

REVIEW

and Herald

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Is God Ashamed to Be Called Our God?

By Raymond H. Hartwell
Secretary, Middle East Division

SPEAKING of Abraham, Isaac, and Jacob, who "sojourned in the land of promise, as in a strange country, dwelling in tabernacles" (Heb. 11:9), it is written: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (verse 16). These patriarchs not only "confessed that they were strangers and pilgrims on the earth" (verse 13) but they yearned for the more desirable dwelling place, and were looking "for a city which hath foundations, whose builder and maker is God" (verse 10).

"It is recorded to the praise of God's ancient people that He was not ashamed to be called their God; and the reason assigned is that instead of selfishly seeking for and coveting earthly possessions, or seeking their happiness in worldly pleasures, they placed themselves and all that they had in the hands of God. They lived only for His glory, declaring plainly that they sought a better country, even a heavenly. . . . They did not disgrace Him in the eyes of the world. The Majesty of heaven was not ashamed to call them brethren.

"There are many who urge that they cannot do more for God's cause than they now do; but they do not give according to their ability. The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give. Horses are found dead in the field or stable, houses or barns are destroyed by fire, or crops fail. In many cases God tests man with blessings, and if unfaithfulness is manifested in rendering to Him tithes and offerings, His blessing is with-

drawn. 'He which soweth sparingly shall reap also sparingly.'

"By the mercies of Christ and the riches of His goodness, and for the honor of truth and religion, we beseech you who are followers of Christ to dedicate yourselves and your property anew to God. In view of the love and compassion of Christ, which brought Him from the royal courts to suffer self-denial, humiliation, and death, let each ask himself the question, 'How much do I owe my Lord?' and then let your grateful offerings be in accordance with your appreciation of the great gift of heaven in God's dear Son."—*Testimonies*, vol. 4, p. 484.

Some years ago a deacon in one of our small churches borrowed his tithe in order to build a bigger barn. Only a few months later his barn burned down, his best horse died, and hail destroyed most of his crops. Fortunately, he realized his sin, confessed it, and returned to his former faithful ways.

Of the ancient worthies Sister White says: "It is recorded of the holy men of old that God was not ashamed to be called their God. The reason assigned is that instead of coveting earthly possessions or seeking happiness in worldly plans or aspirations they placed their all upon the altar of God and made disposition of it to build up His kingdom. They lived only for God's glory and declared plainly that they were strangers and pilgrims on earth, seeking a better country, that is, an heavenly. Their conduct proclaimed their faith. God could entrust to them His truth and could leave the world to receive from them a knowledge of His will. (Turn to page 5)



ITTENBACH, ARTIST

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

Archeological Methods and

By Siegfried H. Horn



Excavation in progress, with a pickman, two hoe men, and basket boys. Notice labeled stratifications in the earth walls.

THOSE who are not acquainted with archeological work sometimes wonder how it is done and how the archeologist determines where he should dig in order to make worth-while discoveries. Ancient ruin sites, called *tells*, are artificial mounds of various heights. In most cases ancient peoples built their cities on elevations close to a water source. When a city was destroyed by war or natural catastrophe the population leveled off the debris and built their houses on top of remaining wall stumps without removing earlier foundations.

This process of destruction and rebuilding was repeated many times in the centuries of every city's life. In this way one level of occupation grew on top of another, and the mound on which the city was situated grew in altitude until it became so high that the population decided to move to a more convenient place in the vicinity of the former one. In some cases the ancient sites have never been abandoned, and excavations can hardly be carried out. This is the case with Jerusalem, which still occupies the same site as in ancient times. However, many sites have been abandoned and are unoccupied, and therefore they are now available for exploration by the modern archeologist.

The ancient city of Shechem lies

buried in one of the Palestinian *tells*. The southern part of this *tell* is covered by the houses of the modern village of Balatah, but a large part of the mound is occupied only by fig trees, thus allowing excavations to be carried out. The debris that has accumulated in the more than 2,000 years of Shechem's ancient history has reached a height of some 45 feet in places. This gives an idea of the amount of earth that has to be moved in order to reach the lowest levels of occupation.

The excavator digs from the top and peels off one level after another, like the various layers of a layer cake. He meets first the latest occupation level, then the preceding one, and so forth, but does not reach the remains of the earliest historical stratum until he has come to the bottom of the site.

What criteria govern the decisions of an excavator concerning the site of his work? Several expeditions already had worked at Shechem. They had uncovered large parts of tremendous city walls, two gate structures, one of the largest temples found in Palestine, parts of a palace, and other buildings. Hence little space was left that had not yet been turned over by the spade of the archeologist. However, some of these structures had been excavated at a period when excavation methods had not yet reached the scientific level of our day; they had also been carried out by men who were not experts in this field. Therefore the results of the previous work had to be re-examined by new probings in the already excavated areas, while an undisturbed part of the mound was to be excavated to obtain fresh evidence for an accurate reconstruction of the general history of the city.

For this reason our expedition divided its actual digging staff into four groups and assigned three of them to already excavated areas. One worked

in the temple to obtain evidence that might help date this structure and ascertain its history. Another group worked in the palace area east of the temple. A third group cut off slices of the high earthen walls of deep trenches dug by the previous excavators, to reinvestigate the levels the mound of ancient Shechem contains. The fourth group, to which I belonged, attacked a new site. It was the area where the former excavators had pitched their camp and which, therefore, had not been excavated.

We staked out a total of nine squares, each five meters on a side, in three rows of three each, and began to excavate these squares by peeling off one level after another. The upper four of the six levels excavated during the summer contained remains of the Hellenistic period from Alexander the Great (c. 330 B.C.) until the city was finally destroyed (c. 100 B.C.). Beneath these four levels we uncovered two strata of remains from the period of the Hebrew kings and reached the level that represented the time of King Jeroboam I of Israel. Several more levels that lie untouched below those already excavated in this area must be unearthed in future campaigns.

This *tell* is owned by the people of Balatah, from whom it has to be rented for archeological purposes. They also have to be paid for every fig tree the archeologist destroys or removes. The villagers of Balatah provided most of the 150 workmen the expedition employed during the summer of 1960. In each of the four areas mentioned we employed a local foreman who supervised the work of the laborers.

The workers were divided into several gangs. Every gang consisted of a pickman, two hoe men, and six basket boys. The pickmen were older and were known as reliable, responsi-

Discoveries

ble, and serious men. Their task was to loosen the earth with the pick, with care and understanding in order not to destroy any of the buried objects they might hit. This is a delicate operation. These men also had first chance at finding objects for which they received extra pay, hence the more careful and sharp-sighted they were, the greater was their daily income.

Behind them worked two hoe men, each scraping up the dirt with his hoe into a basket he held between his feet. These baskets, made of the outer casings of old automobile tires riveted

together, were then carried away by boys from 10 to 18 years of age, and emptied into the hand-operated dump cars of our field railway. The hoe men had second chance at finding objects that escaped the eyes of the pickmen, but even some sharp-eyed and alert basket boys occasionally found objects in their baskets.

The dirt was moved by a manually operated railroad and dumped over the slope of the mound. This railroad had been a gift to the excavations of Shechem in 1927. For many years, especially during the war years, it lay unused at Balatah, but it was carefully guarded by the villagers. After the war Prof. R. de Vaux began excavations at Tell el-Far'ah, Biblical Tirzah, about six miles northeast of Shechem. He paid the villagers of Balatah the rent for all the years of storage, and for lack of an owner he has become the temporary proprietor of this railroad. He has been kind enough to allow the postwar Shechem expeditions to use it on the site for which it was originally given. The use of such a railroad greatly facilitates the work and makes the moving of large amounts of dirt comparatively easy and inexpensive.

All workmen are taught to pick up

every piece of pottery, even if it is no larger than an American dime. As archeological criteria for dating purposes, humble pottery shards are of inestimable value. All pottery is collected in baskets that are labeled with numbers indicating the field, area, and depth of soil from which their contents came. The baskets are then sent to the camp where the pottery is washed and dried, and then examined and identified by the pottery experts. In the course of this summer's excavations we collected about 2,600 baskets of pottery, representing close to 200,000 pieces. Of these, approximately 10,000 pieces were kept and entered into our permanent records as representative evidence. The rest were discarded and now form a large heap of broken pieces consisting of many rims, handles, bases, and spouts, but mostly body shards.

Pottery is of the greatest scientific value, for pottery has always been a cheap article in the Near East. Pottery vessels broke easily, and their broken pieces immediately became worthless, hence they were left wherever they were dropped. They have usually remained there to the present day inasmuch as fired pottery, although easily broken, is otherwise indestructible.

It is also known that vessels differed from period to period. The shape and form, decorations and workmanship, of pottery vessels constantly changed, and this makes these common objects of daily use extremely important witnesses of the time from which they come. Taking these mentioned criteria and many others into consideration, an expert can date pottery to within small margins of error, and by means of the pottery he can accurately date any related finds and architectural remains.

The workmen are also taught not to move any stones, but to dig around them and clean them, because most stones are parts of ancient walls. Those who find various objects are paid somewhat in keeping with the value of the objects. Copper and silver coins, Egyptian scarabs used as seals or amulets, spindle whorls, loom weights, pieces of jewelry, knives, tweezers, pins, nails, arrowheads, sling stones, grinders, mortars and pestles, fire braziers, and many other objects have been found. Naturally, only ar-

Pottery shed. At the right is pottery drying on mats after having been washed by boys in the shed at right. At the left is pottery in boxes and baskets awaiting identification and recording, done by men sitting in the shed at left.

Excavated foundations of a Hellenistic house. The round object in the foreground is a household baking oven of an earlier level underlying the foundations of the excavated house.



ticles made from imperishable material are found, for the humid soil of Palestine does not preserve anything made of wood, cloth, or other perishable substances.

Some Exciting Discoveries

Some discoveries were rather exciting. I remember clearly when the first silver coin came to view on the morning our dig began—at ten minutes past six o'clock. It was only a small coin of King Demetrius III—smaller than a dime. It had escaped the eyes of the pickman and also the eyes of the hoe man, but an alert basket boy spotted it in his dirt when he took up his basket, and he handed it over to me. A reward equal to his day's work was given him for this fortunate find.

One of the outstanding discoveries of this year's expedition, as far as small objects are concerned, was a seal of translucent amethyst. It came to light during the second day of our dig, and was picked up by one of my men. When he put this little seal into my hand, it was still dirty, but after I wiped off the dirt and looked at its face, I could read the Hebrew inscription of its original owner. I then handed it to some of the other staff members who had noticed that something of interest had been handed to me. It was thrilling to read again for the first time, after more than 25 centuries, this ancient Hebrew inscription. Its discovery was noted in newspapers all around the world.

Later, another exciting discovery was made—a hoard of Ptolemaic tetradrachmas. On a certain morning I noticed a pickman stooping down to look at something that had come to light. It seemed to be an unbroken vessel. I stepped up and with a trowel removed the earth surrounding it. Lifting it carefully from its dirt bed, I held in my hands a small juglet without neck and rim, slightly cracked, but not smashed. It seemed to be full of earth, which I did not try to extract for fear of breaking the delicate little vessel. I put it in a carton on which I wrote its provenance, and also made careful notations in my notebook concerning the exact location, level, time, and circumstances of its discovery. It was then sent to the camp to be cleaned and mended by the staff member assigned to this work.

He did not get around to this particular juglet until about a week later. When he began to remove the dirt from it he found to his amazement that it contained very little earth, but 35 clean, large, silver coins—tetradrachmas from Ptolemy I (323-285 B.C.) to Ptolemy V (203-181 B.C.). Many of them are dated, the last dated coin of this hoard bearing a

date equivalent to the year 195 B.C. Apparently one of the inhabitants of Shechem had hoarded these coins, put them in a juglet, and buried the jug, perhaps during an emergency, in order to preserve them. But he never had an opportunity to redeem his property, and no one else must have known anything about its existence. The result was that it remained in its hiding place until we unearthed it.

Within minutes after these 35 silver coins had come to light, word spread among our workmen that a pot with 50 gold coins had been discovered. By afternoon a man appeared in camp claiming that he was the one who had found that jug, but I could prove from my notebook that I had excavated it. My notebook also showed that he had found a jug of similar shape and size on that same morning at another place not far from the coin-containing juglet and had received a reward for it; but his juglet had contained nothing but earth when it was cleaned and mended. He did not believe me, and will always choose to think that we cheated him of his well-deserved reward for 35 large silver coins, a reward we would have paid him if he actually had been the discoverer.

When the excavation drew to an end the ever-painful division of finds had to be made. Dr. Awni Dajani, government director of the Department of Antiquities, with the curator of the museum at Amman as his adviser, arrived at the camp and selected for the museum of his country all unique pieces. He naturally selected and retained all our choice finds, among them the amethyst seal, the hoard of silver coins, and most of the unbroken vessels. But the expedition was permitted to keep many other objects that will eventually be distributed among the several supporting institutions.

When the time came to break camp our tents and equipment once more were transported to the storerooms of the Archaeological Museum in Jerusalem, where they will remain until needed again during the next campaign, planned for the summer of 1962. Following the close of the excavation, most of the staff members remained in Jerusalem for one more week to complete their reports, which form the basis of preliminary reports and later of the final publications. The architect and photographer, however, were kept busy for several more weeks to complete their work, the former with the drawings of plans and the latter with the photographing of all significant objects and pieces of pottery.

When the staff finally left Jerusalem, the work of this expedition was not completed. Months of study at home were to follow. The excavation results had to be evaluated and carefully studied in order to arrive at sound conclusions by means of which a reconstruction of the history of ancient Shechem and that part of Palestine in which Shechem is situated can be undertaken that will stand up under all later investigation. In fact, Biblical history is being resurrected in this way, a little at a time. Two more campaigns are planned to finish the work on this extremely interesting and rewarding archeological site.

The next article will describe the history of the archeological work done in the past, as well as the historical results of this work.

Preliminary reports of the 1960 Shechem expedition have been published in *The Biblical Archaeologist*, volume 23 (December, 1960), pages 102-126, and in the *Bulletin of the American Schools of Oriental Research*, No. 161 (February, 1961).

(Third in a Series of Four Articles)

Fellowship of Prayer

God Is Merciful

"Thank you for praying for my family. One daughter had married and left the church. About three months ago she wrote that she had made her peace with God. Her conversion is genuine, one can tell. She takes her two little ones to Sabbath school. Pray that her husband will come all the way with her."—Mrs. M., of Indiana.

"Last summer I sent in a request concerning my granddaughter. God has worked mightily in her behalf. She is now doing well in school and has awakened spiritually."—Mrs. B., of New York.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

Is God Ashamed to Be Called Our God?

(Continued from page 1)

"But how are the professed people of God today maintaining the honor of His name? How could the world infer that they are a peculiar people? What evidence do they give of citizenship in heaven? Their self-indulgent, ease-loving course falsifies the character of Christ. He could not honor them in any marked manner before the world without endorsing their false representation of His character."—*Ibid.*, vol. 5, p. 188.

Again she writes: "Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time. All means needlessly expended in dress or in the adorning of our houses is a waste of our Lord's money. It is defrauding the cause of God for the gratification of pride. . . . Our dress, our dwellings, our conversation, should testify of our consecration to God. What power would attend those who thus evinced that they had given up all for Christ. God would not be ashamed to acknowledge them as His children. He would bless His devoted people, and the unbelieving world would fear Him."—*Ibid.*, p. 189.

God Calls Us "Brethren"

The author of the book of Hebrews declares that God is not ashamed to call His people "brethren" (Heb. 2: 11). Referring to this text we read: "The Father is the vinedresser. He skillfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now will share His glory hereafter. He 'is not ashamed to call them brethren.' His angels minister to them."—*Ibid.*, p. 230.

"Brethren, with the beloved John I call upon you to 'behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God and adopted into His family! We may address Him by the endearing name, 'Our Father,' which is a sign of our affection for Him and a pledge of His tender regard and relationship to us. And the Son of God, beholding the heirs of grace, 'is not ashamed to call them brethren.' They have even a more sacred relationship to God than have the angels who have never fallen."—*Ibid.*, pp. 739, 740.

But in spite of God's love and mercy, and the wonderful provisions of salvation that are open to all, "we are not, as Christians, doing one-twentieth part what we might do in

winning souls to Christ."—REVIEW AND HERALD, Aug. 23, 1881. "We are not doing a twentieth part of what we might do if we were awake. The work is retarded by love of ease and a lack of the self-denying spirit of which our Saviour has given us an example in His life."—*Testimonies*, vol. 3, p. 407. "As a people, we are almost paralyzed. We are not doing one-twentieth part of the good we might, because selfishness prevails to a large extent among us."—*Ibid.*, vol. 4, p. 426. "We are not doing one-twentieth part of what God requires us to do."—*Ibid.*, vol. 5, p. 11. Surely God cannot be pleased with such a lack of interest and zeal in His cause.

But this is not the end! Elsewhere

it is stated that "as a people, we are not doing one fiftieth of what we might do as active missionaries."—*Counsels on Health*, p. 507. If we were doing "one fiftieth of what we might do," we would be doing only 2 per cent, but "we are not doing one fiftieth." This means that we are doing perhaps only one per cent of what we might do "as active missionaries." Obviously, we need a revival and a reformation among us—a new dedication to God and to His sacred service. Let us now renew our dedication to God and to His service, thus indicating that we sincerely seek first the kingdom of God and that we "desire a better country, that is, an heavenly."

Christ Working Through Men

By Erwin E. Roenfelt

LET us now note the words of Christ as recorded in John 14: 16-20: "I will pray the Father, and he shall give you *another* Comforter." The word "another" is significant. Jesus had been a Comforter to His followers. The Holy Spirit was to be *another* Comforter. The Holy Spirit was to represent Christ and be to men all that Jesus had been to them. He was, in fact, to be even more, for Jesus said, "He dwelleth with you, and shall be in you."

When Jesus came to this world as a babe He clothed His divinity with humanity. He became the God-man. Encumbered with humanity, His presence was limited and circumscribed. When He was in Jerusalem, He was not in Galilee; and when He was in Bethany, He was not in Samaria. He was with men only as He was in their immediate presence or they were in His. How sad it would be if His presence today were so limited and so confined!

The Holy Spirit, however, as the personal representative of Christ, was not only to be *with* the believer in Christ, He was to be *in* him. Through this other Comforter Christ purposed to take up His abode in the believer's heart. "I will come to you," He said. It matters not, therefore, where a Christian believer may be today; through the Holy Spirit, Christ is both *with* him and *in* him.

Jesus further declared, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." When He said "Ye shall live also" He was not speaking to men who were dead physically; neither was He speaking exclusively

of the resurrection day when dead men shall live. He meant that the Holy Spirit would bring to that early church and to the church in every age the very life of the Lord Jesus Christ, and translating it into the Christian believer, would reveal it again to men. That is what happened at Pentecost. On that day the Holy Spirit took those early believers, and not only through them preached Christ to men by word of mouth but revealed through them the living Christ, for Christ was now living in them.

We are much concerned about what we feel we can do about our gifts, our qualifications, the official positions we may occupy in the church. God, however, is not so concerned about these things. He is vitally interested only in that which we permit Him to do through us, for it is not what we do but that which He does that counts and is really effective. *Christian service is Christ serving through us.*

In speaking about the Holy Spirit, whom He promised to send to His church, Jesus said much about His mission and work. "He will reprove the world of sin, and of righteousness, and of judgment." "He shall testify of me." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into all truth." "He will shew you things to come." (John 16:8; 15:26; 14:26; 16:13.) He then made a further statement that to my mind summarizes the work and mission of the Holy Spirit: "He shall glorify me" (John 16:14). That is the reason and the purpose for which the Holy Spirit comes into

your heart and mine. The purpose of His coming is that through our lives and the service that He performs through us Christ shall be glorified.

The Holy Spirit is not given to make it easy to be a Christian; He is given to glorify Christ. The Holy Spirit is not given to cause men and women to admire us; He is given to glorify Christ. The Holy Spirit is not given to make us eloquent or great; He is given to glorify Christ. The Holy Spirit is not given to make us a success in the judgment of men; He is given to glorify Christ. Realizing this, we face these personal heart-searching questions: Is it your ambition and mine to glorify Christ? Is that our one, our supreme, our overmastering, ambition? Is our single purpose in life to permit the Holy Spirit to make Jesus Christ the Lord, the King, the Supreme Ruler of our lives?

Permit me to raise a few additional heart-searching and challenging questions. Are we willing, for Christ, to be anything or nothing? Are we prepared, for His sake, to do anything, however menial it may appear to men? Are we ready to stay or to go anywhere? Are we content to occupy any position or none at all? Are we prepared to suffer loss, hardship, danger, persecution, imprisonment, or death? Are we willing that the Holy Spirit shall have His way with us, fully, completely, unreservedly, and without question or complaint?

Our personal and individual answers to these questions will determine the measure of the Holy Spirit's possession of us and the measure of the manifestation of His power in and through us.

In connection with that which we have noted above, let us now think for a moment of two Bible characters, Peter and Stephen. Peter, together with the other apostles and believers on the day of Pentecost, was filled with the Holy Ghost. Stephen, you recall, some time after Pentecost was called to be a deacon in the church. He occupied a humble office among the believers, but the Scriptures declare that he too was filled with the Holy Ghost (Acts 6:5).

Here, then, we have two men who were filled with the Holy Spirit. They were equally equipped for the service of Christ. As far as the Holy Spirit was concerned, neither had an advantage over the other. But observe now how the Spirit of God used these men. Peter was used to preach mighty and moving sermons. On the day of Pentecost he preached to crowds in Jerusalem, and people convicted of their sins and their guilt cried, "What shall we do?" As a result of that one sermon almost 3,000 people joined

the kingdom of God. Peter went on preaching great sermons to large crowds and to small gatherings, and multitudes were converted. Thus Christ was glorified.

What Stephen Accomplished

But what about Stephen? The Scriptures do not record that he preached great sermons. The only record we have of any address he gave is that of his defense before the Jewish Sanhedrin. In that defense he witnessed boldly for Christ, but instead of men crying out under conviction of sin as they had done on the day of Pentecost in response to the preaching of Peter, the men comprising that Jewish court gnashed their teeth and demanded, "Out with him." Rough hands hastened Stephen out of the court, led him outside the city of Jerusalem, and there stoned him to death. As far as we know from the Scriptures, that first Christian martyr laid down his life without the satisfaction of knowing that even one soul had been brought to Christ through him.

Now, through whom did Christ receive greater glory—through Peter or through Stephen? Before you reply permit me to remind you that on the occasion of Stephen's martyrdom "the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:58). This young man heard Stephen's declaration, "I see the heavens opened, and the Son of man standing on the right hand of God," and his committal, "Lord Jesus, receive my spirit."

Conviction seized Saul at that moment. He tried to forget it. He tried to stifle it. In an endeavor to rid himself of it, he set out on a campaign to destroy all the Christians in Jerusalem. Having made havoc of the church in that city, he set out for Damascus to apprehend the Christians in that metropolis and to bring them bound to Jerusalem.

But on the Damascus road a bright light surrounded him and he heard a voice that said, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" the persecutor cried out. "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks."

It was then that Saul realized he could no longer resist the claims of Christ upon him. He had come to the end of his rebellion and opposition. In full surrender and total commitment he responded, "Lord, what wilt thou have me to do?" (Acts 9:1-6.) Saul, later named Paul, became a great apostle and a most fruitful evangelist. Preaching Christ and Him crucified in many lands and to the populations of many cities, he raised up a veritable army of believers and established churches in numerous cities.

Through whom was Christ more glorified, through Peter or through Stephen? It is difficult to say. The point I wish to emphasize and which we must never forget is that it is for God to determine how He wishes to use us individually, where He wishes to use us, and in what capacity He wishes to use us. The only question that you and I have to face and answer is this: Are you and I willing to give ourselves entirely to the Lord Jesus Christ to be used by His Spirit as He chooses and as He sees fit? The success and fruitfulness of our service is determined by the answer we give.

Years ago the great conductor Toscanini and his orchestra were rehearsing Beethoven's Ninth Symphony. What resulted in that rehearsal was a performance that moved the members of the orchestra to a spontaneous ovation. The musicians rose to their feet and cheered and cheered the great conductor. That musical genius, in an endeavor to still the acclaim, shouted and frantically waved his arms. It was to no avail. When finally the shouting ceased, Toscanini, in a broken voice, said, "Friends, it is not I; it is Beethoven."

When you and I can come before God and in reference to the service we render say, "Lord, it is not I; it is Jesus Christ using me and working through me because I permit Him," then we are giving the kind of Christian service He expects of us.

(Third of Three Articles)

A Bible Quiz

1. Who said, "My family is poor in Manasseh?"
2. What people put golden chains on their camels' necks?
3. Who killed 70 of his brothers on one stone?
4. What king ordered his armorbearer to kill him, that he might not be disgraced by death at the hands of a woman?
5. Of what people is it said that "everyone could fling stones at an hair breadth and not miss?"
6. What husband said to his wife, "Am I not better to thee than ten sons?"
7. Who vowed that a razor should not come upon her son's head?
8. What child's mother, father, grandfather, and uncle died about the same time?
9. What notable man among the Jews was taller than all the people?
10. What king offered a covenant with a people, provided that he might put out their right eyes?

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The Road to Unity

(Continued from page 13)

in a special way at Amsterdam, they have been asking themselves and one another why they are divided and how the barriers can be broken down so that the church may be "one" in worship and fellowship, in witness and in service. Now the time has come for the churches to begin to make decisions, and already trends are beginning to appear, indicating the direction in which they are moving.

At one time it was thought that the World Council of Churches might bring about a Pan-Protestant world church, and because of this the Anglican, Orthodox, and, of course, the Roman church took little interest in it. But one of the most notable trends in the thinking of the churches in the years since Amsterdam has been a movement away from a "Protestant" toward a more "Catholic" conception of the church. This has already brought about the first union of Anglicans, Presbyterians, Methodists, and Congregationalists in the Episcopal Church of South India. Christians of many persuasions will be watching New Delhi with the profoundest interest, to see whether this great Assembly will foster or reverse this trend.

In this connection a factor that cannot but be of the utmost significance is the application for membership at this Assembly of the Russian Orthodox Church. Hitherto there has not been complete unanimity on the part of the Orthodox churches as to the desirability of associating themselves with the World Council, and the Russian church in particular has held aloof. Contacts, however, have been made during the past few years by missions to Russia and Russian visits to Europe and the Middle East, and now the Russian church has requested full membership in the World Council. The seating of this church will without question strengthen the Orthodox wing of the World Council and will perhaps give the World Council a more "Catholic" bias.

The Anglican churches, too, in their relations with the Free Protestant churches have been stressing their desire to contribute their "Catholic" heritage to the reunited church. Indeed, only a short while ago Canon Du Bois, of the American Church Union, asserted that it would be a "travesty" if "we unite all the Protestants to oppose the Vatican and dare to call that Christian unity." A recent manifesto issued by the Anglo-Catholic group in the Episcopal Church of America gave a clear call "for Catho-

lic and Orthodox Christians to assume positive leadership of reunion movements."

That this direction is being increasingly accepted by the Protestant churches is indicated by the actual and projected unions in India, and by the so-called Blake Plan initiated a few months ago by Presbyterian Dr. Eugene Carson Blake, urging immediate steps toward the reunion of four churches of America on a "Catholic and Reformed" basis.

What New Delhi Will Show

Without doubt, these trends will find expression in the discussions on unity at New Delhi, and in a few weeks we shall know whether the churches have drawn nearer together in faith and life, in witness and service, and in which direction they are moving toward unity.

As the leaders of the World Council have frequently emphasized, the World Council is not the world church, nor does it aim to be such, but Dr. W. A. Visser't Hooft, its general secretary, has said that it is a "signpost to the fuller manifestation of the *Una Sancta*." It is not only "the voice of the churches but a voice to the churches." Without doubt, the thinking of this great council will powerfully influence the associated churches in their strivings for reunion.

Finally, the Third Assembly will doubtless provide evidence as to

whether the gap between the Roman and non-Roman churches is to widen or narrow. Whereas the Roman Catholic Archbishop of Chicago forbade Roman Catholics to attend the meetings of the Second Assembly at Evanston, the Roman Church, through its new Secretariat for Unity, is officially sending no fewer than six observers to the Third Assembly.

Years ago Rome regarded the World Council as of little significance, but as a result of its steady growth in membership, and in particular by reason of the increasing interest of the Orthodox churches in it, she realizes that the ecumenical movement is becoming a factor to be reckoned with. In a world that is becoming increasingly hostile to religion and the church, she is anxious to foster and encourage every movement toward the unity, if not the reunion, of Christendom.

In less than a year the Vatican Ecumenical Council is expected to convene. No doubt the report of the Roman Catholic observers at New Delhi on the trends in the non-Roman ecumenical movement will be presented at that time.

Whatever, therefore, is the immediate outcome of the discussions of the Third Assembly of the World Council of Churches at New Delhi, this meeting will be one of the most fateful gatherings yet in the modern history of the Christian church throughout the world.

Former Adventist Becomes a Subscriber

A few days after the current REVIEW subscription campaign began, the president of one of our large conferences asked one of the editors to present the subject to a meeting of his conference workers. His plea to the editor was one of the most persuasive and convincing appeals on behalf of our church paper that we have ever heard. It does the editor's heart good to be on the receiving end of an appeal like that!

It was our privilege to report to this excellent group of conference workers that REVIEW subscriptions are now more than 40 per cent above what they were only a little more than one year ago! We were also happy to tell them that 2 million copies of the Centenary number of the REVIEW have been printed. As we shared with this group of workers some of the letters and experiences that have come in since the beginning of the campaign, one of the pastors told this interesting story:

His church missionary committee had divided up the church membership list for a house-to-house telephone solicitation for the REVIEW. As one member of the committee, a sister, called the numbers on her list she came to one that had evidently been included by mistake. She was mortified to find herself talking to a former member of the church, a man who had been disfellowshipped only a few weeks before and who, he said, had already joined another church. Her embarrassment, however, gave way almost to shock when the man said with obvious earnestness, "Yes, I *would* like to subscribe to 'the good old REVIEW'!" Our sister thought he sounded lonely as he explained that he wanted to renew his acquaintance with this former friend of his—our church paper.

We were happy to find a growing conviction in the hearts of this conference president and his fine corps of workers that the REVIEW should be in every Adventist home in this great conference. People who read the REVIEW regularly *do not apostatize*. We believe also that with God's blessing it can help many who have strayed to find their way back. Do you know of some former member you would like to win back?

THE EDITORS



Training for Honesty

By Beatrice S. Stout

IF YOU don't drink your milk you can't go for a ride this afternoon." Thus spoke a young mother, hoping to induce her toddler to finish his dinner. But Jimmy turned his head aside, emphatically refusing the proffered milk.

One hour after this incident he, with the family, was enjoying a pleasant ride in the country. A condition thoughtlessly given had been soon forgotten by mother.

From baby's birth she had planned the highest standards of character training for this precious charge. In guiding his steps, with God's help, she would seek to install the noblest ideals. But at this moment she was making a mistake. She had forgotten the promised punishment; but had Jimmy? His first lesson in "little white lies" had been given. Moreover, he was not too young to learn that mother didn't always mean what she said. One should be careful in making ultimatums, but once delivered they should be carried out.

Let's we fall short of the promise

and opportunity that is ours, we must become very much aware of the countless challenges that face us daily as parents. "Are you daily working to outgeneral the enemy and save your children from his devices?"—*Testimonies*, vol. 5, p. 331. In this modern world our children stand, as it were, on the edge of a cliff.

In 2 Samuel 7:14 and 15 the Father of all mankind promised concerning David's seed: "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him."

"In rightly training and molding the minds of her children, mothers are entrusted with the greatest mission ever given to mortals."—*Sons and Daughters of God*, p. 252.

The wide publicity recently given to the multibillion-dollar conspiracy to fix prices in the United States has undermined public confidence in the honesty of businessmen. What is at the root of this deplorable state of af-

fairs? How could respected men have so far forgotten the ethics of honest business? We become disturbed over this laxness in straightforward dealing.

It is certainly true that a child's mind that has been "rightly trained and molded" will not come to maturity with a character that goes down in defeat before temptation.

In a time of crisis when God summoned Esther to do a work for Him, her early training enabled her to stand the test. "For Esther did the commandment of Mordecai, like as when she was brought up with him" (Esther 2:20).

By strict honesty in all our dealings with our children let us endow them with the priceless character trait of honesty.

Health Talks With the Children

By Dorothy O. Bowen

"Mommy, let's talk some more," pleads Johnny.

"All right. What do you want to talk about this time?"

Johnny wants to talk about the baby, so we get the *Modern Medical Counselor* out again and sit down for a discussion period.

"It was a wise heavenly Father who formed our bodies so that everything works at the proper time. We must thank Him every day for our wonderful healthy bodies.

"Johnny, how do we get green beans to grow?"

"We plant the seed and water it,

H. M. LAMBERT

"If you don't drink your milk you can't go for a ride this afternoon."



and soon up comes the green beans."

"That's right. And that's just how little people are made. A seed is planted right here [point to the picture], and that seed is so small that if you had it in your hand, you could hardly see it. But like any other seed, it begins to grow. Jesus provided a protection around it in the form of a sac of water, and as the seed grows, so does this sac. In about three months the seed looks like a baby. Each tiny baby has a special way to eat. There is a special tube that connects the baby to the mother, and this way, without the mother even thinking about it, she is feeding her baby.

"Jesus knew it wouldn't be good for babies to be born three months after the seed began to grow, so He made the sac so it would stretch and grow inside the mother, stretching her stomach larger and larger. In about nine months it is time for the baby to be a real person."

"But, Mommy, how does the baby get out?"

"Oh, son, that is the most exciting and interesting part of all. Jesus had everything ready for that day. Do you see this little canal here? It doesn't look big enough for the baby to pass through, does it? When the day arrives, the canal stretches as the little head enters and then the strong muscles around it stretch and squeeze, stretch and squeeze, until the little body is nearly to the end of the tube.

"Then the doctor comes into the story. As the little head comes through the opening, which by this time has stretched until it has become quite large, the doctor helps the baby outside and encourages it to take its first breath of air. Then he takes a pair of scissors and cuts the special feeding tube and ties it, because now the baby is a real person and can eat by mouth like you and I. The tube dries up like a scab and drops off, and there we have a scar we call the 'belly button.'

The Miracle of Life

"From here on Jesus expects mothers and fathers to care for and protect the babies until they are grown up big and can take care of themselves. Jesus did such a marvelous work of making our bodies to live and grow that there has never been a wise man or anyone who has been able to make a living person out of dust of the ground like Jesus did; so we call it a miracle—the miracle of life.

"Now do you see why it is so important to take good care of our bodies, keeping them clean and eating proper food?"

"Because Jesus made our bodies."

"That's right. And Jesus wants to live in our hearts too; so we must keep our body temples clean for Him."

Reproduction and birth is truly the most wonderful story of all; and how much purer our children will live and think if these stories of our



Disowned for Christ—

At the Awbawa Camp Meeting

By Eric B. Hare

"What did you like the very best in all the big city, Maung Thein?" asked Ohn Bwint as they sat in the train on the way to the Awbawa camp meeting just two days after the wonderful Ingathering program in Rangoon. Ohn Bwint played the tuba in the band, and with the biggest instrument of all, he was always the center of attraction.

"It's hard to tell," replied Maung Thein. "The wide streets, the motorcars, maybe the lift [elevator] in the big shop. What did you like best?"

"Oh, I liked everything too," said Ohn Bwint, "but when I saw those great big boats that go over the ocean, I couldn't believe my eyes. They are like cities on the water. If one was a mother boat it could have a very large family of river boats like the one we ride on going to Shwegon."

"Yes, and the animals—"

"I'm sure glad I'm in the band, aren't you? And we didn't make any mistakes!"

"My trombone played better than it ever did before. I think it must have been happy because my mother came to see me at the riverside and called me 'my son' again."

"We were all happy, Maung Thein," Ohn Bwint said quietly. Then he added, "You know, I have been cast out and disowned too."

"You have?"

"Yes. I wanted to be baptized three years ago, but my parents got very angry and threatened to disown me, and I couldn't bear to think of it. So I promised them I would wait. Then when the camp meeting came and the other boys in the baptismal class were baptized, I was the most unhappy boy in the world. I sat under a bush all by myself, and it just seemed to me that as the first boy was baptized I could see Jesus standing before His Father and I could almost hear Him say, 'He's Mine, Father. See, Father, here are the nail prints. I paid the price for him. He's not afraid to confess Me before men. I'm not ashamed to confess him before Thee. And this one coming down into the water now, Fa-

bodies are told giving God the glory for this miracle.

I'm sure this story is not told as a doctor or a nurse might tell it; but children understand simple talk. Jesus Himself used simple, understandable speech.

(Second of Two Parts)

ther, he's Mine. And the next one, too, Father; and the next one. But, Father, not that one over there under the bush. He's even afraid to be disowned. He's even afraid his father will tell the devils that he's dead. He's not Mine, Father.' And, oh, Maung Thein, I couldn't stand it. To think that Christ loved me so much and suffered for me so much; and I was afraid just to be disowned. So I went home again and told my parents that whether they disowned me or not I would have to be baptized. Of course, they were angry and disappointed, but as the months and years have gone by, they are not angry any more."

"Maybe someday my parents won't be angry any more either," said Maung Thein hopefully.

The camp meeting at the outstation of Awbawa was a great success. The meeting had been well advertised and people had come in from far and near. One old uncle stood near Maung Thein with his eyes wide, watching him push and pull as he played his trombone. When the band stopped, he looked closely at Maung Thein and asked, "Just how do you swallow that thing in and out without straightening out your neck?"

Maung Thein smiled and showed him how the slide worked, and said, "Do you like the band?"

"Like it?" he said. "Sure, I like it, but I was awful scared of it at first. When I got to the village everybody was talking about the band, and I asked, 'Where is it?' And they said, 'Down there near the school. Come on and we'll take you.' But I said, 'Nothing doing! It'll see me! Wait till it's dark.' And they laughed and they said, 'It won't eat you.' But I said, 'Never mind, I don't want to get too close to it!' So I sneaked around the back of the village and came in gradually behind it. I saw three people under a paddy barn that was about three feet off the ground, so I sneaked under the barn with them, and there I could see it all. Twenty-one of them in black trousers and white shirts, with shining brass horns. There were big ones and little ones, fat ones and thin ones, and pulling-in-and-out ones. I sure did think you swallowed it! And I was not the only scared one. I saw some folks behind a fence. There were half a dozen in a woodpile, and behind every tree there were as many as there could be. Well, just then the white Thara said something, and all those boys got very quiet and looked serious. Me too—I held my breath! Then that white man's hand moved up and down once or twice, and that whole thing started—the big ones, the little ones, the pulling-in-and-out ones, the drums, and everything. They were all playing different,

(Continued on page 20)



"All the World Wondered . . ."

Long ago the prophecies of Revelation 13 and 17 led Seventh-day Adventists to look forward to a time when the Christian world would unite and take action against those who "keep the commandments of God, and have the testimony of Jesus Christ." Reporting what had been shown him in vision concerning that time, the revelator wrote that "all the world wondered after the beast," and that the beast then went out "to make war with the saints." Eventually there would be a decree that those who refused to submit their consciences to this power "should be killed." Later John represents this same persecuting power as a harlot bearing the symbolic name Babylon, and testifies that he saw her "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

These passages forecast a time when Protestant churches, particularly those in the United States, will unite on the basis of points of doctrine they hold in common and then cooperate with the Catholic Church to gain their common objectives, particularly a recognition of Sunday sacredness (*The Great Controversy*, pp. 445, 580, 588). At the time *The Great Controversy* appeared—and for many decades, in fact—there was no visible evidence that such a state of affairs could ever develop. Protestants ridiculed the idea. Recent years, however, have witnessed a crescendo of interest among Protestants and between Protestants and Catholics in getting together for united action. The complete fulfillment is not yet in sight, to be sure, but given time and the urgency of a world crisis, historical processes now at work could bring about the fulfillment of these conditions much sooner than anyone thinks possible.

Protestants and Catholics Call for United Action

On September 13 Religious News Service carried the headline "Unified Protestant Witness Urged in Dealings With Federal Government." This dispatch quoted Dr. R. H. Edwin Espy, associate general secretary of the National Council of Churches, as saying that Protestants should speak with a united voice in an endeavor to influence the Federal Government to pass legislation the churches consider desirable. The problems of war and peace and the complex domestic issues, he went on to say, are "too massive to yield to the denominations one by one, possibly in competition with one another."

The same day a dispatch from Rome urged that "every effort should be made to achieve a union of aims among world churches, regardless of denomination." Augustine Cardinal Bea, president of the recently constituted Secretariat for the Unity of Christians, set up by the Vatican in preparation for the forthcoming Ecumenical Council, went on to say, "We are glad to record the respectful attitude of Protestant circles toward the Ecumenical Council. This attitude is quite different from the angry refusal the Protestants gave when they were invited to attend the last Council [in 1870]." The same dispatch quoted the Cardinal as saying that the Vatican had accepted an invitation to send observers to the World Council of Churches session scheduled to begin in New Delhi on November 18. This is the first time the Vatican has appointed official observers to such

a gathering. It is expected also that the Vatican will invite certain non-Catholic groups to send similar observers to attend the Vatican Council.

Lutherans Plead for Recognition of Papal Authority

Under the headline "Lutherans for Rome," *Time* magazine for September 22 carried a story that began: "In the land of Luther, a top Lutheran clergyman is trying to lead his church back to recognition of the authority of the Roman Catholic Pope . . . while yet preserving the Lutheran Church's identity." At the moment, Protestant churches in Europe, notably the Lutheran Church in Germany, are working eagerly for a better understanding with Rome. Another straw in the ecumenical wind in recent weeks has been the undisguised interest of Protestants in the Pope's recent encyclical *Mater et Magistra*, and the favorable comment this document has received in the Protestant press.

For the past three years or so Protestants and Roman Catholics have been cooperating in communities across the United States in a joint endeavor to force a more strict observance of Sunday. On September 21 a Religious News Service dispatch from Rome bore the headline "Pope Urges Global Observance of Sunday as Day of Rest." This "presupposes a change of mind in society," the dispatch quoted Pope John XXIII as saying, "and the intervention of the powers of the state." This is the first time such a proposal has been made.

These four news items, all coming within a recent ten-day period, indicate the trend of thinking on the part of religious leaders today—the direction in which religious winds are blowing. The barometer of history is rapidly falling, as Inspiration long ago said it would, and it is only a matter of time—perhaps a much shorter time than we think—before the storm will break. In the gathering twilight of earth's history we now see the long, menacing shadows of future events falling athwart our pathway. Now that we see these things begin to come to pass before our eyes, let us look ever more consistently upward, in the certain realization that our salvation does indeed draw nigh.

R. F. C.

Musings on a Summer's Travels

Part—1

During the past several months we have traveled no small amount—east, west, north, and south over the broad country called America. We have visited camp meetings and other general gatherings of our members. We have visited institutions and the homes of our people. We have looked into the eyes of many thousands of our believers and talked personally with a goodly number. Out of all this have come certain convictions, certain conclusions. We would like to share them briefly with our readers. First, the most evident thing that struck our eyes as we traveled about was the physical and material growth and expansion of our work. There are new and very representative church buildings rising up here and there and everywhere.

What a glorious improvement this is over the day when too many of our churches met in evil-smelling

halls where the atmosphere of heaven we sought to generate was constantly in competition with the odor of stale beer and tobacco smoke. Good church buildings are vital to the stability of our work. Perhaps there may be a few instances where a particular church group have spent more than needful on their building; but we do not presently think of any such case. A church building ought to be finer than any of our homes, for its purpose is not simply to provide the worshipers protection from the elements; it has a higher function than this—it is a monument we rear to the glory of God.

We found increasingly better camp meeting facilities, more representative ones. That, we believe, is in keeping with good religion. Speaking of the institutional side of our work, we found improvements everywhere in our school buildings. There was a day, and we can recall that day, when our colleges and academies were housed in wooden structures that were a termite's delight. We walked from one building to another over sometimes muddy paths. Now, we would not despise the day of small things, or even of muddy paths. God forbid. But we may rightly hope to improve on those days, and we have. Yet we have not found ornate or unjustifiably expensive buildings. We have found, rather, well-built substantial structures, certainly not of wood. The more rigid building codes today virtually rule out wooden structures. The buildings are of quiet dignity and substantiality.

We remember in particular one academy where we stopped overnight on our way from one camp meeting to another. It was the Blue Mountain Academy in the East Pennsylvania Conference. It is a new academy, with the physical plant not yet complete. What a glorious spot by a hillside, out in the country, and with properly representative buildings. The whole place rejoiced our soul. What a wonderful opportunity for youth in their most impressionable years to secure the right kind of education in right surroundings. Would that we could have more of our schools far away from large cities.

We thought back to a day 50 years ago when we attended old San Fernando Academy in southern California. The place was representative of the times, the best that could be done under the straitened financial condition of those earlier denominational days. Most of the buildings were antiquated, even shaky. But thank God, we were able to get a solid education despite shaky buildings. However, we are glad that our grandchildren can study under better conditions today.

But good buildings are only part of the story, not even the heart of the story. For we may have the finest buildings in the world and still have no life to the movement. The body without the spirit is dead. That certainly applies with vigor to a religious movement.

Laymen Active

At all the camp meetings this summer, and at workers' meetings and other rallies, we heard firsthand reports of what our people are doing. There was no lack of good reports on laymen's endeavors. We have an abundance of live, vigorous lay members. God bless them. They are the hope of the movement. We found that in many instances there had been large literature distribution because laymen had been willing to walk from door to door and ring doorbells. For example, we recall with joy how lay members in a group of camp meetings ordered a great number of the Centenary issue of the REVIEW. They were enthusiastic over the idea of taking these to a million or two homes, that the inhabitants thereof might learn of the growth of the Advent Movement and what it could mean for their hearts.

If some say that there is no life or vitality in the Seventh-day Adventist Church any more, where have

such persons been keeping themselves? On what kind of eye-blinding, acid-forming diet do they live? Do they think that our dear people joyously pay for a million or two papers and undertake to carry them to as many homes because they have lost their joy in the Lord and their fervor for the cause? The question answers itself!

We mention this special issue of the REVIEW only as one concrete illustration. There are endless exhibits of the fervor and loyalty of our people in literature circulation. In the early part of our travels in the spring we found churches right and left that were winding up their campaigns for *Signs of the Times* and *These Times*. They wanted to be sure that our missionary papers will keep rolling out to men and women everywhere. Would that we had a million circulation for each of these papers!

Then we listened to colporteur meetings. Ah, here is the place where your heart beats faster and you gain a new insight into the real spirit of the Advent Movement. The colporteur group—what a group! They are the advance guard of the army of the Lord. They are out ahead of the line of organized churches, oftentimes, and they are winning victories. Why are they doing all this? Because they love God and want to see His cause advanced.

F. D. N.

(To Be Concluded)

King of Kings

Every now and then Hollywood produces a movie extravaganza based on a Biblical theme. Do these pictures create greater reverence for the Bible? Do they make better Christians of the viewers? Do they provide deeper spiritual insights into the Word of God?

The *Christian Century* offered its answer five years ago when *The Ten Commandments* first appeared. In its November 28, 1956, issue it declared that this film was "made in a style which is dedicated to things external. . . . It is incapable of communicating anything of the internal life of man." The *Century* protested that films of this kind, by dealing only with externals, weaken the thrust of the gospel. Their "conception, idiom and style, are in a direction exactly opposite from that of the Bible."

This criticism, evidently, is valid for *King of Kings*, Hollywood's latest "religious" production. *Time* (October 27, 1961) comments: "Christianity, which has survived the Turkish onslaught and the Communist conspiracy, may even survive this picture; but individual Christians who try to sit through it may find themselves longing for extreme unction. . . . [It is] incontestably the corniest, phoniest, ickiest and most monstrously vulgar of all the big Bible stories Hollywood has told in the last decade. . . . The imitation of Christ is little better than blasphemy."

Film critic Moira Walsh, writing in the Jesuit weekly *America* (October 21, 1961), says of the film: "It is bad art, and bad art of a particular and precise sort designed to convey a surface impression to the unwary that is totally at odds with its real content and impact. . . . Christ is there as a physical presence, but His spirit is absent. . . . [*King of Kings*] is at opposite poles from Christ's exhortation: 'Take up your cross and follow Me.'"

Thus, in the production of *King of Kings*, Hollywood apparently has kept unblemished its record of turning out films that are unsuitable entertainment for Christians who love the pure, the good, and the true, and who have their thoughts and "affection on things above, not on things on the earth" (Col. 3:2).

K. H. W.

The Road to Unity

The editor of the British Union's *Our Times* magazine writes about the third World Council of Churches meeting which will convene in New Delhi, India, November 18 to December 6. Elder Emmerson will send further dispatches directly from India.

AMSTERDAM. Evanston. New Delhi. These are not stopping places on a world tour; they are waymarks along a road—the churches' road to unity.

Ever since the great missionary conference in Edinburgh in 1910 an increasing number of Christian leaders have been concerned about the grievous divisions that have fragmented the church since the Reformation. Much study and effort have been put forth to find a way to heal the divisions and restore the unity of the church of Christ.

Thirteen years ago the modern ecumenical movement bore fruit in the inauguration of the World Council of Churches and the convening of its First Assembly in Amsterdam in 1948. This meeting was attended by representatives of 147 Protestant, Anglican, Old Catholic, and Orthodox churches. In 1954 the Second Assembly was held in Evanston, Illinois, with representation from 159 churches.

The Third Assembly will meet in New Delhi, India, from November 18 to December 6. To this session will come 625 delegates, together with advisers, fraternal delegates, youth participants, observers, and special guests—something like 1,000 Christian leaders in all—from 178 churches in 50 countries and representing about 315 million Christians. For 18 days they will discuss every aspect of the church's faith and order, life and activities, with the paramount and overall concern for restoring unity to divided Christendom.

The first act of the Assembly will be an act of worship, for though the churches may be divided to varying degrees in doctrine and order, they are united by a common devotion to God and faith in Jesus Christ.

Led by the five presidents of the World Council, the delegates will file in procession into the huge tent, or shamianah, which will be erected spe-

cially for the service, and will be led in a service of worship by leaders from all the great branches of the church represented in the Assembly. The call to prayer will be made by an Indian church leader, the Scriptures will be read by a Lutheran and a Methodist, the recitation of the Creed will be led by an Orthodox priest, and the sermon will be preached by a Baptist.

The True Light

Each day of the Assembly will be opened and closed with united worship, Bible study, and prayer. The over-all theme of the gathering is "Jesus Christ, the Light of the World."

Without question we live in a dark world. It is darkened by suffering and catastrophe, by vanity, sin, and death. Millions in every land are longing for light.

And many lights are being offered. The Koran proclaims Allah as "the light of heaven and earth." Hinduism claims Shiva, to mention but one of its multitudinous deities, to be "light everywhere." Buddhism declares that the teaching of Buddha is "the light which drives out darkness."

In the West many modern lights, which frankly reject the Christian faith and regard the church as irrelevant and outmoded, are being offered to illuminate the path of mankind. But these supposed lights, the light of science, the light of materialism, the light of this ideology and that, despite their vaunted achievements, have all too often spread new darkness over the earth, the darkness of hatred, oppression, exploitation, and war.

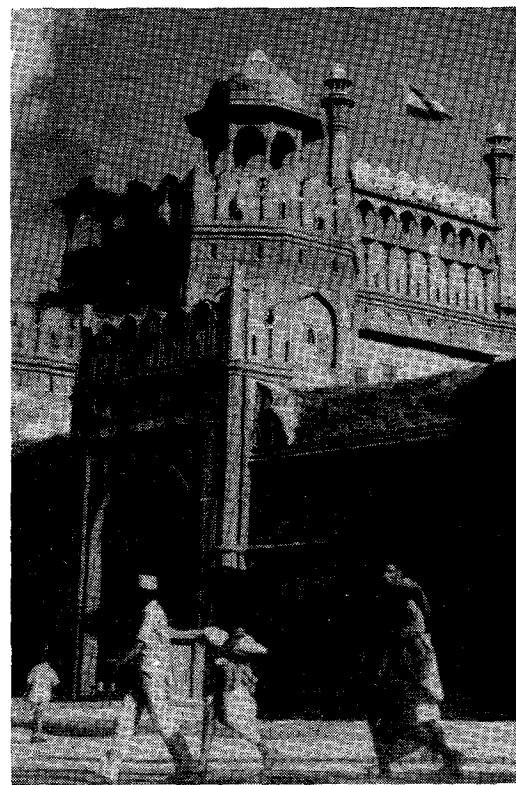
But in contrast with these false lights, the true light shines forth in Jesus Christ. As in the beginning He illumined the material world with light, so down the ages His light has illumined the hearts of men everywhere. In the worship of the assem-

bled churches at New Delhi, Jesus Christ will be proclaimed as the only light which, in East and West, can defeat the powers of darkness, restore the lost glory to the lives of men, and bring the dawn of a new heavens and a new earth that will be eternally lightened by the glory of God.



WORLD COUNCIL OF CHURCHES PHOTOS

Vignan Bhavan Conference Hall, New Delhi, India. The meeting of Churches will be held here.
Below: Street



Almost the first business of the Assembly will be an act of integration between the International Missionary Council and the World Council of Churches. By this union the two great streams of life and witness that emerged from the 1910 meeting in Edinburgh will, after 50 years of in-

dependent existence, at last merge into one great ecumenical movement.

In one sense this integration is a natural and inevitable development, for, as the secretary of the International Missionary Council, Dr. Norman Goodall, has said, "It is impossible to be ecumenical without being missionary." Yet at the same time this integration at the very outset of the New Delhi Assembly will present it with a new and urgent challenge. For until the churches can achieve a common faith they cannot give a certain sound to their common witness, nor can they effectively work together in a common mission.

What will be the effect of the incorporation of this great world missionary organization on the thinking of the World Council remains to be seen. The initial doubts about integration on the part of the Orthodox churches were doubtless related to this. Whether their doubts have been completely allayed New Delhi will probably reveal.

The next important business of the Assembly will be a serious restudy of the basis of the churches' association in the World Council. Here again the divergencies of theological thinking are bound to intrude.

For some years certain of the Protestant churches in the World Council have felt that the Bible-based character of their association should be more explicitly stated in the basis of membership, and so, among other amendments that will be put forward will be a recommendation to add to the statement "The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour" the words "according to the Scriptures."

Significant Changes

Writing recently on this and other amendments, Baptist Dr. Ernest Payne said, "These changes have a much greater significance than the layman might think upon looking at them. For behind the formulas which he might consider very formal and traditional, the very Basis of the World Council is at stake, that is, the definition of the nature and of the range of our fellowship with one another in the World Council of Churches, as well as the orientation point for the work of the World Council itself."

What he here implies is that the Orthodox churches and the Catholic groups in the Anglican and American Episcopal churches are not entirely happy about the reference to the Bible alone as the basis of the church's faith rather than the dual basis of the Bible and tradition.

The main discussions during the

first half of the Assembly will be based upon the three subthemes of Witness, Service, and Unity, and the theme addresses will be followed by sectional meetings on these phases of the church's life and work.

The theme Witness will afford the Assembly an opportunity to discuss the church's worship and fellowship, individual and corporate life, and the church's task of proclaiming the Word to the world.

In his enthronement sermon as the new Archbishop of York, Dr. F. D. Coggan said something very relevant to these discussions when he declared that the tragedy of the church's witness today is that in some sections of it only a "fragment" of the gospel is proclaimed. Some preach a gospel of individual experience while neglecting the corporate life of the church. Others proclaim a social gospel for the alleviation of the evils of this life and the building of the kingdom of God on earth, but forget the eschatological aspects of the gospel—the promised return of Christ and the establishment of His kingdom.

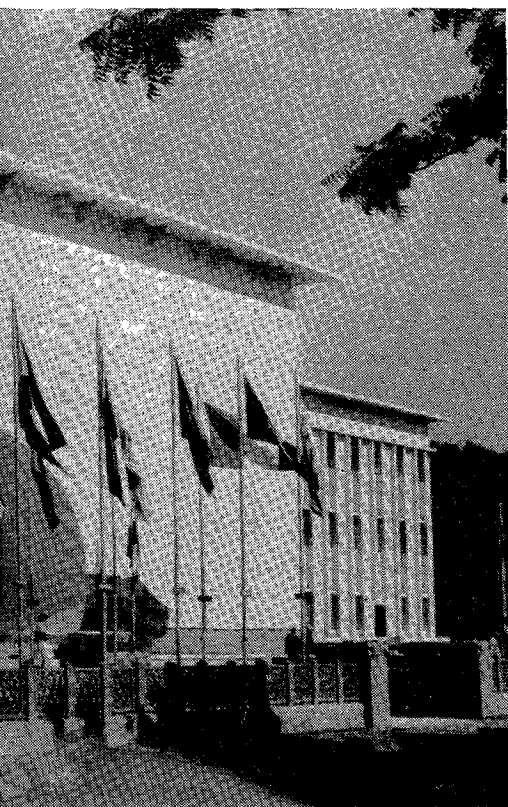
At Evanston a sharp division emerged on the nature of the good news of the kingdom of God, and the discussions on the church's witness at New Delhi may reveal that this cleavage is no less sharp today.

Under the theme Service the Assembly will study the practical ways in which the church individually and collectively can manifest the Light in the associations of daily work, in welfare, relief, and refugee services, in social and other organizations, as well as the relation of the church to the great international problems of war and peace, atomic energy, race, population, liberty, and the helping of the undeveloped countries of the world.

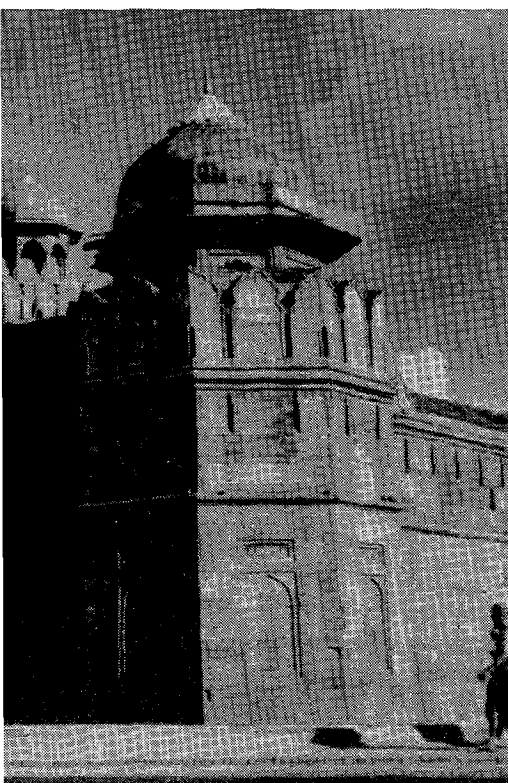
While there will certainly be unanimity on all measures for the alleviation of the ills of suffering humanity, there is likely to be a division of opinion as to the extent to which the church should involve itself with the political, social, and economic policies of the nations for the attainment of prosperity, security, and peace. Different conclusions will be reached on these matters according to whether the church's task is conceived as the building of the kingdom of God on earth or witnessing to its supernatural coming from heaven.

All these discussions on the integration of the International Missionary Council, the basis, and the witness and service of the church will be pointed up in the over-all discussions on Unity, and here the churches will encounter again what might be called the hard core of their divisions.

Since the churches "came together"
(Continued on page 7)



where the Third Assembly of the World Council November 18 to December 6. in New Delhi.



Reports From Far and Near

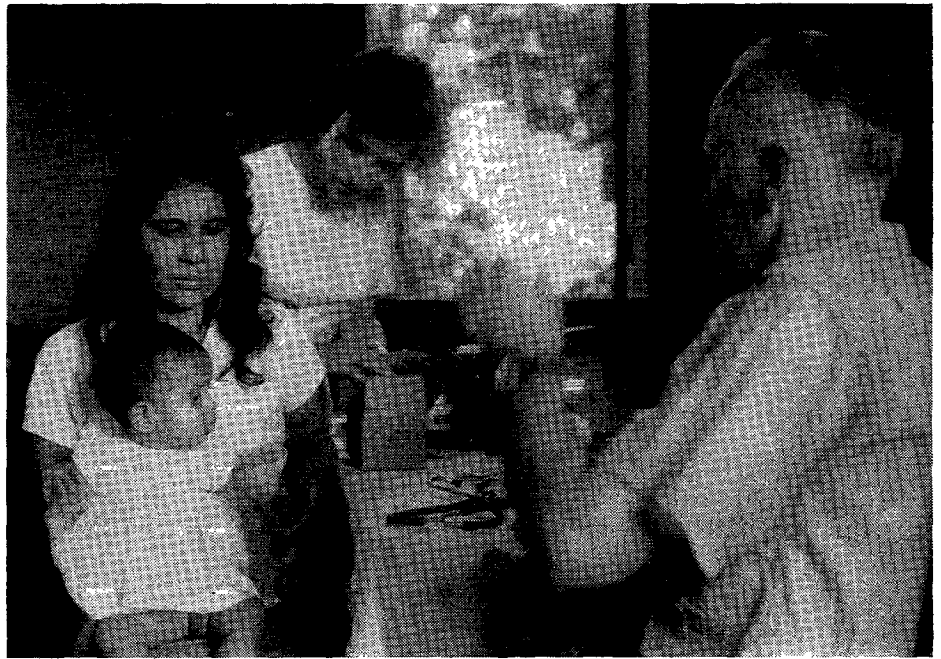
Central California Youth Hold Effort in Costa Rica

By C. E. Fillman, President
Costa Rica Mission

IN THE little inland town of Liverpool, Costa Rica, the district leader was making some calls at the homes of the village folks near the local church. One family was especially friendly. Even before he invited them to continue their studies or be more regular attendants at church, the woman spoke up saying, "Elder Cunningham, I have decided to become a member of your church."

She had been present the day that Dr. Kent Taylor, from Hollister, California, had established a temporary clinic in our Adventist church and had treated free of charge all the sick in the community who had come or been brought to receive help. She had already been attracted to our church because our doctrines, unlike some in her own church, are all found in the Bible. But now she was seeing something she had never expected to see—a true demonstration of brotherly love.

This Adventist doctor had left his busy program thousands of miles away and had come down to a place he had only heard about a few times before, and was treating needy people, having prayer



Dr. Kent Taylor preparing medicine for one of the 1,173 patients treated in Costa Rica. The nurse, Mrs. Dina Espinosa, is assisting.

with each patient that the blessing of the Lord would attend their efforts and bring both physical and spiritual healing. Although she was not ill and was not among those receiving treatment, her heart was touched and she said in her heart, "This is the true church, and I want to be a member of it."

Dr. Taylor came to put on a health program in connection with the Share Your Faith effort sponsored by the Missionary Volunteer department of the Central California Conference, under the direction of John S. McIntosh, the conference MV secretary. A group of 12 young people came to the Costa Rica Mission and held a three-week effort in Limón. It was an effort long to be remembered.

This section of Costa Rica is inhabited by descendants of early settlers brought in from Jamaica by the United Fruit

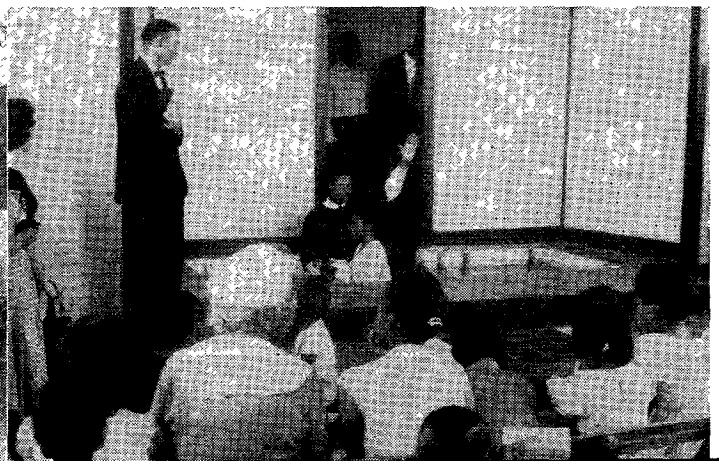
Company to work on the banana plantations. Since they speak English, there was no language barrier and the members of the group were able to enter whole-heartedly into their plan of sharing their faith.

We secured the largest hall in this port city, seating about 800 people. A passageway the entire length of the hall on both sides provided room where 200 or 300 more could stand if necessary. On several nights such large crowds attended that all this space was occupied and the smaller children were taken to another building near the hall so as to make more room for the older young people and adults. Several old-timers said they had never seen such large crowds in that hall.

This was a new type of evangelism that brought results. As Dr. Taylor and the nurse, Dina Espinosa, visited all the

Central California MV Group that went to Costa Rica.

Thirty have already been baptized; others are soon to follow.



villages around Limón; taking care of the sick, they mentioned the meetings, and many, after having been ministered to physically, made the trip to the city to attend. Fifty-four took their stand to keep the Sabbath, and joined the baptismal class. Many more were favorably impressed, and these interests are being followed up by two national workers and a Bible instructor.

When the young people and their sponsors were ready to leave early one morning, a crowd of local people who had enjoyed their visit helped them carry their baggage to the station, and as the train was about to leave, they began singing the religious choruses Joseph Espinosa, the evangelist, had taught them. We are sure that never before had there been such a farewell for a group leaving the city. They were waving good-by and singing choruses as the train gained speed, and the sweet strains of music gradually died in the distance. They realized that they would never meet again until Jesus comes.

The brethren of Limón and the Costa Rica Mission are grateful to the group that came, and to all in the Central California Conference that made the project possible.

Temperance Institute at Andrews University

By W. A. Scharffenberg, Secretary
GC Temperance Department

The first Institute of Scientific Studies on Alcohol, Tobacco, and Narcotics for our union and local conference temperance secretaries in North America was conducted on the campus of Andrews University at Berrien Springs, Michigan, September 25-October 5, 1961.

Dr. Andrew C. Ivy, distinguished professor of physiology, turned the spotlight of science on the effects of alcohol, even in small quantities, on the human body. Dr. George T. Harding, well-known psychologist, called attention effectively to the effects of alcohol on the human mind.

Dr. Alton Ochsner, one of the world's leading surgeons and an authority on lung cancer, illustrated graphically the effects of tobacco on the human system. Dr. Lois Higgins, president of the International Association of Women Police and director of the Crime Prevention Bureau of Illinois, called attention dramatically to the drug and narcotic problems that confront law enforcement officers.

Dr. Horace E. Campbell, chairman of the Automobile Safety Committee, and Wm. N. Plymat, president of Preferred Risk Mutual Insurance Company, focused attention on alcohol and traffic.

The field trips to Chicago, which included visits to the traffic court, the boys' court, and the drunk tank, and a police-guided tour through skid row, brought the delegates close to alcoholics and narcotics addicts. Skid row is a city within a city. Police department officials indicated that approximately 10,000 victims of alcohol and other habit-forming narcotic drugs live in this area.

Dr. Floyd O. Rittenhouse gave helpful lectures on the enactment and repeal of the Eighteenth Amendment. Members of the General Conference staff lectured on our denominational position and program. The morning devotional exercises were conducted by the union conference temperance secretaries. All these messages helped us to realize the great responsibility resting upon Seventh-day Adventists in reaching out beyond our own denominational circles and making our influence felt in behalf of total abstinence, a fundamental doctrine and an integral part of the third angel's message.

The institute, conducted on a graduate level, was sponsored jointly by the General Conference Temperance Department and Andrews University.

Fifteen Hospitals Added to Denomination in U.S. Since General Conference

By H. E. Rice, Associate Secretary
General Conference Medical Department

Since the last session of the General Conference 15 new medical institutions have been added to the family of Adventist sanitariums and hospitals and related medical institutions in the North American Division. The brief story of these new denominational endeavors was presented during the opening session of the Medical Council for the North American Division, which convened in Kansas City, Missouri, August 22 to 25.

As the stories of these new institutions unfolded, frequently a common thread could be discerned that seemed to run

through the whole fascinating story. It was the thread of the lengthening influence of kindly sympathetic and efficient Christian care received in one institution that eventually led to the establishment of another center of influence, and so on and on.

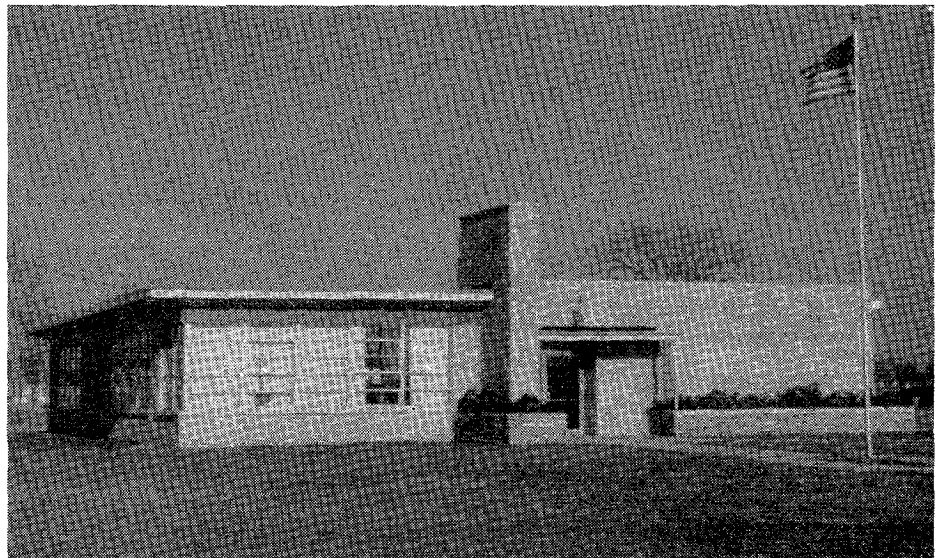
Certain chapters of the Bible, such as

See Pictures on Next Two Pages

1 Chronicles 1, relate that Cush begat Nimrod, and Mizraim begat Ludim, et cetera, et cetera; but the same story becomes thrilling when with a slight substitution of names we read our modern Chronicles that might well delineate that the Christian influences of the Hinsdale Sanitarium and Hospital begat the Charles F. Kettering Memorial Hospital, and that the Christian care at the Florida Sanitarium and Hospital begat the Dr. P. Phillips Memorial Hospital and the St. Cloud Hospital.

Another verse could with equal veracity state that the godly influences felt and experienced at the Santa Anna Hospital in Texas begat the Menard Hospital, and the same influences experienced there begat the Hays County Memorial Hospital at San Marcos. Perhaps the great lesson is that there are no small and unimportant ministries. Ordinary services rendered efficiently, and with Christian love, sympathy, and compassion, under the blessing of God are not ordinary at all. The introduction of the 15 new institutions was by union conferences, and here in brief are the stories that were told.

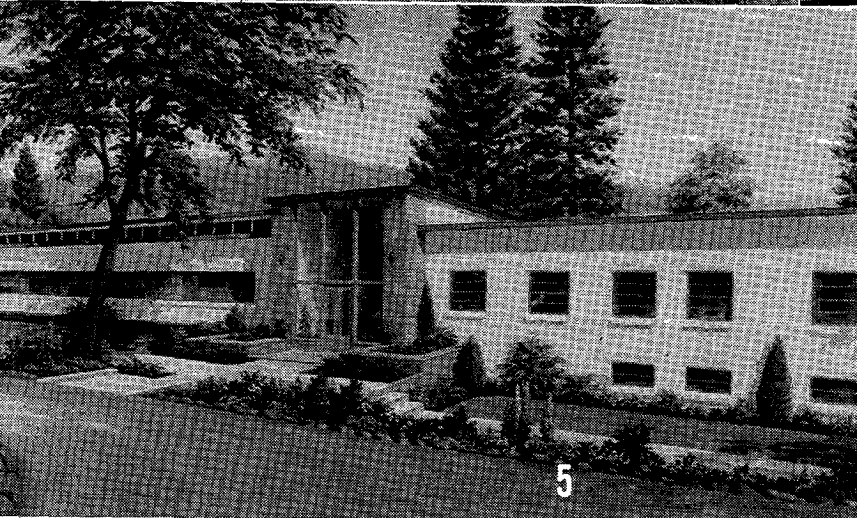
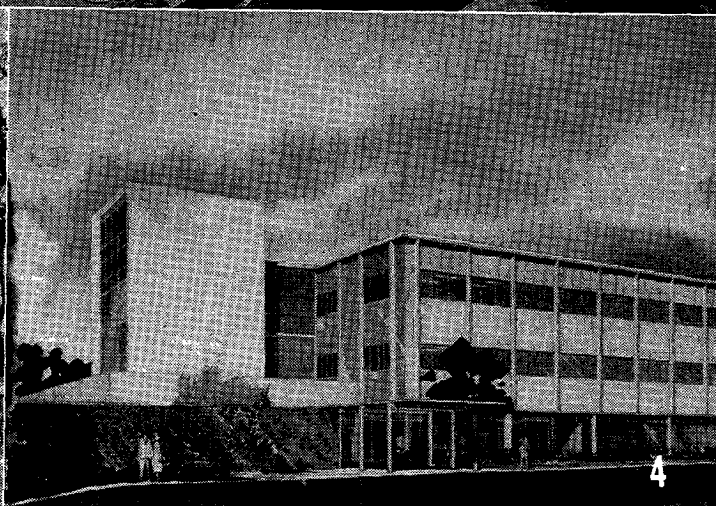
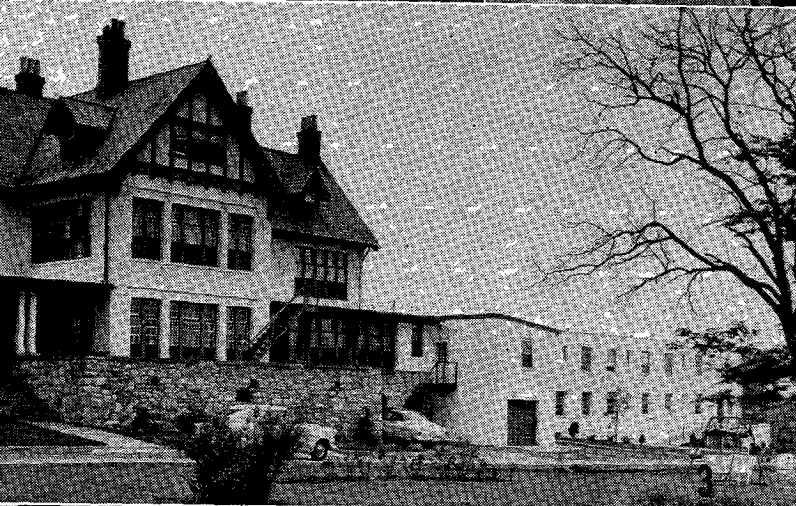
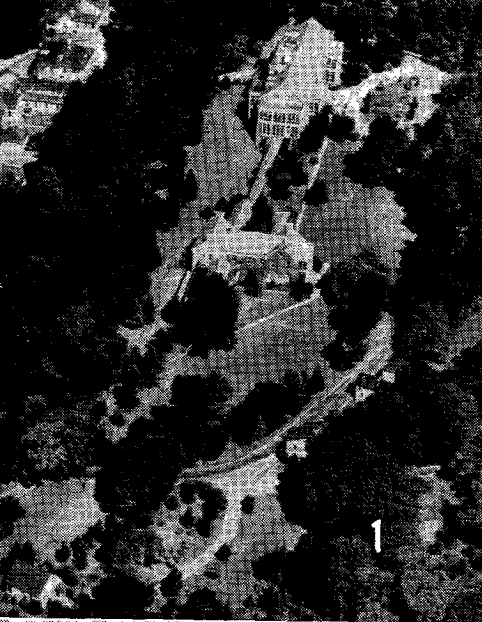
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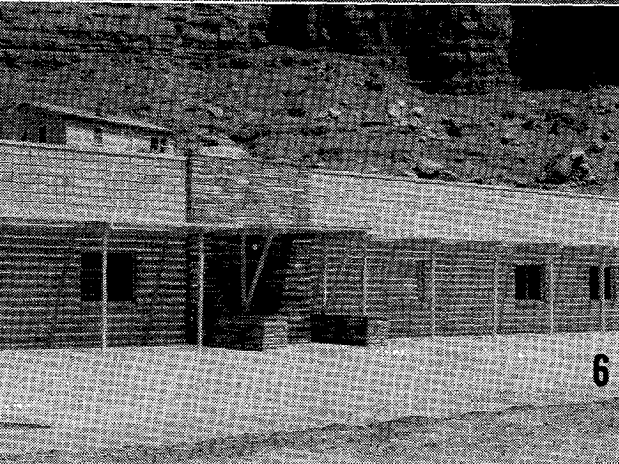
Green Bay, Wisconsin, Junior Academy Dedicated

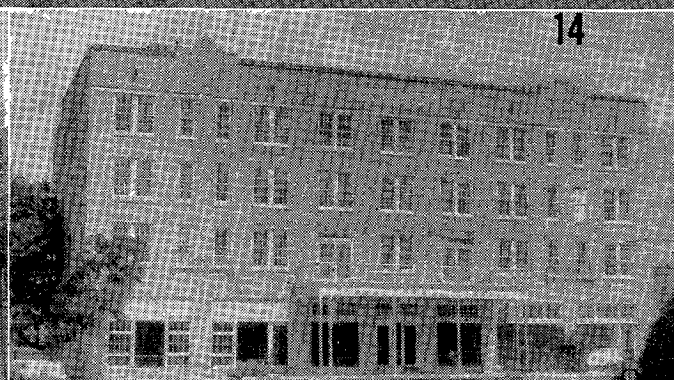
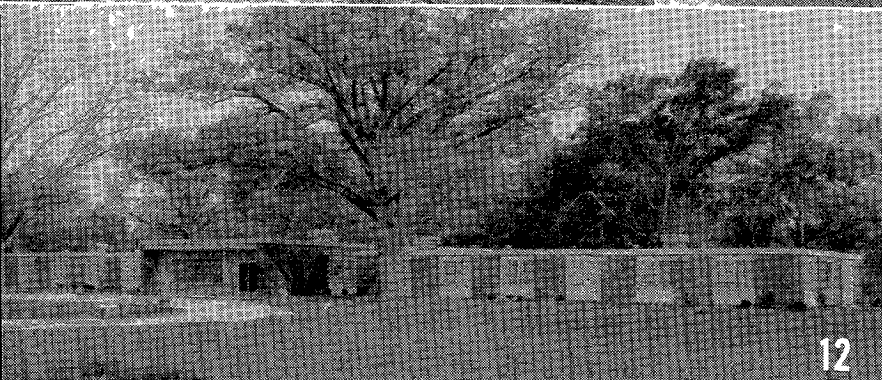
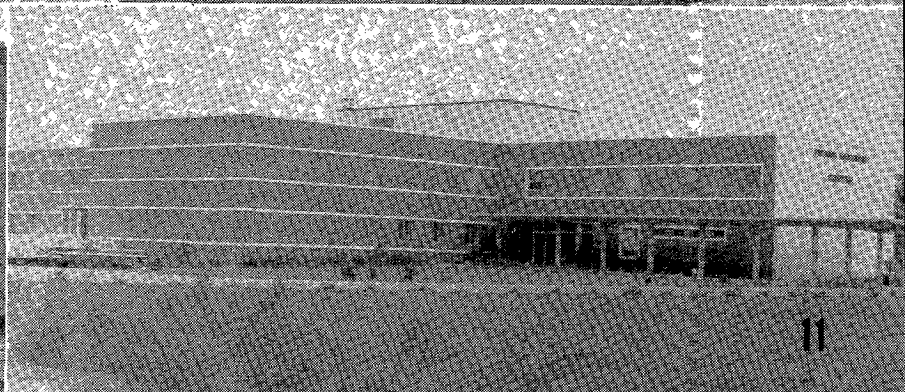
A new building for Green Bay Junior Academy in Wisconsin was dedicated recently in a solemn service. G. E. Hutches, Lake Union Conference educational secretary, preached the dedication sermon; Fred Stephan, Wisconsin Academy principal, led the congregation in the Act of Dedication; and R. E. Finney, Jr., Wisconsin Conference president, offered the dedication prayer. The pastor is Kurt Kurz.

HAROLD W. JEWKES, Departmental Secretary
Wisconsin Conference



1. Bates Memorial Hospital, Yonkers, New York.
2. Charles F. Kettering Memorial Hospital, Dayton, Ohio.
3. Williamsport, Maryland, Sanitarium.
4. Castle Memorial Hospital, Windward Oahu, Hawaii.
5. Feather River Sanitarium, Paradise, California.
6. Monument Valley Hospital, Utah.
7. Sonora Community Hospital, Sonora, California.

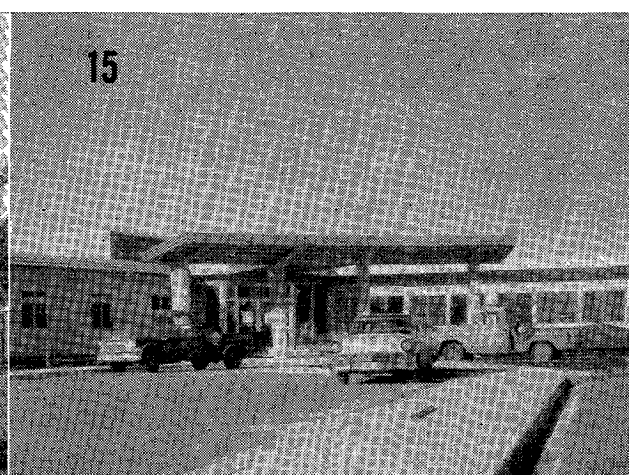




Fifteen New Hospitals in North America

Story Begins on Page 15

- 8. Tempe Clinic-Hospital, Tempe, Arizona.
- 9. Dr. P. Phillips Memorial Hospital, Orlando, Florida.
- 10. St. Cloud Hospital, St. Cloud, Florida.
- 11. Putnam Memorial Hospital, Palatka, Florida.
- 12. Winslow Memorial Home, Elizabeth City, North Carolina.
- 13. Louis Smith Memorial Hospital, Lakeland, Georgia.
- 14. Menard Hospital, Menard, Texas.
- 15. Hays County Memorial Hospital, San Marcos, Texas.



Fifteen Hospitals

(Continued from page 15)

Atlantic Union Conference

1. *Bates Memorial Hospital, Yonkers, New York.* G. Eric Jones, president of the Greater New York Conference, reiterated the providences of God that have followed the determination to launch a medical institution in New York, in harmony with counsel given years ago. Eighty acres of wooded land has been acquired only 18 miles from Times Square, New York City. Limited hospital facilities are already in existence upon this property. These facilities are now being renovated and modernized, and in due time they will open as a 100-bed hospital dedicated to serving the needs of Greater New York.

Columbia Union Conference

2. *Charles F. Kettering Memorial Hospital, Dayton, Ohio.* George B. Nelson told briefly of the new 300-bed hospital now under construction in Kettering, a suburb of Dayton, Ohio. The observing eyes of Mrs. Eugene Kettering noticed something different in the services rendered by the nurses and other workers at the Hinsdale Sanitarium and Hospital during the polio epidemic in 1948. There was a depth of compassion, a breadth of sympathy, and a measure of Christian concern above and beyond the ordinary. It was this dedication that can be felt but not described that prompted Mr. and Mrs. Eugene Kettering to place in the hands of our church the ownership and responsibility for the operation of the hospital they, together with their friends, are making possible. This new hospital, now being erected, will open its doors to serve the needs of mankind sometime in 1963.

3. *Williamsport Sanitarium, Williamsport, Maryland.* The Williamsport Sanitarium and Hospital was privately owned and operated for a number of years by Mr. and Mrs. Ralph Hartle, graduate nurses of the Washington Sanitarium and Hospital. This fine institution specializes in the care of senior citizens and has a bed capacity of 75. It is approximately 60 miles northeast of Washington, D.C., in the rolling hills of Maryland.

Not long ago Brother and Sister Hartle decided to give this institution in its entirety to the church. The property was turned over to the Chesapeake Conference for ownership and operation. Brother and Sister Hartle continue giving direction and leadership to this work. It was the Williamsport Sanitarium that W. R. Winslow, a businessman of Washington, D.C., visited and thereby was ultimately influenced to erect the Winslow Memorial Home. The story of this home appears later in this legend.

Pacific Union Conference

4. *Castle Memorial Hospital, Honolulu, Hawaii.* Dr. William Shephard, medical secretary of the Pacific Union Conference, spoke for Castle Memorial Hospital, now under development a few miles outside of Honolulu for Windward Oahu, in the Hawaiian Islands. In the middle of the Pacific Ocean there is much



New Church Dedicated in Nebraska

On Sabbath afternoon, September 23, the new church at Gordon, Nebraska, was dedicated. This event was a real milestone in the progress of the work of this church, which was organized in 1891. R. S. Watts, Jr., was the pastor during the time of construction. R. J. Roy is the present pastor.

J. L. DITTBERNER, President
Nebraska Conference

water and little land, and acreage is at a premium and difficult to acquire. Through the generosity of a large land-holding company in the Islands, ten acres has been made available. The new institution will have an initial capacity of 70 beds. William E. Guthrie has been appointed to take charge of this development project and as administrator of the new hospital.

5. *Feather River Sanitarium and Hospital, Paradise, California.* This fine, modern 37-bed hospital overlooks the Feather River from the literal banks of Paradise. It has been in successful operation for a number of years and now comes to the control and ownership of the church by the generosity of M. C. Horning, M.D., D. H. Hoiland, M.D., and others. These physicians, the former owners, have turned the institution over completely to the church and it is now owned and operated by the Northern California Conference. Merle Elkins, formerly assistant manager of the St. Helena Sanitarium, is the administrator. He spoke for this fine institution.

6. *Monument Valley Hospital, Monument Valley, Arizona.* Here is truly a mission in the homeland. This beautiful new, modern 20-bed hospital building was dedicated and opened on May 4, 1961. It is situated in the shadow of the giant cliffs in picturesque Monument Valley, a few miles from Mexican Hat, Utah. Medical work was first opened up in this area by Mr. and Mrs. Marvin Walters. Lloyd Mason, M.D., is now serving as medical director, and with his associates he is bringing hope and healing and the love of God to many sick and afflicted of the Navaho tribe.

7. *Sonora Community Hospital, Sonora, California.* Through the generosity of Drs. Ben Boice, Paul Anspach, and T. C. Howard the Sonora Community Hospital comes to the ownership and control of the church. This fine 42-bed institution, fully air-conditioned and modern in every way, has been in suc-

cessful operation since 1957. Recently the owners concluded that a stronger and more permanent work could be done if the institution were church-owned and operated; and therefore they turned the institution over completely to the Northern California Conference. Floyd A. Moses is the administrator.

8. *Tempe Clinic-Hospital, Tempe, Arizona.* Some years ago Dr. Ernest Pohle erected a 53-bed hospital complete with ancillary services in Tempe, a suburb of Phoenix, Arizona. The doctor and his family felt that the permanence and character of the hospital could best be preserved if this institution became denominationally owned and operated. On September 6, 1961, final arrangements were consummated and the institution was transferred to the ownership of the Arizona Conference. Harold Eichman, formerly personnel director of the Porter Sanitarium and Hospital, Denver, Colorado, is administrator.

Southern Union Conference

9. *Dr. P. Phillips Memorial Hospital, Orlando, Florida.* The extended influence of the Florida Sanitarium and Hospital is evidenced in the Dr. P. Phillips Memorial Hospital. This new institution opened September 5, 1958, and has a capacity of 53 beds. Situated in a different section of Orlando from the parent institution, it serves primarily a colored clientele. Charles Crawford is the administrator of this fine hospital.

10. *St. Cloud Hospital, St. Cloud, Florida.* The Florida Sanitarium and Hospital has more than one child. The St. Cloud Hospital, situated some 20 miles from Orlando, is in a sense also its child. This institution is just now in process of erection and will open sometime in 1962. It will have a complement of 25 beds. Homer Grove has been appointed as administrator of this new institution.

11. *Putnam Memorial Hospital, Palatka, Florida.* Jack Weisberg, administrator of the Putnam Memorial Hospital,

described the work of this 67-bed institution erected in 1958. This institution was built by community effort and with Federal assistance. The influence of the Florida Sanitarium and Hospital of Orlando reached Palatka, and a delegation visited the Florida Sanitarium to see for themselves the way our institutions are administered. As an end result this fine new and modern institution has been placed under Seventh-day Adventist control and operation. It is another vessel for the pouring out of the love of God.

12. Winslow Memorial Home, Elizabeth City, North Carolina. The medical ministry of the church does not always find expression in the form of general hospitals. Through the generosity of W. R. Winslow, a businessman of Washington, D.C., the Winslow Memorial Home has been erected for senior citizens. It has a capacity of 40 beds and opened its doors on May 14, 1961. This institution is designed to provide comfortable family living in a Christian environment for those who retire. While it is fully licensed as a nursing home, it functions as a senior citizens' center. It is owned and operated by the Carolina Conference. Arthur Bryant is administrator.

13. Louis Smith Memorial Hospital. By invitation of the community of Lakeland, Georgia, our organization is staffing and operating the 30-bed Louis Smith Memorial Hospital. In this institution it is the practice of presenting a Bible to each mother for each baby born in the hospital. These Bibles are in either pink or blue binding and are lettered "My First Bible." Size is not a measure of success. The Christian influence of this institution extends far beyond the community of Lakeland. It has resulted in making the work of the Adventist Church well and favorably known throughout the entire area. Jan Rushing is the hospital administrator.

Southwestern Union Conference

14. Menard Hospital, Menard, Texas. J. W. L. Evans, medical secretary of the Texas Conference, told of the work of the Menard Hospital. This institution has a capacity of 60 beds, 20 of which are for acute patients and 40 for chronic and geriatric patients. This institution, situated on the main square of the city, formerly served as a hotel. It has been completely renovated and equipped and is adapted admirably for its present service. Dale Mock is the administrator. Two of our physicians have offices in a clinic on the first floor.

15. Hays County Memorial Hospital, San Marcos, Texas. M. C. Midkiff, administrator of the Hays County Memorial Hospital, told of the influences that brought about our responsibilities in this new modern 40-bed institution. Guests from Menard, Texas, were visiting in San Marcos and told of the work of the Seventh-day Adventist Church in operating the hospital in their city. This good report was followed by investigations and the usual round of committees, which resulted in the hospital in San Marcos being placed in our hands for operation. It was newly completed and opened to the public early in 1960. Be-

fore the opening of this hospital there was no Seventh-day Adventist church in the area. Today a sizable church is telling the story of salvation.

Thus the work progresses. The purposes and objectives of these 15 new institutions are the same as those held, lo, these many years, by their older sisters—to pour the love of God into the wounds of the world and to hasten the glorious day when no one shall say "I am sick."

Freed From Demons in North Nigeria

By B. A. Roberts, President
North Nigerian Mission

A remarkable incident took place recently during the evangelistic meetings held in the city of Zaria, North Nigeria, by J. E. Ufomba. As E. Otuokere, a literature evangelist who was assisting Brother Ufomba, was on his way to the meeting, he saw a young woman along the road and invited her to the meeting. Reluc-

tantly she agreed to go, but kept looking back over her shoulder as they walked down the street. Finally, Brother Otuokere's curiosity getting the better of him, he asked what was troubling her.

At first she would say nothing, but finally she broke down and said that there were 12 evil spirits following her. Our literature evangelist looked back, but could see nothing. The girl insisted the spirits were there and not only described them but told how they kept falling farther and farther back as the two neared the place of meeting. As they entered the lighted room, it was seen that something was certainly wrong with the girl. Her hair was unkempt, her body thin and emaciated, and her clothes dirty and torn.

During the meeting a call was made for those who wished special prayer to come forward. This girl joined others, and when asked about her problem she told about the spirits that continually plagued her. Sometimes if she wanted to eat, the spirits would not let her. Or, if she wanted to eat rice, they would make her eat sand; if she wanted to eat meat, they



This girl of North Nigeria was freed from demon control, through prayer. With her, at left, is E. Otuokere, literature evangelist who invited her to attend evangelistic services being conducted by J. Ufomba (right).

would try to make her eat stone. When she wanted to go to bed, they would drive her into the bush, or into some old or incompleated building where she would spend the night huddling in a corner. People who saw her thought she was crazy. Her parents rarely knew where she was, and were anticipating the day when someone would bring them the news that she had died. Doctors had been consulted, and much money had been spent in trying to cure her, but without result. Then came the experience of attending our meeting.

Earnest petitions ascended to God on behalf of this poor soul held in bondage by Satan. After the meeting the evangelist and the colporteur escorted the young woman home, where a talk with the parents confirmed the girl's description of her condition. A day of fasting and prayer was appointed with the family and the girl.

Each of the remaining meetings of the series found this girl present, and now, neatly dressed, with a new outlook on life and a divine peace in her heart, she faithfully attends Sabbath school and the hearers' (baptismal) class. The parents and others have been greatly impressed by this striking answer to prayer, and it is hoped that they too will soon join in the worship of the Saviour on His holy day.

At the Awbawa Camp Meeting

(Continued from page 9)

yet it was all together, just the same, and nobody could move till the band stopped for breath. I couldn't even chew my wad of betel nut. I didn't even know it had rolled out of my mouth until the band stopped, and then I knew that I'd lost it. After a while they started off again, and, ah me, it was lovely! And every time they played I felt it was nicer and nicer. I didn't want them to stop. I didn't want to go home any more. I didn't want to eat rice any more. I just came up closer and closer. They say none of the band boys chew betel nut, is that so?"

"That's right. None of us chew betel nut or smoke either," said Maung Thein.

"They say that all of the band boys are God-worshippers. Is that so?"

"That's right. All of the boys are Christians."

"What's a Christian?"

"Sh-sh! Listen! The big Thara is going to tell you now. Listen!"

(To Be Continued)



Elizabeth Hudak sailed on the S.S. *Steel Surveyor* from New York City, October 5, for India, returning after furlough for a second term of service. She

will continue her work as head of the elementary department at Spicer Memorial College.

Dr. and Mrs. Harold G. Hebard, of Los Alamitos, California, left Los Angeles, October 5, for Singapore. Dr. and Mrs. Hebard served in India from 1926-1934; also in India and later in the Far East, from 1937-1942. Dr. Hebard has responded to the need for a relief doctor for a short term of service at the Youngberg Memorial Hospital, in Singapore.

Mr. and Mrs. Ronald C. Bottsford, of Collegedale, Tennessee, sailed from New York City on the S.S. *Mormacwren*, October 6, for Brazil. Brother Bottsford, a son of Dr. and Mrs. E. E. Bottsford, formerly missionaries in South America, will begin his third term of service. He is to be a departmental secretary in the Mato Grosso Mission.

Elder and Mrs. John T. Mason, Jr., and two children, of Shreveport, Louisiana, left Seattle, Washington, October 6, for the Philippines. Brother Mason has accepted an appointment as publishing department secretary for the North Philippine Union Mission.

Dr. and Mrs. F. Douglas Thoresen and three children, of Hanford, California, left Los Angeles, California, October 12, for Malaya. Dr. Thoresen will serve as a physician in the Penang Hospital.

Mr. and Mrs. Eugene T. Burley and two children left Boulder, Colorado, October 15, by car, returning after furlough to Montemorelos, Mexico. They have served since 1948 in the Colombia-Venezuela Union Mission. Brother Burley will be business manager of the Montemorelos Hospital.



Brief News OF MEN AND EVENTS

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

MIDDLE EAST DIVISION

► Pastors Naim Mashni and R. R. Aussner each baptized three candidates in the Jordan on September 9.

► A Royal Air Force serviceman has been baptized on the island of Cyprus. He united with the Nicosia church.

► E. E. Cossentine, secretary, General Conference Department of Education, spent six weeks, from September 1 to October 15, itinerating with G. A. Keough, secretary of education for the Middle East Division, visiting denominational schools in this division.

► E. L. Becker, General Conference auditor, visited the division office in Beirut for a few days during which time he audited the books. Nora Atkins has kept the division books for 11 years, but on October 2 she sailed for the United States, returning permanently to the homeland. She has been in denominational employ for 43 years. At a farewell

Elsa Lind, recently of Takoma Park, Maryland, where she attended Columbia Union College, left New York City October 15, for East Africa. Miss Lind is a daughter of Elder and Mrs. M. E. Lind, missionaries from Norway in Kenya Colony, East Africa. She will serve as a nurse in the Ankole Hospital, in Uganda.

Mr. and Mrs. James M. Hammond, of Winston-Salem, North Carolina, sailed from New York City on the S.S. *Queen Elizabeth*, October 18, for England, en route to Ghana. Brother Hammond will join the staff of the Bekwai Training College and Secondary School, as a science teacher.

W. R. BEACH



► The Voice of Youth group of the Browning Memorial church, Rochester, New York, under the leadership of the MV leader, Robert Rosa, began a series of Sunday-night meetings, October 8. Youth speakers from the Genesee Park church (Rochester) also are participating in these services. The meetings will continue weekly through November 18. The opening-night speakers, Kathy Wright, Ray Goodness, and Gilbert Messenger, presented the subject "Citizenship in Outer Space."

given her by the division and attended by her many friends in the Beirut area she was presented with a silver tray in appreciation for her long and faithful service. From now on, the work will be divided. R. W. Wilmot is the division cashier, accountant, and assistant auditor. The section-one division cashier and accountant is G. B. Yared.

► H. S. Johnson has been appointed pastor of the Middle East College church in Beirut, Lebanon, and principal of the Beirut overseas church school.

► In addition to his division departmental responsibility Anees Haddad has been appointed acting president of the Lebanon Section, which is officially known as the Seventh-day Adventist Church in Lebanon. The president, Salim Noujaim, is on a short leave in America.

ATLANTIC UNION

► Elder and Mrs. O. A. Canada and their two boys have arrived in Syracuse,

New York, where Elder Canada will be district leader. He replaces L. S. Barnes, who accepted a call to the Potomac Conference. Elder Canada is a graduate of Indiana Academy and Emmanuel Missionary College. His past experience has been in the Indiana, Ohio, and Potomac conferences.

► Carl R. Johnson, district leader, baptized three people in Olean, New York, September 23. All three united with the Wellsville church. They were baptized as the result of a series of evangelistic meetings held by the pastor in the Wellsville church. Alfred C. Schnell, a layman, followed up the interest.

► Agnes R. Eroh, on a one-year leave of absence from Atlantic Union College to work on her doctorate in education at Boston University, has been the recipient of a teaching fellowship in elementary education. Miss Eroh is teaching four classes plus taking classwork.

► At a district meeting in Meriden, Connecticut, on September 16, Richard Douglass, district leader, baptized seven persons, all of whom except one, had been attending our churches for a year or more. Elder Douglass has had good success using the "Five-Day Plan to Stop Smoking." He has also presented our message on the radio on public-service time provided by the local station.

CANADIAN UNION

► James W. Wilson, educational and youth department secretary for the Manitoba-Saskatchewan Conference, has accepted the invitation of the Iowa Conference to serve in the same capacity for that conference. Pastor and Mrs. Wilson have served the Manitoba-Saskatchewan Conference for more than five years.

► Olavi Orpana, a graduate of Oshawa Missionary College and a ministerial graduate of Canadian Union College in the Class of 1961, has been appointed minister of the Port Alberni, Courtenay, and Nanaimo district on Vancouver Island in the British Columbia Conference.

► Henry T. Johnson, president of Canadian Union College, reports that enrollment in the combined academy and college divisions has topped the 440 mark for the current year. This represents an 8 per cent gain over last year's enrollment and is a record opening enrollment for Canadian Union College. The school has undertaken a ten-year expansion program estimated to cost \$1 million.

► A tri-conference temperance education institute under the chairmanship of F. Brock Wells, Canadian Union Conference temperance department secretary, convened recently on the campus of Canadian Union College. Lecturers in the field of alcohol prevention included Dr. T. R. Flaiz, W. A. Scharffenberg, and J. V. Scully, of the General Conference. They, and other distinguished specialists, addressed 103 ministers and teachers from the British Columbia, Alberta, and Manitoba-Saskatchewan conferences.

► Percy W. Manuel, president of Oshawa Missionary College, reports a total of 240 enrolled at the opening of the

current school year. Students from every province in eastern Canada, from the United States, the West Indies, and Bermuda have enrolled for the first semester at this combined academy and junior college.

CENTRAL UNION

► "Masterful Teaching Through Knowing the Master Teacher" was the theme of the Central Union Elementary and Intermediate Teachers' Convention held at Glenwood Springs, Colorado, October 10-14. James E. Chase, associate secretary of the Radio-TV Department of the General Conference, conducted a series of devotional services, with a communion service on Sabbath climaxing the series. G. M. Mathews, associate secretary of the General Conference Department of Education and T. H. Jemison, acting dean of the School of Graduate Studies of Andrews University, contributed materially to the success of the meetings. Emphasis was placed on both the spiritual and the professional aspects of Christian education.

► Mrs. Opal Northrup, teacher of grades 3 and 4 at Grand Junction, Colorado, was awarded the five-star service pin for 25 years of teaching in Seventh-day Adventist schools. Along with the pin, she was given 25 silver dollars as a token of appreciation for her years of service.

► More than 300 families enrolled in the Bible marking class in the Central Kansas City, Missouri, church as a follow-up to the It Is Written meetings held in the War Memorial Auditorium.

► A Health and Welfare Center was dedicated in Pittsburg, Kansas, October 9. The mayor of the city cut the ribbon. Prayer was offered by the head of the Ministerial Alliance. The opening was held in connection with the Federation meeting. The local pastor, R. R. Johnson, officiated.

► Emil Kahler has been invited to be assistant publishing secretary of the Nebraska Conference. During the summer months he was an acting assistant in the student program of the conference.

► V. L. Chase, of the Lynch, Nebraska, district, has been transferred to Hastings.

► I. E. Hamilton is the new personnel director at the Porter Sanitarium and Hospital in Denver. He comes to Porter from the New England Sanitarium and Hospital in Massachusetts, where he held a similar position. Other additions to the staff are Edward L. Haffner, from Oxnard, California, registered physical therapist, and Charles H. Roberts, from Pendleton, Oregon, to work in the maintenance department.

COLUMBIA UNION

► Donald Belknap, of Takoma Park, Maryland, recently received the highest award given to a civilian employee of the United States Army—the Exceptional Civilian Service Award. The citation and cash award of \$5,000 were presented to Mr. Belknap in an impressive ceremony in the courtyard of the Pentagon

by the Under-secretary of the Army, Stephen Ailes. Mr. Belknap's invention is a pin-point light one million times smaller than the familiar 60-watt bulb, with a filament 10 times thinner than a human hair. He developed the micro-lamp as an "indicator lamp" for the postage-stamp-size electronic circuits which his laboratories produce. It is so small it can pass through the eye of an ordinary needle.

► The annual fall youth rally for the Greater Washington, D.C., area was held in the Carter Barron Amphitheater recently, with John Hnatyshyn, Canadian Union Conference home missionary secretary, and a former missionary, as guest speaker.

► A youth rally for the Missionary Volunteers of the Potomac Conference was held in Richmond, Virginia, October 28, at the John Marshall School. Guest speaker was T. E. Lucas, world youth leader.

LAKE UNION

► On Sabbath, September 2, the believers in Quincy, Illinois, met for the first time in the basement of their new church building. Since their church was destroyed by fire in 1945, they have been working zealously. J. E. Cleveland, their pastor, has led out in the construction of this one-story building, which will seat 200 people, and will cost \$20,000, although it is valued at \$75,000. The members plan to have the church ready for an evangelistic meeting in the spring of 1962.

► The Terre Haute church, in Indiana, conducted its first Vacation Bible School this past summer. Expecting an enrollment of 90, hoping for 100, they had 115, with an average daily attendance of 90. Mrs. Eunice Bartholomen, the instructor, and several other leaders and teachers, gave much time and effort to the success of this Bible School.

► The first service was held in the new church at Vincennes, Indiana, on September 30. It was also homecoming day, so many former members and friends attended. T. E. Unruh, conference president, was the featured speaker. The following Sunday night, the pastor, C. M. Bee, opened a series of evangelistic meetings.

► A ground-breaking ceremony was held August 31 for the building project at the Hinsdale (Illinois) Sanitarium and Hospital. Ninety-five-year-old Sherman T. Kimbell, the sanitarium's oldest living patient, and a good friend of Dr. David Paulson, turned the first spadeful of earth. A. C. Larson, administrator, explained that the new section, which will double the size of the hospital, will be integrated with the present structure to make the entire hospital one functioning unit. The project will also include an extension to the nurses' residence and a residence hall for professional women. The estimated cost is \$4.5 million.

► Darrell Leamon was ordained to the gospel ministry on the last Sabbath of the 1961 Indiana camp meeting. H. M. S. Richards spoke briefly on the ministry

as a sacred calling, and offered the ordination prayer. A. V. Olson gave the charge, and T. E. Unruh, Indiana Conference president, extended the official welcome into the ministry.

► Baptisms in the Michigan Conference for the first seven months of 1961 have passed the 900 mark, and there is every indication that a new record will be achieved for the year. The largest number to be baptized in any previous year was 949, and the average per year for the past 30 years has been about 760.

► As a result of the Worldwide Crusade for Christ meetings, which were conducted at Peoria, Illinois, during the summer, 26 have been baptized as members of the Peoria church. E. C. Banks, director of the Field School of Evangelism, representing the Seminary and Andrews University, was assisted by the local pastor, O. W. Bacheller; Robert Dunton, from Central California; Singing Evangelist Ray Turner, of Texas; Don Donesky, of Canada; Joshua Chunt, of Singapore; Raymond Stanley, evangelist from Australia; and B. H. Green, pastor of the Springfield, Illinois, district.

NORTH PACIFIC UNION

► On September 21 the church constituency in Yakima, Washington, came together for a fellowship dinner to lay plans for the construction of a new church building. A church site committee, headed by Gordon Schlagel, is now giving study to various locations that will accommodate a church with an approximate seating capacity of 800, and off-street parking for 300 cars. A. R. Friedrich is pastor.

► Wilber Alexander, for eight years associate professor of applied theology at La Sierra College, has been appointed pastor of the White Memorial church in Los Angeles. He succeeds Dr. Arthur L. Bietz, who recently assumed the pastorate of the Glendale church. Elder Alexander will continue teaching at the college until a replacement can be found to take his classes.

► The largest class to graduate from the Glendale (California) Sanitarium and Hospital School of Nursing received diplomas on September 10 at the Glendale Central church. The class was comprised of 43 young women and one young man. Members represented many of the States of the Union as well as Canada. Speaker for the commencement ceremony was Graham Maxwell, chairman, Division of Religion, Loma Linda University.

► The Paradise Valley School of Nursing graduated 21 students August 13. G. T. Anderson, president of Loma Linda University, gave the commencement address, "Riches—to Hold or to Spend." Mrs. Lillian Barlett was presented with a scholarship, and the Nightingale Lamp was presented to Marilyn McLaughlin. The class of 1961 brings the total graduates from Paradise Valley School of Nursing to 618.

► Former Governor Goodwin J. Knight, of California, was guest speaker for chapel on October 11 at La Sierra College. His topic was "The Need for Ethics and Prin-

ciple in Modern Youth." He spoke at length on the advantages of a Christian college and of the clean living standards demanded of its students.

► The Pacific Union Conference home missionary secretary, D. E. Dirksen, visited some of the churches in northern Utah the early part of November and was the guest speaker for the Utah Federation meeting on November 5 at Salt Lake City.

► The La Sierra College Dairy was awarded a total of five gold medals during the recent San Bernardino and Los Angeles county fairs, according to Frank E. Judson, head of the college agriculture department.

► R. L. Cone, secretary-treasurer of the Southeastern California Conference, has been appointed vice-president of Loma Linda University in charge of finance.

SOUTHERN UNION

► The first Ingathering bulletin issued by the Carolina Conference, covering the first week of the official campaign, showed that 49 per cent of the conference goal—was in hand—a total of more than \$56,000.

► Hugh V. Leggett recently moved from the Alabama-Mississippi Conference to Hendersonville, North Carolina, to assume his duties as pastor of the Hendersonville and Mountain Sanitarium churches.

► Prestley Lowery, a Pembroke Indian, has returned to his hometown of Pembroke, North Carolina, to take up ministerial duties among his own people.

► Greater Miami (Florida) Academy began the 1961-62 school year with an enrollment of 92 secondary and 161 elementary pupils.

► A former Primitive Baptist minister, with 35 years of active service, was recently baptized as a member of the Waycross, Georgia, church, reports C. M. Wolff.

SOUTHWESTERN UNION

► The Arkansas-Louisiana Conference reports that more youth attended junior camp this past summer than ever before in its history. Thirty-five decided for baptism.

► A successful Pathfinder Counselor's Training Course was recently held at the Lone Star MV Camp, for Oklahoma and Texas. The Pathfinder membership is now at its peak throughout the Southwestern Union.

► Twenty-five persons have been baptized as the result of the Detamore evangelistic crusade in the new Fort Worth (Texas) church. Another baptism is expected.

► Ingathering in the Southwest Region Conference is off to a fine start. Several districts have already reached their goal.

► A new Health and Welfare Center has been opened in Tulsa, Oklahoma. For the first time since 1916 the health and welfare work in Tulsa has a new home in which to carry on its activities.

► The Tulsa church recently completed

in two weeks a combined budget program that will provide \$85,000 during the next three years for a program to enable every department in the church to grow.

► The El Campo, Texas, church reached its Ingathering goal in one week. This broke all previous records and more money was received than in times past.

► Dr. and Mrs. James Kegley have recently joined the staff of the Santa Anna, Texas, Hospital.

► The Fiedler-Farnsworth evangelistic team of the Texico Conference reports that on a recent Sabbath 19 were baptized at Roswell, New Mexico.

Answers to Bible Quiz

(Page 6)

1. Gideon (Judges 6:15).
2. The Midianites (Judges 8:26).
3. Abimelech (Judges 9:4, 5).
4. Abimelech, at Thebez (Judges 9:53, 54).
5. 700 men of Benjamin (Judges 20:15, 16).
6. Elkanah (1 Sam. 1:8).
7. Hannah, the mother of Samuel (1 Sam. 1:11).
8. The child Ichabod (1 Sam. 4:17-22).
9. Saul (1 Sam. 10:21-23).
10. Nahash (1 Sam. 11:2).

Church Calendar

Week of Prayer	November 11-18
Week of Sacrifice Offering	November 18
Ingathering Campaign for 1962	
November 25, 1961-January 6, 1962	
Home Missionary Day	December 2
Church Home Missionary Offering	December 2
North American Missions Offering	December 9
Thirteenth Sabbath Offering (Far Eastern Division)	December 30

REVIEW and HERALD

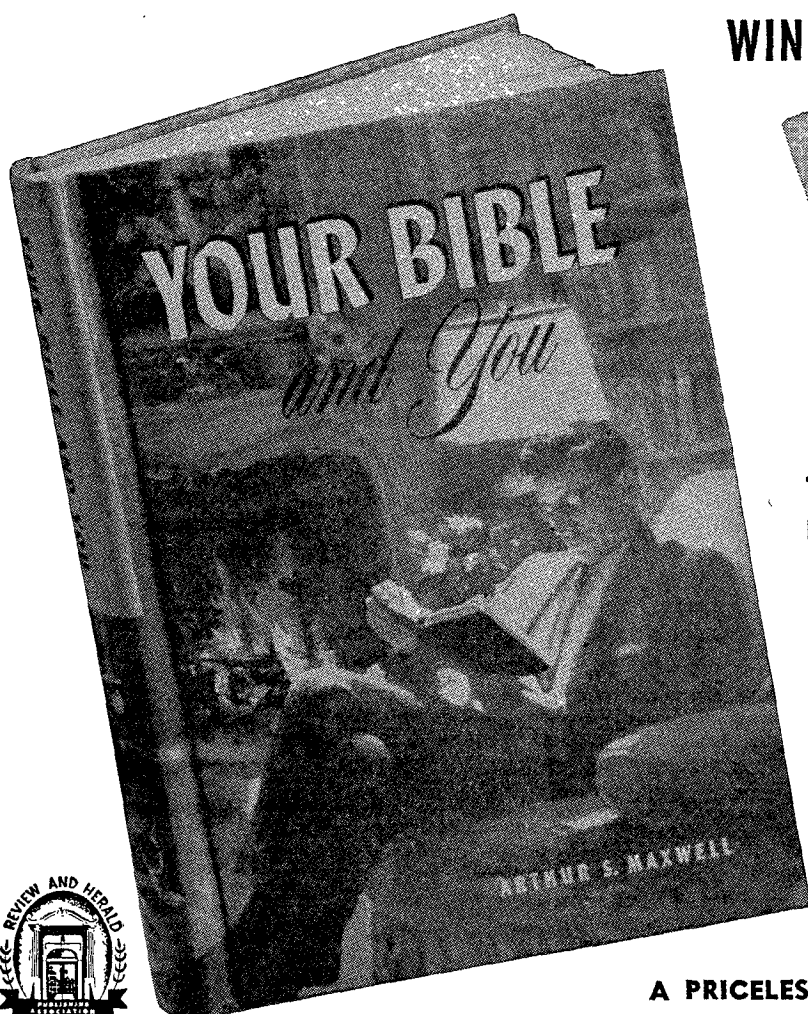
In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review*, and *Sabbath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

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News of Note

Southern Asia Reaches Unprecedented MV Goals

MV Week in the Southern Asia Division is always the climax of Youth Evangelism Month. This year as administrators and youth leaders joined forces the division recorded results unprecedented in its history. Every church in the division participated in the annual MV Week, according to MV Secretary J. F. Ashlock. All the 364 organized churches in the division participated, and including companies not yet organized as churches, the total participating organizations was 383.

This all-out effort lead 5,570 boys and girls to publicly accept Christ. "Some are quite young," says Pastor Ashlock, "and others belong to families that have not given their consent for their sons and daughters to unite with the body of Christ; but it will cheer your heart to learn that 1,649 of these young people at the close of the MV Week of Prayer joined baptismal classes in preparation for church membership."

THEODORE LUCAS

Philippine Baptismal Goal for 1961 in Sight

Andrew J. Robbins, president of the North Philippine Union Mission, reports in a recent letter to the General Conference that at the end of October there had been 1,939 new believers baptized in the union. Their goal is 2,750 for the year, and they fully expect to reach it.

Thousands of precious souls, both in the homeland and abroad, are seeking baptism and joining the ranks of God's mighty army that now encircles the globe.

N. W. DUNN

New Guides Prepared for Teachers

In early August the Educational and Medical departments of the General Conference sponsored on the campus of Loma Linda University a Committee on Secondary School Health Education. The committee was to study health and physical education on the secondary school level and to articulate the instruction with the elementary school curriculum.

A newly revised *Guide for Health and Physical Education in SDA Secondary Schools* has been prepared, which is expected to be available during the second semester of the present school year. This guide accentuates the "Youth Physical Fitness" school-centered program of the President's Council on Youth Fitness, which includes a minimum of 15 minutes daily of vigorous exercise for all pupils and students. SDA educators will appreciate parental support of the program.

To help counsel school administrators

and teachers of English language and literature in a well-rounded program of English, the General Conference Department of Education sponsored a workshop this past summer at Southern Missionary College to prepare a *Guide to the Teaching of English in SDA Secondary Schools*. This workshop expressed concern that only literature of outstanding merit be used in our schools. The thesis offered: We do not have time to read the good; we have time only to read the best.

T. S. GERATY

VOP Carries On in the Troubled Congo

Helen H. Devos, director of La Voix de l'Esperance, Elisabethville, Congo, writes:

"If we could only follow each Voice of Prophecy lesson to its destination and share in the spiritual joy of these hungry students, watch their development, and observe the work of the Holy Spirit upon their hearts, we would see that our labors are not in vain. We have seen God's hand held over our Voice of Prophecy work here in Katanga and the Congo! Why should we be discouraged! Even if most of our Voice of Prophecy lessons to North Congo take three months on their way instead of seven days as they did previously, they arrive safely at their destination; and if those lessons could speak they could tell us how angels watched over them and took them into the homes of those who needed them. Baptisms re-

ported for our Voice of Prophecy students during 1960 were the highest we have ever had. Nor have we previously received as large a number of requests for Bibles.

"Fifteen miles from Elisabethville, several Voice of Prophecy students were recently baptized. The lay members in the area did the follow-up work, and a church has now been organized there. Among the new interests is a blind man whom the members helped by studying each lesson with him. Four students have been baptized in Leopoldville. Another student baptized a little later had to leave his work because of the Sabbath, but he is now working for the American Ambassador in Leopoldville and is better off financially than he was formerly.

"Near the Angola border, about 20 students have grouped themselves together and are pleading with us to come and visit them. They have sent us maps and directions for finding their villages. Among this group are two ministers of another denomination. They have called themselves the 'group of God,' and we hope to visit them soon, for they are having difficulties with the Sabbath and health questions." ELMER R. WALDE

Successful Evangelism in Southern Africa

A letter recently received from R. H. Pierson, president of the Southern African Division, reports: "Pastor Fares Muganda, publishing secretary of the Tanganyika Union, and two associates have been holding meetings in a large theater in the African section of Dar es Salaam. God has blessed their efforts and nearly 100 have thus far taken their stand for the Lord. Between 15 and 20 of this number are Moslems."

WALTER SCHUBERT



Selected from Religious News Service.

SINGAPORE—Special squads of police have been sent to control thousands of people flocking to a "magic spring" on the west coast of Malaya, claimed to possess healing properties, the Singapore radio reported. Malaya's population is almost entirely Moslem. The station said the alleged miraculous spring is about two miles outside Klang, near the port of Swettenham.

CINCINNATI, Ohio.—Roman Catholic Archbishop Karl J. Alter of Cincinnati warned here that the lack of religion in United States public schools and colleges is endangering the survival of Christian principles in American culture. Asserting that most Americans are "religiously illiterate," because of the removal of religion from public education, the archbishop said the consequence of this "is a slow but inevitable erosion of Christian principles and a concomitant deterioration of morals." "I sincerely believe that in the course of the next 50 years the American people are going to demand some new approach to the moral and spiritual training of their children," he said.

DALLAS, TEX.—Three Seventh-day Adventist teachers have reappealed their ouster by the Dallas School Board, charging that their teaching contracts were not renewed "because of religious discrimination." Mrs. James K. Hill, Mrs. Ethel M. Graves, and Mrs. Vera M. Joffroin said they were not rehired because they declined to attend Saturday teacher convocations held two or three times a year. All three teachers have taught here for more than ten years each. They said the convocation problem had not arisen before because they are "fairly recent converts" to their religion.