

REVIEW

and Herald

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"What Shall a Man Give in Exchange?"

By CHARLES KEYMER
Pastor, Bakersfield, California

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

ONE DAY while pastoring a church in a Midwestern city I received an urgent call to come to the home of a very sick man. The request was made by his sister, a member of our church in another city, who upon learning that her brother was critically ill had come in haste to be with him. Upon her arrival the doctors told her he could live but a few days. He, too, knew that his hours of life were numbered. When she asked what she could do for him he said, "I wish you would call your minister in this city and have him come to see me. I need his help to care for some things."

Upon receiving this request I went immediately to their home. His sister met me at the door, introduced me to

other members of the family who were present, and then took me to her brother's bedside. He seemed pleased that I had come, and began to tell me his story. "For years I've been a hard worker," he said, "and have earned good money. I've spent a great deal of it for pleasures of the world. I have not given God much of my time, and now I'm at the end of the road. I need to get some things settled."

Thereupon the sick man, pointing out an old steamer trunk in the corner of the room, asked me to open it and look for a small wooden box. After a few minutes' search I found it near the bottom of the trunk and brought it to his bedside. Then he asked me to pry open the lid, which had been nailed shut. Opening the box, I was surprised to see a one-thousand-dollar bill. I had never seen one before. Then he asked me to count the money in the box. Underneath the first thousand-dollar bill was a second and a third and a fourth.

In fact, there were nine one-thousand-dollar bills in that box, and a number of hundreds, fifties, and tens—all told, twelve thousand dollars. Then the brother said to me, "This money is not going to do me any good. I want you to help me divide it among my relatives who have gathered here. So, as he directed, I gave three thousand to this one and three thousand to another, until the money was gone.

Then I turned to the owner of the box and said, "Wouldn't you like to give your heart to the Lord, and prepare to meet Him?" "Yes," he said, "I would." He sensed, at last, the uselessness of his money and his great need of God. Almost too late he discovered the true values of life. Three days later he passed to his rest, and I conducted his funeral service.

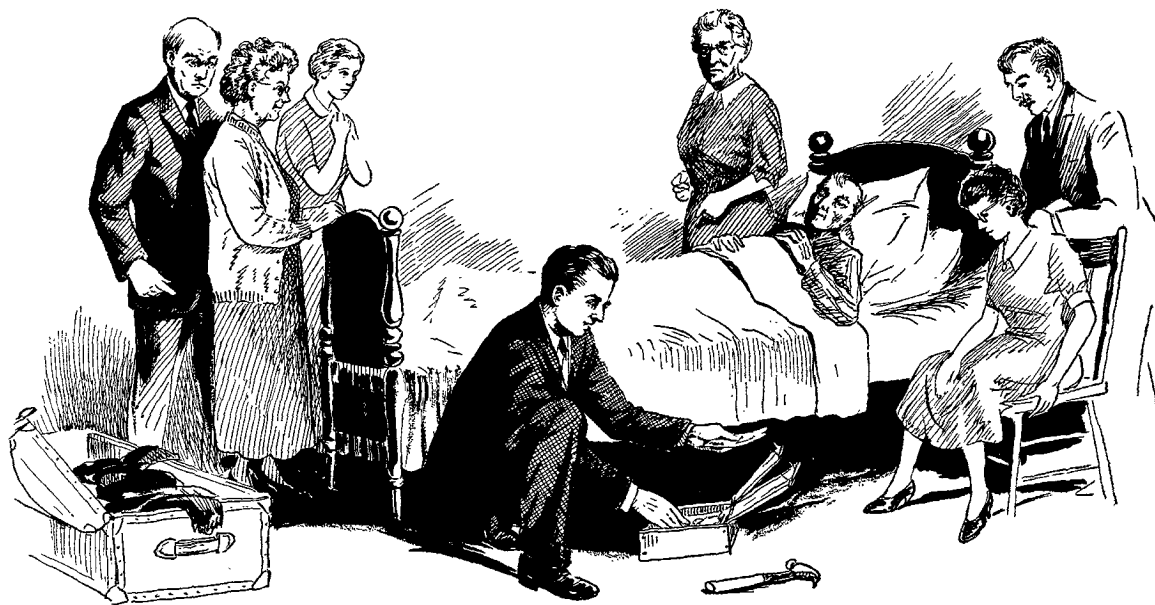
"What shall a man give in exchange for his soul?" This question Jesus asks us today. What do we consider life's most valuable possessions? Are they of the kind that will endure or have we been squandering our ambitions and energies on things that one day soon will be turned to ashes—and then lose our souls besides?

The Lord has counseled us: "Set your affection on things above, not on things on the earth." "Love not the world, neither the things that are

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Underneath the first thousand-dollar bill was a second, then a third, and a fourth. In fact, there were nine of them.

HARRY BAERG, ARTIST



The Sabbath in the Early Church

By Siegfried H. Horn

THROUGHOUT the past 150 years archeology has brought to light very little material of Christian origin from the first three centuries of the Christian Era. A few fragmentary Bible manuscripts from the end of the second and third centuries, some ancient Christian tombs, and a few non-Biblical Christian manuscripts are about all we have from that early period. This dearth is due to the fact that the Christian church of the first three centuries was poor and persecuted. It had neither a strong central organization nor representative buildings whose remains might be excavated.

Accordingly, there is little archeological evidence to shed light on particular practices and teachings of the Christian church, such as Sabbath observance. The New Testament—virtually our only source for the history of Christianity during the first century—clearly shows that the apostles and the Christian church of that century observed the Sabbath as a weekly day of rest and worship. Beginning with the second century the writings of the early Church Fathers provide us with information concerning later developments, including the gradual rise of Sunday observance in the second century and its growth in popularity until it was strongly entrenched in the fourth century.

Early Documents on the Sabbath-Sunday Controversy

In 1896 B. P. Grenfell and A. S. Hunt unearthed a great number of Greek papyri at the ruined site of Oxyrhynchus in Lower Egypt. In subsequent years many more Greek documents, mainly from the Roman and Byzantine periods, were found, making Oxyrhynchus the most fertile Egyptian site for Greek papyri. Among the first documents found in 1896 was a sheet containing eight "sayings of Jesus" not recorded in the canonical Gospels. Each begins with the words "Jesus saith." This (papyrus No. 1) and similar documents found since 1896 have received the



The sands of Egypt have preserved evidence that the early Christians honored and observed the seventh-day Sabbath.

technical name *Logia*, "sayings." Published immediately after its discovery,¹ the first manuscript containing *Logia* aroused great interest among scholars. Were its "sayings" genuine or spurious? Did it originate among orthodox or heretical Christians?

These questions have now been answered by the discovery of the so-called Gospel of Thomas in a Coptic translation. It is one of the many works contained in 13 papyrus books found in a jar at *Nag Hammadi*, an Upper Egyptian town, in 1945. This "Gospel of Thomas" contains 114 "sayings of Jesus," among which those of the Greek *Logia* are to be found. Some are very similar to authentic statements of Jesus that occur in almost identical form in the canonical Gospels. Others, however, clearly reflect the heretical ideas of Gnosticism. Some of these "sayings," while affording no direct evidence of error, lack that particular character which would mark them genuine.²

Though the previously mentioned Greek from Oxyrhynchus cannot be dated earlier than the third century, and the Coptic manuscript of the "Gospel of Thomas" comes from either the fourth or fifth century, all scholars agree that both are copies of works that go back to earlier second-century copies. They are therefore important witnesses for the development of doctrine and practice in the early church.

One of the "sayings of Jesus" found in both manuscripts mentioned, is of special interest in connection with Sabbath observance. It reads as follows:

"Jesus saith, 'Except ye fast to the world, ye shall in no wise find the kingdom of God: and except ye make the Sabbath a real Sabbath, ye shall not see the Father.'"³

One cannot say with certainty that this statement is a spurious one, yet hardly anyone who knows the spirit of New Testament teaching in general, and that of the teachings of Jesus in particular, will defend this statement as certainly genuine. However, there can be hardly any doubt that it was used by Sabbath-observing Christians as an argument in favor of their practice, against fellow believers who had begun to keep the day of Christ's resurrection as a day of worship, and who considered the seventh-day Sabbath as less important. Some scholars have thought that this "saying" originated among Jewish Christians but this is not at all certain. Church history reveals that Sabbath observance was not given up in favor of Sunday observance without a struggle, as this "saying" makes evident.

Those favoring Sunday observance have used spurious "sayings of Jesus" that seemed to agree with their view that the Lord Himself had abolished the Sabbath. The Codex Bezae Cantabrigiensis, a Greek-Latin Gospel manuscript of the sixth century, now in Cambridge, contains the following curious but otherwise unsupported insertion after Luke 6:5:

"On the same day, beholding one working on the sabbath, he [Jesus] said to him, 'Man, if you know what you are doing, happy are you; but if you do not know, cursed are you and a transgressor of the law.'"⁴

Although there are thousands of New Testament manuscripts in existence, and hundreds of them contain the Gospel of Luke, not one other manuscript has this strange interpolation. It was apparently made in an

endeavor to provide scriptural evidence or support for Sundaykeeping, and thus falls somewhat into the same category as the "saying of Jesus" previously quoted, which was evidently created to support strict Sabbath observance.

While the "saying of Jesus" on Sabbathkeeping cannot be considered genuine, it is nevertheless a witness to the fact that there were Christians in the postapostolic age who tenaciously clung to the Sabbath, and who did not give it up without a struggle. Seen in this light, it is an important document for the history of Sabbath observance among early Christians.

Among the hundreds of Oxyrhynchus papyri is one (No. 903) that contains numerous accusations made by a Christian woman against her husband. He not only mistrusted his wife and tried by devious means to get hold of her money and other possessions but also mistreated, tortured, and almost killed her foster daughters and slaves. Although not everything is clear in this Greek document of 37 lines, it is apparent that the man in question, whose name unfortunately is missing, was a brute, and that life with him was a living hell.

Sabbath in Oxyrhynchus

In this document appears an interesting sentence that shows that people went to church on the Sabbath during the fourth century in Oxyrhynchus, a sizable town in Lower (northern) Egypt. This fact was not recognized by Grenfell and Hunt, who published the papyrus in 1908, because the word *Sabbath* is here spelled *sambathon* instead of the more common *sabbaton* of the New Testament, the Septuagint, and other Greek works. Hence they translated the sentence containing this word in the following way:

"When I had gone out to the church at Sambatho he had the outside doors shut on me, saying, 'Why did you go to the church?' and using many terms of abuse to my face, and through his nose."⁵

Grenfell and Hunt thought that the Greek term *sambathō* (dative case of *sambathon*) was the name of an unknown locality.⁶ This interpretation cannot be correct, because in thousands of ancient Egyptian documents from all periods of history no place with such a name is ever mentioned.

Prof. V. A. Tcherikover must therefore be right in interpreting the word *sambathon* as a divergent spelling of the common Greek *sabbaton*.⁷ This is the more plausible in view of the frequently occurring name Sambathaios among Jews, given to children born on the Sabbath (see last week's article). In this name the first *b* was

similarly changed to *m*, owing to the influence of Coptic, the native language of the Egyptians, in which Sabbath was spelled *sambaton*.

Thus Oxyrhynchus papyrus No. 903 affords evidence of church services in Egypt held on the Sabbath. It is another witness for the historical fact that Sabbath observance had not completely died out when in Constantine's time the imperial church was born and Sunday observance was legalized.

Pioneering in South America—Part 8

Down the Amazon

By O. Montgomery

LIKE all the towns and villages along the Amazon River, Iquitos is built upon a high bluff. It is the largest Peruvian city east of the Andes, and is an important commercial and military center. At the time of our visit there was no Protestant mission work anywhere in that part of Peru.

Though slavery was strictly prohibited by law, it still existed in Iquitos and eastern Peru, but it was confined largely to Indian girls and a few young women held as domestic servants. Usually the boatmen who engaged in this nefarious traffic upriver had Indian agents in the forests along the different streams. Girls old enough to work were captured by

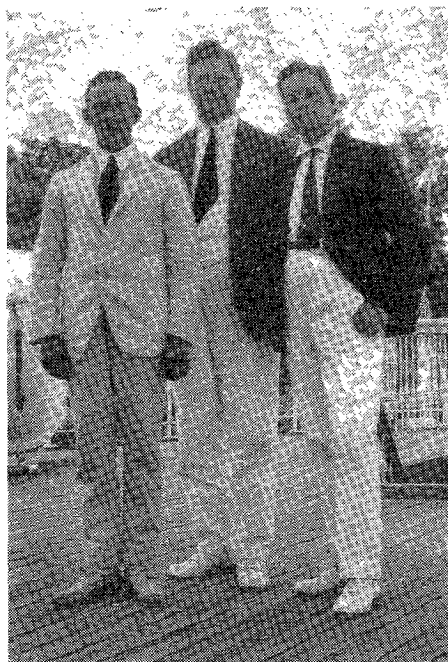
strategy, bribe, or force, as the circumstances required. In order to capture the girls, sometimes the adults of an Indian village were killed or driven into the forest.

The Indian agents brought the girls down to the river and delivered them to the slave trader when he came along in his launch. He would take them downstream and sell them for \$100 to \$150 each. The girl's new owner would take her before the *prefecto* and have her officially registered as his property. She would then become the drudge of the family, receiving no pay and but meager food and little clothing. In the majority of cases the girls were treated severely and beaten at the caprice or passion of the owner.

Many of these girls were sold for immoral purposes, and many held as domestic slaves were allowed to run the streets at night. In several instances these slave girls have taken revenge on their owners by poisoning members of the family. The Indian knows many native poisons.

We were in Iquitos ten days, waiting for the good steamship *Belém*, which plies between Iquitos and the mouth of the Amazon. We took our baggage aboard in the morning, spent the day bidding farewell to our many friends in the city, and sailed late in the afternoon. The *Belém* was a sturdy boat of about 1,200 tons, broad, flat-bottomed, all steel, and built especially for river service and shallow water. Like all steamers on these rivers she was a wood burner, and it was necessary to stop frequently for wood. She burned ten thousand sticks of wood in twenty-four hours, a thousand sticks being equal to one ton of coal.

The hold and lower decks were for cargo and the crew, and the upper decks for passengers. On the lower



The author (center) with W. H. Williams (right) and Harry L. Poster, a roving correspondent who accompanied them (1920 photo) aboard the Amazon steamer *Belém*.

REFERENCES

- ¹ Published first in preliminary form by its discoverers in 1897, it was then republished as No. 1 in vol. I of the great publication *The Oxyrhynchus Papyri*, edited by B. P. Grenfell and A. S. Hunt (London, 1898), pp. 1-3, of which up to now 20 volumes have appeared. For a discussion see C. M. Cobern, *The New Archaeological Discoveries and Their Bearing Upon the New Testament* (New York, 1929), pp. 211-219.
- ² A. Guillaumont et al., *The Gospel According to Thomas* (New York, 1959), pp. v, vi.
- ³ For the "Logion" see Cobern, *op. cit.*, p. 212; for the "Gospel of Thomas" see Guillaumont, *op. cit.*, pp. 18, 19.
- ⁴ *The SDA Bible Commentary*, vol. 5, p. 744.
- ⁵ B. P. Grenfell and A. S. Hunt, *The Oxyrhynchus Papyri*, vol. VI (London, 1908), pp. 238-241.
- ⁶ *Ibid.*, p. 338.
- ⁷ V. A. Tcherikover and A. Fuks, *Corpus Papyrorum Judaicarum*, vol. I (Cambridge, Mass., 1957), p. 110.

deck were three or four traders with their stocks of merchandise. Wherever the boat stopped, these traders carried on their business. Many of the smaller villages and planters along the river were dependent for all their provisions upon these traders.

The cargo of the *Belém* was mixed—many tons of cotton, several tons of rubber, countless tons of dried fish, and a large number of live turtles. Catching and drying fish is one of the principal industries of the upper Amazon and its tributaries. One particular fish grows to a large size, many of them weighing as much as 200 pounds or more. The fish is cut into thick wide slabs and then salted and dried in the sun, tied in large bundles, and shipped to the lower Amazon and to Europe. Some of the larger turtles are nearly three feet in length. They are considered a great delicacy by the inhabitants of the Amazon country. They are easily captured, for their shell is so high on the back that when rolled over they find it impossible to right themselves. Men simply run along the riverbanks and sand bars and turn over as many turtles as they can find. They then load them at leisure.

The Amazon is the greatest river in the world. At Iquitos, 2,350 miles from its mouth, it is two miles wide in the low-water season. At high water it is approximately 50 miles wide, inundating the entire countryside. The rise at Iquitos is from 40 to 60 feet. The tide from the Atlantic is felt up the Amazon as far as Santarém, which is 520 miles from its mouth, but is never sufficiently strong to reverse the current.

The Amazon River was first discovered by the Spaniards. Pinzón visited its mouth in 1500. In 1541 Gonzalo Pizarro, governor of Quito, Ecuador, left that city with 300 soldiers and 400 Indian porters to cross the eastern Andes into the Napo Valley in search of the land of Eldorado, the "Gilded King." Along one of the tributaries of the Napo many of his company died of disease and hunger, and the remainder were greatly weakened.

Pizarro was obliged to dispatch one of his lieutenants, Orellana, with 50 men in a vessel they had built, down to the Napo in search of provisions. The errand proved fruitless. Not inclined to return upriver against the swift current and the frightening rapids they had descended, they continued downstream with the current and finally emerged into the main channel of the Amazon. After many adventures with the Indians at different points along the banks of the river they finally reached the Atlantic eight months later.

Our trip down the Amazon was wonderfully interesting. We made frequent stops, which gave us an opportunity to become acquainted with the country through which we were traveling. We spent four days in the city of Manaus, the chief port between Iquitos and the sea. It is on the Rio Negro, about one hour from where that river flows into the Amazon. Manaus is a modern, up-to-date city, and it is the principal commercial, military, and government center for this part of Brazil.

The End of a Long Journey

The shipping facilities are all modern floating docks connected with the shore by an aerial cable trolley system that handles the freight. This provision is necessary on account of the great rise and fall of the river. Passengers are transported by row-boats and launches.

At Manaus we came in touch with the first Protestant mission work since we left Peru. The Baptist Society had two churches with native pastors. There was one Presbyterian church with a North American pastor. He was on furlough at the time, and a native pastor was in charge.

After 19 days on the steamer *Belém* we reached the city of Pará (Belém) near the mouth of the Amazon, a city of about 100,000. At its mouth the Amazon has a width of 150 miles.

We had been 64 days crossing the continent from Lima, Peru, on the

Pacific to Pará on the Atlantic, and were four days in Pará waiting for a steamer bound for Rio de Janeiro. Bidding farewell to our good friend Mr. Foster, and to our North American fellow passengers with whom we had become acquainted on the *Belém*, we took passage on a Lloyd Brazilrio steamer for Rio. This line runs a coastal service, and our boat stopped at the principal ports en route.

We arrived in Rio the morning of September 30 and took a train that evening for São Paulo, where we arrived the next morning. We spent ten days there attending important meetings, and sailed from Santos, the port for São Paulo, the afternoon of October 11 for Buenos Aires. We reached home four days later, having been on our way from Lima, Peru, three months to the day.

We had kept a list of the names and addresses of all the tombo keepers along the Pichis trail, and of those who met us at the different towns and villages along the rivers. The names of those who spoke Spanish were turned over to the church missionary society and the publishing house at Buenos Aires, and those who spoke Portuguese to the Brazil Publishing House at São Paulo. A steady stream of our truth-filled literature was sent to these people, and we believe it had something to do with the hearty response later when workers entered these regions.

(To be concluded)



THE WAYSIDE PULPIT

Hebrews 11:10

For more than a century Brazilians dreamed of a capital city situated in the mineral-rich and fertile hinterland of their country, one that would be the architectural marvel of the world. Today their dream has become a reality, and Brasília rises out of the green wilderness of the central plateau, a modern wonder in city planning. Government buildings in daring new structural designs, residential areas served by sweeping thruways, underground parking, glass and steel palaces of commerce and industry, and a 10,000-acre man-made lake to provide recreation—these are only a hint of the grandeur and efficiency of a city conceived and planned before a spade of earth was turned. It will eventually be a busy metropolis of 500,000 people.

Remarkable as is this great project in Brazil, it does not compare with the New Jerusalem which God is preparing for the redeemed. Sin and decay and corruption will soon mar the fair aspect of Brasília, but in the city that comes down from God out of heaven (Rev. 21:2) nothing can ever enter that will defile. Its structures will not be of steel and glass but of gold and precious stones. It will not glitter in the night with a million artificial lamps, for "there shall be no night there" (verse 25) and the glory of God will be its light (verse 23). In its precincts there will be a new integration of time and eternity in which God's infinite peace will forever prevail.

H. M. TIPPETT

Moral Objections to Hypnosis

By Jack W. Provonsha, M.D.

THUS far in this series on hypnosis we have mentioned only a few of its suggested possibilities. Some view it as a veritable panacea for the world's ills, as a promising relief not only from man's pains but from his prisons. Those thus convinced consider that for anyone to refuse to accept it as an important addition to medical and dental therapy is to be grossly negligent. But this is only part of the story.

From time to time many reputed cures of various kinds that gave great promise in the laboratory have been placed on the market. Some have proved their worth; others have been discarded. Occasionally a drug that looks initially promising later exhibits side effects that prohibit its use. For example, a number of antibiotics that show great power to destroy or inhibit the growth of bacteria on the laboratory culture plate seriously injure body tissue and function when taken into the body, at least by some routes. As a result, the cure might be worse than the disease. Great care is exercised by the pharmaceutical companies, under the watchful eyes of the United States Government, and each preparation is subjected to exhaustive tests before it is marketed, in order to eliminate disastrous side effects prior to use on actual patients.

Current Opinion About Hypnosis

Current opinion suggests that medical hypnosis offers little serious hazard to body tissue and physiology, as such, provided the hypnotist is competent. To be sure, in the light of the mind-body interaction, this view may be modified considerably as more is learned about hypnosis. But one of the features of the present revival of interest in hypnosis is the strange blindness of its advocates to possible "side effects" in other areas. It seems remarkable that a technique concerning which comparatively little is yet known should be so widely espoused before it receives scrutiny from every possible direction. Hypnosis has tremendous implications for ethics and morality. Yet literature on the subject says little of either.

In part, the reason for this is that most of the men doing work in the field operate from a humanistic base, where such considerations lose ultimate meaning. But people whose

faith grasps realities beyond those of our immediate world must evaluate hypnosis in relation to that faith.

Hypnosis, strangely enough, is being accepted by many persons whose basic beliefs should cause them to question the morality of its use.

The question of whether it is ever right or safe to use medical hypnosis is easily answered to the satisfaction of most Seventh-day Adventists. Abundant counsel from the pen of Ellen G. White effectively answers it for them, provided, of course, that this new, shining thing called hypnosis is the "hypnosis," "mind cure," and "mesmerism" condemned in her writings. This identity is evident from the frank admission by most hypnotists that their work has an affinity with that of Franz Mesmer.

But what may seem a simple answer to Seventh-day Adventists is complicated by the fact that people who do not accept Mrs. White as an authority are by no means convinced that this is the right answer. We face the necessity of defending our position before medical college accrediting boards, boards of specialty certification, and all others who look askance at a medical training program and medical practice that reject what they consider so important a therapeutic potential. There are doubtless a few Adventists as well who feel insecure in the denominational position regarding hypnosis. With these two groups in mind, let us explore the matter further.

The authorities who write books and articles on hypnosis generally approach its moral implications from the standpoint of whether it is possi-

ble to cause a subject to commit immoral or criminal acts while under its effects. Older literature on the subject alludes to such behavior being directed by unscrupulous hypnotists. Most writers agree, however, that one cannot be induced to violate his basic moral code while under hypnotic control. In fact, the attempt may conceivably prove hazardous to the hypnotist himself, since some subjects react in hostility if pressed too far in this direction. It remains, however, that subjects might carry out antisocial suggestions if such suggestions are not opposed to their personal moral sensibilities. It is a commonplace that many persons act according to external pressures from others rather than from personal conviction. Thus suggestions that lessen these pressures, might, if accepted, alter their overt behavior patterns.

Loss of Capacity to Test Truth

Moreover, since one of the characteristics of hypnotic suggestion is that it bypasses the capacity for truth testing, the subject could be induced into a trance world where his moral code would not seem to be offended. An example is provided by the World War II soldier who attacked his commanding colonel when told that he was an enemy soldier.

Dr. Paul C. Young of the psychology department of Louisiana State University says that if the hypnotist makes full use of the available techniques, "there is no point where the subject can stop and say to himself, 'This is wrong; I must not do this.' . . . By these means the antisocial suggestion could be placed in a milieu in which it would seem not only right and proper, but necessary or inevitable. The antisocial suggestion could be put in such a context and couched in such terms that the line of demarcation between fact and fancy, truth and falsehood, would disappear."—*Experimental Hypnosis*, p. 393.

An interesting twist to the above was provided a few years ago when a subject was told, under hypnosis, that she had been an eyewitness to a serious crime. Subsequently, in the courtroom her testimony was unshakable despite intense cross-examination. The whole fictional episode was described with great realism and conviction. Later, the previous suggestion was removed by hypnosis and she as vigorously denied that she had ever borne such testimony.

What has been described would seem hazardous enough, but there is an even more significant threat to ethics and morals—one based on Christian principles. To this we will give consideration next week.

(To be concluded)

Gifts of Spring

By Rachel A. Ware

From the Southland come the songbirds,
Winter-weary hearts to lighten,
And the warming sun of springtime
Brings the flowers, our eyes to brighten.

Gentle zephyrs take the place of
Boisterous winds so loud and chill,
Countryside so lately barren
Turns to green o'er vale and hill.

Grateful hearts to God we lift as
We behold spring's loveliness,
Thanking Him who gives so much, His
Wayward children's lives to bless.

How Shall I Come to Christ?

By J. L. Shuler

ONE'S eternal welfare depends upon becoming and remaining a Christian. But many who desire to become real Christians lack a clear understanding of how to proceed. Fortunately, the Bible is able to make us "wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

The first necessity is true conversion and the new birth. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). True conversion is the door to the Christian life. And how is one to be born again and become a real Christian? Listen to God's answer: "As many as received him [Christ] . . . were born . . . of God" (John 1:12, 13).

This indicates that the moment a person truly receives the Lord Jesus as his personal Saviour a miracle takes place. He comes into possession of a new life, the life of Christ. Christ enters his heart by the power of the Holy Spirit, to live His life in him each day. This is how one enters upon the Christian life.

Have you surrendered your life to Christ? Then He has made you a new person. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

A Complete Transformation

When this happens to a person he lives a different life, a new life—from God and for God. When a person becomes a new man or woman in Christ his desires and objectives and outlook are changed. What he formerly loved of the sinful ways of the world, he now hates. What he once hated of spiritual things, he henceforth loves. "Old things are passed away; behold, all things are become new."

Many think they can become Christians by reforming themselves, by improving their former life. But it cannot be done that way. There must be a transformation of the nature by spiritual birth. A man must receive this new life from above by the new birth before he can be a Christian.

Being a member of the church and being well versed in its teachings are not of the least value if one has not been born again. Regardless of the outward forms of religion one may follow, the decisive factor in becoming

a Christian is to be a new man or woman in Christ.

The circumstances and the manner in which true conversion takes place may differ from person to person, according to temperament, emotional balance, environment, and background. With some, conversion may be instantaneous, while for others there may be a long and difficult struggle. Accordingly, no exact pattern can possibly cover every person's experience. However, there are certain general steps that do lead into a true Christian experience.

First of all, a person must be convinced that he needs Christ. Before a man can be converted and saved he must realize that he is a lost sinner and that he cannot save himself. Hence the first step is *conviction of sin*. God has given the Holy Scriptures and the Holy Spirit to convict of sin. Of the Holy Spirit Jesus said, "He will reprove the world of sin, and of righteousness" (John 16:8). He will impress this conviction of the

GLORIFYING THE COMMONPLACE

The author of the little book *Blessed Be Drudgery* did not canonize drudgery, but rather sought to show how the religion of our Lord Jesus not merely blesses drudgery but transfigures it. That is part of the glory of Christianity.

Long before our Lord began His public ministry He was a laboring man, toiling with His hands in the carpenter shop in old Nazareth. He knew it was His heavenly Father's will for Him to work at commonplace duties, as did the men and women around Him. He was an example to all. And He delighted, we are told, in doing His Father's will. For 18 years he toiled at the carpenter trade, doing common tasks, and doing them expertly. His attitude toward manual labor and His spirit of glad service for others lifted and glorified all His activity. He redeemed the commonplace. Read pages 68 to 74 of *The Desire of Ages*.

The disciples of our Lord in old Galilee caught the spirit of their Master. Their work became a joy because a divine spirit possessed their hearts. The apostle Paul was a tentmaker. The tents he made were as conscientiously put together as his great theological Epistles. All true Christian toilers have learned the glory of labor from the Master Workman who set a perfect example in that carpenter shop of old.

What is the glory of the commonplace? It is the lifting of toil and labor from the sordid and the mean, from the drudgery and "the grind," to the ideal, to a state of genuine interest and pleasure, because Jesus is with us. "This changes toil to bliss, working with Thee."

ERNEST LLOYD

wrongs one has done, and of the right things he should do. "Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts."—*Steps to Christ*, p. 26.

Do you long for something better than the world can give? Do you desire to be a better person? This longing, this desire, is the Holy Spirit pleading with you. Are you ready to follow His leading? This brings us to the second step—*faith in Jesus Christ*. A true conviction of one's guilt and helpless, lost condition leads him to turn to the Lord Jesus as his only Saviour. He believes that Christ died on the cross for his sins. He looks to Christ to save him. He senses God's love for him, as expressed in the cross, and this softens his heart.

This leads to the third step—*repentance*. The sinner is led to surrender himself at the foot of the cross in repentance for his sins. "Godly sorrow worketh repentance to salvation" (2 Cor. 7:10). No repentance is genuine that does not work reformation and lead the sinner to renounce his wrong ways. He determines to turn from everything that is wrong.

This leads to the fourth step—*restitution*. When Zacchaeus came to Jesus he said, "If I have taken anything from any man by false accusation, I restore him fourfold." And Jesus assured him of salvation (Luke 19:8, 9). As far as possible, matters must be made right with one's fellow men.

When the penitent sinner confesses his sins and asks God to forgive them, he is to believe God has forgiven him, according to His unfailing promise. Therefore the sixth step is *acceptance*. There must be a definite acceptance on man's part; he must accept God's provision for pardon, salvation, justification, regeneration, and the indwelling of Christ in the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). When one has taken these six steps he is ready to be buried with his Lord in baptism. This signifies that he buries the old man of sin, and rises with Christ to live a new life (Rom. 6:3-5). Any one who takes these steps thereby becomes a genuine Christian.

God calls upon every man to make his own choice. Many are lost while hoping and desiring to be Christians, because they do not come to the point of yielding their will to God. Why not use the high power of choice to put your will on Christ's side? Why not let Him in right now, to make your life all that it ought to be, and all that by His grace it can be?

(End of Series)

I'd Aim High

By Meade MacGuire

IF I WERE young again I'd set every faculty of mind and body to reach the highest goal ever chosen by man.

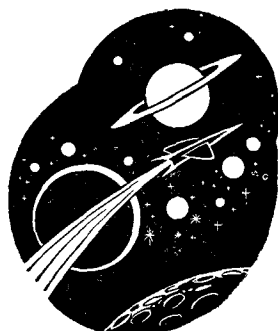
The greatest catastrophe of all ages was man's rebellion against his Creator soon after this world came into being. God created Adam and Eve in His own image, with a pure, upright, noble nature, and placed them in the Garden of Eden, which was infinitely more beautiful than anything we have ever seen. But, when tempted, they yielded to Satan's allurements, and their pure, upright nature was depraved, and the human family incurred the sentence of eternal death.

The plan of salvation provided for God's Son to come to this fallen world and to become a member of the human family. Jesus had a glorious aim, the highest that any man ever had. He said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

So Jesus left His glorious throne in the highest heaven and came to this dark, fallen world, to be born of a human mother in a stable at Bethlehem. From childhood His goal was always before Him as He went about ministering to the poor, the sick, the needy, and bringing peace and joy and salvation to thousands. But He was not popular with the world, and He lived such a life that Satan hated Him and sought to stir all men to despise Him. They finally led Him to Calvary, where He laid down His life for sinners.

His great aim was to seek and to save the lost. To accomplish this it was necessary to bear the death penalty for man's sins, to restore the divine nature in those willing to accept Him as their Saviour, and to adopt them into the family of God.

When a person gives his life wholly to Jesus and invites the Saviour to come and abide in him, the same pure, noble, holy standards and aspirations that characterized the life of Jesus will appear in his life. Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). That was His goal, and it will be ours if we have been changed into His image. A group of noble men and women responded to His call, and within the first century millions of lost men and women eagerly accepted the gospel and carried it to the world.



Many years ago I was on the other side of the world in a land teeming with millions of people lost in the darkness of heathenism. One day a young man and his wife came from the United States. I thought I had seen the young woman before, and she said, "Do you remember when you were at — College six years ago?"

I replied, Yes. She said, "You talked to the academy students and appealed to us to follow Jesus. That is where I gave my life to Him." I think it will be a joy through eternal ages to that young man and his wife to have men and women come to them and say, "How I praise the Lord that He sent you dear young people to us in our heathen darkness. You brought us the knowledge of a loving Saviour."

At another time when I was visiting a church in the country I called at the home of a member. I asked the mother of a teen-age boy how he was getting along. She replied, "Oh, he is

a pretty good boy. He doesn't give us any trouble; but he is interested in only one thing these days, and that is riding steers." They were on a farm and had a large herd of cattle.

About this time the boy came in. I stepped over to him, placed my arm on his shoulder, and said, "My boy, the Lord has a special place in His work for you. You should get a good training and get into the work. We need you very much." He seemed embarrassed, and as soon as he could, hurried outside. Some years later, when he had come to occupy an important position of leadership in the Lord's work, he told me how my appeal had impressed him. All through the past fifty years I have watched his earnest, faithful, untiring ministry in various positions in the Lord's work. If he were young again, I imagine he would do exactly what he did before — follow Jesus and fish for men.

I think of another experience that has long been an inspiration to me. There was a young teen-ager in one of our schools. She was a sincere, earnest Christian, and after finishing college and the nurse's course she was asked to go as a missionary. She wrote and asked my counsel, for of course some friends thought it was shocking for a single girl to go to a mission field. I advised her to ask Jesus what to do, and then obey Him.

For years she wrote me interesting and inspiring letters from that far-off land, and some of her statements I can never forget. In one letter she said, "I would not exchange places with anyone else on earth." She had an aim. Many years have passed, and I sometimes wonder whether any other nurse has ever cared for more poor, suffering lepers than has that nurse. I know the Master has a glorious reward for her, and it will be thrilling when some of those poor lepers, clothed with glorious immortality, come to her and say, "If you had not left your home and come to our dark land I might have been lost."

From my youth I enjoyed hearing and singing the song "Will there be any stars in my crown?" But as I set my goal for life and realized more fully Christ's plan for me, I could not be content to sing the song that way, but changed it to "Will there be many stars in my crown?" This is in harmony with the challenging goal set before us in Daniel 12:3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Since that is the Saviour's plan for His followers, why should we be satisfied with a lower aim? If I were young again I'd set this goal as my own.

About the Author

Meade MacGuire was born in 1875 and at an early age joined the Seventh-day Adventist Church, with his mother and sister. In 1891, in Antigo, Wisconsin, he organized one of the first young people's societies of the denomination. He began work in the General Conference office at Battle Creek, Michigan, in 1894. Elder MacGuire was ordained to the gospel ministry in 1907. He began his work as a minister in the young people's department at Denver, Colorado, in 1904, and became associate secretary of the General Conference MV Department in 1912. He served in this capacity until about 1927, when he took up work as a field secretary of the General Conference. He retired from active denominational labor in 1950, after 56 years of service. In his labors for young people and as a field secretary of the General Conference he spent much time holding revivals and workers' institutes in various parts of the world. Between 1920 and 1945 he recalls spending about half his time outside the United States. He is well known for his helpful studies on victorious living. Elder MacGuire has written many articles for our church journals, and inspirational books such as *Life of Victory*, *His Cross and Mine*, *Does God Care?* and *Lambs Among Wolves*.



"The New Princes of the Church"

The keynote speech at the annual convention of the Associated Church Press in Chicago last month was given by Dr. Howard Schomer, president of Chicago Theological Seminary. Dr. Schomer's topic was "The Layman of Today." In his address he referred to laymen as "the new princes of the church," and to illustrate the important status being accorded laymen, he mentioned an incident that happened at a minister-laymen convention he attended in Paris. At the annual banquet he asked a stranger next to him, "Are you a layman?" The man replied, "Oh, no. I'm only a pastor."

As we listened to Dr. Schomer's message we thought of the thousands upon thousands of strong lay workers within the Adventist Church. All over the world these dedicated members are giving of their time and talents to help carry forward the gospel program. They are standing shoulder to shoulder with their ministers in fulfilling the Great Commission. Some are giving Bible studies; others are holding lay evangelistic efforts; many are holding cottage meetings; thousands are conducting branch Sabbath schools, Sunday schools, community Bible schools, and Vacation Bible Schools; other thousands are carrying heavy responsibilities in their local churches.

Before Christ returned to heaven He counseled His disciples about their relationships one with another. He said, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Matt. 23:8-11). As long as Christ was with the disciples there was no doubt as to who was their Leader. But after Jesus returned to heaven there was danger that worldly ideas of greatness might prevail. One of the disciples might contend for a position of dominance. A sharp dichotomy might be established between the apostles and the thousands of believers who would soon be joining the church.

Christ did all He could to help the disciples understand that there was to be no wide gap between them and their converts. He wanted them to see that the work of the gospel was to be carried forward by all, not by a few. Organization would be necessary, but this would be merely for the sake of efficiency. Authority would remain centered in Christ.

Rome Repudiates Christ's Counsel

But Rome ignored the Master's counsel. It elevated men to dizzy heights of power where in some respects they actually usurped the prerogatives of God. They claimed the power to forgive sin. Church leaders set up kings and deposed kings. They persecuted those who held views different from their own, and relentlessly destroyed "heretics." They exercised authoritarian, autocratic power. They jettisoned the concept that "all ye are brethren." Lay members became "second-class" citizens in the kingdom of God. Instead of being partners with their leaders in spiritual affairs, they became subjects, dependent on the crumbs of grace and truth that might fall from their masters' table.

Protestantism repudiated this concept. Recognizing the universal priesthood of believers, as set forth in the Bible, it restored the layman to his rightful place as a co-worker with Christ. As a result, laymen today are standing shoulder to shoulder with their ministers in building up God's work. This is as it should be. It is the only plan that will give the church the thrust it needs to meet the tremendous evangelistic challenge of our day.

K. H. W.

Why Is a Church?

In his new book *The Suburban Captivity of the Churches*, Gibson Winter, of the University of Chicago Divinity School, warns that if United States Protestantism continues in its present direction for another quarter of a century it will be "stone-cold dead." As the church follows middle-class America to the suburbs it is developing a new, made-in-America form of religion to which Winter gives the name "organization church." The distinctive characteristic of this new "church," he complains, is not what it believes or how it worships, but its organization and activities. In this new system of salvation, he says, laymen are kept occupied six days a week in activities, with an implied promise of salvation through good works, and one day a week they are offered salvation by faith through grace.

Now, we are not qualified to evaluate Author Winter's analysis of contemporary American Protestantism. But we do suspect that some Seventh-day Adventist churches may, in measure at least, be struggling with a similar problem. Does the life and vitality of a church consist primarily in the multiplicity of its activities, however worthy and valuable each may be in its own right? Or may it be that certain other things are of equal, yes, even greater, importance in its life and in the lives of its members?

Food for the Soul

May it be that the church today, with manifold activities whose avowed objective is preparation for the expected soon arrival of Christ, is in somewhat the same frame of mind as Martha of old when Jesus came to her home for a visit, as recorded in Luke 10:38-42? She, too, was busy with preparations to entertain Jesus. But Mary, for her part, was more interested in what the Master could do for her. Martha was concerned with food for the body, and Mary with food for the soul. When Martha complained that her sister was not shouldering a fair share of the burden of activities, the Saviour pointed out that Mary had chosen something infinitely better that could never be taken from her.

May it be that amid our multiplied church activities and programs we, in our day, are in danger of missing the better part of religion? We erect attractive places of worship, inside of or from which we conduct a host of desirable, necessary, and worth-while activities, and that is proper. But do the men and women who worship within those walls enjoy a balanced, nourishing spiritual diet that will enable them, someday, to become full-grown men and women in Christ? One of the remedies Author Winter prescribes for the "organization church" is a "new, vital, Biblical theology." We believe our own

congregations could benefit from more of this nourishing ingredient in their spiritual rations.

We do not propose that any worth-while activity should be deleted from the church program. But we do plead for a balanced religious diet that includes all the elements essential to a radiant Christian outlook on life and to a healthy Christian experience. Do we tend to be "cumbered about much serving"? In all our serving let us be sure that we do not neglect that which is most essential. Let us make adequate provision on the spiritual menu of our churches for that life-giving bread that comes down from heaven.

R. F. C.

Religion and Mental Health

A while ago we attended a most unusual meeting in New York. There are organizations innumerable—religious, political, social, scientific, to name only a few. But the one whose annual meeting we attended does not fit into any of the usual classifications. It is the Academy of Religion and Mental Health. Its nature and objectives are set forth clearly in the following printed statement published by the academy:

"The Academy of Religion and Mental Health is a non-profit corporation created by men of many different faiths to bring together the knowledges and experiences of religion and the sciences for these primary purposes: —to facilitate inquiry into the relationship of the moral and the spiritual to the social and physical man and, in particular, the bearing of Religion on mental health . . . —to implement theological education with the findings of medicine, psychiatry and the social sciences in mental health . . .

—to interpret for medical and theological education, the offices, rites and doctrines of organized religions in the light of relevant biological and sociological knowledge . . .

—to illuminate issues, define attainable goals, develop work patterns, accumulate and exchange information, and stimulate research . . .

—to affirm moral and spiritual values in man and the universe without any attempt to propagate doctrines, or to profane religious mysteries, or to resolve divergencies in religious thought, or to compromise medical and scientific differences . . .

—to enlist participation within and between scientific disciplines and the ministry—not as an assembly for settlement or unification, but as a multi-disciplinary approach that brings together workers in medicine, psychology, cultural anthropology, sociology and theology.

"The Academy of Religion and Mental Health is designed to foster this working relationship. It seeks the participation of all religions and schools of thought—all groups and individuals who have a share and an interest in the development of better physical, mental and emotional health."

Birth of the Academy

The Academy was created six years ago. Its membership has now grown to almost 3,000. Roughly, this figure may be broken down as follows: 1,500 clergymen and about the same number of psychiatrists, psychologists, and other scientific specialties. Some 60 branches of the Academy scattered over the United States conduct seminars from time to time and thus greatly enhance its effectiveness.

In a press release handed out at the last annual meeting the Academy summarizes some of the results of its six years of endeavoring to combine "the resources of psychiatry and psychology with those of religion." For example:

"Changes are occurring in the method and plans for treating the emotionally disturbed and mentally ill.

"The traditional hostility among certain psychiatric and religious groups is rapidly disappearing.

"Up to several years ago most psychiatrists and psychologists were reluctant to offer services to churches, synagogues, and clergymen. This movement is being reversed. . . .

"Today closer cooperation with psychologically trained clergy has been made possible by the Academy and more referrals are being made to these clergymen.

"(The Academy is observing that contrary to general impression, *more psychiatrists are eager to learn about religious resources and the attitudes of clergymen than clergymen are to learn about psychiatry and psychology.* This may be explained in part by the fact that (a) most clergymen are unaware of their role in mental health, and (b) most clergymen have little knowledge of valuable data now available from psychiatry and psychology.)

"Many psychiatrists now admit that many patients (those less seriously ill) could be served by psychologically trained clergymen, *thus diminishing the serious and heavy case load of the average psychiatrist.* The development of this trend has enormous potentialities. There is only one psychiatrist per 17,000 of the nation's population. Clergymen must be advised of their limitations in helping the mentally ill and to know when and how to refer.

"Public and private mental hospitals (scores are organizational members of the Academy) are requesting (a) trained chaplains and (b) instituting religious programs for their patients and staff."

A further statement by the Academy has this to say of its objectives:

"1. To search for the meaning of total health and how to achieve it.

"2. To study the total image of man.

"3. To learn how to internalize moral and spiritual values in the light of psychological knowledge.

"4. To harness the knowledge of religion and science to discover meanings for human existence and to determine an essential style of life."

In comment on this series of four objectives the Academy document adds immediately and soberly:

"These are primarily philosophical and scientific concerns, but the survival of our civilization as we know it may depend on adequate answers to these questions."

Important Facts Stand Out

There are several important facts that stand out, as we look at the aims and purposes of this Academy. First, it is evident that mental illness and emotional disturbances are a major problem today. Heart maladies may head the list of killers, but maladies of the spirit may—and do—destroy all meaning and value in life for multitudes of men and women.

The very fact that the Academy's membership is half theologians and half scientists is of the greatest significance. It reveals a realization that the health of man involves body, mind, and spirit. Flowing from this is the next evident fact—that medical men who have dedicated their lives to healing mental ills increasingly sense that important in the healing program is the giving to men of a sense of meaning to living. Which is really another way of saying that moral values are involved in life—that we are not simply flesh and blood and bones.

These and other arresting thoughts present themselves as we examine the character of this rather new institution, the Academy of Religion and Mental Health.

F. D. N.

(To be continued)



Courage, to Spare—4

A Bright Future

By Josephine Cunningham Edwards

Things had always been hard for Joseph at home. His mother was kind, but his father was a hard driver and irreligious. When Joseph was fourteen he had bought *The Coming King* from a colporteur, and later had a chance to visit in his Uncle Tom's happy home, where he learned about the happy future God had in store for His children. Back home again, life went on as before, yet it was not the same.

ALL that winter Joseph studied. He began to keep the Sabbath, quietly, for he wanted no trouble with his father.

One day in July, Joseph suddenly realized that he would have to have it out with his father. He could not always creep around hiding his convictions, as if he were a criminal. One hot Sunday afternoon father went to his room to lie down after dinner. Joseph knocked at his door and heard his gruff "Come in."

"What do you want now?" the man demanded a little testily, looking at him with cold eyes. Joseph wondered if he had ever been kind to anyone.

"Father, I do not want to make you angry, but there is no use any longer hiding the fact that I am keeping Saturday as my Sabbath, and have been for several months. I am doing it because I believe it is the right thing to do, and that is the whole reason." Mr. Cardwell raised himself on his elbow, his face livid with anger.

"I wish that meddlesome Tom would keep his miserable religion out of my family. It is bad enough to have a half-wit for a brother-in-law without him foisting his insanity onto our family. I ought to get a gun..."

"Listen, Father," Joseph interrupted in a quiet voice. "I was at Uncle Tom's house for several weeks. I never saw a happier home or a kinder man. There is more happiness there than there is *here*—a lot more. He talks kinder to Aunt Myra than you *ever* do to mother. He prays. He goes to church. He pays his bills."

By this time Mr. Cardwell was purple with rage and almost inarticulate. "Get out!" he shouted. "Get out before I take a bed slat to you. Take your duds and get out!"

That evening Joseph went to his

uncle's house. Uncle Tom greeted him with open arms. "Joe," he said, "this is a good time to have this happen, for camp meeting is on right now at Birmingham. I want you to go to camp meeting. I will pay the bill, and gladly."



A. DEVANEY

Mother's Hands

By Mabel E. Brooks

The hands that made my baby clothes
So tiny and so neat,
The hands that fitted little shoes
Onto my baby feet,
The hands that guided every step
When I began to walk,
The hands that placed into my hands
The little knife and fork—
But more than all things Mother did
As I grew day by day,
She placed my hands together
And taught me how to pray.

A little later he took Joe to the train, and handed him a letter with these instructions: "You inquire as to who the conference president is, my boy," he said, "and give that letter to him." Mystified, the boy took the letter, shook his uncle's hand, and climbed aboard the train.

Joe set his suitcase down in the book tent. "Where is the conference president?" he asked of the man who had charge of the store. "I have a letter for him."

"I saw him go into that tent over there a moment ago," was the reply.

A moment later Joseph was standing before a man who took the letter and smiled at him.

After reading the letter, the conference president looked up and surveyed Joseph for a moment.

"I hate to send you away from camp meeting as soon as you get here, Joseph," he said. "But your Uncle Tom has explained your situation in this letter. I had another letter today, from our college at Ooltewah, Tennessee. They urgently need help on the farm, and you need work. Wouldn't you like to go there?"

"Oh, yes, sir," Joseph said. "I have finished high school and very much want to go on to college."

"Here is your chance," answered the conference president, smiling. "The Lord has opened the way for you."

Time heals wounds. Joseph wrote regularly to his folks, and went to see them as if nothing had happened. His mother was proud of him, but missed him at home. Father was wary and suspicious. But one day the old man took sick, and he had no bright future to gladden the dark valley his reluctant feet were forced to enter. The pain was as nothing compared with the torture of his soul, for he had wasted his substance. Now he wanted Joseph, wanted him by his side continually.

Again and again Mr. Cardwell turned his own tortured eyes on the son he had treated so cruelly, and asked him to read. Joseph turned to chapters that had gladdened him in his dark days of indecision, and now saw them bring comfort to his father. The tense look would leave the old man's harsh face, and a strange inner glory seemed to take its place as Joseph read, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

(End of serial)

Resources Within

By Lucia Mallory

"I'll show you how to do it, Timmy. Place the blocks like this."

I looked out of my apartment window and saw my young neighbor, Helen Morris, playing in the back yard with her small son. What a pleasant voice, I thought, and what a devoted mother!

That little scene was repeated on every fine day of the summer. They made a pretty picture—the fair-haired mother and the sturdy baby boy. Their voices came in through my open window, but I was busy with my own affairs and did not pay much attention to what the mother was saying. At length, however, I realized that she was always telling the little fellow what to do. "Throw the ball over there"—"Put your little car here"—"Pile the blocks the way I do" were constantly repeated directions.

The back yard of our apartment house is small and fenced in. Around the edges of the yard are trees and shrubs. In the center is a stretch of lawn where a baby could play safely by himself. Timmy was young enough to need watchful care, but not so young as to need continual attention. What sort of boy would he become, I wondered, if given no chance to develop any resources within himself? How could he take his place among other boys at school, and later among other men in the world, if he must always turn to his mother for guidance?

I wanted to go right out into the yard to tell Helen Morris that she was crippling her child by her constant attention, but I couldn't very well do that. I was wondering how I could bring some good books on child care to the notice of my young neighbor, when the baby's grandmother took the problem out of my hands and solved it to everybody's satisfaction.

There were three happy people in the back yard on the day that Helen's mother came to visit her. Now, I thought, while they talk, Timmy will have a chance to play by himself, but I had underestimated the mother's mistaken devotion. Timmy was still guided in his play, while his grandmother looked on with love and admiration in her eyes.

One hot afternoon, after Mrs. Benson had been with her daughter for about a week, I was sitting beside the kitchen window, peeling peaches for canning.

"What would you think, Helen," I heard a gentle voice say, "if I should tell you every step to take and every move to make while you are getting dinner ready this evening?"

The voice that answered showed surprise. "Why, Mother, I'd feel like asking you if you'd forgotten that I've been keeping house by myself for three years!"

"You'd be justified, Helen," the gentle voice went on, "but do you know that you are treating Timmy in much the same way as I'd be treating you if I did insist on dictating? I believe you are directing his play too much and not giving him enough chance to develop his own initiative."

"Oh, Mother, do you think that?" There was distress in my young neighbor's voice. "I've tried so hard to be a good mother!"



When God Said No

By Louise Meyer

Bobby asked mother if he could slide down the big hill not far from his home. Mother said, "No, Bobby. I don't want you to slide down the hill today. It's too slippery, and you might run into that big tree at the bottom and get hurt. But you may ride on your sled if you stay away from the hill."

Bobby hadn't been playing long before the boy next door brought out his sled. They played and had a good time until Bobby's friend thought of the hill. How he did want to slide down that hill! "Bobby, let's take our sleds over to the hill and slide down. That will really be fun."

Bobby said, "No, mother said I could play outside but that I mustn't go down the hill. Mother is afraid I might run into the big tree at the bottom and get hurt."

"But," said his friend from next door, "your mother doesn't know I'm going with you. If she knew that, she wouldn't care if you went down the hill."

"All right," said Bobby, "let's go."

So Bobby and his friend went to the hill and started to slide down, but the very first time down they ran into the big tree mother had warned them about. Bobby and his friend were hurt so badly that they had to be taken to the hospital.



"You have been—and you are—the best of mothers, Helen." There must have been a comforting arm around the daughter's shoulders as her mother's voice continued. "I made the same mistake with your brother, until I realized that the tiniest baby will one day be a grown person with his own way to make in the world."

Helen Morris was silent for a few moments, and then she said, "I'm glad you came, Mother. I've been almost smothering my baby with attention. I'll give Timmy opportunities to do more things for himself."—NATIONAL KINDERGARTEN ASSOCIATION.

One day when mother went to the hospital to see Bobby she said, "Do you remember I said I would tell you a story about one time when God said No to a prayer? Perhaps you can understand the story better now since you see that I knew best when I said No the other day after you asked me if you could slide down the hill."

"One time," said mother, "I knew a little boy named Eddie. He was sick, and he prayed that God would make him well by the next morning so he could go to a picnic. But the next morning Eddie was still sick, and he couldn't go to the picnic. Eddie couldn't understand why God had not made him well when he had asked Him. Eddie felt sad every time he thought about what a good time all the boys were having at the picnic. He kept saying over and over again, 'Why did I have to miss all the fun?'"

"Eddie's mother tried her best to comfort him by telling him that God doesn't always answer Yes when we ask for something, because He knows it isn't always best for us to have what we want."

"That night the telephone rang, and Eddie's mother answered it. It was one of the boys who had gone to the picnic. What was that? He said that the man who was driving the car Eddie was to have gone in to the picnic had been in an accident, and the car was badly wrecked."

"Eddie's mother could hardly wait to tell him what had happened."

"Are you sure it was the car I would have been in?" asked Eddie.

"Yes," said Eddie's mother, "that very car!"

"Well," said Eddie, "if I had gone to the picnic I might have been badly hurt. Now I'm glad that God said No and I didn't go to the picnic."

"Eddie's mother said, 'Eddie, because you love Jesus, He always hears you when you talk to Him, but He does not always answer Yes when you ask Him for something. The reason He answered No this time is because He knew what was going to happen to that car, and He didn't want you to get hurt. Isn't God good to us when He says No?'"

After mother told Bobby this story he said, "Now I see why God doesn't always answer Yes. And I see better, too, why God said, 'Wait a while' to me that time I prayed for new shoes."

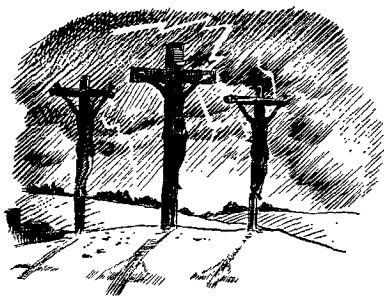
"Able to Keep You From Falling"

Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and for ever. Jude 24, 25, R.S.V.

When I accept God's forgiveness of all my sins through Jesus Christ, His Son, it gives me great confidence and assurance to know that He is able to keep me from falling, and that one day He will present me faultless before the Father. It has been my privilege to experience His keeping power as I have walked with Him. But the wonder of wonders is that He is able to present one who has been so full of faults completely faultless on that day when I must stand before a holy God.

Surely our God is a God of love. When we accept His wonderful grace He not only forgives our mistakes and sins but also permits our imperfect life to be covered with the robe of Christ's righteousness. I accept Christ's beautiful robe in exchange for my filthy rags, but the experience is so amazing that it is hard for me to comprehend it. I never cease to marvel at God's goodness.

GEORGE E. TAYLOR
Montana



"Bought With a Price"

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Corinthians 6:19, 20.

My first experience at receiving a Bible study will long be remembered. As a young man of the world I knew nothing about the Bible, and when given a text to find I had no idea whether to look for it in the Old or in the New Testament. To help me find the texts the Bible instructor gave the page numbers. I smoked cigarettes during the entire study.

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SELECTED BY THE CONFERENCE PRESIDENTS OF NORTH AMERICA

One Sunday afternoon the Bible instructor gave a study, using as her main text 1 Corinthians 6:19 and 20. Most tactfully she said very little about cigarette smoking. She emphasized many other things that are forbidden in the Bible, such as unclean foods, narcotics, and alcohol.

That night I couldn't stop thinking of the scriptures I had read during the study. I tried to think of something else, but back came the words, "Your body is the temple of the Holy Ghost . . . ye are bought with a price . . . therefore glorify God in your body." Over and over again I repeated this scripture, until I realized that I should stop smoking.

Before going to bed that night I asked the Lord to take away the desire to smoke, if it was His will and if it would glorify His name. The next morning I awoke without the slightest craving for cigarettes. The desire to smoke was gone forever. Never again did I touch tobacco.

That was the beginning of a more intense interest in the Bible and in salvation. Before many months had passed I accepted Christ as my personal Saviour. I shall always consider 1 Corinthians 6:19 and 20 my favorite text because it made such an indelible impression on my mind and was used by the Lord to lead me to my Saviour.

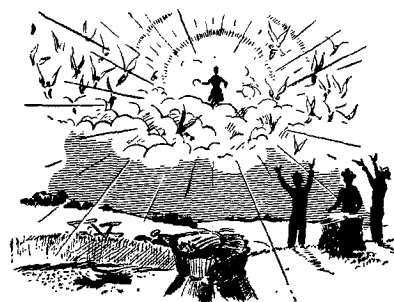
E. R. OSMUNSON
Nevada-Utah

"I Will Come Again"

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:1-3.

It was 1914, the year World War I began, when grandmother was visit-

ing in our home. We had no church affiliation, but grandma had long been an Advent believer. My mind still carries the picture and emotions of that day when quickly scanning

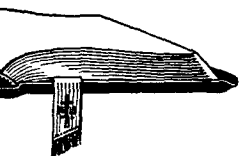


the war headlines she remarked emphatically, "Here it is, just what I've been telling you." Before her departure we were in possession of a small paper-bound book. Its name I do not recall, but I shall never forget its cover picture. On the front was Jesus, hands outstretched and the nail prints visible, with the caption "I will come again." The back cover pictured Him coming in glory with clouds of shining angels.

A boy of six, I was terrified at the thought of the end of the world, but captivated by the pictures of that awesome event. From then on I did not cease to pray in childish simplicity that the Lord would save me at His coming. The full text of John 14:1-3 was memorized and oft repeated.

Not until seventeen years later, however, did these great words take on their full meaning for me. Mother had since become an Adventist. To please her I went to church one Sabbath when a visiting minister preached. His text? John 14:1-3. I was never the same after that. My whole life changed, and in a year I was baptized. I began to use this text to win friends to Christ. Later, during my early ministerial studies, grand-

rite Text"



Further selections will appear in future issues of the Review

mother was laid to rest, much comforted by these words.

My mind turns to prisons, institutions, offices, workbenches, stores, sick beds, cemeteries, lonely rooms, meeting halls, where through the years I have quoted, read and preached on this supreme promise, in an endeavor to bring hope and courage to others. It is now time for the fulfillment of this glorious promise. Let us be ready!

A. B. BUTLER
Chesapeake

"Created . . . Unto Good Works"

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Ephesians 2:10.

Upon first or casual reading this may seem a strange favorite text, yet to me it is one of the most encouraging and inspiring declarations in all the Bible. The "we" of this text are the faithful in Christ Jesus, products of God's workmanship by the power of re-creation. God performed this work, not because of our wealth or social standing but for the "good works" He would lead us to do. In fact, God foreordained these "good works" as the way in which He would have us walk. He has made us what we are in Christ Jesus, and appointed these good deeds as our proper sphere of action.

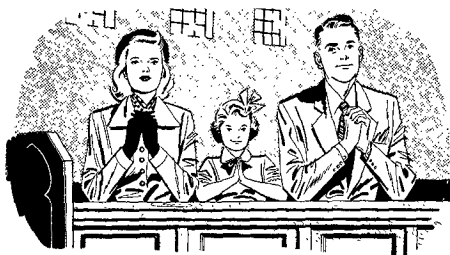
Before the world was, God knew what He wanted us to be and do, and made provision whereby we could be fitted into His great plan. What an encouragement this should be to every Christian, regardless of his position in life!

Wherever there are people there is a need. Where a need exists, God would have one of His children fill that need. A college needs a president and consecrated teachers, but it also

needs a maintenance man and a farm manager. People work in factories, and God needs His representative there. The home needs a Christian housewife and mother. The church needs officers and a pastor, but they must have folks in the pews.

It is not so much a question of our position in life as of whether we are doing the "good works" God planned for us and qualifies us to perform. All "good works" are important in the sight of God, whether they be humble or exalted. God prepares the opportunities, and prepares us to fill them.

C. M. BUNKER
Upper Columbia



"The Lord Loved You"

For thou art an holy people unto the Lord thy God: the Lord thy God has chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you. Deuteronomy 7:6-8.

Do we fathom the depths of affection expressed in these words? This inspiring text is an intimate portrayal of God's estimate of His redeemed people. I marvel with rejoicing over a plan that makes possible through the merits of Christ's righteousness God's provision to so cleanse a human life that it can be spoken of as

holy, free from sin. Such an experience is all the more significant when we remember that without it none can stand in the presence of a holy God.

Note that God does the choosing, not man. The fact that the King of the universe can condescend to associate with human beings, not for time but for eternity, brings humility and gratitude to my heart. I like the thought that the choice is based on character rather than on other seemingly important factors that often impress finite men in their choices.

God loved, Jesus loved; wondrous thought! How or why will always remain a mystery. The cords of an everlasting love draw me to the arms of a merciful and forgiving Saviour. Such a love not only draws but holds me steadfast. I rejoice in so wonderful a salvation.

ROSCOE W. MOORE
New York

"Completely Satisfied"

Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied. Matthew 5:6, Weymouth.

Here Jesus describes the spiritually hungry and thirsty as "blessed," "happy," or "completely satisfied." The hungry crave food and the thirsty have a strong desire for something to drink. Only the living hunger and thirst, not the dead. Many times as I have visited the sick in their homes or at the hospital I have seen hunger and thirst abate, with diminishing life, and at other times increase, with increasing life. One who has a good appetite, who enjoys his food and drink, is a fortunate person. A craving for that which sustains life is an evidence of growth and development, of health.

In this text Jesus, of course, speaks of growth in the spiritual life. The Christian who hungers and thirsts after righteousness earnestly seeks a satisfaction that is to be found in Jesus alone. Said He, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst," and "if any man thirst, let him come unto me, and drink" (John 6:35; 7:37). Through justification He imputes to us His righteousness, and when Christ dwells within, we receive His imparted righteousness, or sanctification. When I found Christ and His wonderful truth, the more I ate and drank of it the more I craved the experience of righteousness by faith in Him, and as I continue to eat and drink, the more "completely satisfied" I become.

A. J. GORDON
Idaho

Reports From Far and Near

What I Saw in RUANDA-URUNDI

By J. B. Cooks, *Departmental Secretary, Southern African Division*

RUANDA-URUNDI is a land of hills and valleys. Often the hillsides are so steep that one wonders how the people keep from rolling down them, and how the gardens keep from washing away during the tropical rainstorms. It is a beautiful country of high volcanic mountains—some still active—that are farmed from base to summit, and of fantastic lakes such as Kivu, the depth of which has not been plumbed although scientists have found a tremendous reservoir of “liquid gas” 1,800 feet below its surface.

Ruanda-Urundi is a land of peaceful people who have only recently been disturbed by the changes taking place in Africa. During the tribal clashes many have had their gardens destroyed, their houses burned, their animals hacked to pieces, their relatives killed—and they themselves have had to flee.

Ruanda-Urundi is heavily populated, and judging by the number of children one sees along the roads and in the schools, the population is increasing.

In this small country the Seventh-day Adventist membership is as highly concentrated as anywhere in the world. Here our largest local camp meetings are held.

At the end of 1960 the Ruanda-Urundi Union was organized (from territory that had been part of the Congo Union) under the leadership of W. R. Vail. The membership of this new union numbers more than 55,000, with another 50,000 adherents in baptismal classes.

Ruanda-Urundi has no government-

operated schools. Education is left to the mission societies, which are classified as Roman Catholic, Seventh-day Adventist, and Protestant. Though unusual, this grouping has its advantages both to our workers and our laymen. Other mission societies have accepted as large an amount of government grant (financial aid) as was available, for the operating of their schools, but we have avoided doing so, finding it the wisest policy to remain independent. As a result, educating the many thousands of Seventh-day Adventist children in Ruanda-Urundi constitutes a heavy financial burden, particularly since the church members are poor in the things of this world and cannot pay high school fees.

At present we have 568 schools in Ruanda-Urundi. Most are one-teacher schools, each taught by a man who is also leader of the church in the district. Many of these brethren carry heavy loads of work. They teach an average of 50 children—sometimes as many as 137—in more than one grade, for five days a week, besides caring for churches of 100 to 200 members. The average salary paid to these faithful workers is \$16 a month.

Of the 568 schools 164 are MV schools. These are schools that have come into existence because there was a great need for someone to teach the children in some Adventist community, or because mission funds have been depleted, necessitating the closing of a regular school unless some local “missionary” with the

minimum amount of education volunteers to teach. The MV schoolteachers receive only their annual tax money, amounting to about \$7, for their services.

Many of these schools are poorly equipped. Until last year almost half of the MV schools had no blackboards. I am pleased that latest reports indicate that all our schools now have blackboards of some kind; but other equipment is still woefully meager.

Devoted Teachers

In the MV schools the qualification of the average teacher is Grade VIII, and that of the teachers in our regular schools is Grade IX, with very little if any teacher training. But although many of these teachers lack adequate training, they are devoted to their work. For example, four teachers from Ruanda-Urundi were sent to teach in the Fisi area of the Congo shortly before independence and the revolution. For seven months our treasury department has been unable to send any money to these teachers, but messages have come through assuring us that the teachers are still at their posts of duty and that the schools are functioning.

One of the students from Rwankeri Mission went to the training school at Gitwe and completed Grade XII; then he was asked to teach at the Kirundu Station in what is now the troubled part of the Congo. At the end of the school year he went home for a short holiday. The chief in the Rwankeri area knew the value of this young man and invited him to be his personal secretary, at ten times the salary he was receiving from the mission office. But Aroni refused. Pressure and coercion were applied, but Aroni is still with the denomination. At present he is taking further training at Solusi College, and plans to return to serve his own people more effectively.

Our African workers need better training for the tasks God gives them, particularly in these changing times when the people of Africa are seeking more education. We must advance with the times and the people. Fortunately, in

Gitwe Seminaire administration and school building, Ruanda-Urundi.

REVIEW AND HERALD, May 18, 1961



Ruanda-Urundi we do not lack men; but they must be given additional training. Gitwe Training School serves both the Ruanda-Urundi and Congo unions and is the key to all our work in these wonderfully promising areas.

I wish you could have visited Gitwe with me recently. Your heart would have ached as mine did when I thought of the importance of this school and the tremendous possibilities before it, and then saw the meager facilities with which the staff is endeavoring to work. We have faith to believe that help will soon be coming to this school and that it will be more effective for God.

One more picture lingers in my mind as I think of Ruanda-Urundi. It is that of the faces of thousands of Seventh-day Adventist boys and girls who are eager to have an education. I have seen them trudging the hilly, winding roads leading to the nearest school, and when there is no school near their homes, walking seven miles to another in the morning and the same distance back in the afternoon. I have listened to reports of their faithful attendance at these schools during the recent emergency, when their homes and gardens were destroyed and their animals and relatives attacked. Do they not merit the help of all of us who are more fortunately situated?

Staff of the girls' school, Gitwe Seminaire, Ruanda-Urundi.



Legislative Assembly, the governing body of the Territory. Among the candidates were eight from our ranks, and another two of our people were members of the electoral college.

During the week the prospective candidates were given time to make speeches. They were asked questions, and members of the electoral college were present at all meetings to hear each speaker. By the time Friday afternoon came, it was found that time was running short, so it was proposed that the speeches continue until seven or eight o'clock. Our men were quickly on their feet and said that the meeting could go on, but they would not be able to give any speeches after sundown, for then the Sabbath of the Lord began and they would have to leave. Unfortunately three of our boys had not yet spoken, but those in charge speeded up the work so that our men were able to get to their quarters before sundown. "The Lord was surely with us," one candidate commented later.

But the worst was yet to come, for voting was to take place on Sabbath. Our two members of the electoral college had decided that they could not vote on Sabbath, so there was much ado for some weeks previously. Anise and Geri could not be deterred—they had determined to be true to their convictions. From some quarters it was suggested that as the head of the mission I should give them a dispensation. Of course, I had to tell them that this was not the answer—I could not alter God's command.

Finally an interview was arranged between the men concerned, the Returning Officer, and myself. Here again our men explained their position plainly and clearly. This so impressed the Returning Officer that he said, "It doesn't matter whether I have to keep the polls open till ten o'clock or midnight, I'll do it. These boys have shown that they are men of a caliber that we do not see enough of, and I admire them."

On Saturday night, after prayer to close the Sabbath, I took the two men to the polling booth and without any comment or fuss they went in and cast their votes.

We thought little of the incident, but how surprised we were when the first item of the national news from Australia mentioned our two worthies.

The Australian Government had gone to a great deal of trouble and expense to send a film unit to the highlands of New Guinea to film the whole election proceedings. Because our boys would not vote on Sabbath, extensive lighting arrangements had to be made to film the Returning Officer coming to the front door of the building and announcing the successful candidate. To make matters worse, drizzling rain began to fall, but through it all not one unkind word was said, not a hint of impatience was shown—everything went off as smoothly as if things were perfectly normal—a tribute indeed to the spirit of justice and freedom that those in authority were trying to inculcate into the minds and experience of these primitive people who were launching out into a new way of life.

We are proud to think that our loyal church members, so recently out of the darkest heathenism, stood the test on the Sabbath question, and have paved the way for those who shall follow. May all of us prove as faithful as these simple, trustful babes in Christian living.

Papuans Meet Sabbath Test Successfully

By A. D. Pietz, President
Eastern Highlands Mission

March 18, 1961, was a historic day in the Territory of Papua, New Guinea. On that day the first general elections were held when candidates from among the indigenous people were elected to the

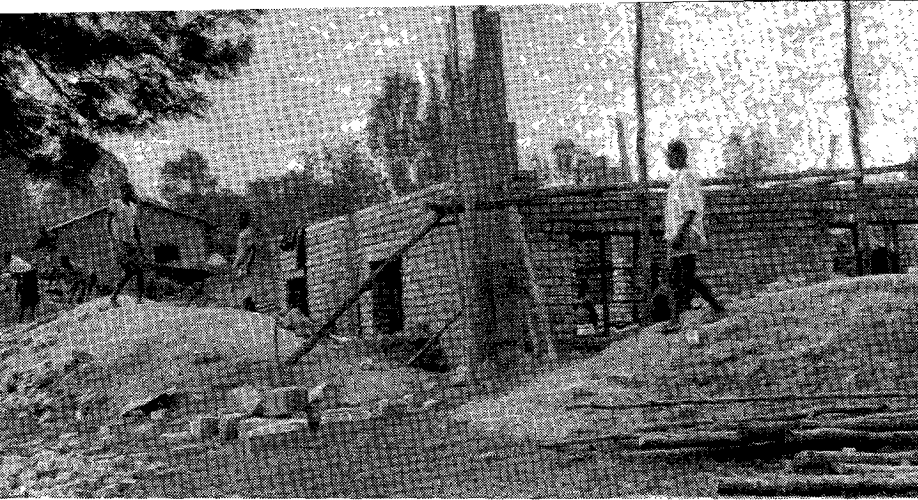


A typical married student's house at Gitwe Seminaire, Ruanda-Urundi.

Medical Institutions of Southern Asia Meet Large Need

By T. R. Flaiz, M.D., Secretary
General Conference
Medical Department

Anyone who thinks of our mission hospitals as always mud-walled, thatched-roofed structures in remote jungle areas would be quite unprepared for what he would see if introduced to our hospital in Karachi, Pakistan. A modern 120-bed hospital with excellent equipment, staffed by well-trained physicians, nurses, dietitians, and technicians, it is recognized to



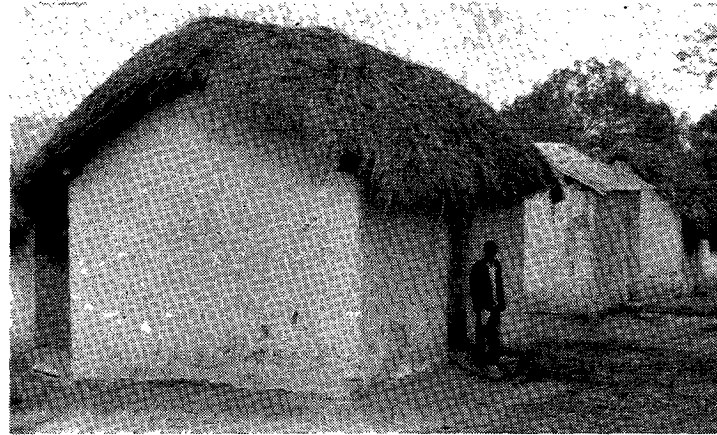
Glimpses of God's work in Ruanda-Urundi.

(See story on page 14).

Above: Building a new dormitory at Gitwe Seminaire.

Above, right: A typical MV school with a few of the pupils.

Teachers' houses at Gitwe Seminaire.



be the most desirable place to be if one is overtaken by illness in West Pakistan.

Not infrequently we receive calls at the General Conference office from government or corporation employees on assignment overseas, inquiring whether Seventh-day Adventists operate medical work in the city or the area to which they are called to serve. Karachi was one of the places inquired about recently by an anxious mother when her daughter and husband were about to leave for that area.

The transients are, however, but a small portion of the patronage of the Karachi Hospital. During the years of its operation tens of thousands of local Moslem people have learned firsthand of the true spirit of the Christian faith. Many thousands, because of the kindly Christian ministry of the hospital, have completely revised their thinking regarding the Christian religion.

The little hospital at Chuharkana in the Punjab is operating only as a dispensary at the present time, in the absence of a doctor. We hope to see this institution back on full operating basis in the near future.

Simla Sanitarium

In the mountains of North India, in the former summer capital of this country, we operate a small hospital known as the Simla Sanitarium and Hospital. Simla is not only at an altitude of 7,000 feet but it is also well to the north and quite cold, with snow and ice in the winter. The poorer people suffer much in this cold. There is little heat in their homes. Clothing is often inadequate. Those better situated are able with their warmer clothing and meager fireplaces to maintain a fair measure of comfort.

The outstation work of the Simla hospital is worthy of special attention. They operate a mobile unit that carries medical service out to remote mountain communities. Their more recent endeavor is directed to helping Tibetan refugees in the road camps out toward the Tibetan frontier.

North of Bombay, our Surat hospital continues to witness to the truth in one of India's most conservative Hindu areas, the home community of Mahatma Gandhi.

In the southern part of India, 300

miles north of Madras, our hospital at Nuzvid is the center of our nurse's training work for all of India. Seventy young people are in training in that institution, and graduates of the school are found in most of our institutions around the division. The training school, the school of midwifery, and the nursing service of the hospital are almost completely in Indian hands. Only one overseas nurse is now employed in this rather major institution. One of the best evidences of progress in the work of this institution is the fact that an auditorium seating 600 people has been built to seat the larger church gatherings in this area.

Three hundred miles northwest of Calcutta, in the semihill station of Ranchi, is the Ranchi hospital. This upland city is becoming an important industrial center of the new India. An impressive steel works and a new medical school are among the most recent additions to the community. The rapid population growth has left existing hospital facilities entirely inadequate. Our little hospital is greatly appreciated by some of the leading people of this community.

For hundreds of years the little country of Nepal has been held in isolation. Occupying the foothill and mountain country between India and Tibet, Nepal is a rugged frontier country producing rugged people. This is the home of the Sherpas of Everest-climbing fame; also the Gurkha soldiers made famous by their exploits in World War II. Though long closed to Christian influences, Nepal now permits Christian medical work.

Fifteen rugged miles west of the capital

is the little town of Banepa, on the north side of which is situated our hospital. In front of our hospital passes the trail leading into the high mountain valleys and passes en route to Mount Everest. World-renowned travelers, including Sir Edmund Hillary, first to climb Everest, have been guests in our mission home in Banepa. In the United Mission Hospital in Kathmandu and in our Adventist hospital in Banepa, the Nepalese are seeing for the first time the revelation of the love of God in Christian medical ministry.

Launch Work in East Pakistan

East Pakistan, formerly known as East Bengal, is largely a land of rivers. In fact, for six months every year the country is largely under the swollen waters of the lower Ganges and Bhramaputra rivers. As the monsoon rains strike the Himalaya Mountains to the north and west, these rivers pour out over thin banks, inundating the country for hundreds of miles. Thousands of villages are built on slightly raised mounds, which keep them just above the high water. On these muddy mounds the villagers, their livestock, fowls, and stray wildlife exist during the months of flood.

Except for the precarious canal or riverbank paths, the only means of transport in this area is by boat. All types of sailing boats, small barges, and motorized transport are able to go cross country with no fear of striking anything harder than a submerged mudbank. Plans are well along for medical-launch work in this area of East Pakistan. Within one year we hope that a new alumni-

num-hulled, well-designed Diesel-powered boat, staffed by able medical personnel will be serving the medical needs of these people.

One of the cities worst hit by the last war was Rangoon, Burma. A remarkable measure of restoration has, however, largely eliminated the scars of war. Previous to the war the Adventist hospital was a small downtown clinic in crowded quarters. Today a fine, modern 110-bed hospital in a desirable part of the city is a major endeavor of Adventists in this area. This institution is carrying forward an excellent medical service for the community. It also operates a fine school of nursing in which our Burmese young people are prepared to carry major responsibilities in our medical work. Through the fine work of this hospital our work has been substantially strengthened and doors for work kept open.

These institutions represent the major medical effort of the Southern Asia Division. There are many small dispensaries doing commendable work either by themselves or in conjunction with mission stations, schools, or small Christian communities.

Then, perhaps the most important single medical interest with which we are identified in this field is the Christian Medical College in Vellore, South India. But this is an endeavor of such scope and significance that it cannot be covered in this report.

The officers of the Southern Asia Division of the world field are giving our medical work consistent and strong support.

Radio Opportunities Increase in Korea

By Elmer R. Walde, *Secretary General Conference Radio-TV Department*

George Munson, director of the Voice of Prophecy in Korea, writes that since the college boys marched down the streets of Seoul last April, things have changed in the Land of the Morning Calm. "Today, the people of Korea turn to their radios for entertainment, education, and information. In the country villages everywhere we see simple wire antennas rigged to tiny crystal sets with speakers made of beer cans. In some towns local officials have set up a central radio set and wired a speaker out to each home. Radio has become popular in Korea, and it is not uncommon to see a shopper walking along the street with a transistor radio slung from his shoulder.

"For nearly a year we have been buying time from the first commercial station licensed to broadcast in Pusan. The voice of our speaker, Pastor Kim Eui Yul, has been heard in many places. From the uneasy truce line a commander of a Korean Army unit writes, 'My men and I have been listening to your program. We have decided we want to be soldiers for Christ. Send us 130 Bible lessons so we may study together.'

"Now is our day of opportunity. The people of Korea have lost confidence in business, been disappointed by political

strife, and are sickened by news of world unrest. If we had the funds, the Voice of Prophecy could go on the air every Sunday on four stations in Seoul, with 2 million people listening to 200,000 radio sets!

"Among the thousands who have studied the Bible correspondence school lessons are Korean Army officers, Christian leaders, Buddhist priests, more than 200 in three prisons, and thousands of non-Christians, of whom almost 3,000 have surrendered their hearts to the Lord Jesus Christ."

Skodsborg Sanitarium Serves as Training Center

By Eskild Hansen, M.D.
Medical Director

In the spring of 1898 representatives of the Seventh-day Adventist Church in Denmark bought two old buildings in Skodsborg, a town situated approximately ten miles from Copenhagen and just between the green beechwood and the blue waves of Oresund. The buildings had been used by King Frederik VII and his staff during the summertime.

It was the enterprising Dr. Carl Ottosen's plan to start a small but well-equipped clinic that would go against old prejudices and be a pioneer for health reform in regard to both the food question and physical treatments. The starting capital did not suffice, so they soon had to borrow money. Later they confessed that they did not have working capital either. But they were willing to sacrifice for this great undertaking.

Thanks to this spirit the institution grew, first by purchase of the king's villas, Rex and Palaet, and later by the addition of new buildings, so that from a beginning of 20 beds, there are now about 260. In

1898 the staff varied between 15 and 20; today it numbers approximately 280.

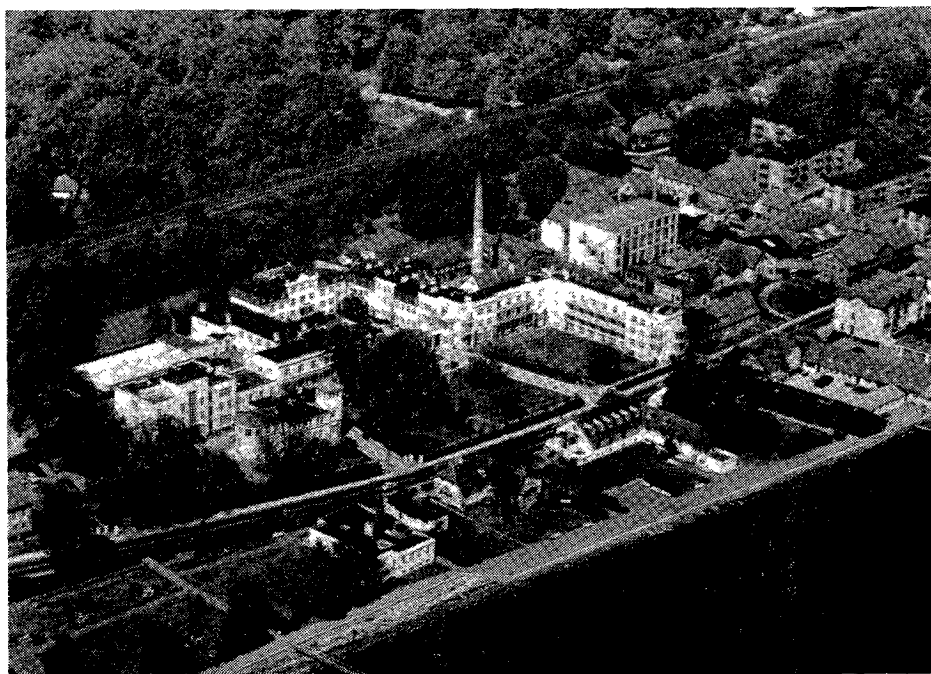
Trains Its Own

From the beginning the managers knew that if the work was to be done well and in the right spirit, the institution must train its own physiotherapists and cooks, since it was with the physical treatments and healthful, well-prepared, and well-balanced food that the sanitarium intended to work; and they knew that these ideas were not in great favor with the science of medicine of those days. For this reason a course in physiotherapy and one in cooking were started. Both courses were later authorized by the Danish and Norwegian authorities, and now 15 to 20 Scandinavian physiotherapists and almost the same number of cooks are trained every year.

In the well-equipped ward for physiotherapy about 70 physiotherapists and students are employed. In the medical ward with 45 beds, patients with medical and physical complaints are treated. The X-ray department is equipped with both diagnostic and therapeutic apparatus.

Of the approximately 900 physiotherapists who through the years have been trained at Skodsborg, a large number have their own clinics, large or small, all over Scandinavia—in Denmark alone there are 60—and many others have accepted calls to far-off mission fields where they are doing faithful work.

The sanitarium is fully occupied throughout the year, for about 5,000 patients are examined every year by the sanitarium's own physicians, among whom are specialists in medicine, radiology, and physical medicine. There is also a department for occupational therapy, and a gymnasium where students and patients do exercises. The sanitarium is accepted with widespread good will among the 20 million Scandinavians and their physicians.



The Skodsborg Sanitarium in Denmark. This 260-bed institution is more than 60 years old.

Jamaica Bible Student Delivered From Spiritism

By W. S. Nation, *Secretary*
Radio Bible School, West Indies Union

In Clarendon, Jamaica, a 60-year-old farmer heard the Voice of Prophecy broadcast one Sunday morning. He enrolled in our Bible school in Mandeville and was a faithful student until he reached the lesson on the state of the dead. When he returned the test sheet on this lesson he enclosed a letter that read in part:

"A sister of mine who was a nurse died a few years ago, and many a night when I get to bed, before I fall asleep, I hear a rolling sound, and in an instant she will be over my head. She asks me questions on health, about business, and so on, and if I happen to be feeling sick, the next night she brings an injection. She even brings me food, although it is always raw meat, and sometimes before I know it, it is down my throat. I have also seen other spirits in like manner."

On Sunday morning, March 19, I took with me Sister Agnes W. Sangster and Pastors L. Williams and P. Clayton, co-workers with me in the Bible school, to call on this student. We found him eagerly waiting, having previously received our notification. He at once reaffirmed what he had written, and gave further examples of spirit manifestation. He also said that he thought the Scripture references given in the lesson were intended to be symbolic rather than literal. He was markedly courteous, however, and seemed eager for a logical explanation.

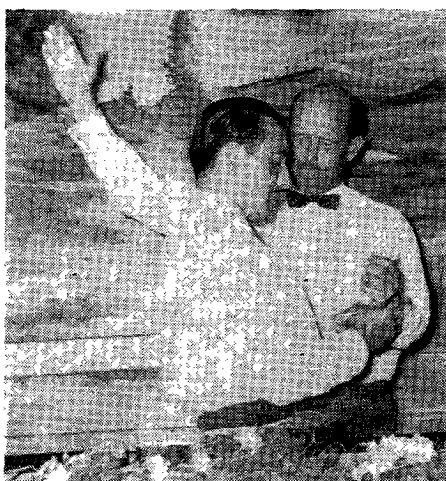
As we unfolded before him the origin of the deception regarding the immortality of the soul, and used practical illustrations to make the subject clear, his eyes lighted up and he showed that the truth was dawning on him. At last he confessed that apparently he had been deceived into communicating with evil spirits. He added that his earlier contact with religious groups had only served to strengthen his view that the soul was a separate immortal entity. Before leaving, we knelt to pray. He gave God thanks for our visit, asked to be forgiven for past error, and pleaded to be led continually in the way of righteousness.

Church at Punta Arenas Shows Large Gain

By James J. Aitken, *President*
South American Division

Recently I visited our church at Punta Arenas, Chile, which borders on Antarctica. God's work is on the march there, and I think it will encourage our people everywhere to know that this church, which is the farthest south of any Adventist church in the world, is one of the fastest growing churches we have in South America.

Punta Arenas is on the Strait of Magellan, where Magellan found his famous passageway around the tip of South America in 1520. For many years we have



The last of the 61 members recently baptized into the Punta Arenas church by J. J. Aitken.

had a group of church members there numbering between 30 and 35. However, in the past year this membership has grown to almost 100—in fact, at the time of this writing there are probably more than 100 members.

Our evangelist, Arturo Schmidt, and his assistant, Werner Meyr, have been doing great things for God in giving a clarion call throughout the length and breadth of Punta Arenas and the surrounding territory for people to hear God's last warning message. As a result of their efforts 61 people have been baptized, and more are to be baptized in the near future.

Calls are coming to us from other parts of these regions of Antarctica. One businessman pleaded with me, "Come to Puerto Natales. People are killing themselves with drink there, and they need the Adventist Church to bring them a message of hope and health and temperance." We also have calls from Tierra del Fuego. We must respond.

Arnaldo Vasquez, our colporteur in Punta Arenas, has plans for entering Tierra del Fuego and visiting the lonely military bases in Antarctica. Great new interest is being shown in all of this territory since Chile and Argentina have recently become interested in using the ice

caps of Antarctica for a great cold-storage program of preserving foods.

Let us pray that God will help us continue to carry this gospel to the very ends of the earth, especially in Antarctica.

Mexican Street Named for Adventist Martyr

By Arthur H. Roth, *President*
Inter-American Division

Main Street in the Mexican town of Tetepango in the state of Hidalgo is named Fortino Sánchez Street in honor and memory of a Seventh-day Adventist colporteur martyr.

Eighteen years ago Fortino Sánchez, a courageous and earnest colporteur, walked into the fanatical town of Tetepango to sell Adventist books and magazines. Wherever he saw groups of men and women he would speak to them about the coming of Jesus. He would talk his "blessed hope" in the rooming house, in the restaurant, on the street—everywhere! People listened with rapt attention.

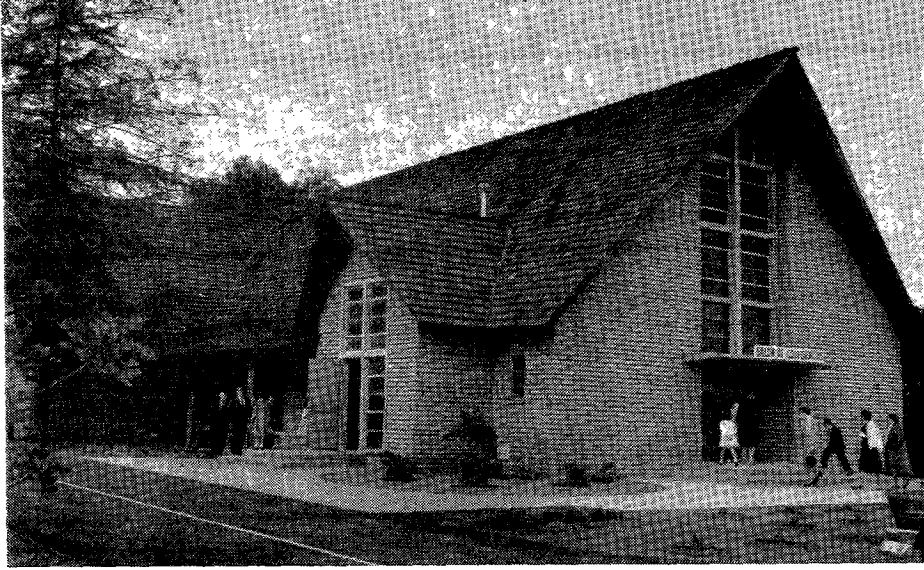
Church leaders became disturbed over this man, his books, and his message. Their disturbance grew to anger. They warned the people to "close ears" and "turn backs" on the heretic. But the messages Fortino spoke could not be ignored nor brushed aside. They seemed to charm and compel the people to listen.

The clergymen of the town became desperate. They fumed and they threatened. Fortino Sánchez went on selling books and speaking to the people. The churchmen appealed to the governor. The governor ordered Fortino to be removed from the town "dead or alive." Ruffians took Fortino through the main street and out of town. As Fortino was being forced down the street he endeavored, with Bible in hand, to speak sentence sermonettes to the people who gathered along the way.

Some mobsters shouted, "Silence the babbler!" Others yelled, "Shoot him!" "Death to the heretic!" Many interceded for him. The woman who owned the restaurant exclaimed, "There goes a

Ministers and baptismal candidates at Punta Arenas, Chile. Front row, left to right: Werner Meyr; James J. Aitken, president of the South American Division; Carlos Ayala, president of the South Chile Conference. Baptismal candidates in the back row.





Services Begin in Van Nuys, California, Spanish Church

Regular Sabbath services began recently, and evangelistic meetings are currently in progress, in the well-appointed sanctuary of the Van Nuys, California, Spanish Seventh-day Adventist church. Among the thousands of Spanish-speaking people living among the more than 739,000 residents of the sprawling San Fernando Valley, this new church is expected to play an increasingly important part in witnessing for God. It is situated at 15059 Staticoy Street, Van Nuys.

HERBERT FORD, Public Relations Secretary
Southern California Conference

Christian!" and pleaded, "Don't shed innocent blood!" But the mob was angry. It thirsted for blood. At the edge of town Fortino Sánchez was shot to death.

Enemies said, "Never again will the name of this heretic be heard." But the thinking people of Tetepango couldn't forget the Adventist Christian who was dragged down Main Street and shot dead outside their town. So it came about that 18 years later, in sorrow, remorse, and shame, the people of Tetepango renamed Main Street and called it Fortino Sánchez Street. Fortino Sánchez' heirs in the faith are anticipating the day when in Tetepango, possibly on Fortino Sánchez Street, there may be erected a Fortino Sánchez memorial Seventh-day Adventist church. The blood of this colporteur martyr still cries out.

Philippine Soldier Enlists in Christ's Army

By Teofilo G. Guzman

About March 28, 1956, Rebecca Marcelo, Lelita Ladia, and Rebecca Ladia, three young colporteurs, paid a visit to the headquarters of the 23d PC Company, at Bo Abogado, Paniqui, Tarlac, Philippines. Their purpose was to canvass the soldiers in this company for the magazine *Our Times*, and the books *Judy Steps Out* and *Emergency Care in the Home*. None of the soldiers subscribed, but because the young women had refined manners and were humble, I pitied them and finally consented to take a year's subscription. I paid ₱2.50 deposit, with the condition that I was to pay the balance when the next copies arrived. On that day I was given three copies of the above-mentioned magazines and booklets.

I became interested first in *Our Times*. When I came to one of the last pages I noted the offer of a free Bible correspondence course sponsored by the Voice of Prophecy in Manila. I cut the blank form from the magazine and mailed it.

After a few days I received a card of acknowledgment, with the additional information that lessons would soon follow. Several days later my first lesson with an answer sheet arrived, together with instruction on how to begin the course. I was so much interested that I answered that lesson the first day, and sent the answer sheet the next day.

The lessons that followed were so exciting and interesting that sometimes I neglected my work in the office. When I finished studying and explaining the first five lessons to my wife, I decided to send her name in and have her lessons sent to her personally. Her lessons soon arrived, and we studied the course together. Little by little we felt the effect of the lessons on us.

When the lesson about foods arrived, we learned which foods were suitable and which were unsuitable. Then we stopped eating the unfit foods. The lesson about tithing came, and after studying the plan many times, I began to send my tithe to the Voice of Prophecy office.

After studying the lessons from April to August, 1956, and diligently obeying what we studied, an unusual thing happened. A representative of the Back Pay Division in Manila came to our home and informed me that a check for ₱1,080.80 was waiting for me in their office. I went to Manila on August 28, 1956, and drew the check. My heart seemed to burst with joy. I felt that God had blessed me for paying tithe.

When the lesson about baptism arrived, I began questioning myself as to

what church the Voice of Prophecy represented. On October 13, 1956, I was on my way to our headquarters when I saw a signboard with "Seventh-day Adventist" written on it. It was nailed to a coconut tree near the roadside west of a chapel at Bo Carino, Paniqui, Tarlac. I alighted from the bus and went into the chapel to inquire if this chapel had any connection with the Voice of Prophecy.

After the service at noon that day I was met by Brother Roque Vitin, the church elder, who invited me to eat lunch with his family. During the afternoon service I was introduced to Laureana Taaca, a Bible worker in that area, who later in the day gave me a Bible study. When I returned home, Miss Taaca requested me to invite my wife to go to Carino the next Saturday.

The following Sabbath my wife and I attended the service in Carino. My sister-in-law, Julia Caspe, and my niece, Magdalena Neel, who lives with us and had listened to our discussion of the Voice of Prophecy lessons, joined us in attending church every Saturday. My sister-in-law and my mother-in-law, who were both fond of smoking, after hearing lectures about the evils of tobacco, stopped smoking. Their health improved greatly. On December 15, 1956, my wife, my sister-in-law, and I were baptized in a creek at Bo Carino, by Pastor Jose O. Bautista, president of Northern Luzon Mission.

Before learning of Christ I had been addicted to liquor and gambling. I was harsh and cruel in performing my official duties. But since that day in March, 1956, when the first rays of God's light shone upon me and my home, little by little these vices have faded away. Our house, where prayer had never been said before and which had been a favorite haunt of evil, is now a place of prayer and happiness.

I was a former finance and investigator clerk at the headquarters 23d PC Company, with privileges such as free transportation to any place in Luzon north of Manila, being off duty on the Sabbath, and performing my official duties without carrying firearms; but I am now leaving the service of the PC to become a colporteur. To win souls to God is my aim. At this writing, with the help of God, I have led six souls to Christ. I feel happier than ever before in my life. Pray that more souls will be converted through my efforts.

General Conference Regional Department Aims High in 1961

By F. L. Peterson, Secretary

The North American Regional Department has set its sights on a larger soul-winning goal for 1961 than was reached during the past year. In 1960 there were 3,450 baptisms, a gain of 285 over the previous year. Of these new members 297 were baptized in Atlanta, Georgia, by H. L. Cleveland. A new church of 103 believers was organized in Lynchburg, Virginia, as the result of an evangelistic meeting held by G. H. Rainey. L. B. Baker added by baptism 66 members to

the small company of believers in El Paso, Texas, where we now have an enthusiastic church.

The tithe receipts for the past year amounted to \$3,696,030.17, an increase of \$545,677.35 over 1959. Mission offerings totaled \$1,096,663.90.

The Regional Department of the General Conference began the year 1961 with a membership of 43,700. With such an army as this the 809 ordained ministers, licentiates, interns, Bible instructors, and church school, academy, and college teachers in 1961 will move forward together in greater soul-winning endeavor.



► The annual temperance oratorical contest for Union Springs Academy was held on Saturday evening, February 19, at the Union Springs Central High School Auditorium. Allan Gates was the winner and represented the academy in the Atlantic Union finals held in New York City. In the poster contest the winners were Olive Mason, first place, and Phillip Myers,

second place. The winners of the jingle contest were Carole Myers, first and second place, and Edgar Lockett, third place.

► Winner of the Atlantic Union College oratorical contest held in Machlan Auditorium on Thursday night, March 23, was Garland Day, junior student. The title of his oration was "Ten Seconds to Live." Mr. Day then went to Lincoln, Nebraska, where he competed in the national oratorical contest at Union College. He was judged second-place winner and was awarded a plaque and a check for \$35.

► Ed Turner, sophomore theology student at Walla Walla College, was selected as the MV-sponsored, college-student missionary to Alaska for the summer of 1961. He will spend six weeks in Alaska assisting at youth camps.

► Helen Cunningham, student at Lynwood Academy, won the temperance oratorical contest in the Southern California Conference; and Dennis Chima, of La Sierra Academy, was the winner in the Southeastern California Conference.

► Two new Pathfinder Clubs have been organized in West Pennsylvania—one at Everett with 16 members and one in Oil City with eight members. Directors are Lloyd Strait and Ralph McEwen.

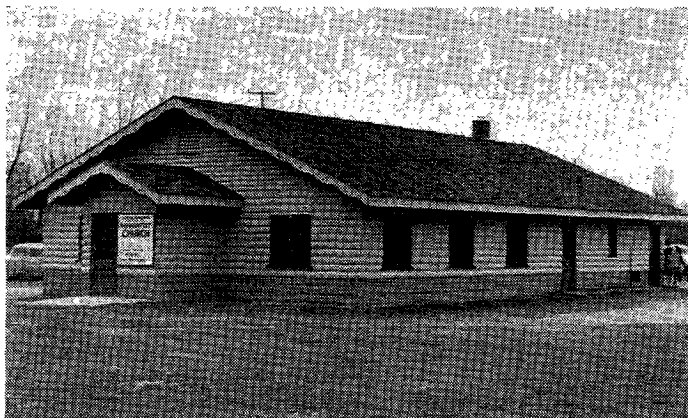
Liquor Control Bill Passed in Maryland

By J. V. Scully, *Associate Secretary*
American Temperance Society

Members of the General Conference staff responded recently to an appeal to write letters to legislators at Annapolis, Maryland. Word was received on Thursday, March 16, that a liquor license control bill was to be considered the next day by the House of Delegates. This bill would greatly affect the granting of licenses for liquor outlets in the Takoma Park area (near Adventist world headquarters). It would require all liquor license applications to be approved by the Takoma Park mayor and city council before being granted.

The mayor and other citizens approached us, asking for our support. An announcement was made in morning worship at the General Conference, and by the next day 12 to 17 telegrams and phone calls had been made to delegates from Prince Georges County, Maryland. At least 35 to 40 letters were mailed from the General Conference, a similar number from the Review and Herald, and some from Columbia Union College.

Because of the quick action and the good response of the staff of the General Conference and our sister institutions in



Michigan Church Lifts Debt, Holds Dedication Services

The Chikaming, Michigan, church was dedicated in a special service held Sabbath, March 11. Speakers for the occasion included the conference president, N. C. Wilson, who spoke at the morning service, and the Lake Union Conference president, Jere D. Smith, who was the afternoon speaker. E. H. Knauff, pastor of the church, led out in the Act of Dedication. Others taking part in the program included: R. L. Boothby, district leader; Merrill Fleming, former pastor; and J. E. Penner. The history of the church was read by Edwin Kidder.

The history of the Chikaming church dates back to May 29, 1948, when a group was organized as the Baroda church. In 1954 negotiations were begun for the purchase of a partly constructed roadhouse and two acres of land on U.S. Highway 12 near Sawyer. With pledges totaling \$453, the small congregation of about 30 launched out on their building program. They borrowed \$10,000 and purchased the property.

About \$3,400 was raised the first year to finish the interior of the building and install a furnace. It is a credit to the congregation to report that in less than five years the small group paid off the debt.

MORTEN JUBERG
Departmental Secretary, Michigan Conference



Carolina Church Celebrates Fiftieth Anniversary

A golden anniversary home-coming celebration on February 11 brought together five charter members of the Albemarle, North Carolina, Seventh-day Adventist church and a church school teacher of 50 years ago. The organization of the church took place exactly 50 years before—February 11, 1911—in the home of Mrs. Ida V. Steed, wife of the late Oscar R. Steed, both of whom were charter members.

In the picture are (left to right): Mrs. Ralph Ingalls, first to teach school in Albemarle after the church was organized in 1911; Mrs. Steed, 82, oldest living charter member; Mrs. Rachel Steed-Spiess, daughter of Mrs. Steed; Mrs. Mary Belle Pennington Byrd; her brother Edward Pennington; and Mrs. Deddie Layton. Forty-three workers for the cause of God have gone forth from the Albemarle church during the past 50 years.

The fiftieth anniversary celebration was well attended. E. L. Cardey from the Southern Union Bible School in Atlanta was the Sabbath morning speaker, while E. M. Chalmers, W. H. Patsel, W. Travis Smith, and W. D. Welch, former pastors, took part in the afternoon service. E. W. Graves is the present pastor.

L. H. PITTON
Departmental Secretary, Carolina Conference

the area, this bill passed the House of Delegates. Now Takoma Park has more direct control over the licenses to be issued within its limits.

This is an example of the influence that voters have on their legislators. How important it is to write letters immediately when action is needed!

"What Shall a Man Give in Exchange?"

(Continued from page 1)

in the world. . . . The world passeth away and the lust thereof: but he that doeth the will of God abideth for ever." "Seek ye first the kingdom of God, and his righteousness" (Col. 3:2; 1 John 2:15-17; Matt. 6:33).

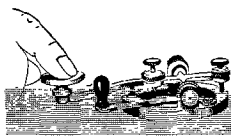
There is great danger even among church members of devoting time and the affections to things of this life and neglecting to prepare for eternal life. "Satan will, if possible, prevent them [God's people] from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief."—*The Great Controversy*, pp. 625, 626.

What will it profit us if we gain the whole world but lose our souls? The only treasure we will be able to take with us from this world to the next is our character. We shall do well now to re-examine our sense of values, to be sure that we are laying up our treasures where they will not be destroyed.

The experience of Moses can well be a guiding example for us. When offered the highest position in Egypt, with all its riches, honor, and glory, he valued it as nothing compared with the treasures of eternal life. He was not overcome by the offer of earthly possessions, but maintained a true perspective that led him to choose eternal riches, an imperishable crown, and a life that never ends in the heavenly kingdom.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Heb. 11:24-27).

May we, like Moses, gain a new vision of eternity that will cause earthly things to fade into insignificance in comparison with the heavenly riches God has prepared for those who love Him. Let us respond wholeheartedly to the Saviour's invitation to set our affections on things above. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"



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.

CENTRAL UNION

► On March 17 ground was broken for the new girls' dormitory at Platte Valley Academy, Shelton, Nebraska. G. E. Rhoads, Bible teacher at the academy, offered the prayer. Remarks were made by K. E. Vonhof, principal, and J. L. Dittberner, president of the conference. Rapid progress is being made in the construction of the building. The contractors plan to have the dormitory finished by December 15 of this year.

► A religious liberty rally was held for the Denver, Colorado, area on Sabbath, April 22. This rally was sponsored by the General Conference Religious Liberty Department.

COLUMBIA UNION

► Dean of students at Columbia Union College, Mercedes Dyer, passed her oral examinations for a Ph.D. degree from the University of Michigan at Ann Arbor, Michigan.

► Percy Lamb, pastor of the Montrose district in the West Pennsylvania Conference, is holding evangelistic meetings entitled "Studies on the Future."

► Louise Kleuser, of the General Conference Ministerial Association, has conducted a series of personal work seminar meetings at the Sligo (Takoma Park, Md.) church during the past few weeks. Attendance at these meetings, which are held immediately following prayer meeting on Wednesday evenings, has averaged more than 100 persons.

► James Finn, a successful literature evangelist, has been asked to become assistant publishing secretary of the New Jersey Conference.

► During the recent bad weather on the Eastern Shore of Maryland, in the Chesapeake Conference, fishermen were unemployed and receiving no aid. The Grasonville church members found many families going hungry, and asked friends in the community to help. Merchants contributed food and clothing, and more than \$100 in cash was received for the needs of these people. During one day more than 50 food baskets were given out, reports H. K. Termohlen, pastor of the district.

LAKE UNION

► A special homecoming was held at the Hinsdale Sanitarium and Hospital in Illinois the weekend of May 6. Many alumni, former students, employees, and friends visited the institution. Guest speakers included C. L. Torrey, treasurer of the General Conference; C. E. Weniger, dean of the School of Graduate

Studies at Andrews University; and W. R. Beach, secretary of the General Conference. Mrs. Jessie Tupper Walton, who served the institution for many years as head of the nursing program, was guest of honor at the Saturday night program. National Hospital Day was celebrated the following Sunday afternoon, with hospital tours and various special exhibits.

► Featured at a special program in the David Paulson auditorium at Hinsdale, Illinois, on Saturday night, April 8, were a number of the recent winners in the annual amateur hour at Emmanuel Missionary College. Elaine Kirk played her violin; Juanita Neal and Carol Brummett presented a piano duo; Sharon Maddox and Robert Folkenberg sang solos.

► N. C. Wilson, president of the Michigan Conference, has succeeded Jere D. Smith as chairman of the board of directors of the Battle Creek Health Center. Lawrence Crandall is vice-chairman; Dr. Clarence Omans is secretary; Allen Lawson and Dr. J. D. Henriksen are board members. Clifford Eckman has been appointed administrator to succeed W. G. Simmons. They plan to develop services especially suited for our own Seventh-day Adventist people. A number of rooms have been set aside as season- or year-round homes for those who wish to enjoy the institution's unique health services.

NORTHERN UNION

► Five persons were baptized and one joined the church by profession of faith at Beach, North Dakota, on March 25, reports M. D. Gordon, district pastor.

► R. M. Whitsett, Northern Union Conference evangelist, began an evangelistic crusade at Bakersfield, California, April 28. He is being assisted by Charles Keymer, pastor of one of the churches in Bakersfield.

► Helton Fisher, assistant pastor of the First church in St. Paul, Minnesota, reports that Fireside Evangelism meetings began February 19 in eight homes. The young people formed teams to conduct the meetings and are now holding evangelistic meetings in the church with lay speakers.

► One-hundred-per-cent enrollment of all eligible children of the church in the church school is reported by the Fari-bault, Minnesota, church. The school has an enrollment of nine this year, out of a church membership of 45. Mrs. Esther McKellip has taught this school for 17 years.

NORTH PACIFIC UNION

► On April 15, a class of 35 members in the Great Falls, Montana, church was

organized by J. L. Jespersen to learn how to give Bible studies. This class will meet every Sabbath afternoon for seven weeks. At the close of the studies the class will have a few lessons on lay preaching and will then launch a lay evangelistic effort in some dark community. This church has also organized a strong Master Guide Club with 20 to 25 members training for youth leadership.

► Mrs. M. McNiel, dean of girls for the past four years at Upper Columbia Academy, is transferring to the Portland Sanitarium where she will be dean in charge of the nurses' home. Replacing her at the academy will be Mrs. M. Hamren, now dean of women at Canadian Union College. To work with Mrs. Hamren as assistant dean of girls will be Shirley Jennings from Loma Linda, California.

► The following staff changes for Walla Walla College were voted at the April 12 meeting of the board of trustees: R. H. Brown, currently dean of administration, to be vice-president; Claude C. Barnett, associate professor of physics, to head the department of physics; G. S. Balharrie, professor of religion, to head the department of religion, effective this summer; Paul C. Heubach, dean of the school of theology and pastor of the college church since 1951, will continue as pastor of the 1,100-member college church, giving his attention to pastoral duties and counseling but remaining on the school of theology teaching staff; Blythe Owen, from Roosevelt University, to be associate professor of music; Norman Woods, from Auburn Academy, to be assistant dean of men in the 427-capacity Sittner Hall; John F. Stout, a graduate student at the University of Maryland, to be instructor in biology; Kenneth R. Mackintosh, now attending Otis Art Institute in Los Angeles, to be instructor in art; Mrs. DeEtta Olson, registrar at Milo Academy in Oregon, to be secretary to T. W. Walters, dean of students.

PACIFIC UNION

► Forty-one decisions for Christ were made during the evangelistic effort held in the Kapalama school auditorium in Honolulu, February 5 to 26. Don E. Duncan, pastor of the Honolulu Central church, was assisted in the meetings by C. M. Basconcillo, associate pastor.

► Former governor of California, Goodwin J. Knight, flew from Los Angeles to speak to the students of Pacific Union College on Sunday night, April 2. The meeting, sponsored by the Men of Grainier and the Student Association, was open to the public.

► Six religious liberty workshops were conducted by Melvin Adams, of the General Conference Religious Liberty Department, in the Southeastern California Conference April 28 through May 4.

► P. E. Quimby, professor of religion at Pacific Union College (1943-1946 and 1949-1961), has been appointed vice-president for development at PUC beginning July 1, 1961.

► T. E. Spindle, pastor of the Alhambra, California, church, was the speaker



Adventist Nurse Receives High British Honor

Ada Marson, ward sister of the Langthorne Hospital, Leytonstone, received the M.B.E. (Member of the Order of the British Empire) at Buckingham Palace, Thursday, February 23. The Order of the British Empire, of which the M.B.E. is one of its five classes, is an order of chivalry created in June, 1917, originally as a reward for distinguished war service, both military and civil. But since then it has been extended to meritorious peace-time service. This honor was conferred on Miss Marson for her many years of welfare work in Walthamstow, East London.

In the photograph Miss Marson stands outside the gates of Buckingham Palace as she shows her decoration to her brother, Walter Marson, and Mrs. Handysides, wife of Pastor D. J. Handysides of the Walthamstow Seventh-day Adventist church.

The matron of Langthorne Hospital, Miss L. Gillin, said of Miss Marson: "We are all very happy to hear of Sister Marson's honor. She is one of those rare women who do a tremendous amount of work quietly and efficiently."

L. G. WHITE, M.D.

for the spring Week of Prayer at Newbury Park Academy, March 13 to 18.

► Clifton Walter, assisted by Edmund Jones, conducted the spring Week of Prayer at Thunderbird Academy, April 1 to 8.

► The 44th biennial constituency meeting of the Southern California Conference was held in the White Memorial church, Los Angeles. Hundreds of delegates representing a constituency of more than 20,000 answered the roll call by Cree Sandefur, president, and Alvin G. Munson, secretary-treasurer. Delegates heard reports of consistent progress from the many departmental leaders and administrators, and were familiarized with the complexities and privileges of administering the work of God in the three-county Southern California area where population exceeds 3 million. All officers and departmental secretaries of the conference were re-elected by the delegates.

SOUTHERN UNION

► W. B. Ochs, vice-president of the General Conference for North America, was the keynote speaker at the Georgia-Cumberland Laymen's Congress on March 18. Also featured were D. R. Rees, Southern Union Conference president, and various local conference officials.

► Recent changes within the union include C. M. Wolff, of the Kentucky-Tennessee Conference, to the Georgia-Cumberland Conference; C. F. Graves, of Florida, to Kentucky-Tennessee; Eldon Wilson, from Georgia-Cumberland, to Kentucky-Tennessee as pastor of the Stearns, Kentucky, district; A. V. McClure, who has served in the Louisville church for nearly four years, to San Antonio, Texas; H. D. Bennett, formerly pastor of Madison Boulevard church, to Louisville following the completion of his seminary work; R. H. Hooper, conference evangelist in Kentucky-Tennessee, to the Boulevard church in Nashville; H. C. Brownlow to be evangelist of the Kentucky-Tennessee Conference, his place in the Lexington church to be filled by E. E. Shafer, from Nebraska.

► The Collegedale church exceeded its \$225,000 building-fund pledge goal in a period of less than three weeks. The campaign was under the direction of W. J. Hubert, of the General Conference.

► T. R. Flaiz, medical secretary of the General Conference, was featured speaker at the March meeting of Georgia-Cumberland Conference physicians and dentists held at Southern Missionary College.

Church Calendar

Spirit of Prophecy Day	May 20
Home-Foreign Evangelism	June 3
Church Home Missionary Offering	June 3
Oakwood College Offering	June 10
Thirteenth Sabbath Offering (Southern African Division)	June 24
Medical Missionary Day and Church Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8
Pioneer Evangelism	August 5
Church Home Missionary Offering	August 5
Educational Day and Elementary School Offering	August 12

REVIEW AND HERALD

113th Year of Continuous Publication

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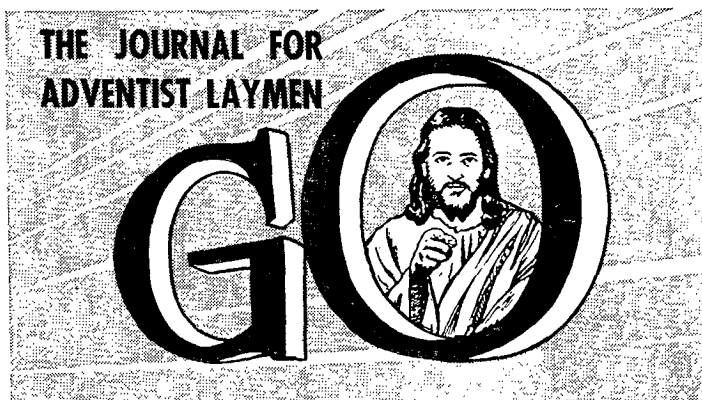
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REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON 12, D.C.

News of Note

Baptisms Show Gain in Southwestern Union

After the 1960 Autumn Council the Southwestern Union Conference held a union-wide evangelistic council to set in motion Operation Blueprint, a plan adopted by the Autumn Council. Word has just come stating that so far this year 119 meetings have been held in the union, with 591 persons baptized. This is 139 more baptisms than during the same period last year.

The Southwestern Union has set its goal at 2,000 baptisms in 1961.

W. B. OCHS

226 JMV's Invested at New York Center

Two hundred and twenty-six students from six church schools in the metropolitan area of New York were invested in pre-Friend and JMV Classes at the New York Center, Saturday evening, April 29. The program was directed by Eugene Armour, MV secretary of the Greater New York Conference, assisted by Vernon Becker, MV secretary of the Atlantic Union Conference, and Clark Smith, associate MV secretary of the General Conference.

Tithing Experiences Wanted

Many of our people at some time or other have received a signal blessing from the Lord as a result of faithfulness in tithe paying. Sometimes this has been in connection with a dark financial experience in their lives. Sometimes in relation to great calamities. And sometimes in the routine of their living. Then there have been those who have stood alone in their home with the other members of the family not Adventists, but paying a faithful tithe and receiving a great blessing.

If you have had a clear-cut, cheering instance in your life, when the Lord markedly revealed His protection, His blessing, His help in relation to your faithfulness in tithing, we invite you to write and tell us about it. Please be specific and concise. Come right to the heart of the story. We want these stories told in not more than 500 words. If you have had such an experience, write it out today and send it to:

Editor, Review and Herald
Takoma Park
Washington 12, D.C.

One hundred twelve were invested in the pre-Friend Classes. Fifty were invested in the Friend Class, 48 as Companions, 12 as Explorers, and four as Guides. Six hundred parents, teachers, and others witnessed this achievement in the lives of these youth.

CLARK SMITH

Board of Regents Holds Two-Day Session

The Board of Regents of the General Conference Department of Education convened in a two-day session following the Spring Council of the General Conference. The accreditation of academies and schools of nursing in the North American Division was the chief topic considered.

Recommendations were made for strengthened programs in total evaluation and teacher certification. The individual schools of nursing were reported on and studied in detail, but action will not be taken on the various collegiate and hospital programs of nursing until they are duly inspected by the General Conference.

Here is a summary of actions taken on the senior academies in the United States:

Approved	11
Approved with recommendations and counsel	19
Approved but warned	24
Provisional approval	2
Placed on probation	2
Dropped	1
No action taken	8
Total	67

T. S. GERATY

VOP Makes Rapid Strides in South India

S. Thomas, Voice of Prophecy secretary of South India, writes: "The Voice of Prophecy work in South India is making rapid strides. Souls have been won, churches and companies have been raised up, and new fields have been entered. We have thrilling experiences of conversion to relate."

Let us thank God for His wonderful blessings upon the work of the Voice of Prophecy in South India.

JAMES E. CHASE

Child Conducts Branch School in Inter-America

A letter from Fernon Retzer, Sabbath school secretary of the Inter-American Division, gives the following report:

"Wherever one travels in the Inter-American Division he can see the results of branch Sabbath school evangelism.

Branch schools are springing up everywhere. At the close of 1960 there were 1,887 in operation, with a membership of 14,373. This is an increase of 341 branch Sabbath schools over the last quarter of the previous year.

"While visiting the Central church in Ciudad Trujillo, Dominican Republic, I was happy to see a chart on which were listed all the branch Sabbath schools. We counted 74 in operation. One of these is directed by Muriel Burke, a child ten years of age. She is a student in the church school. Already four of the 25 who attend the branch Sabbath school regularly attend the Sabbath services of the church.

"Branch Sabbath schools are on the increase in Inter-America, because we believe that through them many will be brought to Christ before it is too late. Pray for more branch Sabbath schools in Inter-America."

G. R. NASH



ST. PAUL, MINN. (RNS)—"For the rest of my life, I'm going to preach the gospel," Dr. Norman Vincent Peale vowed. "I'm through with commenting on anything at all political." Dr. Peale, pastor of Marble Collegiate (Reformed) church in New York, author and exponent of "Positive Thinking," aroused controversy in the 1960 Presidential campaign when he became associated with a conference of ministers who protested against electing a Roman Catholic as president. Dr. Peale said he "wandered like a babe in the woods" into the ministers' meeting, "and I didn't have the sense to leave."

THESSALONIKA, GREECE (RNS)—Two women Jehovah's Witnesses received sentences of four months in prison, each, on charges of trying to convert a Greek professor of theology at Thessalonika University. According to the prosecution, the women visited the home of the unnamed professor of the history of sects and tried to explain Biblical passages to him in the light of their sect's teachings. The professor was reported to have locked his two visitors in his office and called the police.

WASHINGTON, D.C. (RNS)—The Seventh-day Adventist Church, which operates the second largest system of Protestant parochial schools in the United States, has told House and Senate subcommittees on education that it wants no tax funds for its private schools. In the statement submitted by the Religious Liberty Association, a division of the General Conference of Seventh-day Adventists, leaders of the Church said: "Adventists oppose, therefore, any amendment which would grant, in effect, government subsidy to parochial schools. . . . In the name of the most valuable American traditions and practices, the principle of separation of church and state in its application to the education of our children must be protected."