

# REVIEW

## and Herald

★ Beginning a New Series—

### HYPNOSIS

★ Itinerating With the

### NORTHERN LIGHT

# Archeology and the Sabbath - 1

## *Was the Sabbath Known in Ancient Babylonia?*

By Siegfried H. Horn

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**I**N MAKING unwarranted claims about the existence of the Sabbath and the week in ancient times, some scholars have asserted that the Hebrews and the Bible writers borrowed the Sabbath from the ancient Babylonians. This view was probably expressed for the first time by Friedrich Delitzsch, the famous German Assyriologist, in a lecture presented January 13, 1902, in the presence of the German emperor, Wilhelm II. Delitzsch said:

"There can therefore be scarcely the shadow of a doubt that in the last resort we are indebted to this ancient nation [Babylon] on the banks of the Euphrates and Tigris for the plenitude of blessings that flows from our day of Sabbath or Sunday rest."<sup>1</sup>

In this article we will examine the evidence for this and similar claims, and in later articles all available archeological evidence for Sabbathkeeping in antiquity. It will be seen that no ancient nation except the Hebrews observed a weekly day of rest, and that, at best, only a vague memory of an earlier, prehistoric existence of such a practice occurs in their records. It seems that the Sabbath had already been discarded by the ancient nations before they invented the art of writing and began to produce historical records. Except for the Hebrews, the peoples of antiquity were all idolaters and polytheists, and could hardly have been Sabbath observers at the same time in view of the fact that the Sabbath was a memorial to the true God.

Let us now examine the evidence on which the claim that the ancients knew about the seven-day week and the Sabbath is based.

1. King Gudea of Lagash, a city state in Lower Mesopotamia, who ruled in the twenty-first century B.C. says in two inscriptions that the dedication of a temple was celebrated for seven days, and refers in another text to seven days during which certain steles were set up in this temple.<sup>2</sup>

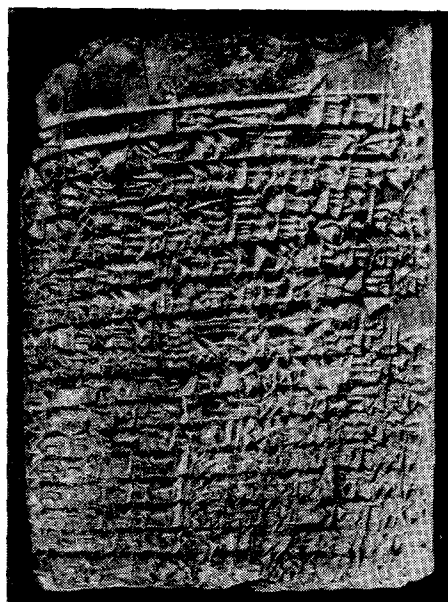
2. In Mesopotamian stories of the Flood—in the Sumerian as well as in the Akkadian versions—the actual Flood-producing storm lasted for seven days.<sup>3</sup> In the Akkadian Flood story the first bird was sent forth from

the ark seven days after the ship had settled down on Mount Nisir.<sup>4</sup>

3. The Assyrian hemerologies list regulations of what should be done or avoided on certain days supposed to be either lucky or unlucky. In some of these hemerologies the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of each month are designated as unlucky, in fact as "evil days." The ruler was not to eat cooked or smoked flesh, to change his garment, or to offer sacrifice. A physician should not heal, and no malediction should be pronounced.<sup>5</sup> The Babylonian months alternated between 29 and 30 days, with the result that intervals between the last evil day of one month and the first of the next might be either eight or nine days.

4. Mention must also be made of a certain Neo-Babylonian syllabary. These syllabaries are bilingual lists of Sumerian words and their Akkadian (Babylonian or Assyrian) equivalents. Some of them contain the names of the days of the month, from the first to the thirtieth. One, however, has entries only up to the seventh day, underneath which a line has been drawn. This document implies that the writer considered the first seven days of the month to be a unit.<sup>6</sup>

5. The strongest apparent evidence for the existence of the week and the observance of the seventh day in the Mesopotamian valley is a letter written during the second millennium B.C., in which the recipient is admonished to "complete the day of new moon, the seventh day, and the day of full moon, as you have been taught."<sup>7</sup> H. and J. Lewy, however, have pointed out (Continued on page 8)



INTERNATIONAL NEWSREEL PHOTO

A Sumerian cuneiform tablet of about 2100 B.C., containing an account of the fall of man similar to that of Genesis in many particulars. This tablet formerly belonged to the library of the temple at Nippur.

**A** READER of the Frankfurt *Journal* of December 11, the winter preceding the American Declaration of Independence, might have found the following dispatch from Munich: "Dr. Mesmer, who is famous for his magnet cures, arrived here on his way back to Vienna, after having spent some time in his native Schwaben. It is known that he can produce wonderful effects by means of the magnetic force."

F. A. Mesmer was born on May 23, 1734, in Switzerland. He obtained a doctorate in philosophy, then studied jurisprudence in Vienna, receiving his degree in 1766. His doctoral dissertation was mediocre enough, but is of interest as a portent of things to come. He entitled it *De Planetarum Influx* ("On the Influence of the Planets"), and in it he spoke of a peculiar force called *gravitas animalis*, or animal magnetism, which he believed acted upon the human body. From this idea grew Mesmer's theories of animal magnetism, later called Mesmerism, which created something of a stir in medical and lay circles in the late eighteenth century.

Throughout his early years Mesmer's imaginative brain continued to develop the theories that became associated with his name. At last, in the year 1773, he tested them on a young woman by the name of Franziska Oesterlin. Doctors would say today that her numerous complaints were psychosomatic or hysterical in nature, but such illnesses were not well understood in Mesmer's day and the spectacular cure that resulted was greeted as a great success. It was reported in the press with fanfare. Overnight Mesmer became the center of great interest and enthusiasm. He did not publish his own account of the cure, however, until 1775, when it was presented with the initial version of his famous theory.

Mesmer's theory ran something like this: The human body is composed of the same substances as the rest of the universe, hence it must be subject to forces that fill celestial space. These forces act upon the human body through the nervous system. Mesmer referred to a subtle "fluid" that flows about the nerves and in the atmosphere. He also spoke repeatedly of nature as one vast harmony of forces, and of health as the participation of the human body in this harmony.

He conceived of the magnet, which was then something of a scientific curiosity, as being a representation of nature, serving to concentrate, manipulate and direct that subtle, mag-

Pandora's Box or Panacea?—I

# What Is Hypnosis?

By Jack W. Provonsha, M.D.

Assistant Professor of Religion, College of Medical Evangelists

netic, celestial "fluid." He believed that the general "fluid" that fills all space and in which he supposed that man as well as the planets float, transmits vibrations that react upon the organs of the human body through the irritability of the nerves and muscles. Whenever this irritability is decreased or interfered with, the result is disharmony or disease. Moreover, there is only one cure, namely, magnetism. He further spoke of nature's attempts to cure disease by means of a crisis, and taught that this must be supported and fostered. If the crisis fails to occur, the condition may become chronic.

In all of this Mesmer was not the originator of novel ideas. He was simply a child of his scientific and intellectual world, dealing with themes

find ourselves in a large, luxurious Viennese salon, hung with mirrors and beautiful curtains. The scent of exotic flowers fills the room with fragrance. As our eyes gradually become accustomed to the semidarkness, we observe that the only light is filtered through stained-glass windows on several sides of the room. Exquisite antique bowls mingle their burning incense with the heavy scent of the flowers. "Aeolian harps sighed melodious music from distant chambers, while sometimes a sweet female voice, from above or below, stole softly upon the mysterious silence."

Occupying the center of the room is a large circular oak tub, its inner bottom filled with powdered glass and iron filings. Within the tub, immersed in water, are several large bottles, some with their necks arranged toward the periphery of the tub and others pointing to its center. The tub is covered with a lid pierced by many small openings. Iron rods bent so as to permit them to be grasped by the several patients who are present, protrude from these openings. The patients sit in silent rows about the tub holding on to the rods, or to one another's hands. Some have pressed the iron rods against ailing portions of their bodies, where it is believed they will be more effective.

After a period of silence there is more soft music and Mesmer himself appears clad in a long lilac robe of the finest silk. He carries a long, powerfully magnetized wand in his hand. Slowly he passes among the patients, fixing upon them staring eyes, making mysterious passes at them with his hands, and touching them with his wand. Some pass into a convulsive state, or delirium—the "crisis" which Mesmer spoke of as desirable.

The scene we have described was typical of Mesmer's healing method. Numerous reports of cures were circu-



Mesmer tested his theories on a young woman by the name of Franziska Oesterlin.

and concepts common to many of his medical contemporaries. What he did do, however, was to systematize the diverse ideas commonly held, and to present the alleged merits of the magnet as a possible cure for disease.

## A Visit to Mesmer's Vienna Salon

Let us visit the renowned doctor at one of his typical healing sessions in Vienna at about the time America became a nation. Looking about, we

lated following such episodes, and his fame spread widely.

However, there is little wonder that, along with his acclaim, there were those who viewed his practices with misgivings. There was much that seemed to identify it with the black arts. And Mesmer, in further developing his theories and practices, did little to dispel the impression. But there were also sober heads who were inclined to identify Mesmerism with simple humbug.

Finally, the famed Academies of Medicine and Science found it necessary to investigate his claims. Commissions were appointed for the purpose, notable for the famous names they contained—as, for example, Benjamin Franklin from America. After deliberation Mesmer was branded a quack, and the colorful doctor lost his popularity and soon disappeared from the scene. But despite the censure, his place in history was secure as the father of a distant grandchild, which today stimulates far greater interest than did its illustrious ancestor.

Practically all students in the field agree that, in essence, Mesmer and the modern research psychologists are dealing with the same phenomenon, a phenomenon as old as man. Superficial trappings must not mislead us. The essential experience—suggested behavior induced by a carefully controlled setting—is the same. Many of the older classics on hypnosis have recently been reissued and are still, in the main, valid—which could scarcely be said of such rapidly changing branches of knowledge as, for example, pharmacology.

### The Nature of Hypnosis

This mysterious phenomenon has had a strange fascination for men ever since the days of Mesmer, and at repeated intervals—every 30 years or so—it has enjoyed something of a revival. Each wave of interest has been checked by a sense of apprehension among scientists and laymen alike. At the present time medical hypnosis has achieved a status, however, with important backing in research centers in universities and elsewhere around the world, that promises sustained acceptance. This situation creates a problem for Seventh-day Adventists, who are deeply committed to a medical work, yet who at the same time oppose the claims made for hypnosis.

Those working in the field of hypnosis offer us little help in answering the basic question as to the nature of this mysterious phenomenon. There is little consensus. This fact in itself suggests that there are no easy answers. None of the currently held theories adequately explain all of the

*(Continued on page 6)*

## *A Letter From Our President*

DEAR FELLOW BELIEVERS:

Seventh-day Adventist military and civilian chaplains are doing commendable work in contacting, encouraging, and counseling our young men who find themselves in the armed services. We now have 11 military chaplains and four civilian chaplains. No one who has observed the work of these men, and noted the results of their earnest labors, can doubt that they are rendering valuable service to the cause. They do much more than look after our own boys. Their good influence and ministry extend to a large number of other young men in the services who find themselves far from home, and often confused and disorientated as they are thrown into an entirely new environment and live under new circumstances. Under such conditions words of encouragement, sympathetic understanding, and helpful counsel often save from moral shipwreck.

Recently I again had the opportunity of meeting with some of our boys in a foreign country and observing our chaplains in action. I found them not only ministering to the spiritual needs of our boys but also effectively explaining to the military our position as a church concerning military service. As a result of their work, we usually find those in responsible positions willing and even eager to cooperate in placing our soldier boys in a position where they can conscientiously follow the principles they have espoused as Seventh-day Adventists.

It has been my privilege on several occasions, where United States troops have been stationed, to meet and talk with the chief of chaplains in those areas. Without exception I have found them to be men of high character and ideals, earnest Christians, and eager to do all possible to recognize the religious principles of the boys.

There is a missionary phase to the activities of our soldier boys and chaplains that is most gratifying. They win people to the truth. Some of the boys win their buddies. The good example and influence of those in the service not infrequently win mature men who have attained to higher positions in the service. Commissioned officers have been won. In an area I visited not long ago, I was informed that during the past two years about 20 had been won. One of the young men I met was studying at the time with nine of his associates.

Although it is not the policy of our church to encourage enlistment of our ministers as chaplains, the position has been taken that no objection be raised to those entering the service who feel impelled to do so, convinced that they can there render important spiritual aid. We have further declared our willingness as a church to cooperate with all such by granting them the necessary sponsorship and ministerial credentials, subject, of course, to the regular requirements of good character, faithfulness, and educational attainments for ministers generally.

The church appreciates what our Seventh-day Adventist chaplains are doing in their ministry for Adventist youth and others who are serving their country. They stand in a position to witness to the high calling of the ministry as they mingle with men of every belief. They need and they have, I am sure, the prayers of all our people that their ministry may be fruitful and loyal.

*R. R. Fiquhr*

President, General Conference



## Comments on the Review

This issue presents some changes in the REVIEW. We hope you will like them. We think you will. First, it has returned to 24 pages per issue, which until a few years ago, was its standard size. That means that we have streamlined a few features. For example, regular issues will carry only one page of advertising. However, the first issue each month—beginning with June—will be 32 pages, with six pages of advertising. The Sabbath school lesson feature is discontinued. The youth feature is condensed to one special article weekly. The editorial section will be two pages. In the interest of compressing as much as possible into the space available, we are reducing a little the size of the type in the reports section. This, also, is a procedure we followed years ago. Careful estimates reveal that we are able to compress almost as many bona fide articles and reports into this revised 24-page REVIEW as we have been putting into the 32-page issues. This means not only a more compact paper but a real saving in paper stock. This saving, we are happy to inform you, will play a real part in creating at next campaign time a more attractive subscription price than in many a year. In fact, that is one of the prime reasons for this return to 24 pages. But more on this later.

A word, now, about the other changes, which have to do with the general appearance. At times it is appropriate, even for the most proper of people, to put on a new hat, coat, and shoes. That is what we have done with the REVIEW. But the REVIEW is still the same great, good journal, and the new shoes are pointed in the same direction as the old—toward the gates of heaven. We want our long-time readers to continue to think of it as the “good old REVIEW,” and our newer, younger, readers to think of it as timeless in its significance though clothed in present-day dress. The REVIEW is for *every* Adventist family, whether young or old. In fact, we’re happy if all of you think of it as the “good old REVIEW.” We believe this honored phrase is more a term of endearment than a mark of age. What man is there, even though young, but delights to have his wife exclaim, “You old dear!” That is good English as describing affection. It is the affection and the loyalty of our readers that we ever seek to cultivate.

The coming months will provide you not only a good-looking journal but one filled with articles both timely and timeless in value. What better exhibit of timeliness could we offer you than Dr. Jack W. Provonsa’s series on hypnotism, beginning this week? Or what could be more timeless in quality than the deeply spiritual contributions that are also found in this issue?

Come with us, beloved, into the months ahead, and we will seek to do you good.

F. D. N.

## Heels and the Soul

Some time ago an earnest father wrote us: “We have two teen-age daughters who can’t understand why we will not let them wear high-heeled shoes. Other good people in our church do. Am I a bit strict? I can’t find anything directly dealing with such in the Spirit of

Prophecy, but to me heels appear too worldly for our ladies.”

The problem that this father faces is not unique. He is concerned that his daughters shall live by principle, but he wonders how far he should go in requiring them to conform to right standards of dress. In reply we told him that Christian parents must ever hold up high standards and encourage their children to reach them. But—and this is important—parents must not lose sight of their chief objective for their children, namely, to lead them to love God and invite Jesus to sit on the throne of their heart. This goal cannot be achieved simply by exercising arbitrary parental authority and prohibiting teen-agers from wearing high-heeled shoes. External conformity does not always indicate internal reform.

Some parents, in their anxiety for their children’s salvation, remove the power of choice from their youth. They become conscience for them. Such a course, instead of saving young people, may build up such a hard core of resentment against their parents—and the religion with which their parents are identified—that they may determine to throw off all restraints, both parental and religious, just as soon as they reach the age when they can legally do so. It is unfortunate that well-meaning parents sometimes place so much emphasis on the externals of religion—which should be the outward evidence of an inward condition—that their children find it impossible to love either Christ or the church.

### Persuasion, Education, and Prayer

Now, lest we be misunderstood, let us state frankly: We do not believe that the Lord intended for people to walk on tiptoe, as certain “fashionable” shoes necessitate. The recent increase of foot ailments provides good evidence of this. But since the kind of shoes one wears is not a question of morality, it is possible that arbitrary action on the part of parents may in the long run do more damage than good. It may deform the soul more than the shoe would damage the sole. Let us remember that coercion will not save. Persuasion, education, and prayer are the best methods to utilize in leading children to Christ and helping them make right decisions. Parents have a responsibility to hold the reins of authority, but if they hold the reins too tightly they may appear unreasonable and arbitrary. Rebellion against all authority will likely result.

Parents who want their children to be saved in the kingdom will do all that they can to help them make right choices. They will give counsel and encouragement in the ways of righteousness. But they will also see the importance of giving their maturing young people an increasing amount of self-determination. They will make a gradual transition of authority so that their children will not be weak and bewildered when they finally leave the family nest. In this process, youth may, at times, make decisions that differ from those of their parents. They may make mistakes. They may have to learn some things “the hard way.” But they will respect their parents and their parents’ religion for permitting them to exercise the power of choice on questions that will not adversely affect their character development.

Seventh-day Adventists are reformers. As such, we

need to be exemplary in all that we do. We need to show a measure of good sense that will at times conflict with popular fashions. But we must not make the path to heaven more difficult than necessary. We must not establish extra-Biblical tests for salvation. We must not exaggerate aspects of Christian living that are not central to salvation. We must not obscure the blessed Saviour who loves even the weakest among us, and patiently encourages all to advance steadily toward the goal of being like Him in character.

K. H. W.

## A Riddle No Man Can Solve

Now and then the children come home from school with a riddle they have learned, anxious to try it on their parents. There is something fascinating about riddles, and each riddle, presumably, has a surprise solution. It seems, however, that some evil genius has confronted our generation with a riddle to which there is no solution. That riddle is how to resolve the myriad conflicting interests of men and nations into a universal and durable peace with justice and security for all. How many able statesmen have tried their hand at this riddle—and failed dismally!

According to an old Greek legend a young man named Oedipus was on his way to Thebes when, on a hilltop near his destination, he encountered a monster with a woman's head, a lion's body, and eagle's wings. This monster, called the Sphinx, presumably forced travelers to halt and answer riddles she had learned from the Muses. Anyone who failed to answer her riddles she devoured on the spot, but whoever could answer her was to marry the king's sister and to have a share in the kingdom.

About the Sphinx was a huge pile of bones, the remains of former wayfarers. Oedipus, according to the legend, went bravely up to her, listened intently to her riddle—"What animal is four-legged at dawn, two-legged at noon, and three-legged at night?"—and promptly replied: "Man! he creeps as a babe on all fours, walks upright in his prime, and uses a staff in his old age." Thereupon the Sphinx is supposed to have turned to stone, while Oedipus as promised married the princess and took the throne of Thebes.

### The Dilemma of Our Day

Today the Sphinx of history seems to be plying our generation with a riddle to which not a man among earth's three billion has a solution. This riddle is of the heads-I-win-tails-you-lose variety. It is a Gordian knot that can neither be untied nor cut. It is a dilemma, either horn of which would prove fatal to the human race. It is as if the Sphinx of history had challenged us to a tennis tournament, placed in our hands a twisted racket, assigned us a court thickly strewn with pebbles, and given us a set of elliptical tennis balls to play with.

Only twice before in history have thinking men, generally, come to the gloomy conclusion that the world was finally falling to pieces. Fifteen centuries ago the Roman Empire fell before the invading barbarian hordes—the Goths, the Vandals, the Huns, and others. The glory that was Rome collapsed like a rubber balloon pricked by a thorn, and the ancient world literally did come to an end. A millennium and a half later another shadow loomed menacingly over the European continent—the shadow of Napoleon. The lords and ladies of the gay and carefree society of eighteenth-century Vienna and Paris abruptly found their little world folding up like a house of cards. Again it seemed that the world had come to an end. And in a sense, it had. The *ancien*

*régime* of Western civilization lapsed into a state of cultural shock and soon gasped its last.

Some naively optimistic souls may be inclined to dismiss the evil fate that looms over our modern world like the funnel of a tornado, as if it were simply one more of those periods of adjustment that civilization has repeatedly weathered. But certain qualifying factors present in the riddle as it is being propounded to our generation make it significantly different from what it has ever been before. Whereas in the past the restiveness of society affected one, or a few countries—perhaps a continent—in today's world men everywhere are restless and uncertain. Now, a relatively small problem in a remote corner of earth could plunge the entire world into a thermonuclear holocaust in a matter of minutes. For the first time in history there is no place on earth to hide from what might prove to be almost instantaneous annihilation.

Let us suppose that the population of the world consisted of a dozen men locked in a cell fifteen feet square. Two of the men—the "haves"—have more than enough to eat. They have an abundant supply of food stored in their respective corners, while the others have only a few dry crusts of bread. Furthermore, they have marked off half of the floor space as their own and forbidden the others—the "have-nots"—to set foot on it. They have hand grenades with which they threaten to blast the cell into a shambles if any of the hungry have-nots cross the fatal line in an endeavor to reach the food. But the have-nots are all armed with knives, and the haves keep tossing them scraps of food in an endeavor to keep them pliant and submissive. As for the two titans themselves, they are cautiously biding their time, each looking for an opportunity to eliminate the other and to take over the cell. No one knows when bedlam will break loose, and with knives and hand grenades the hapless dozen will annihilate themselves. It could be today. Maybe tomorrow.

### Only God Has the Answer

Conflicts of interest have come to the bursting point on a world scale. Implacable hatred rules the thinking of more men than ever before in history. Heretofore time and distance kept the peoples of earth relatively well apart, but now all men everywhere are, for practical purposes, within arm's reach of one another. These three factors—the accumulated gross injustices of the past, the proximity of all nations one to another, and the power to obliterate civilization—confront our generation with a riddle to which no statesman or scientist or philosopher has the solution. There is no way to give justice to any group without inflicting a further grave injustice upon some of the others. So, it would seem, history has reached a stalemate in which the human race, if left to its own ill-conceived devices, is doomed to commit collective suicide.

Our generation is rapidly approaching its rendezvous with destiny. The only solution to this riddle is the golden rule—a willingness to forgive and to forget the injustices of the past, and then to do to others as we would be done by—yet the prospect that mankind can be persuaded to accept that rule and to live by it is a futile hope.

But the situation is not altogether hopeless. While men's hearts everywhere are failing them for fear of what is coming upon the earth, let us look up and lift up our eyes in the calm certainty that God does have a solution to the great riddle of our time, that the coming of the Lord draws ever nearer, and that those who accept His solution will, indeed, escape from this present evil world and enter with Christ upon that tranquil eternity where peace and security are to reign forever.

R. F. C.



## What Is Hypnosis?

(Continued from page 3)

observed aspects of it. In the words of Leslie M. LeCron, a well-known authority on hypnotism: "As yet we know almost nothing about hypnosis, and no entirely adequate theory has even been advanced to explain it."—*Experimental Hypnosis*, p. vii. According to W. D. Furnaux of the psychology department at the Institute of Psychiatry of the University of London, "We are as yet hardly in a position even to define the hypnotic state."—*Ibid.*, p. 115.

There are areas of misunderstanding, however, among many Adventists, and some of these hamper us considerably in our attempt to present a rational defense of our position. Since most of them result from inadequate information, a frank reappraisal of the problem is indicated.

### Mesmerism and Spiritism

Adventists even casually acquainted with the writings of Ellen G. White are familiar with her apparent linking of the terms "mesmerism," "mind cure," "hypnosis," et cetera, with the work of Satan. For example, in the recently published volumes, *Selected Messages*, volume 2, page 350, hypnosis is spoken of as "the science by which satanic agencies work." The book *Medical Ministry*, pages 110 to 116, contains repeated similar expressions, and should be read in this connection. On page 111 hypnosis is described as "the science of one who lost his first estate." Hence, our first question is this: "Is hypnosis spiritism?" Such seems to be the implication of the Spirit of Prophecy.

If by spiritism we mean what is customarily meant—mysterious rappings, seances in dimly lighted rooms, messages and voices from "beyond," et cetera—it is not difficult to understand why hypnotic and spiritistic phenomena have often been linked together, especially when we remember Franz Mesmer in his Viennese salon. Indeed, many modern hypnotists themselves relate the two, albeit on a basis different from the superficial resemblances that formed the basis for that judgment in the past.

The experts, by and large, consider spiritism to be nothing other than pure and simple hypnotism, and the medium's trance usually autohypnosis (self-hypnosis). Hastings notes, for example, that "the hypnotic crisis constitutes the essential point of the spiritual seances." LeCron was told by a spiritistic medium that his feelings while under deep hypnosis were identical with those he experienced in a spiritistic trance. At one time LeCron

discussed the matter with the famed writer on spiritism, Stewart Edward White, who agreed to question his spirit "control." LeCron reports the response as follows:

"In a subsequent seance this entity from the 'Unobstructed Universe,' which White believed controlled him during a trance, undertook an explanation which was a new interpretation and one of great interest. It was stated by him that hypnosis and the mediumistic trance are definitely identical. . . . The medium having made himself relaxed and receptive, the Invisibles (as White termed them) from their plane induce the hypnotic state! And they often find it as difficult as does a corporeal hypnotist."—*Hypnotism Today*, p. 156.

Familiarity with the level on which present work on medical hypnosis is being carried on suggests, however, that it would be an error to label all hypnotists as spiritists, and to make

spiritism a synonym for hypnotism. No doubt the experts are correct in finding some relationship between the two, but they can hardly be equated if we define spiritism as we have above. Careful reading of the Spirit of Prophecy statements reveals that Sister White did not equate them. To say that Satan can use hypnosis is something quite different. It might be appropriate, however, to raise a question regarding the adequacy of the usual definition of spiritism. Would it be unreasonable to expect some rather more subtle efforts on the part of the devil than the term spiritism usually implies?

In the next article we shall take a frank look at the tremendous strides being made in applying hypnosis to modern medicine and dentistry. It is in this area today that many professional people as well as laymen are perplexed.

(To be continued)

### Being a Real Christian—I

## What Is Real Religion?

By J. L. Shuler, Retired Evangelist

A CERTAIN pastor once asked his congregation to think for one week on the question, "What is real religion?" They were to bring written answers of 20 words or less to the next church service, and might use texts of Scripture if they wished. Here are eight of the more significant answers.

"To me real religion means to love God with all my heart, and my neighbor as myself (Matt. 22:35-40)."

"Real religion is to follow the example of Christ, to walk in His steps (1 Peter 2:21)."

"Religion means obeying the golden rule—doing unto others as I would have them do unto me ((Matt. 7:12)."

"Real religion is to be a follower of Christ, and to live as He lived (1 John 2:6)."

"Real religion is to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world (James 1:27)."

"Real religion means to live right every day, according to the Bible (1 John 3:7; 2:29)."

"Religion means being honest, paying my debts faithfully, and treating my neighbors right."

"Religion means praying in secret every morning and evening, and feeding daily upon God's Word."

Here are eight ideas of what real

religion is. Are they all true? Yes. The Bible certainly supports all of them. Each answer reveals one of the many facets of the gem of true religion.

Each answer may be thought of as one branch of the tree of real religion. But what is the trunk from which all of them proceed? The Bible reveals the all-inclusive, basic idea of what true religion is—to live as Jesus lived. And how can a person live that way? Here is the answer from the greatest human teacher of Christianity:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). In other words, the only way anyone can live the way Christ lived, is to have Jesus come into his heart, by the Holy Spirit, and relive that perfect life in him. Paul summed up his concept of real religion in the declaration, "Christ liveth in me."

In Colossians 1:27 the great apostle sums up true Christianity in three words—"Christ in you." Every aspect of real religion in one's life springs from having Christ living within. "The true, joyous life of the soul is to have Christ formed within."—*Steps to Christ*, p. 47.

When Jesus truly lives within a per-

son day by day, that person will reflect all that is expressed in the eight different answers given above, in so far as he is enlightened by the Word of God. Christ within—this is the taproot and trunk from which proceeds all that is real in religion. This and only this gives validity and reality to one's religious experience; nothing else can begin to compare with or to accomplish what Christ can. When Jesus lives within a person, his heart is united with Christ's heart, his will is merged in Christ's will. Then Christ's thoughts, Christ's motives, Christ's feelings, Christ's words, Christ's acts become the warp and woof of life. *This is real religion.*

Let us see how this indwelling of Jesus is the secret of a happy Christian life. When you permit Jesus to live within you, you receive the mind of Christ (1 Cor. 2:16). This enables you to love Him with all your heart. Then you find your highest delight in doing what He bids you to do. In your inmost soul you say, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

You receive also the fulfillment of God's new covenant promise—"I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). When God puts His law into your mind, you will what God wills. Then you obey His commands, not so much from a sense of duty but because you *want* to do what He wants you to do.

With a great many professed Christians, religion is almost exclusively a matter of the head—of hearing, reading, thinking, and outward profession. But true religion is essentially a thing of the heart, an inward life and experience produced by the indwelling of Christ. You and I can have no more of real Christianity than we have of Christ in our hearts.

A person may appear to be very religious. He may be a member of the church in good and regular standing. He may be active in church work. He may have all the externals of religion. But unless he has Christ within, he does not have real religion. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). This is the conclusive test of real religion.

Every person must make the choice for himself. He may either let Christ live in him, and have eternal life, or he can shut Christ out, and perish forever. Should it not be our first consideration to make sure that we have Him living within us?

"Religion means the abiding of Christ in the heart, and where He is, the soul goes on in spiritual activity, ever growing in grace, ever going on to perfection."—ELLEN G. WHITE in



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HARRY ANDERSON, ARTIST

Real religion consists in letting Christ dwell in our hearts by faith, living over again in us His own perfect life.

*The Review and Herald*, May 24, 1892.

Is it not your desire ever to grow in grace, and to go on to perfection? Is not this the kind of experience every Christian should have? This will be true in your life when Jesus abides in your heart.

The second definition reads thus: "Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a repre-

sentation of the life of Christ."—*Christ's Object Lessons*, p. 384.

What does your religion mean to you? To some it is a matter of mere *profession*. To others it is a matter of *procession*. Their religion consists largely in going to this meeting, that choir rehearsal, this board meeting, that church social, and so on. But real religion is more than profession and procession. It is a matter of *possession*. Furthermore, it is never a one-way road. The Christian must be possessed by Jesus. And in turn he must possess Jesus as his dearest friend, to love and obey Him to the end.

Real religion is like money in this respect. It is of no value unless it is genuine. Precision in printing does not make a counterfeit 20-dollar bill worth more. It is still of no value. So only true religion has any real value. O how we need to make sure that this is the kind we have!

When Jesus abides in your heart by the Holy Spirit, you will have the fruit of the Spirit in your life. He imparts to you "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). This is real religion. This is life at its best. This is the conclusive and ultimate test of being a true Christian.

When Christ lives in you, you are prompted to the performance of loving deeds, to bringing the greatest good to others—as Jesus did. By your words, deportment, habits, business transactions, attitudes, and dress you own and acknowledge your relationship to Christ. Christ is interwoven with all you say and do. If the storekeeper hands you five cents too much change you cannot keep it. You talk kindly and patiently, as Jesus did. You eat and drink as Jesus directs in His Word. Your personal adornment is that set forth in the Scriptures. You keep the Sabbath as Jesus kept it.

Thus, real religion is Christ's regenerating power at work within, transforming the entire being. It makes your life a "high fidelity" reproduction of Christ's life. It leads to complete sanctification, so that "your whole spirit and soul and body" will "be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

Here, then, is the secret of genuine religion. A person has real religion to the extent that he permits the Lord Jesus to work in him and to control his life. The way to have more religion is simply to give Jesus a larger place in the life.

Admit Christ into your heart. Commit all your plans and purposes to Him. Permit Him to live out His life in you. Transmit His love, His light, and His truth to those around you.

(To be continued)

## A Bible Quiz

1. The Jordan was miraculously crossed on three occasions. Name them.
2. In what passage of Scripture do we read of wise ladies?
3. How were the Ephraimites on one occasion known from the people of the other tribes?
4. How many Old Testament men had their births announced by angels?
5. When did a weapon of destruction become a fountain of refreshment?
6. How many men and women were killed in the fall of the building that was pulled down by Samson?
7. How many instances are there on record of rain being sent in answer to prayer?
8. What was the height of the giant Goliath?
9. What verse in the Bible gives David's age at his death?
10. Who disguised himself, and how, while waiting for the king of Israel?

Answers on page 21

# Archeology and the Sabbath—1

(Continued from page 1)

that the Akkadian expression translated "seventh day"—literally "seventh"—can only mean the "seventh [part of the year]."<sup>8</sup>

This is all the evidence for an early Babylonian week of seven days, and it is meager indeed, especially in view of the hundreds of thousands of cuneiform records recovered in the Mesopotamian valley. If the ancient Sumerians, Babylonians, or Assyrians possessed a week like that of the Hebrews in Biblical times, or gave to the seventh day of such a week special sanctity, they would certainly have left us a clearer record of it.

1. Now, let us examine these few alleged examples of the existence of the week among the ancient Mesopotamians. The dedication ceremonies of a temple lasting for seven days in Gudea's time is no proof whatever for the existence of a seven-day week, for records exist of many temples dedicated at other times, by other kings, in shorter or longer periods of time.

2. On the other hand, the mention of periods of seven days in the Sumerian and Akkadian Flood stories may be a vague reflection of the existence of a seven-day week at the time of the Flood, but certainly not for the time when these stories were written down. These stories are obviously based on a true tradition about the historical Flood, which in Noah's time destroyed the earth and its inhabitants. Although these cuneiform Flood stories do not give an altogether accurate picture of what happened, and do contain wholly legendary and distorted concepts, the narratives are closer to the Biblical story than similar stories of other nations.

The Biblical account of the Flood mentions seven-day periods as intervals between the sending out of the various birds from the ark (Gen. 8:10, 12). Commentators generally agree that this repeated mention of seven-day periods points to Noah's acquaintance with the seven-day week. That there were seven-day periods in connection with the Deluge tradition seems to have been perpetuated in the memory of the ancient Sumerians and Babylonians, but they have the Flood-producing storm lasting seven days, instead of 40 days as in the Bible (Gen. 7:14), and the hero of the story sending the first bird out seven days after his ship came to rest on a mountain, while the time in the Biblical report is again 40 days (Gen. 8:6, 7).

3. The meaning attached by the Akkadian hemerologies to the seventh

day of their month certainly does not prove the existence of a sacred day of rest comparable to the Biblical Sabbath. In the first place, the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of the Babylonian month were not holy days, but unlucky days, or "evil" days, on which certain acts were forbidden because they would bring disaster. This belief is similar to the superstitious notion that business transacted on Friday the 13th will not be profitable. The cuneiform records do not say that anyone should rest on those five particular days of the month, or refrain from work, or worship the gods. They simply admonish certain persons—kings, physicians, et cetera—to avoid doing certain specified things on those five "evil days." In the second place, these unlucky days did not follow one another in an unbroken sequence.

4. Why one of the many syllabaries giving the names of the month ends with the seventh day remains unexplained. This tablet may be an incomplete school exercise, or the unknown scribe may have left his work unfinished. At best it is weak evidence.

5. We must similarly plead ignorance with regard to the apparent instruction given in the Babylonian letter, to complete the "seventh day"

along with the days of the new moon and the full moon. Even if the translation "seventh-day [of the month]" be accepted as correct, which is very doubtful, we still do not know what religious or civil duties the sender of the letter had in mind. A lone and ambiguous admonition "to complete . . . the seventh-day" does not of itself constitute proof for the existence of a seven day week or of the Sabbath.

Thus there is not the slightest valid indication that any of the ancient nations of the Mesopotamian valley possessed a seven-day week or considered the seventh day of such a supposed week as sacred. However, the records do seem to indicate that they still had a vague memory of the existence of a week of seven days in earlier, prehistoric times. The logical conclusion is that there had once been a seven-day week, but that it had been lost before historical records were kept, and that only an indistinct memory of it remained.

(To be continued)

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## THE WAYSIDE PULPIT

By H. M. TIPPETT



"Luminous dials—you can tell time in the dark." So read the sign under a display of travelers' clocks in a jeweler's window. Many people bought them only to discover that the glow on the hands and numerals would fade and disappear after two or three hours in the dark. Instead of using a coating of radium salts that gleam with their own power, the manufacturers had covered the figures and pointers of the clock with a luminous paint that depended upon exposure to light for its afterglow. Before the morning hours had dispelled the darkness of the night the dials of these clocks had no more luster than ordinary timepieces.

The spiritual glow in Christian experience can be maintained only through constant connection with Christ, for He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Many a career brilliant with promise has faded into obscurity because of a self-reliance detached from Him in whom "is no darkness at all" (1 John 1:5). How pertinent is the warning of the Lord to everyone in such case, "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23). On the other hand, how glorious is our privilege to witness to the light of the glory of God in Jesus Christ because "God . . . hath shined in our hearts" (2 Cor. 4:6).



# I'd Seek to Be More Tolerant

By Frederick Lee

A YOUNG MAN—or a young woman—of the church is in trouble. He has not been a member many years, but he has given leadership to the Sabbath school or perhaps to the Young People's Society. Now he has become involved in what is at least the appearance of evil. No one is sure just what happened.

The first reaction among the members of the church is to show righteous (perhaps we should call it self-righteous) indignation, that a person so prominent in church activities should bring disrepute upon it. Careless and even heartless remarks are made, and these come to the ears of the young man before any of his brethren or sisters approach him about the matter.

Though the young man may have been thoroughly repentant at first, this attitude manifested toward him makes him discouraged. Soon he is working on the Sabbath. Church officers who are asked to visit him find him unreceptive, but after several visits he promises to come back to the church. However, still knowing the attitude of some of the members, he hesitates to do so.

Many months pass and a church business meeting is called to act upon the names of members who have "given up the truth." Some are disfellowshipped; action regarding others is delayed. The name of the young man is brought up. Several speak in his behalf, but the majority vote that he should be disfellowshipped.

All this may be proper and in ac-



I would try early in life to cultivate an attitude of tolerance for the other man's point of view.

cordance with Scripture, except for one thing—that first outburst of intolerance toward the young man, at a time when he greatly needed a sympathetic arm placed about him.

Having seen experiences like this happen many times, I now say to myself, "If I were young again I'd seek earnestly to be more tolerant and understanding toward supposed sinners in the church." I believe this is what Christ and the apostle Paul teach, but what most of us too often overlook. Note this familiar instruction:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; *considering thyself, lest thou also be tempted*" (Gal. 6:1).

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, *thou condemnest thyself; for thou that judgest doest the same things*" (Rom. 2:1).

## A READING MUST FOR YOUTH

"He that is without sin among you, let him first cast a stone at her" (John 8:7).

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7:1, 2).

Though we must always be intol-

erant of sin, we should ever be tolerant and patient toward the sinner, remembering that "there is none righteous, no, not one," and that "all have sinned" (Rom. 3:10, 23). When we become disturbed about the actions of a member of the church and feel an urge to condemn or correct him, let us first heed Paul's counsel to consider first our own weaknesses and faults before pointing the finger at another. How many stones of condemnation and judgment would be thrown if we heeded the pointed challenge Jesus gave? None!

This is where too many of us fail in our mistaken zeal to do right. We are quick to see the wrongs in others, but slow to see them in ourselves. Strange to say, people outside the church often do not disturb us so much as those inside the church. When we see worldliness and irregularities in personal conduct in a member of the church we are likely to conclude that something must be done about it. True, something must be done about it. But let us be careful lest a self-righteous spirit lead us to do the wrong thing.

We should not forget that the church is a body of potential saints struggling against the weaknesses that so easily beset us. One may have one weakness, and someone else another. Let us never allow ourselves to come to the point where we think, if not openly say, "God, I thank thee, that I am not as other men are," and then add a long list of sins that do not tempt us very much, leaving out another long list of those that do.

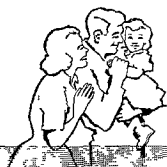
All of us are sinners—no better and no worse in God's sight—until Christ comes into our hearts and makes us better. But then it is His goodness that we possess, and not our own. This fact offers us no occasion whatever to boast.

So if I were young again I would try early in life to cultivate an attitude of tolerance toward my fellow Christians. I would pray often, "God, keep me from self-righteousness as I observe the unrighteousness in others. Help me to understand the difference between intolerance toward sin, and tolerance toward the sinner. Help me to look upon the sinner as a subject for sympathetic ministry and not an object of criticism." Yes, I would seek to follow out this instruction given by the messenger of the Lord:

"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. . . . Prevail by love rather than severity. . . . Do not seek to bruise and wound, but rather to bind up and heal."—*Testimonies*, vol. 7, p. 265.

## About the Author

Frederick Lee was born January 28, 1888, in Michigan. He attended South Lancaster Academy, the Foreign Mission Seminary, and Washington Missionary College, graduating from the latter institution in 1917. From 1909 to 1935 Elder and Mrs. Lee (nee Minnie Iverson) served as missionaries to China. In China, Elder Lee was director (president) of the Anhwei Mission, the Hupeh Mission, and the Honan Mission, then was president of the North China Union and the Central China Union. He was editor of the Chinese *Signs of the Times* from 1927 to 1935, and served also as chairman of the board of the Signs Publishing House in Shanghai, secretary of the China Division Ministerial Association, and China Division evangelist. In the latter capacity he held institutes and evangelistic meetings in many of the large cities of China. He became associate editor of *THE REVIEW AND HERALD* in 1938 and served in that office until 1937, at which time he and his wife retired to California. In addition to his editorials in the *Review*, Elder Lee has authored a series of evangelistic tracts in Chinese, a book in Chinese—*Our Marvelous Age*—four books in English—*Travel Talks on China*, *Our Amazing Times*, *Thoughts of Peace*, and *Thoughts of Jesus*—and numerous articles in our denominational periodicals.



Courage, to Spare—2

## Joseph Gets a Job

By Josephine Cunningham Edwards

Joseph worked hard at home, with little appreciation from his father. All that made life worth while was the love and kindness of his mother. One day in his father's absence a colporteur came with a book Joseph wanted more than he had ever wanted anything. He had no money, but decided to order it anyway. Just after the colporteur left he looked up to see his father standing there demanding, "Whatcha got, Joe?"

**J**OSEPH looked at his father. Suddenly he realized he was 15, almost 16, and hardly had a penny in his hands from one year's end to another. He worked hard, cruelly hard, sometimes. He knew his father had money in the bank. His uncle said he ought to take a little of it and make things a little easier and nicer at home for mother. He ought to paint the house. He ought to get something new for the house once in a while. But he didn't. He just hoarded every penny that came his way. Joseph looked right at him. Strangely, he was not afraid as he usually was.

"It is a receipt, Father," Joseph said, with boyish dignity, "a receipt for a book I ordered."

"You ain't no business ordering books. You ain't got no money, and not likely to have any, either." His lean face was contorted with anger. "I ought to take the buggy whip to your back. Maybe I might beat a little sense into you, but I doubt it. You were just born without brains."

But mother spoke up. She did this so seldom that it surprised the lad. "No, Cliff, you won't do a thing. And I don't think it is so bad if Joseph wants to buy a religious book. And a dollar and a half is not so much, since he isn't paid a thing for the hard work he does."

Father opened his mouth to say something, but changed his mind, and went out of the house.

Joseph felt a little strength swelling up in him again. School was opening next week, and would he study! Father had not had any education to speak of. He had quit school after the third grade and got a job on a farm. Choring—that's what he bragged about doing when he was ten. Well, he had not gotten far from that yet.

Even here on his truck farm he fought anything new as though it was a dragon or something. That was because he did not read and did not know that the world was moving forward and improving on ways of doing things. Suddenly, Joseph realized that the boys who were fond of saying they were going to quit school to get a little ready money were foolish indeed.

The bright fall sun was dipping over the tree-lined horizon when Joseph, with a firm step, went inside the house, took his receipt, and put it in his top bureau drawer. Then he changed his clothes and did the milking. Father came into the cow barn and looked at him sharply, but did not say more than to ask if Janie was still milking as well as before. All the time Joe had his head in the cow's flanks, making the milk ring into the bright pail, he was puzzling about how he could earn a little money. How and when could he do it? Father expected all of Joseph's time, and even hinted at his quitting school, but mother objected. He had gotten Vince

to quit at the ninth grade, but Vince soon left and got a job some place else. Harry had gone only to the eighth grade, and he too left home, tired of working without a penny in his pocket. Joseph was now in the twelfth grade, and it was humiliating never to have a cent. Never a cent.

All the bright September days he went to high school, studying hard, but still unable to figure out how to make the dollar and a half for that book by October. One day at lunch-time he was out in back of the school building eating the lunch mother had made for him when he saw the janitor struggling with a big bookcase. Joseph jumped up and helped him.

"My helper quit on me," he grumbled. "They ain't got anyone else yet."

"How much does your helper do, and when does he work?" Joseph asked eagerly.

"Don't care when he works," growled the man. "He just needs to clean the west classrooms. Clean 'em in the middle of the night if he wants to."

Overjoyed, Joseph took the job. He knew that when supper was over most of the boys left for the poolroom in town, or to do other things he did not care to do. He could go each night as soon as supper was over and care for his part of the building. If he got up early in the morning he could easily get his studying done. But it was not as easy as he had thought; in fact, it rushed him to death. But when the first week was over and his first pay lay in his hands he felt it was worth the hard work after all.

Joseph learned ways of saving time. As soon as school was out he moved the furniture in all the rooms he was responsible for, cleaned the erasers, and dusted the blackboards. He reached home a little late, but no comment was made. He learned not to dally with his own chores, and to get in a little study before supper. When mother seemed worried about his being gone every evening, he took her into his confidence. She was so pleased she shed a few tears.

"I am so glad you are a good boy, Joseph," she said, her voice trembling. "I was so fearful you were getting into bad company. I'll help you all I can."

"You already do, Mother," Joseph assured her. "Not many of the boys



KEYSTONE VIEW CO. PHOTO

Joseph stayed by the work on his father's truck farm longer than any of his brothers.

have as good a mother as I have." And he put his arm around her shoulders and kissed her on the cheek. It struck him then that his mother didn't receive many words of appreciation, and if she needed them he would tell her what was in his heart, all the time. Soon Joseph worked out a steady schedule that enabled him to get things done and have time to spare.

Joseph found a friend in school who felt as he did. Jerry Bales would often come and help him with the work, until it entered Joseph's mind to ask if the school might not hire another assistant. Jerry was taken on to clean the assembly hall. It was pleasant to have Jerry around, working after supper. They did their work well, and were often through by nine.

A Holiness preacher, who seemed to know his Bible, was preaching in the neighborhood. The boys went to the meetings, though not always on time. The preaching was better than that of most of the men who called themselves ministers. This man gave them text after text, and made such eloquent explanations that Joseph thought maybe he could find help to explain some of the problems that puzzled him. His book had come, and he was reading it through. He had to keep it hidden, though, for father once threatened to burn it if he saw it. He did not want anything about religion in *his* house.

All the churches did, he said, was to get all the money they could out of you, and so far as he could see church members would have no better chance of reaching heaven than those who stayed at home and minded their own business. Joseph did not argue with him, but each night before he slept he read from the book. It was not long until he was convinced that the Lord was coming soon. It was too plain to be misunderstood.

Joseph and Jerry went as often as they could to the Holiness meetings as long as the meetings were nearby, but soon the preacher moved to another location five miles out of town.

Then one night while they were working together, Joseph told Jerry about the argument as to what day was the Sabbath. "I wish you had told me about that while Preacher Bolton was in town. He has a question hour every once in a while. He could answer that one for us. Listen; I'll get uncle's horse and buggy, and let's go out Friday night and ask him. We can do our cleaning on Saturday night just as easy as on Friday night." This they agreed to do.

Mother fixed them a snack—sandwiches made of homemade bread and freshly churned butter and a couple big apples from the bin. They left

home around six in order to be there in plenty of time to get their question in the box.

The meetings were in a small church at the edge of a woods about five and one-half miles from town. The boys were early and found themselves a good seat near the front. They saw to it that their question was near the top. The sermon was good, and the meetinghouse was full. At last Preacher Bolton reached into the box for a question. This he answered, and then took another. By the time he had answered three or four he came to the one Jerry and Joseph had put in about the Sabbath.

"What day is the Sabbath, and when does it begin?" The preacher read slowly, a smile slowly spreading over his ruddy features. "Someone wants to make a little joke," he said. "So I will answer what *everyone* knows. If you stay up till midnight on Saturday night you will witness the

beginning of the Sabbath. Then if you stay up till midnight on Sunday night you will see its end, and the first day of the week begin."

Joseph would not have said anything, but Jerry was downright angry at the flippant answer. He rose to his feet, looked at the minister a moment, and then said, "I meant no joke, sir, when I put that question in. I honestly want to know when the Sabbath begins and what day it is. I do not want your opinion about it, nor anyone else's opinion. I want a Bible answer like you give for the other questions."

Pastor Bolton sobered instantly.

"I have not given this subject enough study," he replied slowly, "to answer you exactly tonight. But if you will be at the meeting on Monday night, I will answer it for you, for sure. Now mind, you be here."

"I will," answered Jerry.

(To be continued)



## When God Said, "Wait a While"

By Louise Meyer

"Mother, Mother," said Bobby excitedly, "I want some new shoes. I'm going to pray for some new shoes."

Mother listened to Bobby, but said nothing. She knew that Bobby did not need new shoes, as he had some good ones.

That night before Bobby went to bed, he knelt down by his bed and prayed. He thanked God for his mother and father and for his brothers and sisters. He thanked Him, too, for his home and food and clothes. He prayed that God would care for him and for each one in his family all through the night. And he asked God to forgive him for something wrong that he had done that day. Then he asked God for the new shoes that he wanted.

For several nights Bobby prayed for shoes. But Bobby did not get them.

Finally one day Bobby went to his mother and said, "Mother, I don't think God hears my prayers."

"Whatever makes you think that, Bobby?" asked mother.

"Well," said Bobby, "every night I've prayed for some new shoes, but I haven't gotten them."

Mother looked at Bobby and said, "Sit down and let's talk about it."

"Bobby," said mother, "I love you very much, and I like to give you things. When you ask for something I always hear you and I always answer you, but I don't always answer Yes.

"Do you remember you asked me to let you play with matches one time, and I said No? I said No because I knew you might hurt yourself if you played with matches, and because I love you so much I wouldn't give you what you asked for. But I heard and I answered you when I said No.

"And do you remember that time you asked me to buy you a book that you wanted? I knew it wouldn't be best for you to have it just then, so I said, 'Wait a while and I'll get it for you.' I heard what you asked for, and I answered you when I said, 'Wait a while.'

"And one day you asked me to get you some marbles. I was going to the store that day, and I said I'd get them for you. I heard you, and I answered Yes.

"You see, Bobby, sometimes I answer you by saying, 'No,' and sometimes I answer by saying, 'Wait a while,' and sometimes I answer by saying, 'Yes.' But every time you ask me for something I hear you and I answer you," said mother.

"God answers His children in much the same way. Sometimes He answers them by saying, 'No,' when they ask for something. Sometimes He answers them by saying, 'Wait a while.' And sometimes He answers them by saying, 'Yes.' God doesn't say Yes every time we ask for something, because He knows it isn't always best for us to have what we ask for.

"God has heard you pray for shoes, but He knows you have some good ones and you don't need new ones yet," said mother. "So He has said, 'Wait a while.' If you really needed them now, and prayed for them, I'm sure He'd help someone to know that you needed them and you'd get them."

Bobby said, "Oh, is that the way it is? I'm so glad to know that God answered me, even if He did say, 'Wait a while.'"

Then mother said, "Bobby, someday I'll tell you a story about a little girl who prayed for something and God answered Yes."

**D**ID you get that box of groceries off the table on the back porch?"

"Oh, new batteries for the flashlights! Did you remember them?"

"Do you think we should try to use the recorder as it is?"

These and similar questions punctuated the Sunday-morning air as a busy trio of men hoisted boxes and packages into the car, thence down to the dock, and then aboard the *Northern Light*. It was a serious yet exciting occasion, readying the mission launch for another evangelistic tour of the islands, inlets, and coastal harbors of British Columbia to visit isolated believers, to see those whose interest had been awakened by previous visits, and to find new interests.

Preparing to board the ship were Skipper Ronald Reimche and "First Mate" Mrs. Reimche; Ronald Dyke, colporteur-pastor assistant to Elder Reimche; W. E. Kuester, home missionary and Sabbath school secretary of the British Columbia Conference, and Mrs. Kuester.

The *Northern Light* is a medical and mission launch operated by the British Columbia Conference along the coastal waters of the province. Because of occasional narrow passages that increase the speed of the flow of

water and tides meeting at different levels, the waters of the Georgia Straits are reputed to be some of the most dangerous in the world. But there are isolated members living here and there along the coast, and thousands of groups of people who must be warned of Jesus' coming. There also are tribes of Indians who need medical and physical help as well as spiritual aid.

The vessel was soon under way, plying through rough and choppy waters to Texada Island. The first stop on the island was at Blubber Bay, where the men visited the homes, inviting the people to our first meeting to be held that evening at Vananda, another port five miles across the island.

Meanwhile Mrs. Reimche and Mrs. Kuester walked along the road, white, silted, and muddy because of a nearby lime quarry, to visit with our only Adventist believer in that area, Mrs. Blanchard, an isolated sister 83 years of age. Sister Blanchard was happy to see us.

Leaving Blubber Bay, the mission launch entered the rough waters of Malaspina Strait. At Vananda we visited another isolated sister, Mrs. E. A. Raper. A loud-speaker atop the boat waited gospel hymns out over the

night air, reminding the community of the evening meeting.

The people of the community filled the little church to capacity. The service was concluded with the public relations film *More Than Singing*, depicting the full scope of Adventist work.

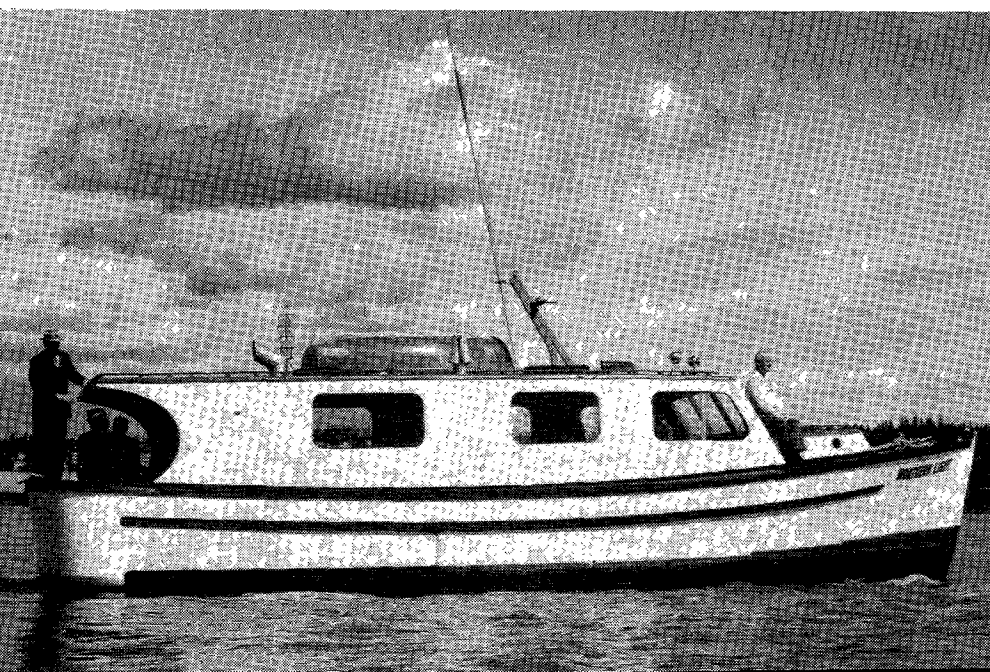
There was no time for relaxation the next morning! Having listened to the weather forecast, the skipper had the engines warming up by six o'clock. Soon the ropes were untied and the vessel was under way. We ran into a rainstorm that churned the water into a frenzy, forcing us to grab and hang on to any available anchorage inside the boat. The ship's course lay through Baker Passage, running between Twin Islands and Hernando, on past Subtle Point off Quartis Island. There we ran broadside into the full sweep of the big waves. As we approached Subtle Point, Skipper Reimche handed us the binoculars, saying "See that object out there? That's a bell buoy; it doesn't look it from here, but it's a mile offshore and indicates a rocky reef."

We rounded the point, keeping well out from the warning buoy. Skipper Reimche turned the boat to starboard so the stern could take the brunt of the booming waves. The

# Itinerating with the *NORTHERN*

By Elder and Mrs. Ronald Reimche  
Elder and Mrs. W. E. Kuester

The *Northern Light*, a 38-foot medical and mission launch operated by the British Columbia Conference along the coastal waters of the province.



skipper was keeping a keen eye out for driftwood and floating logs.

"With the sea churned up we have to be extra careful," he explained, "for here in the channel two seas meet as the tides come in, one from around the southern tip of Vancouver Island, the other from the northern tip."

It was a welcome feeling to come into Heriot Bay. Weeks ahead word had been sent to an isolated sister and her husband of our scheduled call, wind and weather permitting. Seasoned sailors, they had watched the white-capped waves breaking on Watcher Rocks, indicating that all small craft should stay in port.

As time for the evening meeting drew nearer it became more blustery,

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and squalls of rain were driven before the wind. Would anyone come out to a meeting in weather like this? They did! A lantern bobbing down the road revealed a 72-year-old woman walking by herself to the meeting. The driving rain did not keep a young mother, walking with her four small children, from attending. Another young mother walked, carrying her two-year-old boy. A taxi had carried us, with all our equipment, to the hall, and the driver, unable to attend, had called for us afterward. But he would not accept payment, as he wanted to make a donation to the meeting.

The next day we visited the residents of the community, and that evening we held the last of three meetings. Our destination the next morning was Whaletown on Quartis Island.

Again putting out to sea we headed past Subtle Point, through Plunger Pass, into Evans Bay Post Office, and then farther inshore toward the home of the James Lamberts. There Sister Lambert waved to us from the shore. The ship was anchored, the dinghy lowered, and Elder Kuester rowed to shore, bringing Sister Lambert aboard.

"There's a Catholic family here who would like you to visit them. Can you go?" she asked.

We headed for their bay, where we



Joyfully received are some welfare supplies carried and distributed by the *Northern Light* to families in need along the coastal route of British Columbia.

In his concern and haste Skipper Reimche slipped and hurt his hand, then he and Brother Dyke worked furiously to launch the dinghy and put out to sea, hoping to reach the *Northern Light* before she was dashed on the rocks. They scrambled aboard the launch, started the motors, and pointed the vessel seaward. Then the skipper stayed at the controls while Brother Dyke started back in the dinghy, trying to make a landing to bring the other stranded passengers to the boat.

We journeyed on and headed into White Rock Bay on Maurelle Island, where Brother and Sister Forest Lambert had awaited us all morning. Rather than keep the meeting to ourselves it was decided to go on to Surge Narrows, where the neighbors could attend as well. This meant going through a recently blasted stretch of rock that could be run only at high tide. So immediately after the coming of high tide, Brother Lambert piloted us through with his small boat, running slowly back and forth to gauge the safety of the passage. After tying up at the wharf we began to make inquiry about a meeting place. The schoolhouse was offered. Projector, portable power plant, and other needed items were carried uphill to the building.

Two speedboats brought people from across the waters. There was eagerness and expectation as the meeting got under way, for a picture of the maiden voyage of the *Northern Light* was to be shown. The film included pictures of some of those in the audience. Regardless of denomination, these people feel that this launch is *their* boat; they gratefully accept its

services and ministry at times of welfare or medical need, spiritual guidance, or for marriages.

The Kuesters, in costume, told of mission needs, and showed pictures and objects from other countries. Even though the hour was late, the people requested another picture, and *More Than Singing* was shown. At the close of this the people still lingered to visit and look at the curios. Finally, all picked up part of the equipment and helped to transport it back to the boat. As the two speedboats traveled out into the night, Skipper Reimche listened intently as they neared the shallow, rocky pass. Again with grateful hearts we bowed in prayer, having been able to keep another appointment.

Early the next morning we turned toward home, journeying out of Hoskin Chappel into Subtle Channel, past the Subtle Point bell buoy into Baker Passage, with Vananda Island to starboard. There we stopped the motors, drifting lazily in the placid waters while we radiophoned the conference office, far away on the mainland, and reported the encouraging events that had taken place.

By noon we were at home port in Westview in time to prepare for the weekend services. In eight days, with the Lord controlling wind and weather, we had been able to hold 11 services, visit with a number of our isolated believers, and find souls that had been touched and blessed with the truth presented.

And so God is using one more avenue in carrying His final message to a waiting world—the *Northern Light*, a mission launch dedicated to the saving of souls for His kingdom.

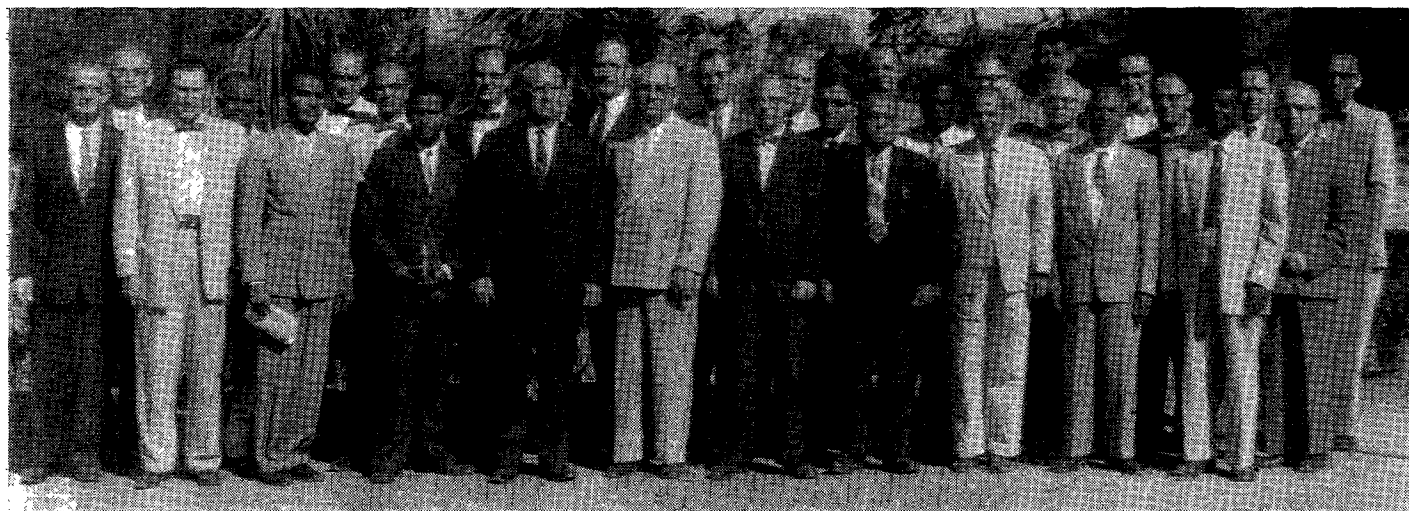
# NORERN LIGHT

saw a mother and daughter awaiting us onshore. We anchored the boat, went ashore in the dinghy, and plodded a winding path to their cabin. Before leaving we read a psalm and had prayer. Mrs. Reimche preceded us to the boat. As we rounded the bend she shouted urgently, "Come quickly! The boat is dragging anchor. Hurry!"

The wind had come up, and the formerly quiet bay was now running waves and the tide was ebbing. The *Northern Light* swung to and fro, sometimes broadside to the waves. It was dragging anchor to shore and soon would be riding on the shallow, rocky bottom, damaging her keel, propeller, and rudder.



# Reports From Far and Near



Members of the Southern Asia Division committee. Left to right: C. B. Guild, O. W. Lange, B. J. Williams, V. Raju, D. David, J. I. Crawford, J. F. Ashlock, S. James, E. L. Sorensen, W. E. Murray, vice-president of the General Conference, D. S. Johnson, O. O. Mattison, M. E. Kemmerer, Richard Hammill, associate secretary, Department of Education, General Conference, A. J. Johanson, N. G. Mookerjee, Kalee Paw, W. F. Storz, S. B. Gaikwad, R. E. Rice, R. S. Lowry, M. O. Manley, E. R. Streeter, C. N. Abraham, G. W. Maywald, E. C. Beck, M. Amirtham, A. G. Johnson, C. R. Bonney, K. S. Brown.

## Southern Asia Lays Plans for Advance

By W. E. Murray, Vice-President, General Conference

ONE of the greatest evangelistic challenges to the Seventh-day Adventist Church at the present time is the territory of the Southern Asia Division. Within this administrative unit of our organization is a vast population of some 550 million, speaking a multitude of languages. They are scattered through nine different nations and political entities. Their background of culture and education for centuries has been that of Oriental religions.

As one arrives in the Southern Asia Division he is impressed with the flourishing work of the Seventh-day Adventist cause. The lay members of the churches are active in Sabbath school work, lay preaching, and Dorcas work. Thousands of students are enrolled in our many primary and secondary schools.

As one goes about the division he observes a number of medical institutions—some located in centers of large population, others in isolated points far from the cities—where our self-sacrificing doctors and nurses are carrying on medical

missionary work. A large group of colporteurs also is doing a wonderful work selling our books everywhere. We thank God from the bottom of our hearts for the great work that has been carried on for more than a half century in the great field of Southern Asia.

When I passed through Calcutta the brethren took me to the corner of an intersection in that busy city and pointed out the rather ordinary looking little building on Bow Bazaar Street where the Seventh-day Adventist work began. They told me about the early labors of such men as H. H. Votaw, G. W. Pettit, G. F. Enoch, S. A. Wellman, and Dr. H. C. Menkel. As I stood on that street corner and a panorama of the present work of our denomination in Southern Asia passed through my mind, the words of an ancient Bible writer seemed most appropriate—"What hath God wrought!"

It was a privilege and a satisfaction to be present at the time of the annual division committee meeting, held in the headquarters building in Poona and attended by representatives from the different fields and institutions all over the division. Dr. T. R. Flaiz, Dr. Richard Hammill, and the writer were present from the General Conference. This meeting was well prepared and directed by the officers of the division, O. O. Mattison, president, Duane S. Johnson, secretary, and Martin Kemmerer, treasurer. At the beginning of each day there was a devotional hour that was attended not only by the committee members but by the division office workers and those in the institutions on the division estate, such as the Voice of Prophecy office and the Oriental Watchman Publishing House.

The brief reports given by the field leaders at this committee meeting were of great interest. C. B. Guild, president of the Burma Union, reported that they expected to have more than 100 baptisms in 1961. W. W. Christensen was holding a large evangelistic campaign in the city of Mandalay as a pattern school in which seven ministers were assisting.

A. J. Johanson, president of the Northwestern India Union, reported that 26 Voice of Prophecy rallies, with a total attendance of 10,000, were held during 1960. Three doctors have been baptized as a result of these contacts. He also reported that in his union 11 city efforts and 40 village efforts were held in 1960, and that seven new churches had been constructed.

K. S. Brown from the Pakistan Union brought to us the cheering message that

Layman (center, standing) of the Chin Hills in Burma with a group of his converts.



six new church buildings were constructed in 1960, and also that 62 new villages had been entered with our message in the Punjab section. A group of 1,000 Sabbathkeeping Moslems have requested a worker to study with them.

W. F. Storz of the Northeast Union reported 28 village evangelistic campaigns and two city campaigns. Thirteen church buildings had been planned and/or completed, and nine new church organizations had come into existence, bringing the total of organized churches in that union to 60. He reported, too, that approximately 100 Tibetans had attended Allan Maberly's effort for those people in Kalimpong, the first effort of its kind to be held in Southern Asia. The first Tibetan has recently begun to attend Sabbath services.

From South India, E. L. Sorensen brought news of progress there. In 1960 they held 200 evangelistic campaigns, and baptized 800 new believers. They also erected 13 new church buildings and organized 11 new church congregations.

From the Western India Union came G. W. Maywald, who reported among other interesting items that six new church buildings had been erected in their territory, and that when all the reports were in from his field, they were expecting a total of 126 baptisms.

#### Aggressive Plans Laid

Aggressive plans were laid to increase the membership of the division. Action was taken to encourage the field to hold 150 city efforts and 600 village efforts before the coming General Conference session in the summer of 1962. This goal was divided among the unions, and the men in the fields are setting out with all courage to carry out this aggressive plan. New converts will be trained to carry on lay work for their friends and neighbors, and thus the membership will snowball.

Plans were also laid for an enlarged church-building program. In the Southern Asia Division an admirable plan has been devised in which the division, the union, and the local field participate in the church building work. Financial help comes from all three organizations, and from the local congregation as well. Plans are now laid and the funds provided for the erection of 100 church buildings within the next year.

A comprehensive plan is being made to better our schools in Southern Asia. We have some very fine school plants in different locations in the division. One problem is to provide ways and means whereby the students may support themselves while in school. Well-thought-out plans are being put into execution in each educational institution of secondary level and above, for a strong vocational and industrial program. The vocations are to be taught with regular school credits and industries are to be promoted in which the boys and girls can earn money for their school expenses.

In Spicer College at Poona, our main training school for the division, efforts are being made to put the print shop on a sound commercial basis, and similarly the food industry. At this school the brethren are much interested in producing a line of frozen foods. A good start

has been made in raising vegetables on the school farm and then placing them on the market as frozen foods. In one of the schools in the South India Union, Lowry Memorial School, there is a very interesting industry, that of winding electric motors. I visited this school one night around nine o'clock and made a rather hasty round of the buildings to see the different phases of school work. One thing that impressed me was the building in which about 15 or 20 young men were still working when I arrived. They said that they would have about 65 motors to deliver to the factory the next day. It seemed a bit ironical to me that these motors, a symbol of our modern age, were to be delivered by oxcart. At this same school the food industry is under development. Some meat substitutes are made, as well as fruit juices. We commend the brethren in the Southern Asia Division for the energy and financial resources they are putting into the training of our youth.

Another activity of interest was that of the publishing house at Poona. The Oriental Publishing House has a staff of about 80, with six or seven editors. At the present time they are erecting an addition to the factory, which will increase their floor space about one hundred per cent. At the committee meeting a plan was set on foot whereby maximum efforts would be made in the next few months to recruit a large number of colporteurs for carrying the message through our literature to all parts of the division field.

Everywhere I went in Southern Asia, I was greatly impressed that not only is there a great spiritual zeal on the part of the working force to advance the Advent message, but that among our laymen there is a growing loyalty to this cause and an increased zeal for the winning of souls. At the meeting in Burma I heard the experience of a layman in the Chin Hills. Somebody had crossed over to the Chin Hills from the Lushai hills of In-

dia and met a carpenter. Just a few months after taking Bible studies and reading our books, the carpenter was baptized and now he is dedicating his evenings and holidays to efforts in his own village in the Chin Hills of Burma.

There are 16 Voice of Prophecy correspondence schools in the Southern Asia Division. The mother school is at Poona, in the division office building. It is directed by C. R. Bonney, and employs about 45 workers who are used as Bible instructors, secretaries, and in other capacities. This correspondence school work is carried on in 18 different languages. Since the beginning of this work in Southern Asia about 4,000 who had their first contacts with the message through the Voice of Prophecy correspondence schools, have been baptized. There were about 75,000 active students at the close of 1960.

Much remains to be done in bringing the gospel to the benighted millions of Southern Asia. Let us pray for our workers as they face the gigantic task of revealing Christ to the people of this vast territory.

## Australasia Sets Records in Jubilee Year

By F. G. Clifford, President, Australasian Division

The year 1960 marked the seventy-fifth anniversary of the beginning of the Advent message in Australasia. During the year our people prayed, planned, and worked for large blessings, and God rewarded their faith. Every branch of the work made advances, many of them far beyond our expectations.

First and foremost was the increase in souls won. A goal of 5,000 baptisms was set, but 5,832 were reported. This is 1,480 above the previous highest number, when 4,352 were baptized in 1959. The

## Ravenna, Ohio, Church Dedicated

By MARVIN H. REEDER  
Departmental Secretary  
Ohio Conference



The Ravenna, Ohio, church was dedicated Sabbath afternoon, March 25. W. B. Ochs, vice-president of the General Conference for North America, gave the dedicatory sermon. L. E. Lenheim, president of the Columbia Union Conference, was guest speaker at the eleven o'clock morning service.

Provided in the new red brick church is a main sanctuary seating 200 persons, four Sabbath school classrooms, a minister's room, basement assembly hall, and a baptistry. Valued at \$40,000, the church was built largely by members of the congregation who donated freely of both money and labor.

Visitors at the dedication included D. W. Hunter, Ohio Conference president; J. B. Bogle, secretary-treasurer; the former pastor, S. K. Lehnhoff, now from Chicago's North Shore church; and the writer.

division membership is now well over the 55,000 mark.

Tithe for the Jubilee Year showed an increase of 18 per cent, and mission offerings, apart from Ingathering, an increase of 19 per cent. Ingathering was \$25,000 above the previous year.

The publishing work took an upward turn with our colporteurs placing an additional \$140,000 worth of books in the homes they visited. The publishing house recorded the highest earnings in its history.

Sydney Sanitarium and Hospital enjoyed by far its most prosperous year, and earned \$50,000 to assist in providing needed additional and improved facilities.

The Sanitarium Health Food Company replaced one of its older factories with a large modern plant, and also earned \$35,000 above the budget estimate for the year. It distributed through the trade and its own retail stores approximately 19,000 tons of health foods.

This year Australasian Missionary College occupies a fine new administration, classroom, and library building that was erected in Jubilee Year. The college is full to overflowing. This indicates a deepening interest by our youth to prepare for service in the cause. All of the graduates who so desired were placed in service in various parts of the field. At the moment we are extremely short of workers to care for our expanding work. Opportunities for soul winning in both the homeland and island mission field have never been greater.

Truly God has been good to His people. A spirit of earnestness and readiness to labor for the Master has taken hold of many of our lay members. On every hand we see the guiding hand of our loving heavenly Father leading His people on to the accomplishment of the task, and to be ready for the great harvest home.

## "Behold the Tears" . . . Then Act!

By Adlai Albert Esteb, Associate Secretary  
General Conference Home Missionary  
Department

When Solomon "considered" all the oppressions, all the tragedies and sorrows of this world, he cried out, "Behold the tears" (Eccl. 4:1)! Today there are vastly more tears than in Solomon's time—partly because there are many more people. The increasing frequency of disasters has multiplied earth's heartaches and opened the floodgates of tears upon mankind.

Sudden death on the highways, airways, and seaways, also has increased the army of brokenhearted mourners. "In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and

thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."—*The Great Controversy*, pp. 589, 590.

During recent months airplane disasters, the earthquakes and tidal waves in Chile, Ecuador, and Japan, and the tornadoes, hurricanes, and disastrous floods in America remind us how strikingly these predictions have been fulfilled.

"Behold the tears" beside each open grave. "Behold the tears" beside the sickbed of the dying. Go into the hospitals, the jails, the penitentiaries, or the divorce courts and consider the broken lives, broken bodies, broken hearts, as well as the broken homes. There is hardly a home in the world today unshadowed by sorrow or suffering or sin of some kind.

"We know very little of the human suffering that exists everywhere about us, but as we have opportunity we should be ready to render immediate assistance to those who are under a severe pressure."—*Welfare Ministry*, p. 137.

The Disaster and Famine Relief Offering to be taken up in all of our churches in the North American Division on May 13 will provide the funds with which our denomination will be "ready to render immediate assistance." As a result of the offering received two years ago we have been able to give relief to many stricken areas. During 1960 alone, the victims of disasters in 27 countries were given much-needed aid. To name just a few will refresh our memory of some of the great tragedies of last year, such as the Brazil flood, the Chile earthquake, the India hurricane, the Japan tidal wave, the Korean typhoon, the Pakistan cyclone, the Peru earthquake, the Philippine flood, the Nebraska flood, the Florida hurricane Donna, the Cuban refugees, to say nothing of the 27 Seventh-day Adventist orphanages and affiliated institutions in Korea alone. The value of bedding, clothing, medicines, surplus food, and cash given during 1960 totals \$1,390,554.60.

This is our task—to be the Good Samaritans of these last days. "Thus in the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn.

"All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery."—*Prophets and Kings*, pp. 718, 719.

This is a grand work. It is Christianity in action. It is goodness set to work. Christianity is the sensitizing of the soul. It deepens the spirit that cares. A true Christian must be a spiritual seismo-



This weeping mourner is only one of millions of people involved in the terrible earthquake and tidal wave that struck Chile last year. More than 2 million people (a quarter of the population) were left homeless. The official disaster toll was 2,829 dead or missing. The Congressional Record told of a "line of distress 2,600 miles in length." In 27 countries victims of disaster received aid through the Seventh-day Adventist Disaster and Famine Relief Offering.

graph. He must feel the shocks and heart-throbs of the human race.

Jesus was a spiritual seismograph. He was sensitive to human suffering and need. He felt the piercing pain, the pounding heart, the burning fever. "Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony."—*The Desire of Ages*, p. 823.

In these last days with disasters increasing, with heartaches and headaches multiplying, the flood of tears is flowing as never before. "Behold the tears"—yes, behold, and then let us do something about it. Let us give generously to the Disaster and Famine Relief Offering, May 13.

## The Work Progresses at Mona Mona, Queensland

By C. C. Litster, Superintendent, Mona  
Mona Mission

Mona Mona, in northern Queensland, is comprised of a mixed multitude. It has been that way ever since 1913 when the Government collected natives from along the northern coastal fringe of Queensland and formed a settlement. Many were held there, against their will. The Australasian Inter-Union Conference (now Australasian Division) was then asked to care for them, which they were glad to do.

The aborigines were a dying race, scourged by leprosy and prey to evil influences such as opium and alcohol—introduced by miners, pearl divers, and early colonists. From time to time, natives have been sent to us for medical care or because they were not fitting in with the development of the north. From these early beginnings, Mona Mona has emerged as an Adventist mission rather than a detention camp. With medical supervision and spiritual care, the population is increasing steadily.

Nearly all the people have been closely associated with the church. They accept our teachings without question, but are easily discouraged. Some have had to be placed under censure or disfellowshipped. Thus our task includes very definitely working for backslidden people who feel they have gone too far into sin and are rejected of God. Church membership is highly regarded.

In 1960 22 were baptized. They were middle-aged folks who had found their way back. As our conference president, A. R. Mitchell, baptized them in a shaded pool in Flaggy Creek, there were tears of joy on the cheeks of many witnesses lining the high banks. There was new hope in the hearts of others who had allowed the world to pull them away from God.

It has been thrilling to see the changes in the lives of these people who have accepted Christ and come back to the church.

The example of these men and women is having its effect. New baptismal classes are being well attended. The power of the gospel is being demonstrated.

## Literature Evangelists “Invade” Island in Japan

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

When 163 literature evangelists gather in one place, something wonderful is certain to happen. And it did, on beautiful Shodo-shima, an island in the Inland Sea. It was the occasion of the Japan Union literature evangelist institute and it happened between the hours of 8:30 A.M. and 7:00 P.M., February 9.

From the very beginning of the insti-

tute, Friday night, February 3, we had been anticipating what was coming on February 9. This was to be “D” day. On that day our colporteurs, filled with a love for Jesus and for their fellow men, would converge upon the villages and hamlets of Shodo-shima and spend the day putting into practice the lessons of gospel salesmanship learned during the preceding days of instruction.

Now, what would you say if 150 people, brief cases in hand, walked past your home or office? One Japanese man asked, “What has happened to our island? Who is taking over?” He had good reason to ask these questions, for our workers were determined to use “D” day to deliver as much of our literature as possible.

They visited 1,698 homes and left a tract in each place. They prayed with the people and enrolled many in the Voice of Prophecy Bible Correspondence Course.

In one of the villages, a doctor was busy helping his patients. When approached by one of our literature evangelists he was kind enough to stop and listen. But he was not particularly interested in spiritual things, so when a nurse told him that another patient was waiting, he hurried away, fully expecting the colporteur to leave. But something told our worker to stay, and she did. Soon the doctor came back, and again she explained the importance of her work. After several such interruptions, the doctor said, “If this book is so important to you, it should be important to me. How much did you say it cost?”

When the day was over and we counted our blessings, a total of 208,600 yen or \$578 worth of literature had been delivered. In America it is not uncommon for one colporteur to deliver that much alone, but in Japan conditions are different. The average book here costs about \$1.00, and a month’s wage for the working man is approximately \$50 to \$75. Our best bindings cost \$3.25 and the others between \$1.75 and \$2.50. Therefore this figure represents many pages of truth.

Our institute is over now, but the inspiration and help that was brought to us by E. A. Brodeur, publishing secretary of the Far Eastern Division, who led out

in the instruction, and our local mission leaders who brought to us their timely messages and good counsel, will be felt through the days to come. They helped us to catch a new vision of the unfinished task and inspired us to set a high goal for 1961. With God’s help, our 205 literature evangelists will win 365 souls to the truth, and deliver 57,230,000 yen or \$159,027.28 worth of literature during 1961.



C. A. Scriven, chairman of the Walla Walla College board of trustees and president of the North Pacific Union, breaks ground for the Walla Walla College church. At left are Dr. P. W. Christian, president of Walla Walla College, and P. C. Heubach, pastor of the College church.

## WWC Church Breaks Ground for New Building

By Mrs. William Lay, *Instructor, Walla Walla College*

Ground-breaking ceremonies for the Walla Walla College church, College Place, Washington, were held Wednesday, March 22, with C. A. Scriven, chairman of the Walla Walla College board of

Colporteurs of Japan Union pose together at time of their recent institute.





trustees and president of the North Pacific Union Conference, turning the first shovelful of earth. Members of the building committee participating in the ceremonies were P. W. Christian, president, WWC; J. C. Kozel, treasurer, North Pacific Union; A. W. Spoo, WWC business manager; C. M. Bunker, president, Upper Columbia Conference; P. C. Heubach, pastor of the College church and dean of the WWC school of theology; and R. H. Brown, WWC dean of administration. J. T. Porter, educational secretary of the North Pacific Union, was unable to be present.

Elder Scriven spoke to a capacity audience in Columbia Auditorium. In his message he pointed to the pioneers, 1,500 strong, in the North Pacific Union in 1892 as setting the pattern for Christian education when they founded Walla Walla College.

Elder Heubach, pastor since 1952, gave the devotional. Music was by the College Chorale, under the direction of Melvin Davis with Melvin K. West at the organ, and the College Concert Band conducted by H. Lloyd Leno.

President Christian presented W. W. DeNeff, representing the architect firm of Whitehouse, Price, and DeNeff, Spokane. Mr. Spoo introduced Harold Benson, church builder recently arrived from Berrien Springs to superintend the construction of the two-unit church project.

Dr. G. W. Bowers, president of WWC for 17 years and currently first elder of the College church, gave the history of the church, noting its small beginning in June, 1892. By 1893 there were 70 members, by the end of 1897 the membership was 209.

Since the town of College Place grew around the college, one church served

the community and school. For some 20 years the congregation met in the chapel of the school. The first church home was built on College Avenue across from the administration building. It was occupied in 1913, dedicated free from debt in 1918, and it burned to the ground three weeks later, Dr. Bowers related.

The members immediately planned and built another larger church, which was occupied in 1920. Soon this was too small. In 1939 when Columbia Auditorium was completed, the group met there.

With continued growth, the church membership was divided into two churches in late 1947. The Village Seventh-day Adventist church still meets in the College Avenue building, and the College church has long planned for a church home. Each group now numbers more than 1,000 members.

## An Evangelistic Team for China's Millions

By Milton Lee, *Evangelist*  
*Far Eastern Division*

The language spoken by more people than any other single tongue is not English, it is Chinese. Nearly twice as many people claim Chinese as their mother tongue than those who claim English. According to a group of linguists at George Washington University (Washington, D.C.), Mandarin Chinese (the national language) is the native tongue of 460 million people. English trails far behind with 250 million. More astounding still, Chinese characters are not only the means of written communication between 650 million Chinese (or one quarter of the earth's inhabitants), they likewise

form the basis of literary expression for 83 million Japanese and 20 million Koreans.

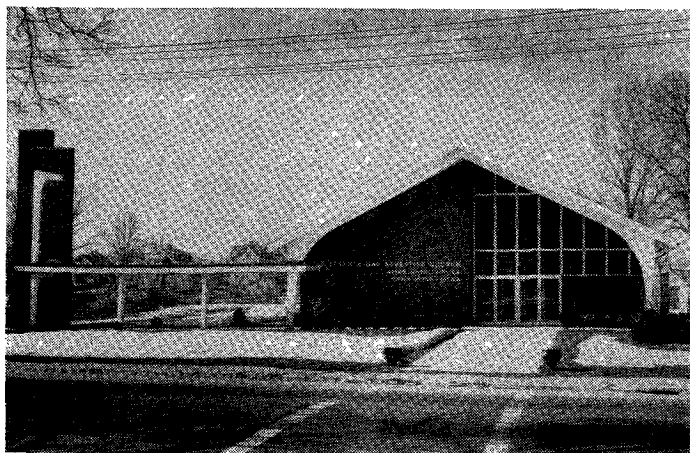
Most of the Chinese are out of our reach today. One frequently wonders what methods God will employ to evangelize the masses behind the bamboo curtain. We may be certain that the Lord has His faithful witnesses among the 20-odd thousand Adventists there.

Our present task, however, is to carry the three angels' messages to the 25 million Chinese residing outside of China proper. A strong work has been established among the 10 million in Taiwan. Elsewhere there are 15 million Chinese scattered throughout the Far East. The majority are concentrated in such large Oriental cities as Hong Kong, Singapore, Bangkok, Saigon, Manila, and Jakarta. Chinese churches have been established in nearly all of these cities.

Still vast untouched regions remain. Among the 2.5 million Chinese in Thailand we have only one church. The need in Indonesia is just as great, where one church has been organized among 2 million Chinese.

During the last Fall Council provision was made to set up a division evangelistic team to help evangelize the Chinese areas of the Far East. My wife and I were happy to respond to a call to become a part of this team. At present we are looking for a Chinese family to associate with us in this important endeavor.

Calls have come in from all of the unions in this division to conduct campaigns. It is difficult to know where to begin. There is a great dearth of ministerial workers to follow up the efforts planned. To meet this growing need a strong ministerial training program is taking shape in our Taiwan Training Institute.



### New Taunton, Massachusetts, Church

Dedicatory services for the Taunton, Massachusetts, church were held Sabbath, December 3, 1960. The local radio station taped the services and broadcast the entire program to the community.

W. J. Hackett, president of the Atlantic Union, delivered the dedicatory sermon, and the writer gave the dedicatory prayer. The program chairman was Willis Graves, pastor of the church and district superintendent.

The church seats approximately 250 and the building and lot cost \$130,000.

**MERLE L. MILLS, President**  
*Southern New England Conference*



### Workers' Meeting in Egypt

Workers of the Egypt Section met for two days in the new Cairo Evangelistic Center, February 6-8. A sincere, consecrated atmosphere was prevalent during the hours spent together. Supplication for a new endowment of greater power was the theme of the challenge presented by Hilal Dose, president of the Egypt Section.

Our workers in Egypt (shown in front of the Cairo Center) are determined to meet every crisis, and have gone back to their posts of duty with the objective of making 1961 the greatest soul-winning year in their experience.

**A. G. ZYTKOSKEE, President**  
*Nile Union*



This is our day for Chinese evangelism. The spirit of nationalism is strong throughout the East. No one knows what a day may bring forth. Today the doors are open. Tomorrow they may close. May God help us enter these doors while they are ajar.

## The Negrito People Welcome the Adventists

By L. L. Quirante, *Departmental Secretary  
North Philippine Union Mission*

"We'd like to go over to the Negrito settlements of Balewit and Payudpod." That was how we introduced the purpose of our unexpected visit to the home of Brother Pedro Rivera, elder of our church at Santa Fe, Zambales, on the sultry afternoon of March 2, 1961.

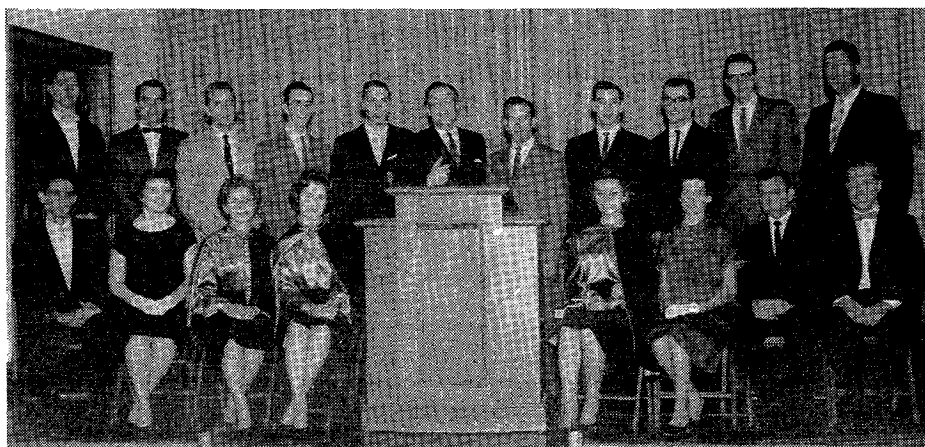
Our educational survey party was composed of P. H. Romulo, North Philippine Union MV secretary; M. G. Jereos, union auditor; B. G. Pangan, Central Luzon Mission educational and MV secretary; and the writer. We traveled more than 100 miles all the way from our Manila headquarters to look into the possibilities of opening up new territory for the dissemination of the gospel among the Negritos, who inhabit the hinterlands of Zimabales. Our particular objective was to study the prospects of establishing a mission school for these Pygmy inhabitants of the forests.

At midafternoon we reached the town of San Marcelino where we were joined by A. P. Constantino, our local district leader. With him as our guide, we proceeded to the home of Brother Rivera in Santa Fe. This quaint little barrio (rural village) is the last outpost of civilization nestled at the foot of the Zambales Mountain ranges where hordes of Negritos live.

The Negritos are aborigines of the Philippines. Perhaps they belong to the most primitive peoples on earth. These Pygmies are hardly four and one-half feet in height, but they have well-proportioned bodies. Their small flat nose, large round eyes, black skin, and kinky hair indicate Negroid affinities. They wear scanty clothing—usually a small loincloth. Children go nude.

These peoples roam the forest regions in bands and live by hunting, fishing, and gathering wild fruits and forest products. Their weapons consist of bows and arrows and spears. A few settle down in *kaingins* (forest clearings) and engage in crude agriculture. They have hardly any form of religion, although some worship spirits.

"I am afraid it would be a bit risky for us to go up to the Negrito country this late in the day," confided Brother Rivera. "We may be able to reach Balewit and Payudpod, mountaintop villages of the Negritos, before sunset, but I am pretty sure it will be dark on our way back. And it is dangerous! Night before last, for instance, one of the loggers was ambushed and shot fatally. These Negritos are desperate. Many of them are hungry. Their meager crops failed for lack of rain. Forest game and products are harder to find. So, they are hotheaded and turn savage."



## Student Evangelism at Southern Missionary College

A spirit of serious dedication to the purposes of God is manifest among the students of Southern Missionary College, Collegedale, Tennessee. The solemnity of the times is reflected in their deepening interest in various kinds of soul-winning work. An evangelistic atmosphere recently pervaded the school while an effort was being conducted in nearby Ringgold, Georgia. Enthusiastic stu-

dent participants cared for the advertising, ushering, singing, and visiting, thus gaining an insight into the conduct of an evangelistic campaign. Shown are ministerial students and others who assisted the writer in this work for God. Some new believers have already been baptized.

CLIFFORD A. REEVES  
*Associate Professor of Religion*

In view of this information we retraced our steps rather dejectedly along the dusty road that led out of Santa Fe. We were a bit disappointed, our spirits dampened, but we were not without hope of seeing the Negritos of the mountains.

"Perhaps we can go to some other Negrito groups," suggested Pastor Constantino. "Let's go up to the Negritos of Castillejos in the morning." Thus ended our day's journey and we turned in for the night. It was agreed that the party would meet the following morning at the home of a former Protestant pastor, Felix Ninggala, the deputy governor for some 18,000 Negritos who inhabit the mountain ranges of Zambales.

After an earnest season of prayer, the party, led by the governor, undertook the trek to the mountains. The trail was rugged, steep, and dusty. After what seemed an endless ascent we reached the Negrito settlement of Gala at high noon.

Our party was a bit perplexed because the village seemed deserted. Not a soul greeted us. The Negrito huts appeared uninhabited. The governor assured us, however, that the mountain Pygmies must be in hiding just around the village and would come out in the open ere long.

After a few minutes of anxious waiting Mr. Ninggala blew his police whistle and from one of the small *cogon* (dried grass) bungalows out came a diminutive Negrito.

Four Negrito children with (left to right) B. G. Pangan, M. G. Jereos, P. H. Romulo, and L. L. Quirante.

He stood at attention in front of us and executed a perfect military salute as a sign of respect.

After a sort of formal introduction, the Negrito officer called the villagers to assemble under the mango tree where we were resting. We were happy to find this particular group of Negritos friendly, though a bit shy. A number of them speak as many as three dialects—Tagalog, Ilokano, and the Tino language used by the Zambal people. These indigenous peoples are industrious and till their *kaingins* daily. They plant rice, corn, *camote* (sweet potato), and bananas, and barter their products in the town's market. Unfortunately, many of them are victims of exploitation by lowlanders. At times they get only a pack of cigarettes in exchange for a large bunch of bananas or a basketful of mangoes.

When we told them of the purpose of our visit and how much we desire to help them, they were all smiles in appreciation for our interest in their behalf. We revealed to these simple folk of the mountains our plan to establish a mission school for their children, and their faces just beamed with joy. They pointed out



an old dilapidated schoolhouse where an adult education class was held some years ago. They promised us that a new building would be erected if we establish a school there. "We shall also build a house for the teacher. We shall do anything you ask us to do. Yes, you Adventists are most certainly welcome to open a school here for our people," the chief assured us.

Here is another door of opportunity for the preaching of the gospel and for opening up new work in an area heretofore unentered by the Advent message. Pray that our gracious Lord may help us find the means and the teacher to pioneer this work among the Negritos of the Zambales Mountains.

## Old Church Collapses as New One Is Erected

By W. E. Birkenstock, *Medical Director Heri Mission Hospital*

Last year Heri Hospital and Mission in Tanganyika celebrated its tenth anniversary. During the past ten years the Lord has greatly blessed the work in this area. Despite problems and difficulties the work is going ahead.

When a site for a hospital in Tanganyika was originally considered, government leaders were asked what they considered to be the most needy area. They felt that the western highlands bordering on beautiful Lake Tanganyika, an area inhabited by the Ha tribe and densely populated, was in the greatest need. Not only was there no hospital but the people were very backward and in great need of both spiritual and physical uplift.

Brother W. Sparrow and family were sent up into the mountains with a truck and tent and given the unenviable responsibility of starting to build a hospital in the rainy season. After the first permanent home was completed, the Sparrows were joined by Dr. and Mrs. W. H. Taylor who pioneered the work for nine years. By then the unit consisted of two homes for overseas personnel, well-built hospital and surgery buildings as well as a utility building, a school, and local workers' houses.

Funds had been too short to build a permanent church, but a sun-dried brick building with thatch roof was constructed and served the flock for five years. The first people to be baptized were two men

## First Masai Convert

Recently laymen led by Filipo Gara held an effort in a new section of our field. Returning from a laymen's institute held at Suji Mission early in 1960, these five faithful workers set out to do exploits for God. They had only their Bibles and Picture Rolls as equipment, but God blessed their efforts.

Twelve persons took their stand for Christ and His last-day message during the meetings. All 12 were enrolled in Bible classes. One of the new converts is a member of the Masai tribe—one of the fiercest warrior tribes in East Africa. He is the first Masai to accept the truth in Tanganyika.

Our new Masai brother was a church elder in another mission, but when he heard the Sabbath truth he determined to accept it regardless of his position of leadership in his church. As I talked with him he expressed his desire to take his new-found faith to his own people. He has offered to serve as a translator for any workers we may send into his territory. We hope soon to have work among these Wamasai warriors, that many may be enrolled in the army of the Lord.

Y. LUSINGU, *President North-East Tanganyika Field*

who had assisted Brother Sparrow erect the first buildings. Since then the membership has grown to 200 and there are five branch Sabbath schools. On one Sabbath every month all the members gather together at the central church. With those in the baptismal classes, there are usually about 400 people.

We were thankful for this increase, but our little church was not able to hold all who came to the monthly services. It was also beginning to show rather alarming cracks in the walls, so it was decided to lay plans for a new building.

About 18 months ago the church people volunteered to start excavating. A lovely location was decided on near a grove of trees where the church would look out over a valley and in turn be seen for a distance of many miles. The first year saw the excavation completed and the foundations laid. The heavy rains put an end to further construction, but with the first signs of dry weather in June of 1960 work went ahead on burning bricks and obtaining necessary supplies. The first rains of the new season

were falling as the roof went up, but the Lord kept heavy rains from stopping the work. All this time we were watching the growing cracks and increasingly sagging walls of our old church, and wondering just how long it would hold together.

At last the announcement was made for all the members to gather the next Sabbath in the new although not entirely completed church. For three days every available hand was put to work, but it seemed as if our hopes had been too high. The new building just would not be suitable for a church service the following Sabbath.

On Wednesday a heavy storm blew up and in the middle of it an excited worker ran in calling, "The church has blown down, the church has blown down." My heart sank as I thought of the months of toil behind us, and where would we ever find the means to build again? But my fears were soon allayed, for as I ran out I saw the old building had completely collapsed, a mere pile of tumbled brick and scattered thatch. Only a part of the rear wall was still standing.

Two weeks later C. T. J. Hyde, the president of the Tanganyika Union, M. W. Cuthbert, secretary-treasurer, and R. F. Medford, educational secretary, drove the 550 miles to come and dedicate this new building. Also taking part in the dedication service was Brother Enoch Maguru, the elder of the church and one of the first two baptized members.

Our hearts go out to our Father for His wonderful goodness in giving us this new place of worship. We consecrate our lives anew to the task ahead.



► Keith, Gregory, and Craig Jones, sons of Ronald Jones, literature evangelist in Minnesota, and their uncle, Bradley Jones, in four months sold 2,250 magazines. These four boys range in age from 9 to 12 years.

► Reports indicate that 1,000 youth of the Southwest are now giving regular Bible studies in the new General Conference-sponsored Operation Fireside program. Baptismal reports are nearing the 100 mark, and the youth are confident that they will reach their goal of 300 baptisms to present as trophies before the 6,000 who are expected to attend the Southwestern Union Youth Congress in Dallas, May 4, 5, and 6.

► Students of the Cincinnati (Ohio) church school raised more than \$1,800 in Ingathering during the Christmas season. Of the 54 students and teachers, five received Jasper Wayne awards; one, the Crown Vanguard award (\$100); and three the Diamond Vanguard award (\$75); two Golden Vanguard (\$50); and 13 the Silver Vanguard (\$25). These students also raised nearly \$300 during the last year for the new school to be built soon.

Church dedication at Heri Mission Hospital, Tanganyika.





Nurse Ellen Moabi of Kanye Mission Hospital, Bechuanaland.

## Ellen's Triumph of Faith

By Ruth Carnahan, Director of Nursing Service, Kanye Hospital

It was a thrill to see Nurse Ellen Moabi and her seven classmates receive their diplomas in nursing here at Kanye Mission Hospital. Ellen grew up in a Christian home in Bechuanaland. Her father and her mother were separated and could not care for her, but her loving grandparents willingly gave her a home. She listened enthralled while grandmother told her of Moses, Daniel, Ruth, and Esther, and best of all, of the Baby born in the manger.

When the girl was old enough to read the Bible she thought that the text "Remember the sabbath day to keep it holy" meant to worship on Sunday. Her grandparents belonged to a popular church and Ellen despised "those peculiar Adventists."

Ellen became sick and could not attend school nor could she even walk. She was anemic and had frequent severe attacks of nosebleed and could not use her hands. Her relatives despaired of her life. Although they did not like the Adventists, they had heard that many difficult cases had been cured at our Kanye Mission Hospital.

"Let us try the Adventist hospital," they said. "Nothing we can do will help her. Our Ellen is a sensible child, and she will close her ears when they talk of their religion."

At the Seventh-day Adventist hospital the doctor and the nurses manifested true Christian kindness. Their religion did *not* seem so bad either. The treatments and the prayers helped, and after six months the patient was able to return to her grandparents. There the nurses visited her to bring cheer and courage. Another time when Ellen was 18 years old the grandfather wanted to take her to a witch doctor. However, in the early morning hours the sick girl ran off to the hospital.

Ellen asked her grandfather to explain the difference between Sunday and the Sabbath of the Adventists. "The seventh

day Sabbath is Jewish," he replied. "When Christ was resurrected on Sunday, the Sabbath was changed to that day." The girl could not quite understand this, for she found no text in the Bible authorizing the keeping of Sunday.

Ellen wanted to go to the Union of South Africa to study for her Junior Certificate, but for some reason the schools were already filled. God had other plans for His child.

From some students she heard good reports of our Solusi training school. In 1952 she applied for entrance only to be told that the school could accept no more students. The following year she was accepted, but her grandfather refused to let her go. Finally, in 1954 Ellen was enrolled at Solusi.

A gradual change took place in the heart of this sincere young woman. She learned the full story of why most churches worship on Sunday. Mrs. Marie Botes, the treasurer at Solusi, tactfully tried to help Ellen see the importance of keeping the true Sabbath. Ellen was not yet ready to accept the truth, but when she went home for a holiday, she found that she had lost interest in her grandfather's church. Instead, she went to church with the Adventists.

At Solusi during the Week of Prayer in 1956, Ellen decided to go all the way with God. Satan did not leave this follower of Jesus alone, for she became ill again and for three months she studied her lessons in bed. Examination time

came and this courageous girl had to be carried to the classroom where she wrote in an armchair.

On December 8, 1956, Ellen's teachers were happy to see her baptized at Solusi. Upon returning home, she found that God gave her the courage she needed to stand for the right.

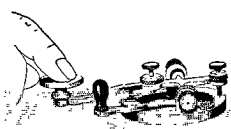
When Ellen thought of the Christian kindness that the nurses at Kanye Hospital had manifested to her during her long illness, she resolved to give her life in that same kind of loving service for others.

Now Nurse Ellen has graduated. Her faith and courage have been rewarded. Each year since her baptism her health has improved. She says, "I am willing to go anywhere the Lord calls me to serve Him."

## Answers to Bible Quiz

(Page 7)

1. When Israel entered Canaan (Joshua 3:14-16); by Elijah (2 Kings 2:8); by Elisha (2 Kings 2:14).
2. In Deborah's song mention is made of the wise ladies of Sisera's mother (Judges 5:29).
3. By not being able to pronounce the "h" in the word "Shibboleth" (Judges 12:6).
4. Two: Isaac (Gen. 18:10); Samson (Judges 13:3).
5. The jawbone used by Samson (Judges 15:15, 19).
6. Three thousand (Judges 16:27).
7. Two: When Samuel prayed (1 Sam. 12:16, 18); when Elijah prayed (1 Kings 18:42; James 5:17, 18).
8. Six cubits and a span (11 feet) (1 Sam. 17:4).
9. David was 30 years old when he began to reign and he reigned 40 years (2 Sam. 5:4).
10. A prophet, with ashes upon his face (1 Kings 20:38).



## Brief News OF MEN AND EVENTS

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

### ATLANTIC UNION

► The board of trustees of Atlantic Union College announces that a new student center will be constructed on the campus. Tentative plans for the center call for a cafeteria, with adjoining faculty lounge, bookstore, Student Association offices, home economics department, and possibly a health center.

► The Atlantic Union College maintenance department has been divided into two departments. Walter Beyeler will head the newly created department of heating and grounds, and James A. Roberts will remain as head of the maintenance department.

► Dr. L. A. Senseman, director of the Fuller Memorial Sanitarium, participated in the Institute of Scientific Studies for the Prevention of Alcoholism at Manila, Philippine Islands, held April 19 to 21.

► George C. Peterson, publishing secretary of the New York Conference, reports that many people are attending our churches as a result of contacts made by literature evangelists. Bible studies are being given in one home to six people who were recently contacted by the first

Seventh-day Adventist they had ever met, Colporteur William Allen. These people are already attending church and are looking forward to baptism. Another colporteur, Robert Weeden, has a family of nine attending church regularly in Norwich. In Corinth, Peter Jensen is studying with a family who are interested in our beliefs, and Edmund Lacy in Albany has a family who called his home to find out where our church was located so they could attend.

► V. A. Dortch, administrator of New England Sanitarium and Hospital, reports that Mrs. Thelma Finney has been appointed director of the hospital volunteer program. This volunteer service was started at the hospital in October, 1957, by Roy Hatfield who served as director on a part-time basis.

### COLUMBIA UNION

► Ground-breaking services for a new church were held in West Chester, Pennsylvania, on April 4. Arthur Kiesz and Emil Hagele, president and treasurer, respectively, of the East Pennsylvania Conference, were guests at this occasion.

► Herbert Roehn, pastor of the German church in Philadelphia, began a six-month series of radio broadcasts for the German people in the Philadelphia area, on Wednesday, April 26.

► W. H. Carey, of the West Pennsylvania Conference, began a series of radio programs on Sunday, March 26, in Sharon, Pennsylvania. This will be followed by a series of public meetings in May.

► A building has been purchased, and will be remodeled, to be the house of worship in Hillsboro, Ohio. Renovation began March 12.

► Elder and Mrs. D. Mackintosh, formerly of Michigan, have accepted a call to the West Virginia Conference. He will be pastor of the Bluefield-Princeton-Beckley district.

## LAKE UNION

► Two new workers have accepted calls to connect with the Wisconsin Conference. W. H. Johnson, at present pastor of the Beckley, West Virginia, church, will be pastor of the Racine and Raymond churches. John Holstein, pastor of the Prince George, British Columbia, church and district in Canada, will assist William Lehman in the LaCrosse district.

► Representing Emmanuel Missionary College at the National Oratorical Contest of the American Temperance Society, held at Lincoln, Nebraska, March 25, was H. Roger Bothwell, a freshman religion major. Another winner was Elaine Schults, a junior speech major. She has been chosen to represent the college at the W.C.T.U.'s contest in early May.

► Presentation ceremonies were conducted at Emmanuel Missionary College on March 27 for the senior class of 1961. Walter Crandall, editor of the *Youth's Instructor*, addressed the students at this traditional function. In this group of 162 seniors there are 146 candidates for the baccalaureate degree, and 16 who will be receiving two-year diplomas. Participating in the ceremonies were R. W. Schwarz, class sponsor; Dean W. E. McClure, who presented the class; college Vice-President F. A. Meier; and Registrar Dyre Dyresen.

## NORTHERN UNION

► A new district has been formed in the South Dakota Conference comprising the Batesland, Burke, and White River churches. Alfred Bernhardt is pastor of this district.

► Since the first of the year special evangelistic services have been held by Gary Schwarz at Ray; M. D. Gordon at Grassy Butte; A. J. Iseminger at Robinson; H. J. Eslinger at Lehr; and H. I. Jarnes at Jamestown; all in North Dakota.

► R. W. Heinrich, district pastor who has been broadcasting at Brookings, South Dakota, has now started a series of Bible studies over the radio at Madison. He is also conducting evangelistic Bible studies in the Ash Grove church.

► The seventy-fifth anniversary of the Morgan, Minnesota, church was held on December 31. In 1885, when the church

was founded, the 17 charter members met above a store. In 1889 they joined with two other denominations and built a church building south of Morgan, and in 1902 they built their own church building nearer town. In 1916 this building was moved to another site and later an addition was erected to provide space for the children's divisions. In 1957 they purchased a church in the city of Morgan, and the old building is being used as a welfare center for the district. There are now 52 members. J. R. Coyle is the pastor.

## NORTH PACIFIC UNION

► C. L. Vories closed an eight-week series of evangelistic meetings March 26 in Sequim, Washington. On Sabbath, March 15, fifteen persons were baptized.

► The church at Beaverton, Oregon, in the Portland area has outgrown its present quarters and on April 15 moved into a much larger church, purchased from a Lutheran congregation. Harold H. Ruppert is the pastor. Don Spillman and his evangelistic team will conduct a series of revival meetings during May in this new church home.

► R. G. Stambaugh, pastor of the church in Anchorage, Alaska, reports that 14 persons have been baptized as a result of evangelistic meetings held by Don Jacobsen. For the first time in either a church or rented hall there was a near-capacity attendance of approximately 140 persons, between 30 and 40 of whom were not church members.

► The Cummings-Dale evangelistic team have been conducting meetings is Kalispell, Montana. The pastor, Paul W. Johnson, reports that five have been baptized and 30 are in the baptismal class.

## PACIFIC UNION

► The San Francisco Spanish church, which had a membership of 22 in February of 1960, now has a membership of 56. This increase is due to the work of laymen and the Espinosa-Basaez evangelistic team, according to Manuel Hernandez, local elder.

► Sheldon Seltzer, pastor of the Elko, Nevada, church, is conducting four branch Sabbath schools—one at Pine Valley, 40 miles from Elko; another at Petan Ranch, 86 miles north of Elko; at Winnemucca, 127 miles west of Elko; and the fourth at Ely, 198 miles south of his home church.

► Maybelle Vandermark of the General Conference Home Missionary Department was guest speaker for three of the six Dorcas Federation meetings in the Central California Conference, April 11, 12, and 13. Elder and Mrs. J. L. Brown spoke at the other meetings on April 23, 25, and 27.

► Stanton Parker, West Coast representative of the General Conference Insurance Service, was a recent visitor in the Hawaiian Islands, where he looked over all the mission-owned property for re-evaluation to bring the rates and coverage up to date.

► Recent changes in the Northern California Conference include the appoint-

ment of Rex Rolls, Jr., to work with the deaf-mutes in the Bay Area, as well as in the Central California Conference; selection of Frank J. Cook, cashier of the conference, to be manager of the Book and Bible House; and calling C. L. Williams, publishing secretary of the Southeastern California Conference, to serve in this capacity in the Northern California Conference.

## SOUTHWESTERN UNION

► The Commissioners' Court of Menard, Texas, has recently transferred \$45,000 in surplus road and bridge funds to the Menard Hospital fund. This is the first big step forward in an expansion program.

► O. W. Fowler, district pastor of the Texas Conference, recently completed a successful four-week evangelistic campaign in the Guatemala Mission. Fifty decisions for Christ were made with 15 being baptized at the close of the campaign.

► The new Tulsa, Oklahoma, church was dedicated on Sabbath, April 8. V. G. Anderson, vice-president of the General Conference, gave the dedicatory address.

► Plans are under way for a new church building in Abilene, Texas, reports R. A. Jenkins, district leader.

## Church Calendar

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

## REVIEW AND HERALD

113th Year of Continuous Publication

<b>Editor:</b>	Francis David Nichol
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Subscription rates	One year	Six months
In United States and Canada	\$7.50	\$3.90
All other countries	8.50	4.40

In changing address, give both old and new address and allow four weeks for the change.

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# N O W

## The Faith Bible Course

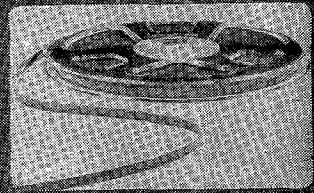
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# News of Note

## Overflow Crowds Attend Australia Meetings

From Australia comes word that in the two largest cities, Melbourne and Sydney, metropolitan evangelistic campaigns are in progress with attendances of 7,000 and 8,000 on the opening days. Evangelist A. G. Ratcliffe, who is leading out in Melbourne, carried out a similar program in that city last year. His attractive publicity clearly identified him as an Adventist evangelist.

Three sessions were held, each being attended by an overflow crowd. In order to serve this large and scattered metropolitan area, 20 suburban meetings were organized, and to these more than 2,000 people came. Five of these week-night meetings were conducted by the evangelist; the other 15 by his associate workers and two laymen. The object of these sectional meetings is to make people acquainted with their Bibles, therefore they ultimately become Bible-marking classes.

R. ALLAN ANDERSON

## Sabbath School Membership Increases in Korea

The following message was recently received from C. P. Sorensen, president of the Far Eastern Division:

"You haven't seen Bible schools unless you have visited Korea. A year ago they had 35,885 in their Vacation Bible Schools. It meant that more than 900 of our lay members gave two weeks or more of their time in helping to conduct these schools. But they didn't stop there. They brought many of them into the Sabbath school also. Last year they had an increase in Sabbath school membership of approximately 20,000, largely as a result of the Vacation Bible Schools. It is just a step after you have them coming to the church for the Vacation Bible School, to bring them into the Sabbath school. Then it is just another step to bring them into the baptismal class and church membership. This year Korea has set a goal of 40,000 in Vacation Bible Schools.

"We thank God for the outpouring of His Spirit over in Korea and we are sure that the same could be accomplished in other fields if similar plans were carried out."

G. R. NASH

## Death Claims A. Vollmer

The Central European Division office reports the death on April 16 of A. Vollmer, who gave a lifetime of service to the Hamburg Publishing House, Germany. Our brother was general manager when he retired some eleven years ago.

We would record the church's deep appreciation for the service rendered by Brother Vollmer, having in mind particularly the heavy burdens he carried

during the War years, when stress broke his health. To his family and colleagues in Germany and elsewhere we express our deepest Christian sympathy.

W. R. BEACH

## Far East Youth Hold First Congress in Manila

The first Far Eastern Division Youth Congress convened in Manila on the campus of Philippine Union College, April 4-9. Delegates came from 15 different countries. Above the platform was a huge figure of Christ pointing four symbolic Oriental youth to the needs of these populous countries. "Christ Our Guide" was the theme; "Evangelism" was the watchword.

Charles D. Martin, congress director, was ably supported by scores of ministers and teachers. Morning by morning, at 6:00 A.M., the delegates, dressed in colorful costumes, worshiped together and joined the international prayer circle on the campus. Day by day the youth were led to sense their obligation to the millions in the Orient. They were taught how to discharge this obligation through various methods of soul-winning.

On the final Sabbath, services were held in Rizal Coliseum. The large building was filled to capacity, and more than a thousand were turned away. H. M. S. Richards spoke to 12,000 people. At the final commitment thousands of youth



SEATTLE, WASH. (RNS)—An invitation to Protestant Episcopal Bishop James A. Pike of California to speak at the 102d national convention of the Augustana Lutheran church this summer has been withdrawn by the synod's program committee, because of the prelate's unorthodox statements on Christian doctrine. Dr. Malvin H. Lundeen, of Minneapolis, president of the church body, said the decision was made because of Bishop Pike's "whole general approach to the Christian faith."

ST. PAUL, MINN. (RNS)—Archbishop William O. Brady has commended the effort of the Pastors' Action group of Minneapolis, an organization of Protestant clergymen, to "save Sunday" as a day of rest and worship. The St. Paul Roman Catholic prelate, writing in his weekly column in the *Bulletin*, urged Catholics to join in the effort "to keep Sunday holy." "We need a fully united Christian front to defend our Christian Sunday," he declared.

pledged their personal service in a concerted effort to proclaim "The Message to Millions" during 1961.

L. A. SKINNER

## GC Appeals for Large Offering May 13

The year 1960 was filled with disaster and destruction. The devastating earthquake in southern Chile brought indescribable horror. Floods and hurricanes caused suffering in Brazil, India, Nebraska, Florida, Korea, and the Philippines. Thousands were left homeless—in need of food and clothing.

On Sabbath, May 13, the Disaster and Famine Relief Offering will be received in all our churches. As we review how God has blessed us in plenty and tranquillity, let us give to those who are less fortunate. Our Lord says, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

W. E. PHILLIPS

## Pioneer Dies at 93

H. F. Schubert, a pioneer and stalwart of God's cause in Central Europe, particularly in Germany, died in Washington, D.C., April 18. Elder Schubert's firm and refined Christian leadership did much to develop bonds of unity in a world church. Death came on his ninety-third birthday.

We express to the family and to Brother Schubert's countless friends around the world our deep appreciation and sincere condolence.

W. R. BEACH

TOLEDO, OHIO (RNS)—For the forty-first consecutive year, Toledo Roman Catholic and Protestant church leaders worked together to encourage a huge turnout at Good Friday religious services in the Greater Toledo area. A record number of churches, 133 Protestant and 44 Catholic, held special services during the three hours in memory of Christ's agony on the cross. The program is sponsored by the Joint Committee for the More Reverent Observance of Good Friday.

KANSAS CITY, Mo. (RNS)—"The Old Rugged Cross," long regarded as America's favorite hymn, was in second place in a poll taken among Church of the Nazarene congregations and was topped by "How Great Thou Art." The new Nazarene favorite had placed fourth in a poll of readers taken last fall by the *Christian Herald*, nondenominational Protestant monthly published in New York, which retained "The Old Rugged Cross" as the leader.

VATICAN CITY (RNS)—King Baudouin and Queen Fabiola of Belgium will be received by Pope John XXIII on June 8, when they pay a state visit to the Vatican, Vatican authorities announced. They said a special committee has been set up to make arrangements for the royal visit.