

REVIEW and Herald

★ **Parenthood Is a Serious Business** —Page 9

★ **Thrills From New Guinea** —Page 16

Faithful youth in Southern Asia have proved their loyalty to truth in spite of personal inconvenience and loss.

School Tests Create Sabbath Tests

By J. F. Ashlock

Departmental Secretary, Southern Asia Division

IN SOUTHERN Asia scores of boys and girls and young men and women have faced failure in their classes, and have been delayed months and even years in their courses rather than sit for examinations on God's holy day. Many have taken their stand on the side of obedience to God's commandment when urged by friends, teachers, and in some cases even parents, to go ahead with their examinations on the Sabbath.

In Burma, where all seventh-standard students were required to take the government examinations if they expected to continue their education, one of our boys on his way to Sabbath school was recognized by the government examiner who inquired, "Are you not coming for your examination today?"

Student: "I cannot. Today is my holy day and I am on my way to church."

Examiner: "You really make a mistake in being so particular about a day. I don't think it would be wrong for you to spend two hours of your Sabbath taking an important examination like this. After the examination is over you can attend church and keep your Sabbath in rest and meditation the remainder of the day."

Thanking his Buddhist teacher, this JMV explained his position and proceeded on his way to Sabbath

school, feeling grateful for the privilege of witnessing to his faith.

Eight premedical students in Poona individually made the choice to refrain from taking their inter-science examination, that fell on the Sabbath, even though it meant failure, a loss of one or two years of study, and jeopardizing their chances for admission to the medical college.

One day a fellow student chided one of our young people: "So you're not taking the examination because it falls on your holy day?"

Adventist student: "That is correct."

Fellow student: "You're a fool. I have never yet met anyone who would face failure because of his religious custom."

This gave our young man an opportunity to explain his position and to give the reasons for it.

When one of the professors learned of the Adventist students' plan to refrain from taking Saturday examinations, he said to them:

"So you want to be doctors! Now think! By not writing

this examination you will postpone your graduation from medical school at least one year. This means that during that year in which you might have been serving the needs of mankind, many hundreds will die because of the lack of medical aid which you might have been prepared to render. God is a God of love, and He will not hold anything against you when you are doing it for
(Turn to page 22)



Division and union youth leaders of Southern Asia with E. L. Minchin (fourth from right) of the General Conference. The guidance and encouragement of these men and others have inspired our young people to be loyal to the faith.



**DELIVERANCE AWAITS
GOD'S PEOPLE IN . . .**

The

trouble is a time of unequalled opportunity to signify on which side of the bitter contest they are. The time of trouble, in essence, is an increasing revelation of God. God reveals Himself progressively as Satan distorts and deceives God's creation.

The theater of war between the two forces lies primarily in the human heart, requiring immediate and fateful decisions. Man must cast his lot on one side or the other. Either he fights for Satan, or he fights for God. No compromise is possible.

The time just preceding the close of probation is a glorious time, but it also is a terrible time. It is a time of deep soul searching. The way we cast our lot decides our eternal destiny. As the contrast between good and evil is more sharply drawn, personal decision for God becomes more urgent. Excuses and evasions will no longer seem adequate, for all imitations and fakes will be unmasked. Those who make their decision for God will consider this a time of triumphant joy; but those who fail to cast their lot on God's side will find it a time of horror.

The prophet Joel enjoins all people to search their hearts in these momentous times. He cries: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand: a day of darkness and of gloominess, a day of clouds and thick darkness" (Joel 2:1, 2). And again: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (chap. 1:15).

Ellen G. White too makes specific reference to the time of trouble as a climax to the war between good and evil. She speaks strongly of our part in the strenuous battle, and warns us against the subtle methods that Satan employs to enlist supporters for his side. Here are some of her comments:

COPYRIGHT © 1957 BY THE REVIEW AND HERALD HARRY ANDERSON, ARTIST
During the little time of trouble that precedes the seven last plagues, Jesus is in the heavenly sanctuary to strengthen and bless His people.

OF ALL the eras of history, I believe that none has been more challenging than the present. Today a thousand and one things are happening that never happened before. God, in a special way, is manifesting Himself on the human scene. It is a marvelous day in which to be alive.

Foreglimpsing our day is the ancient prophecy of Daniel. The prophecy states concerning the final events on earth that "at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be

delivered, every one that shall be found written in the book" (Dan. 12:1).

Two vital facts come into bold relief through this timely prophecy: first, Michael stands up for His people and brings them deliverance; second, there is a time of trouble such as never was.

Whenever we are inclined to think of the time of trouble as a period of agony and defeat, let us remember that God Himself—Michael—with His limitless power, stands up for His people. The controversy between Christ and Satan comes to a magnificent end as Christ delivers His people.

For God's children the time of

By Arthur L. Bietz
Minister, Glendale, California

Time of Trouble

Satan incites to war. "Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God."—*The Great Controversy*, p. 589.

Satan seeks to keep God's people inactive. "Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting. . . .

"I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves. . . . He [Satan] knows that if they sleep a little longer, he is sure of them, for their destruction is certain."—*Testimonies*, vol. 1, pp. 260-264.

Satan accuses God's people. "And then the great deceiver will persuade men that those who serve God are causing these evils. . . . It will be declared that men are offending God by the violation of the Sunday-sabbath."—*The Great Controversy*, p. 590.

Satan tries to divert men's minds. "The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready."—*Ibid.*, p. 594.

The baptism of the Holy Spirit. "I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time

of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . . And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed."—*Early Writings*, pp. 33, 34.

Mighty Witness for God

Final witness of the third angel. "The commencement of that time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Ibid.*, pp. 85, 86.

Decisions will be made for God. "A time of trouble is before us, and every honest soul, who has not had the light of truth, will then take a stand for Christ."—*Testimonies to Ministers*, p. 248.

Witnessing in high places. "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. . . . They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of jus-

tice, perhaps separately and alone."—*Testimonies*, vol. 5, p. 463.

The sooner we realize that in the warfare against evil we are dealing with powers greater than ourselves, the better off we shall be. I remember well a brilliant young attorney friend of mine. He had taken to heavy drinking and soon found himself powerless to resist the thirst for liquor. When his legal practice came to a complete standstill, he finally placed himself in the custody of a sanitarium to be cured.

A number of months went by. Then, when it was believed that he was fit for society again, he was discharged and went back to work. All went well until one day he wanted to convince himself that he was really a cured alcoholic. He stepped into the nearest bar, thinking that if he were really cured he would be able to stay there without wanting a drink.

Four days later I held his funeral. Why? Because when he stepped into that tavern he was not dealing with alcohol at all; he was dealing with the devil himself. He placed himself presumptuously on the devil's ground, and the devil conquered him.

Alcohol, tobacco, narcotics, are not problems in themselves; the devil is the real problem. He wants more than anything to destroy us, and the only one who can help us is God. The sooner we recognize that, the better. This applies not only to alcohol but to hatred, criticism, dishonesty, and the other evils.

In the time of trouble we shall not be able to depend on father, mother, husband, wife, or the minister. We shall have to stand on our own, decide for God or perish. It is that simple.

The events to come and the trouble God's people will go through have been likened to the night of Jacob's trouble. The prophet Jeremiah exclaimed, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:4-7).

Jacob's night of anguish, when he wrestled with God, represents the people of God at the time of the end, when they too must make decisions. Jacob found peace. So may we. When we say to God, "God, You can have me for life or for death; I'm Yours," then we shall find peace of mind and spirit.

God's promise, founded on our decision for Him, is sure. We need fear nothing. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

"Bread shall be given him; his waters shall be sure" (Isa. 33:16).

PARAPSYCHOLOGY—Spiritism's New

By L. E. From

FROM ancient times man has sought to penetrate the mysteries of death, and to communicate with the "spirit world." Today spiritism's approach has been altered to accord with the demands of the Atomic Age. Its vocabulary has been revised to comport with the nuclear era. It is now operating in a scientific, laboratory setting. But its essence and its goal remain unchanged—"to convince skeptics of the immortality of the soul," as one noted exponent has put it. More than ever in the new format, spiritism still claims to be the master key, the only key, that unlocks the mysteries of the invisible world.

Back at the "Parliament of Religions" in 1893, speaking as the representative for spiritism, Cora L. V. Richmond said that "Spiritualism forms the basis" of "a new dispensation of religion." Then she explained: "The source of the phenomena [of spiritism] is disembodied spirits working through means and methods entirely unknown to human science." Further, as recorded in their *Centennial Book*, pages 28, 29, she said:

"Its [spiritism's] presence in the world has changed the entire attitude of thoughtful minds concerning the problems of death and the After-life."

"It has restored spiritual gifts and made them a portion of the recognized opinions of the human race."

"It is the open door, the present light, the demonstration, philosophy and religion of the immortal soul."

From that position spiritism has never veered.

Spiritism's "new look," or "New Frontier" as it has sometimes been called, is its neo-Christian front. It has also taken on an aggressive physical healing program. By such devices as a Lyceum Movement (similar to the Sunday school) it seeks to instill spiritist principles in the minds of children, and now seeks to influence the adult audience by public clairvoyance. This is particularly true in

Great Britain. There such "healers" as Gordon Turner and Harry Edwards have conducted impressive healing campaigns in Greater London, and have added multiplied thousands to the ranks of Spiritualism.

The Lyceum Movement, with characteristic spiritist hymns, devotions, and recreation—and, of course, indoctrination—has won large numbers of children. Demonstrations of public clairvoyance, now on the public stage in full view of the audience, have proved highly effective. But the primary purpose of all of these approaches is still—by means of a new type of psychic phenomena—to persuade those who attend to believe in the continuance of life after death, and to acknowledge, according to their 1961 *Year Book* (p. 13), that "Spiritualism is God's message to mortals, declaring that There Is No Death. That all who have passed on still live."

The "religious" overtone is often pronounced. Joseph Benjamin's public demonstrations of psychic messages, for example, are interspersed with garbled Bible quotations. Coupled with this, a succession of mediums relay comforting messages to those in attendance from alleged spirits of the "dead." One appealing feature is assurance of a "second chance," beyond death, for the delinquents of this life. Hope is proffered to all. And this has been the standard pattern of spiritism in each historical phase—secular, religious, and scientific.

In London, a spiritist fringe organization, the Atherius Society, likewise transmitting "messages," subtly sets forth Christ as one of the great cosmic masters. It tells of another great master who is coming to save the world from self-destruction—with spiritism, of course, as the indispensable means. This has made a deep impression upon one segment of public thinking.

Another point constantly emphasized is that "God resides in every life." That, of course, is both flatter-



NEWTONIAN ILLUSTRATED PRESS SERVICE

ing and enticing. But it has a long, long history—back to Eden, in fact, and the old serpent's assurance, "Ye shall be as gods" (Gen. 3:5). In this there is no change. The deviations from the Christian platform, therefore, remain the same today. In support, J. F. Newton, in the *Spiritualist Manual*, page 45, says:

"Man wandered over the earth for ages, searching in all places, high and low, far and near, before he *thought to look within himself for the divinity he sought*. At last, slowly, dimly, he began to realize that what he thought was far off, hidden in 'the pathos of distance' is nearer than the breath he



As in the days of ancient Babylon, statesmen today are seeking counsel from those who claim occult powers.

breathes, even in his own heart." (Italics supplied.)

Ralph Alexander, for example, plays up the "godlike power" lying dormant in the human mind—along with spiritism's awakening power as the instrumentality. This approach is very appealing. Even a Church of England "Committee Report on Spiritualism," made by one wing of eminent Anglican churchmen, was unmistakably favorable to Spiritualism, and acknowledged the possibility of communication with "discarnate spirits." But in addition to Anglicanism, there are many prominent clergymen of the various Protestant faiths who are

known to hold similar views. It is a distinct trend.

In the light of these developments it is obvious that a momentous religious crisis—an hour of decision—impends. The issues are profound, and the forces of spiritism are clearly massing for their last great assault. More than is commonly realized, Protestants, Catholics, and unbelievers are alike being swept toward a unified acceptance of spiritism's basic platform through its aggressive "healing" and other programs, accompanied with awesome occult manifestations—and sometimes apparent miracles—and with the inevitable immortality-of-the-soul contention as the invariable thrust.

Penetrated Churches

Spiritist principles have penetrated the churches to an astonishing degree. Prominent churchmen covertly or openly, wittingly or unwittingly, expound its underlying positions and precepts. Christendom is undeniably experiencing a new invasion of the age-old spiritistic philosophy of communication with the unseen occult world. In its new format, large numbers of professing Christians are regularly consulting the spirits of the "dead" for guidance in contemporary living and in planning for the future. This includes men of affairs in science, education, theology, business, and government. This trend on the part of thinking people is sobering.

Many men of science have been intrigued by the phenomena of parapsychology research. Dr. Hereward Carrington, director of the American Psychical Institute, in his *Mysterious Psychic Phenomena*, page 155, says, "Many of us regard psychical research as 'the most important work in the world today.'" And the late Harry Price, noted English researcher, similarly held (*Search for Truth*, p. 296) that "the investigation of parapsychical phenomena" is the "most important of all work."

These men, with many others, are convinced that psycho-spiritistic phenomena will soon profoundly influence mankind's total life and beliefs. Shaw Desmond, founder of the International Institute for Psychic Research, and president of the Survival League, soberly asserts, in *Psychic Pitfalls*, page 268, that "our statesmen of tomorrow, like some of our leading statesmen of today, will habitually consult the statesmen of the Other World."

The significance of this modern occult invasion needs to be sensed, for its ramifications are profound. We must be aware of the meaning of its steady advance.

A whole new vocabulary has been developed within the past few decades to describe the wave of experiments in "extrasensory perception," commonly abbreviated to ESP. Building upon the basic theory of evolution, it is set forth as the essential countering influence to the currently dominant materialism and the mechanistic theory of the world. It now professes to harmonize religion and science on the very issues that separated them a century ago. So contends Dr. J. B. Rhine, director of the Parapsychology Laboratory, of Duke University, North Carolina, in his book *The Reach of the Mind* (1947). Through parapsychology and emphasis on the spiritual nature of man, Dr. Rhine seeks to succeed where the bald spiritism of the past was discounted as mystic phantasma or crude fabrication. Dr. S. G. Soal, of the University of London, has been conducting similar experiments.

These experiments, however, began decades ago. In 1882 a Society for Psychical Research was formed in England, followed in 1885 by the American Society for Psychical Research. There are now many groups and organizations in different lands devoted to the study of parapsychology. James W. Osborn has rightly emphasized that "the gathering and screening of psychic data is becoming a major science."

A critical study of clairvoyance, telepathy, and other paranormal experiments now seeks to determine the inherent capabilities of the human mind, particularly impressions through other than the five senses—that is, a psychic sixth sense. This area includes "thought transference" (telepathy), "ability to see the invisible" (clairvoyance), "foretelling events" (precognition), and "controlling the movement of physical objects" (psychokinesis). Controlled experiments are being conducted in the university laboratory and classroom to determine the operation of supernatural powers coming from extraphysical sources but working through human beings. They are believed to attest to a "spirit invasion of the mind."

One must, of course, determine whether these manifestations come from divine or demonic sources, for this paranormal phenomena attests a supernatural power that transcends the human mind. The claim is made that parapsychological "evidence" indicates that men have "inherent paranormal abilities," similar to the higher perceptions of a god. Psychic investigators believe they have developed controlled conditions that eliminate fraud and the occult phenomena of "magic." So the parapsychology lab-

oratory has converted many psychic scientists to spiritism's claims. But this very attempt to safeguard against deception provides in itself a favorable conditioning for deception—when the phenomena surpasses the human and normal.

Psychic science has changed the emphasis as pertains to the nature of man. It works on the theory that "the human mind can bridge time and space, and control matter by thought." Parapsychologists are probing the extraphysical frontiers of the mind on the premise that man is not "brain-centered" but "spirit-centered"—that is, psychocentric. The spirit-soul is, by such, commonly considered a spiritual entity in its own right.

One significant trend in this philosophy is to regard God as "Universal Mind," with man's mind as an integral part of this supreme God-mind. Men are thus maneuvered into the position of believing that a supernatural new birth is not needed, as man already has the "divine mind" by natural birth, and thus inherently possesses divine powers.

Prayer is likewise naturalized—construed to be "telepathic" contact with the divine mind. Indeed, "telepathy" is regarded as a "means of communication between our minds (or spirits) and the Creator's mind (or spirit)." Thus Dr. Norman Vincent Peale, in *The Power of Positive Thinking* (p. 61), considers "telepathic" prayer as a sending out of vibrations to God—employing a force inherent in the spiritual universe that brings about the objectives prayed for.

Dr. Rhine, in his book *The Reach of the Mind* (p. 213), makes this very significant statement as to the relation of all this to "immortality": "Now, all that immortality means is freedom from the effects of space and time; death seems to be purely a matter of coming to a halt in the space-time universe. Therefore the conclusion that there is at least some sort of technical survival would seem to follow as a logical derivation from the ESP [extrasensory perception] research."

In this connection he adds: "Parapsychology . . . brings hope—hope for world peace, hope for more brotherly relations among men, hope for new unity of religious faith."

A new world religion has, of course, been spiritism's goal for decades.

Dr. Alson J. Smith, also, in *Religion and the New Psychology*, page 174, says of the part ESP research will play in reuniting science and religion—and in reuniting Christendom: "Doctrine, dogma, and form of organization all become secondary to the witness and power of the inner, super-

sensory life. Parapsychology will help unite Christendom by emphasizing that supernormal element that all denominations have in common and minimizing those divisive elements that have their roots in time obsession."

So, as with the distinctively religious phase of former decades, parapsychologists today envision this new scientific approach as helping to bring about a new "world religion"—on a psychic basis.

Vast claims are made for parapsychology's beneficent results in medicine, statesmanship, and human welfare. It is also used to diagnose and heal disease. Thus the occult in parapsychology is regarded as our new ally

in the spiritual world, with its revolutionary concepts of God and the soul—and all in the setting of the evolutionary progression of mankind. Says Dr. Smith (*ibid.*, p. 183): "It would be a sane guess that the way is now open for a tremendous leap forward in the evolutionary scale. And this leap will bring us closer to the high place where the mind of man can comprehend the basic secrets of the cosmos and have fellowship with the Creator Mind of which it is a part."

Parapsychology's relation to the concept of a new "United Christendom" is therefore based on the postulate that all men are spiritually part of the "Supreme Mind."

(To Be Continued)



Where Henry's Name Was Written

Retold by Ernest Lloyd

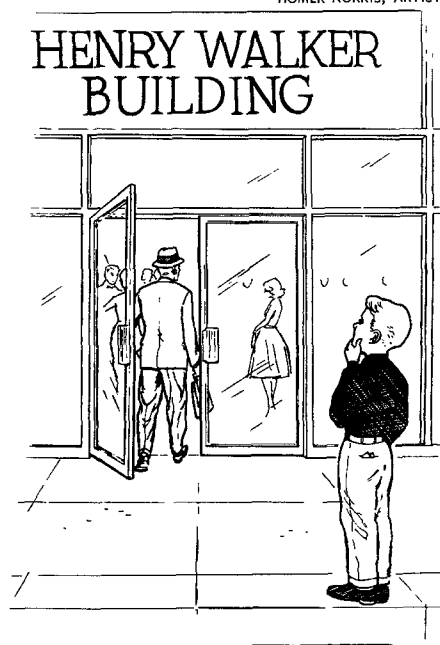
HENRY'S father stopped his car near the entrance to a business block. "Wait for me, Henry," he said, "either in the car or on the sidewalk nearby."

Henry watched his father till he saw him disappear inside the large building. Then he looked above the entrance and read, in great letters carved in the granite, "Henry Walker Building."

It always made Henry's heart thrill with pride when he read those words, to think that he was the nephew of the man who had put up that great building. It was his

Henry hoped to have his name on a big building just like his uncle's.

HOMER NORRIS, ARTIST



ambition that someday he might be able to build as fine a one, and have his name written over the entrance. It would look like this, "Henry Ward Building," and it would be eight stories high and cover a block, just as did Uncle Henry's building.

Henry was in the fourth grade. He studied hard and brought home the best marks. He wanted to know a great deal, so as to earn money enough to build such a fine building. He wanted to be as much like Uncle Henry as he could. He tried to walk like him, and talk like him, and to "keep his eyes open," as Uncle Henry did. He had often heard it said that Uncle Henry was a great man to see everything that was going on.

So now, as Henry saw the people passing along the crowded street, he watched them closely so he would grow up to be an observing man. That was how he came to notice the bent old lady's bag. The bent old lady looked as though she was not much used to crowded streets, and did not like them. She was carrying a suitcase, a bundle, and a little leather handbag. The handle of the bag was broken, but the old lady did not seem to notice it.

That big envelope is going to fall out, thought Henry. Just then it did fall out and dropped on the sidewalk. But the old lady did not know it, and walked straight on. Henry darted out, picked up the envelope, and, running a few steps, overtook the lady.

"You dropped this," he told her. She glanced at her bag. She was dismayed when she saw the broken handle.

"I don't know what I would have done if I had lost that paper. I will always be thankful to you. What is your name?"

"Henry Ward," she repeated. "You can know, Henry, that your name will always be written on my grateful heart."

Henry told his father about it as they rode away in the car. "She said that my name would always be written on her grateful heart."

"And that is the best place you can have your name written, son," said his father—"on grateful hearts. It's better than on granite, or even on such a building as your Uncle Henry's."

And Henry always remembered what his father told him.

From a bitter disappointment the author learned a valuable lesson.

A READING MUST
FOR YOUTH

Taught by a Handkerchief

By Lois Christian Randolph

THE telephone rang insistently. "May I come over and tell you about a problem that has arisen in connection with Mary Lou's eighth-grade graduation?"

"Certainly. I'm ironing and have plenty of time to listen," I answered.

When my friend Mrs. Jones arrived, I noticed her troubled look. "All the eight years that Mary Lou has been in school she has looked forward to being the valedictorian of her class. And now she's missed that honor by two points. I feel like talking to her teacher to see if there's some adjustment that can be made."

"How did she miss the two points?"

"Last year another girl joined the seventh grade. You know Linda Hoover. There's no doubt that she's a good student. When the grades were figured up, Linda was ahead by two points. So she's the valedictorian, and Mary Lou's the salutatorian. It hardly seems fair when Linda has attended our school only two years."

By this time I was ironing handkerchiefs. I began to laugh. "Let me tell you the story of the hated handkerchief. Perhaps it will yield some wisdom. If it does, the wisdom will be my mother's, not mine, that's sure."

I was 17 years old and had just finished the eleventh grade at boarding school, my first year away from home. The same day that I returned, the church school teacher, Miss Creasey, asked me whether I would come down each morning for a week from ten to twelve to play the piano for her pupils in their rehearsals for their closing program. Since we lived on the third floor of the same building that housed the church and the church school, it would be convenient for me to help. Besides, I liked to play the piano.

JOHN GOURLEY, ARTIST

"The old mean thing," I wailed. "I could bear it if she hadn't given me this handkerchief. That's no reward for the 14 hours I've given her, practicing with the children."

Nothing was said about my playing at the actual program, but naturally I assumed that having taken on the drudgery I would also have the glory of being the pianist for the big evening.

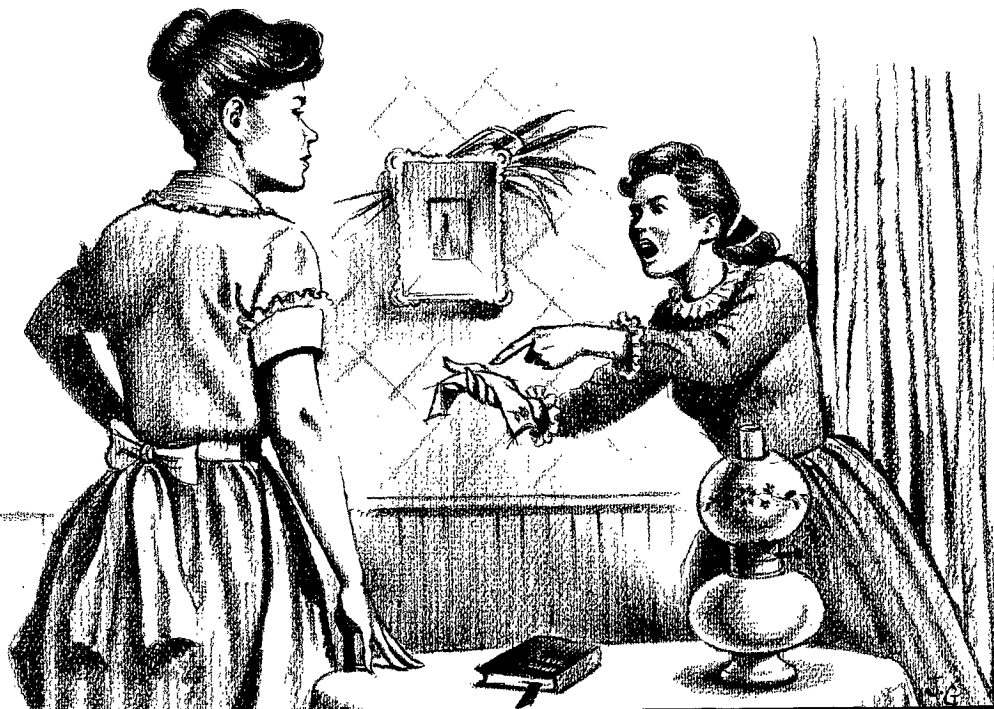
Sunday morning of graduation day, when we were having the final practice, Miss Creasey sat down near the piano beside me. "I've decided to ask the minister's wife to play for the program tonight. Here's a handkerchief to show my appreciation for your coming to help us all last week."

With those words my world really tumbled around me and cracked into many pieces. I rushed upstairs to my mother, and stormed around in a way that she had never witnessed before. "The old mean thing," I wailed. "I could bear it if she hadn't given me this handkerchief. That's no reward for the 14 hours I've given her, practicing with the children. I won't even own this horrid handkerchief! And I'll not go to the program tonight, either!"

Mother acted surprisingly calm in the face of my shame and humiliation. I felt crushed. Hadn't I taken advanced music all year at the academy, and hadn't I been one of the pianists at the academy graduation?

After I had quieted down somewhat, mother explained that Miss Creasey was young, probably about 22 years old, and that, being busy at the close of school with the perplexities of all her eight grades, she had possibly not taken time to think much about my problem. "It was not entirely fair," Mother conceded, "for her to ask you to put in all that time without letting you know first that she intended to ask Mrs. H. to play for the final night. You see, Mrs. H. is expecting a baby in six weeks, and the teacher felt she had to spare her all the weary hours of practice. Probably, too, Miss Creasey had no idea that it would make any difference to you whether you played for the program and the graduation march."

A knock at the door interrupted this conversation. Miss Creasey wanted to borrow our plants, our plant stands, some vases, doilies, and other articles to help in her program decorations. Very cordially mother gave her every-



thing she needed, and some of the big boys carried enough things out of our home to make the living room look somewhat empty for the rest of the day. I could not comprehend how mother could be so helpful when I had been so shamefully treated. Ordinarily I would have been down helping to decorate, but not now.

Mother resumed the conversation. "It's like this, Lois. When we feel that we are being unjustly treated, we must try to see the other person's point of view. What may seem to us like a cruel slight may be only unintentional thoughtlessness. Or it may be merely lack of perception concerning our feelings."

I was not in the best mood to be reasoned with, because I was angrier than I had ever been before in my life, nor can I recall ever being so angry since. The handkerchief was like a red flag to a bull. "Do I have to keep that handkerchief?" I asked mother. "I want to give it to Miss Creasey's sister who is finishing the eighth grade tonight. Then it will go back to the same house from which it came. And I'm *not* going to attend the program. I've heard it too often already."

Mother replied, "Do as you wish with the handkerchief." I did, following my own suggestion. Just before mother and my two sisters went down to the program, she said casually, "Lois, wouldn't it be fun to sit in the audience and see how the program goes off? You'll know that you've had a part in its success, and God will know it too."

That remark turned my black mood into something less dense. I crept into a seat alone on the very last row. Wonder of wonders, the program went off in splendid fashion. Being a music teacher, the minister's wife naturally played much better than I did. That I had to admit.

A few weeks later Miss Creasey told me about an opening for work in the wholesale house where she had summer employment. For several weeks we worked side by side. Mother remarked, "You see, the teacher has nothing whatever against you. In fact, I really believe she likes you because you helped her out of a tight spot." My own explanation was that maybe she had a troubled conscience. Secretly I hoped she did and was trying to make amends. Never did she and I discuss the situation.

No material thing that I have ever possessed has influenced me so much as that despised handkerchief. Many times I have seen to it that some young person played the piano instead of myself, hoping that the opportunity would furnish some encouragement to him. Also I have been able to shake off slights or apparent neglects more

Contentment

By Amy Manous Sheffield

I like the morning's freshness
With dewdrops all around;
In birds' awakening choruses
New trust and faith I've found.

I like the noonday's warmth,
The scent of flowers bright,
The lazy, hazy stillness,
The feeling all is right.

I like the cool of evening,
The wind's caressing touch,
The soft and lingering colors
Of sunset mean so much.

easily because of that white handkerchief with the rose in the corner.

Many years later when my husband, my son, and I were visiting on the campus where Miss Creasey, now married, and her husband were teaching, we were invited to a most delicious dinner at their home. In fact, we were invited there twice. After the last time I said laughingly to my husband when we were alone, "Now I can fully forgive Miss Creasey for not letting me play for her program. I can even thank her for giving me the handkerchief. That dinner did it."

During a recent holiday season I forgave her again. She wrote me a lovely long letter including the following: "I truly enjoy what you write

in the *Youth's Instructor* and the *REVIEW*. Your style is interesting, and I never miss your stories or articles. . . . You had a marvelous mother."

After Mrs. Jones had heard this story, she exclaimed, "That settles it. Thanks to your mother, I know what to do. I shall try to get Mary Lou to see that one can't always be at the top. Others enjoy being there too. I shall try to help her realize that to rejoice in the success of others reveals true greatness."

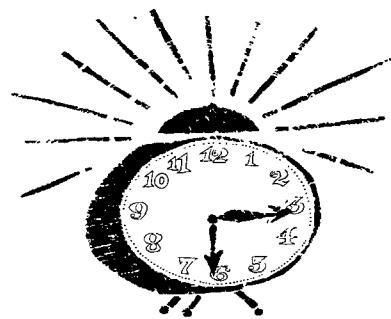
"Actually, to be the salutatorian is a great honor. Many people won't know the difference if she is not the valedictorian. Let her prepare the best welcome possible," I suggested.

Mrs. Jones rose to leave. "I have been thinking about Jonathan in the Old Testament, who had to step aside for David, and how he did it with love and loyalty."

"And," I added, "there is John the Baptist in the New Testament, who said in regard to Christ, 'He must increase, but I must decrease.' Of him Christ once said to the multitude, 'There hath not risen a greater than John the Baptist.' Mary Lou may learn more through this one disappointment than she could learn through a dozen triumphs."

In a relaxed mood Mrs. Jones left. "The handkerchief with the rose in the corner will teach both Mary Lou and me to smile while we overlook slights, and forgive unjust treatment."

Spiritual Alarm Clock



By ROGER GREENLEY

"Hey, Roger, what time is it?" sleepily mumbled my college roommate one morning. I grudgingly rolled over, squinted at the clock, and moaned, "Almost seven-thirty." "Seven-thirty!" bellowed my roommate as he jumped out of bed. "What's wrong with that old alarm clock?"

I checked it, but discovered it had rung all right—the spring was completely unwound. We had simply slept through its jangling, and as a result we were late for work.

During recent weeks we had become lax about getting up when the alarm rang. We stole an extra "forty winks." Consequently, the alarm had become weaker and weaker to us, and finally we didn't hear it at all.

The Holy Spirit, like an alarm clock, attempts to arouse sinners. But the person must be willing to respond to this alarm or he will find its warnings less and less disturbing. If he continues to ignore this alarm he may not awake until it is forever too late. Probation's door may be closed. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).



If a child is not taught to respect his parents, how can he comprehend the need to reverence his God?

Preparing Children for Eternity—1



Like mother, like daughter!

PARENTS are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children."—*Patriarchs and Prophets*, p. 308.

Yet in order to merit this honor, parents must live nobly and deal responsibly with their children. As the song says, "We are building every day, a temple the world cannot see." Our attitude toward our children, and the attitude we permit them to have and maintain toward us, are important

factors in gaining or losing their respect and love.

Nothing is sadder than to see parents distressed and humiliated by willful, hateful children. How often one hears expressions such as "Well, I'm going out, and you can like it or lump it." "Let me alone, will you?" "I'm old enough to do my own thinking. You keep out of my business." "You can't run my life." Wicked speeches like these are not unknown even in supposedly Christian homes.

But the attitude represented by these disrespectful remarks does not come in a day, or a week, or a year. It has been building, building, building ever since imperious, ungoverned,

Is a Serious Business

By Josephine Cunnington Edwards

undisciplined babyhood. The little temper tantrums that were overlooked or excused have produced an ungoverned monster, who breaks the parent's hearts. Parents are largely responsible for this hellish process because they allowed the vicious seed to take root and be nurtured.

Too often, injunctions from the Spirit of Prophecy have been ignored. We have been told again and again to get out of the cities, that they are not the right place in which to rear our children. Some have done this, and have had the pleasure of seeing their children free from many of the temptations that prevail in the cities. "Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God. Find rest of spirit in the beauty and quietude and peace of nature."—*The Ministry of Healing*, p. 367.

"It is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. Their children should be spared this, for the whole system is demoralized by the hurry and rush and noise."—*The Adventist Home*, p. 136.

Excusing Evil

Then, there have been times when the mother has hidden from the father the evil things the child has done and there has not been unity in the home on discipline. The mother has tried to excuse the child for his wrongs until the child has gotten the impression that the things he did were not so bad after all. At this point the child is well on his way to thinking

that no one has any right to correct him, and that he is not so bad after all; and what if he is? Mother has continually made excuses for him, until he has never had to suffer the consequences of his wrongdoing.

"Some parents are in subjection to their children. They fear to cross the will of their children, and therefore yield to them. . . . Parents realize not the destructive influence of the seed which they are sowing. It will spring up and bear fruit which will make their children despise parental authority."—*Testimonies*, vol. 1, pp. 216, 217.

Parents, it is a terrible thing, a heinous sin, to lead children to dishonor God; it is virtually closing to them the door of heaven, while you are at the same time professing to be en route to that holy, happy place. Yet, you know that in the early and tender years of the children's lives you stand in the place of God to them. You are their protector and guide. Through you they receive benefits and sustenance, comforts and help.

Your opinions mold their opinions. Your taste influences theirs. Your spoken utterances are carefully noted, and impressions are being made every day on tender, plastic minds. Your spoken prejudices have their daily effect, for the children are listening. Your outbursts of temper, your criticisms, your opinions, all are observed. And because you stand in the place of God to your children, because you are the all-powerful restrainer and sustainer, you are determining surely and slowly just what they will be.

It is pitiful, sometimes, to see the things that children are learning. They are being poorly prepared for the stiff and grim battle of life. And they cannot take more into the fray than they have. What they do not learn, if they are to get it at all, they must acquire through the miracle of conversion, and then through a terrific struggle.

Rearing children is not an easy process. It requires unremitting attention and ceaseless toil. But the rewards are sweeter than honey, and as great as eternity.

God designed that the association of the adult and the child will help to keep the adult nearer to the gates of heaven, leading the way, while the child follows upward and onward to a higher and better life. Both are in need. The adult needs to become as a little child, and the child needs to grow in grace and in truth.

Example Is Important

"The best way to educate children to respect their father and mother is to give them the opportunity of seeing the father offering kindly attentions

Competent Critic

By RUBY LEIGH WOLFE

A connoisseur of jewels can quickly mark
The perfect stones that sparkle with the
same

Ethereal beauty of the cheapest glass
That is not worthy of a jewel's name.
But such a difference in intrinsic worth
No tyro can distinguish, nor can he
Discriminate between the gold and dross
That only eyes of God above can see.

No mortal has within his finite mind
The power to judge another or to know
The motives that impel a soul to stray,
The urge that makes a human soul stoop
low.

Discernment of a novice is not deep:
Man's observations sometimes must make
angels weep!

to the mother and the mother rendering respect and reverence to the father. It is by beholding love in their parents that children are led to obey the fifth commandment and to heed the injunction, 'Children, obey your parents in the Lord: for this is right.'"
—*The Adventist Home*, pp. 198, 199.

Parents often look upon a child's small, wicked tendencies as cute. They laugh when they should rebuke. This may not seem so bad at the time, but it is fostering an evil and vicious thing. Many a home has been broken up and many a life has been wrecked because the adult as a child never learned to love anyone but himself. This is more than sad. It is a tragedy.

"A religious experience is gained

only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time; and every advance step gives strength for the next."—*Counsels to Parents and Teachers*, p. 100.

How strange it is that in the face of the high stakes of eternal destiny, parents allow their children to have their own way, to do just as they wish, and to have the things they tease to have, even when these things are evil.

Some parents get so enamored with their children that they seem not to see the way they act and the things they do. They are ready and glib with an excuse for every lapse of conduct. When the children fall into reprehensible error, the parents always point the finger of blame at someone else.

Any teacher, or friend, who tries to enlighten the blind parent is regarded with hostility and suspicion. And the child is listening, getting an even more exalted opinion of his own value and importance. His whole outlook is cruelly distorted. Heaven is far away under these circumstances, and Satan holds sway. The child is well started by blind, doting parents on the way that leads to death.

"Unless they [the youth] repent of their sin, and reform their practices and character through the grace of Christ, they will never enter into the new earth, upon which they may live eternally. Those who do not respect and love their parents will not respect and honor God."—*Messages to Young People*, p. 331.

Fellowship of Prayer

"Within Two Weeks Your Prayers Were Answered"

"A year ago I wrote for prayer that a young friend might enter one of our Adventist colleges. Within two weeks your prayers were answered. She is in college and very happy. She has work to earn her way and is planning for the mission field. We are thankful for answered prayer."—Mrs. R., of New York.

"I have a victory to report. My grandson has determined to become an SDA and earnestly desires to become a worker for God. He wants to enroll in a Christian college. Please pray for him that he may remain faithful to that ideal and especially that he may secure the cooperation of his parents."—Mrs. B., of California.

"Some time ago I asked you to pray for my two brothers and a sister-in-law. Our prayers have been answered, for which I am indeed grateful to my heavenly Father. On February 17 my sister and I had the privilege of witnessing their baptism. It is wonderful to have them rejoicing in this blessed truth again with us. Thank you so much for helping with your prayers. I now wish to place their children's names on your prayer list."—Mrs. D., of California.

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.



With the Poets

Replacement

By Kathryn Barnett Cash

Lowly stone,
Half buried in the primal dust,
Can it be
That you may have to take my place
If I fail to speak for Him?

Alone

By R. Chester Barger

(Written while in the hospital with no visitors permitted)

Alone!
How long the hours!
How fraught the fruitless longings
And list'ning for steps that never come!

Alone!
The days drag by
With naught but empty shadows
And waiting for work that needs be done.

Alone?
Oh no, my soul;
Thou hast friends on ev'ry continent
All praying for health and strength for thee.

Alone?
No, not at all!
For at thy side thou hast the Book
And fellowship with Him who never fails.

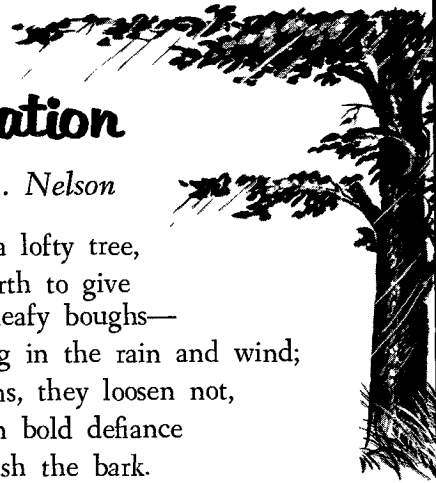
Alone!
None knows but Him
How heart can long for comfort,
And yet must tread His path alone—alone!



Consolation

By Esther M. Nelson

Grief stricken I stand before a lofty tree,
Her lurid beauty spreading forth to give
A shady welcome 'neath her leafy boughs—
Leaves, so delicate, shimmering in the rain and wind;
Yet, though held by tiny stems, they loosen not,
But whip their saucy heads in bold defiance
Of the stormy blasts which lash the bark.
My soul is lifted. Could that tree
Withstand the buffing of the wind and rain,
And tiny leaves tossed to and fro cling tightly
To the mother stem which holds them firm,
So shall I, though storms beset my soul,
Cling still to God, and with my thread of faith hang on
Secure within the circle of His everlasting love.



Where?

By Lowell J. Fritz

Where is the spirit, Lord, that stirred
The faithful pioneers
Who preached with courage bold the truth
Our Saviour soon appears?

Where is the zeal that warmed their hearts,
That drove them on with power
To tell to all men everywhere
Now comes the judgment hour?

Where is the love that filled their breasts,
The love for blood-bought souls,
That urged them on until they reached
Their high and holy goals?

Give us, dear Lord, their spirit true.
Give us their noble zeal.
Give us Thy great constraining love
Wherewith man's woes to heal.



The challenge of meeting sin at its
strongest is given to . . .

The Weakest Generation

What will be the outcome?

By Thomas A. Davis
Editor, Philippine Publishing House

PEACEFUL, beautiful, complete, perfect, the newborn planet took its place among the millions of orbs circling the throne of Deity. And God, looking upon His work, proclaimed it all "very good."

Adam, formed in the image of God, possessed physical vigor that was "twenty times as much . . . as men now have" (*Testimonies*, vol. 3, pp. 138, 139). Mentally, his gifts were "but little less than that of the angels" (*Patriarchs and Prophets*, p. 50). Morally, he was in complete control of his decisions and actions. God would not coerce him; Satan could not, for Adam's will was powerful and unimpaired.

But the moment that Adam surrendered his will to Satan, sin entered and degeneration began. Physical degeneration apparently was slow at first. Those who lived before the Flood evidently possessed as much vigor as Adam, for their ages were, for practical purposes, equal, and in some cases even greater than his. "It took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent."—*Testimonies*, vol. 3, p. 138.

As the antediluvians were physical giants, so also were they giants mentally. "Could illustrious scholars of our time be placed in contrast with men of the same age who lived before the flood, they would appear as greatly inferior in mental as in physical strength."—*Patriarchs and Prophets*, p. 83.

In the spiritual and moral realm man degenerated most rapidly. In fact, one might say that morally his fall was absolute at once. Cain, the first man of the first generation, was a calloused, impenitent killer. Murder is perhaps the most heinous of crimes. And it was to this level that the first-born among men fell.

Not only was man's fall great but for the most part he had no desire to be lifted above the level on which he found himself. Whatever powers he had he deliberately prostituted to evil. "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

The decline of man has continued on the part of the vast majority since that time. This is clearly indicated in the Bible and emphasized in the Spirit of Prophecy writings. "Every generation has been growing weaker, and disease of every form afflicts the race. . . . Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would ere long be depopulated."—*Testimonies*, vol. 1, p. 304.

"Since Adam's fall the race has been degenerating. . . . God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of man. . . . Through the temptation to indulge appetite, Adam and Eve first fell from their high, holy, and happy estate. And it is through the same temptation that the race have become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect."—*Ibid.*, vol. 3, p. 139.

Through these and other means Satan has brought almost all of the human race completely under his control. But the tide of evil has not yet reached its full flood. Says the messenger of the Lord: "As we near the close of time, the current of evil will set more and more decidedly toward perdition. We can be safe only as we hold firmly to the hand of Jesus, constantly looking to the Author and Finisher of our faith. He is our mighty helper."—In *Review and Herald*, Oct. 7, 1890.

To this thought we add another, taken from *Testimonies*, volume 3, page 488: "The necessity for the men of this generation to call to their aid the power of will, strengthened by

the grace of God, in order to withstand the temptations of Satan and resist the least indulgence of perverted appetite is twice as great as it was several generations ago. But the present generation have less power of self-control than had those who lived then." (Italics supplied.)

The picture, then, is this: Man has been degenerating physically, mentally, and in strength of character, for six thousand years. But as man has been growing weaker, evil has been growing stronger and more compelling—and the end is not yet. We of this generation are the weakest of all generations that have lived upon the earth, but the evils we have to contend with are the greatest.

At first glance this appears as a very dark and discouraging situation. Mankind is sinking deeper and deeper into, and being held more and more firmly by, the terrible quicksand of sin. Escape appears impossible.

A Second Look

But a second and longer look brings to our minds a most glorious vision that lifts the soul in wonder and gladness, and makes us catch our breath at the very thought of it. We are led to see that God is offering to His people in this last generation an opportunity that far transcends that of any of His people of any past time.

From the very beginning the devil's attacks have been directed at God's law. Expelled from heaven, and therefore unable to attack God Himself, Satan has turned all the venom of his hatred against that which opens to man a knowledge of God's holy character, and which asserts the authority of God in a rebellious world. Likewise, he battles with a deadly vindictiveness against those who would uphold that law by their example and teachings.

Ever since he successfully seduced Adam, Satan has claimed that God's law cannot be kept. "Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of

our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death."—*The Desire of Ages*, p. 24.

With deceit and force, or with any other means at his command, Satan has endeavored to prove his assertions. Great, indeed, has been his success. The masses of humanity have offered little or no resistance to his claims and machinations. Only a remnant, all through the ages, have resisted his encroachments and, by the grace of Jesus, have overcome him.

"Amid the working of evil, God's purposes move steadily forward to their accomplishment; to all created intelligences He is making manifest His justice and benevolence. Through Satan's temptations the whole human race have become transgressors of God's law; but by the sacrifice of His Son a way is opened whereby they may return to God. Through the grace of Christ they may be enabled to render obedience to the Father's law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him,—a people 'in whose heart is his law!'"—*Patriarchs and Prophets*, p. 338.

But one more step is necessary before God can bring this terrible and supremely costly experiment in sin to a close. He is waiting for His people, His church in these days, to make a last, supreme demonstration to the world, to Satan, and to all of the universe that, through His all-sufficient grace, His law can be kept, perfectly.

God is waiting for His people in this weakest of generations, when evil is at its strongest, to cast back into the teeth of Satan all of his claims and accusations and reflections upon God's character. He is waiting for you and me to show that it is possible for humans to so surrender themselves to Him and to so cooperate with Him that He may separate them completely from sin and worldliness.

In other words, God is offering to us, the weakest of the weak, the most helpless of the helpless, the neediest of the needy, the unspeakable honor of vindicating His name as no others of past ages have or could. For no other generation has been so weak as ours and therefore so capable of demonstrating His love, His power, His mercy, and His grace, by contrast. We, the least capable of saving ourselves, can best manifest how God can save. We can best show the truth of the statement that His "strength is made perfect in weakness."

Not only will God show through His people in this generation that He can save abundantly the most help-

less, but because of the very helplessness He will be able to glorify His name the most abundantly in them, if they permit Him.

And thus it is that "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

Of those who have this supreme privilege, Mrs. White wrote: "These are they which follow the lamb whithersoever He goeth." These, having been translated from earth, from among the living, are counted as 'the firstfruits unto God and to the Lamb.' 'These are they which came out of great tribulation;' they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble [which experience was as a crucible to totally purify their characters]. . . . But they have been delivered, for they have 'washed their robes, and made them white in the blood of the Lamb.' 'In their mouth was found no guile: for they are without fault' before God. 'Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them.'" —*The Great Controversy*, p. 649. In this group is the greatest manifestation of His grace.

Only Through Christ

But how can we, who are so powerless, attain to the requirements of character, and so vindicate God and His perfect law? By one means only: By laying self completely aside, and by accepting gratefully the righteous-

ness of Jesus, which awaits our request. Then, with our wills controlled and strengthened moment by moment by Him, we daily cooperate with our Saviour, overcoming every sin, every weakness, every temptation. And as we daily study and follow His will for us, He guides us, purges us, purifies us, until the day when His character is reproduced in us, and we have proved the power and matchless grace of our Lord.

This process will require hard struggles, severe self-discipline, constant surrender, but through Him victory will be ours. "Every one who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression."—ELLEN G. WHITE in *Signs of the Times*, July 23, 1902.

Is this aim too high for us who are so weak? Does it seem presumptuous, too ambitious, to aspire to such spiritual heights? No, for to desire to reach this state is to desire to give the greatest possible glory to God. To reach that condition at last is to manifest before all what God can do for a poor, weak, sinful, unworthy mortal who permits Him. To reach this condition is to vindicate God and His law.

God is counting on you, on me, to permit Him to show what He can do with a fully surrendered, totally consecrated people. He is patiently, longingly, wistfully waiting for that process to be completed. How much longer can He wait?

Time is short. Let us with resolution place our wills on the side of God. Let us give ourselves wholeheartedly to the glorious mission of glorifying God and His law in our lives. The weakest generation can be the strongest.



Your Denominational IQ

By Idamae Melendy



Women who have played an important role in the denomination are featured in this quiz. Match the achievements with the names. Rate yourself by the answers and scale on page 22.

- | | |
|--|--------------------------------------|
| 1. () Developed different aspects of Sabbath school work. | (a) Maude Sisley Boyd |
| 2. () First woman from the United States sent to serve overseas. | (b) Sarah Peck |
| 3. () Widowed in 1920 while serving on a lonely Pacific island. | (c) Mrs. S. M. I. Henry |
| 4. () Taught school on Pitcairn Island. | (d) Alma Wiles |
| 5. () Wrote on woman's work in the home, and on temperance. | (e) L. Flora Plummer |
| 6. () Assisted in founding our first college outside North America. | (f) Hattie Andre
(g) Ida Thompson |



What to Do About Defects in Others

We have greatly appreciated the Spirit of Prophecy selections chosen for devotional reading each day this year, under the title *Our High Calling*. We hope this priceless little volume is in every Adventist home, and that it is being read thoughtfully each day. One of the gems that appealed to us as being particularly helpful appears on page 246. It begins:

"In this world we might become hopelessly perplexed, as the devil wants us to be, if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticizing others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. . . . Let us fear to dwell upon, to behold and talk of the great mistakes that others are making."

Wherever we turn these days we are sure to find perplexing problems—personal, social, economic, political, and even ecclesiastical. Only people with a Polyanna complex, who live in a sort of dream world, would deny that problems exist, or that something needs to be done about them. "Perfection exists only in your imagination," Ellen G. White goes on to say. But we cannot dwell upon and keep "talking of them" without becoming discouraged and killing the spirit of love in our own hearts. Not one of us can afford to squander the golden moments of life weighing the imperfections of professed Christians, she goes on to say.

What, then, shall we do? "Let us determine that we will firmly resist the enemy" on these points ourselves, and "more earnestly study the character of Christ in whom there was no imperfection." Eminently sane and practical counsel! God give us the grace to follow it.

R. F. C.

Protestant Relations to Rome

On every side in the religious world we hear the word *ecumenical*, which describes the idea of all Christendom united into one. That movement has made amazing headway in a relatively short time. Protestantism, divided into so many fragments, seemed to sense the need of greater unity. They had a good argument in the Scripture, of course, for the idea of unity, because Christ expressed the desire that we all should be one, and that there be one fold and one Shepherd. Protestant leaders increasingly began to express the conviction that the invisible church, which includes all God's faithful children, should reveal a visible unity.

The results of the endeavor toward ecumenicity on the part of Protestantism need not be detailed here. It is common knowledge. Indeed, we know now that Christian bodies that are not in the Protestant tradition, such as the Greek Orthodox Church, the Russian Orthodox Church, and the Church of England are today all a part of the ecumenical movement, as it expresses itself through the World Council of Churches.

Now, the very logic of the position taken by those who foster the ecumenical movement prevents their stopping short of the goal of having every branch of Christendom within the one fold, and thus all displaying visible unity. This immediately has posed the question: What about the Roman Catholic Church? The only answer that the leaders of the ecumenical movement have been able to give is that though the question is a difficult one, and the goal of unity seems not at all near, they must seek to reach that goal. It is their endeavors in this direction that constitute the most significant development in the whole ecumenical movement, a development that is of great interest and concern to Seventh-day Adventists.

Significant Conversations

For a number of years here and there over America and Europe there have been held what are known as conversations between groups of Catholic and Protestant theologians. The purpose of these conversations is to explore differences and discover, if possible, points of unity, or means by which unity might be brought a little nearer. Almost every week the Religious News Service, which provides the religious press with all the latest that is happening in the religious world, makes some reference to a conversation between Catholic and Protestant theologians. The fact of these conversations no longer elicits either surprise or much discussion. How rapidly attitudes change! There was a day when such a conversation would have occasioned an uproar in Protestant circles. Not so today. That in itself is a significant fact.

It was not so long ago that the daily press carried prominent stories about the visit that the Archbishop of Canterbury, head of the Church of England, made to the Pope of Rome. This was the first such contact in 400 years. We know not, of course, what all was said in this particular conversation. The mere fact that the Archbishop visited the Pope to discuss religious matters was in itself sufficient news without the details of the discussion.

Now comes the news that the Moderator of the Church of Scotland has recently visited the Pope. It was only two years ago that the Church of Scotland appropriately celebrated the four-hundredth anniversary of its accepting the Reformation teachings. Scotland has long been a strong, even militant, center of Protestantism. After his audience with the Pope, the Moderator of the Church of Scotland informed the press that they discussed the subject of Christian unity.

Vatican Council Soon to Convene

Less than a month from now the Pope will convoke Vatican Council II. This will be one of the great councils of the Catholic Church. Nothing like it has been held since 1870. One of the main topics of this council will be Christian unity. Accordingly, invitations are being sent to Protestant and Orthodox churches to appoint observers to be present at the council.

Commenting on the forthcoming Second Vatican Council, Cardinal Cushing of Boston remarked: "In our own archdiocese we have been greatly gratified by the growing ecumenical spirit among our priests and among so many of our dissident Christian brothers. Indeed,

many Protestant clergymen, and not a few Orthodox leaders, have been engaged in serious theological conversation with priests of the archdiocese." The Cardinal went on to remark that he gave approval to these conversations because, said he, "they will foster mutual understanding and true Christlike charity in our community and will lay a groundwork for ultimate unity." He added that "many of our hostilities and causes for separation are in reality a vast network of misunderstanding which only patient love can cut away."

Now, if the essence of the cleavage between Protestants and Catholicism is not theological but only a series of misunderstandings, then surely it takes only patient love and extended conversations to bring unity once more. But our reading of Protestant history has led us to feel that the great break between Rome and Protestantism was not the result simply of misunderstandings, but rather of basic differences in the field of theology and in the understanding of the Scriptures.

When Pope John XXIII read the Bull convening the Second Ecumenical Vatican Council, he said in part: "When many generous efforts are being made to restore the visible unity of all Christians in accordance with the will of the divine Redeemer, it is natural that the next Council should involve the first-fruits of doctrinal insight and mutual charity which will strengthen still more the desire of our separated brethren to return to the unity which they so long for and pave the way towards it."

The Bull concludes with a call to prayer, in which "all Christians belonging to churches which are separated from Rome" are invited to join. Said the Pope: "We know that many of them are longing to return to unity and peace in accordance with the prayer of Christ. We know too that they have not only welcomed the announcement of the Council with joy, but that many of them have promised to pray for its success and hope to send representatives from their churches to observe its work."

An Amazing Statement

Perhaps the greatest point of friction between Catholics and all other Christian bodies is this: The Catholic Church declares that all should give unquestioning obedience to the Pope as the true and visible head of the Christian church. Were it not for this, much of the Eastern Orthodox Church, and probably a number in the Church of England, might find themselves in a mood to fellowship with Rome. Listen now to what a Protestant minister recently said on this subject. Nothing could more starkly reveal how the ecumenical movement has confused men's thinking and led them to feel that union takes priority over everything else. Ralph D. Hyslop, professor of ecumenical studies at the widely known Union Theological Seminary in New York, is quoted by the Religious News Service as declaring:

"If indeed Christ gave to Peter and to his successors that kingly authority which is surely His to give, that the head of the church on earth might have the power to maintain the truth in spite of all error, even that error which must inevitably invade the life of the church itself, then it is not safe to resist the loving summons of the Vicar of Christ. . . . The embodiment of doctrine in a person is at this moment in history most persuasive in the person of John XXIII."—Quoted in *Christian Herald*, April, 1962.

It is hard to believe that such words came from the lips of a Protestant professor in a theological seminary.

Such are the current developments in the ecumenical field as they particularly relate to the question of union between Protestantism and Catholicism. These are truly great days to which we have come. When long ago Mrs. White said the day would come when Protestantism would

"reach over the abyss to clasp hands with the Roman power," her words sounded strange and unreal. (See *The Great Controversy*, page 588.) They do not seem so unreal today. We live in the time of the fulfillment of most significant Bible prophecies.

F. D. N.

The Supreme Court and Prayer in Public Schools

Confusion and alarm followed the recent United States Supreme Court decision that excluded government-composed prayers from public schools. Some people hailed the ruling as a mighty blow for religious freedom, civil rights, and separation of church and state. Others mourned that it was a vicious attack against God, and a giant stride toward making America atheistic. Francis Cardinal Spellman declared himself to be "shocked and frightened," and added that "the decision strikes at the very heart of the Godly tradition in which America's children have for so long been raised." Evangelist Billy Graham took to the air waves, and in his regular coast-to-coast broadcast made a slashing attack on the decision. Apparently few people bothered to study or analyze the ruling; they simply reacted, producing much heat but little light.

What precipitated the Court's action?

Several years ago the New York State Board of Regents composed this 22-word prayer, and recommended that it be used in public schools: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers and our country." Opposition to the prayer arose almost at once. Conservative Christians considered it too general to be meaningful. Freethinking groups objected because it assumed the existence of God. Three years ago five parents on Long Island brought suit to eliminate the prayer. The parents lost their case in New York's highest court, but won in the U.S. Supreme Court.

In the majority decision the Court declared: "The Constitution's 'prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by government.'"

We Agree

We agree with the Court. The state fills an important role in society, but it must not invade the realm of conscience. Religious training is the responsibility of the home and the church, not the state. In our view, the government has no more right to provide a prayer for a public school than it does for a post office. Surely no one would feel that the state was within its province if the postmaster should gather his employees together each morning and ask them to recite in unison a prayer provided by the government.

The responsibility for exposing children to religion rests not on the public school but primarily on parents. Let fathers and mothers build strongly religious homes; let them erect the family altar; let them study the Scriptures with their children; let them set an example of godly living. This will do far more for the nation than the daily, unthinking recital of a government-prescribed prayer in public school. Further—and this we must keep clearly in mind—parents in America have absolute freedom to send their children to private and parochial schools that are in no way governed by the Court's decision.

K. H. W.

Reports From Far and Near

Thrills From New Guinea

By W. M. R. Scragg, Minister
South New South Wales Conference, Australia

WE SWEPT down to the Port Moresby airport on a Friday morning. We were met by my son, Dr. R. F. R. Scragg, director of health for New Guinea, who whisked us away to his home overlooking the enchanting harbor. As head of the health department, he has nearly 5,000 doctors, medical assistants, and nurses under him. Out a few miles from shore white breakers marked the coral reefs on each side of the gap through which sea traffic passes into the port.

We spent a month in Moresby, day by day visiting various points of interest. Thirty miles from town we climbed the famous Owen Stanley Range to the famed Kokoda Trail of World War II. There we called in at Bisiatabu, one of our many mission schools with 70 fine young people.

Another day we ran down the coast for 15 miles to Bautama Central School, where 200 natives are in training. It was interesting to see them at work on the farm and in class.

In Port Moresby itself we attended Sabbath services. More than 300 filled the church. Here, officials of the government health department meet in Sabbath school and church services. My son Roy is an elder of the church, and serves also as Sabbath school organist.

Later we flew over the mountains to Lae, and were met by Pastor and Mrs.

J. B. Keith of the Coral Sea Union headquarters, at whose home we spent an enjoyable week. In Lae it rains nearly every night and is clear and humid by day. This encourages a carpet of green everywhere that makes Lae a picture of beauty. In the harbor, half protruding from the water, an old wreck rests as a mute reminder of World War II.

At Lae we have a fine church building. Pastor Keith drove us out to the peanut farms in the great Markham valley, and on to the large plywood factory at Bulolo, where millions of feet of Klinki pine are milled from a huge natural forest estimated to last 50 years.

After a week at Lae we flew over the valleys and mountains to Goroka, a mile high. We were met by Brother and Sister Gillis, and visited their home at the Kabiufa college. It is a fine place, with its many buildings spread out on a farm of 287 acres, said to be the best land in New Guinea. There, 200 students from all over Papua and East New Guinea gather to finish their training as teachers and evangelists. Bright young men and girls they are, as keen and as intelligent as can be found anywhere. We spoke to them at the Sabbath school hour, and then drove into Goroka, eight miles away, to take the service there. The church was packed. We drove back to the college and spoke to the students again in the afternoon. On

Sunday we drove out 12 miles past Goroka to the Bena Bena mission, high up the mountains.

We flew back to Port Moresby, and reached there after a flight of five hours, which should have lasted only an hour and a half. The reason was a dense fog over the Wau airport, where the pilot was to take on two tons of vegetables.

Words fail me to tell adequately the impression our mission work in that great area made upon me. It is wonderful. There, 31,000 natives attend Sabbath schools. Nearly 2,000 are being baptized each year. The fact that so many of our white laity hold government positions has greatly helped.

My son told me that before World War II there were only four major missions there, one of which was our mission, but since the war some 37 more have moved in. However, he said no other mission is accomplishing what the Seventh-day Adventist mission work is doing there in cleaning up the natives, body and soul. These wonderful people are getting ready to meet our Lord at His coming.

The Bushmen of the Kalahari Desert

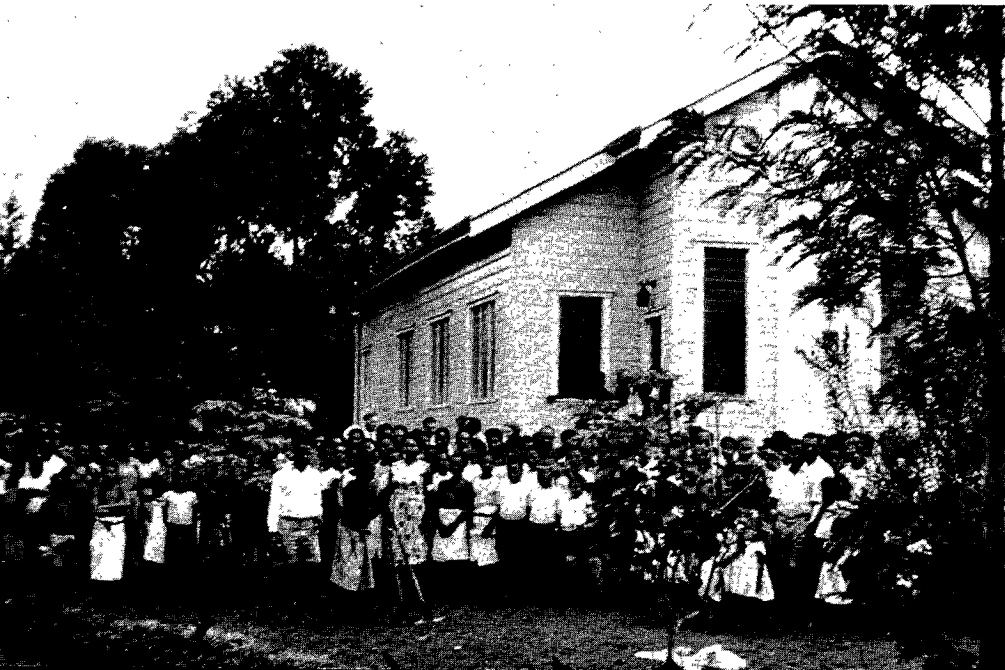
By Peggy Dawkins, Office Secretary
Southern African Division

Back and forth the consultation went, from English to Sechuana to Bushman and back again; from European doctor to African nurse to Makalahadi layman to Bushman patient. It was a tedious process, and what was said doubtless lost its accuracy in transmission. But the primitive, nomadic Bushmen, riddled with untreated diseases and neglected sores, received help and went their way relieved and encouraged.

We were deep in the waterless Kalahari Desert, 200 miles out from our Kanye Hospital in Bechuanaland, Southern Africa. As far as the eye could see there were sand and salt, punctuated by low bushes clad in winter's dying, dust-laden foliage. We had traveled from Kanye on the mission's five-ton Bedford truck—the medical superintendent, the African pastor, nurse, and dispenser, and several of us as visitors making up the party. At night we camped under the starry heavens. We fell asleep to the lullaby of night sounds and the assurance a crackling log fire brings when lions are on the prowl not too far away.

During this 400-mile round-trip safari we visited the chain of dispensaries that Dr. Jack Hay, former medical superintendent of Kanye Hospital, had established in the Kalahari Desert. We camped for several days at Nojane, and began the program of vaccination against smallpox commissioned by the Bechuanaland Gov-

The Goroka, New Guinea, congregation in front of their church.



ernment, along with our general clinical and dispensary work. The African pastor held daily services for the patients before each clinic opened, and visited among them as they awaited their turn to see the doctor. The portable dispensary—consisting of three large wooden cases neatly partitioned into large and small compartments to accommodate varying sizes of medicines and equipment—was set up under a tree.

The little Bushmen came in single file. Men carrying spears led the way and seated themselves in an isolated group on the outskirts of the crowd, to await their turn for treatment. Dirty, unkempt, and primitive, they were not more than five feet tall. Because of their backwardness they hardly hold a recognized place among the human race. In fact, some statistical records do not even mention them. Disease is rife among them. Their potent, homemade brand of alcohol also makes heavy inroads upon them.

Their difficult language, full of "clicks" to the Western ear, is an almost insuperable barrier. Their nomadic wanderings, from one desert water hole to the next as they follow after their main food, the animal herds, make it difficult to reach them with the gospel. But the God of heaven loves even these primitive desert dwellers, and one of His thousand ways of reaching them is the entering wedge of our medical program.

All the while the clinic was carried on I was a much-interested spectator to this drama of human development and physical suffering. I questioned in my heart how we, the emissaries of the Lord, could better fit into His plan for their salvation and break through apparently impenetrable barriers to reach their hearts. I lifted my heart in prayer: "O heavenly Father, show us the most effective ways of revealing Thy love to them, these little Bushmen, and make us quick to respond to every directive of Thy Holy Spirit, and to enter every opening circumstance that will teach them Thy saving message."

Then they walked back, single file, to their village ten miles away.

Miracles at Guayaramerín

By Clement E. Counter, M.D.
Departmental Secretary
Inca Union Mission

Situated on the south bank of the Rio Mamoré, deep in the jungle of the northeast frontier of Bolivia and Brazil, is the small city of Guayaramerín (rhymes with ravine). Here is our newest Adventist hospital of the Bolivia Mission, and the newest also in the Inca Union Mission and the South American Division. For great distances in all directions the land is flat and covered with dense jungle referred to locally as *infierno verde*, "green hell."

About 40 miles to the east are some low hills clearly visible from the veranda of the hospital. Living there are tribes of Indians who wear nothing but grass clothing. Their language is unwritten and their customs are poorly understood. Christian missions have not entered their hills. They live only on food that can



Mrs. Alfredo Kalbermatter on baking day. The stove is temporarily situated outdoors while the kitchen is being renovated. The large black kettle contains water being boiled to prepare for drinking.

be found in the jungle. Life for them is savagely simple. On occasion, cannibal ceremonies are conducted. A few months ago two men who were working on the Brazilian airport across the river from the hospital were murdered. These hapless persons were ambushed and killed by spears thrown through their backs. The savages cut off their heads and extremities and carried them back to the hills.

Guayaramerín is about six hours' flying time northeast from La Paz by DC-3. The pilot must be sure that the mountain passes are free from clouds and fog because the planes used on this flight cannot go higher than 17,000 feet, and many peaks rise 19,000 feet and higher. Beautiful Illumani rises above 21,000 feet. Sometimes it is necessary to wait three or four days for clouds to clear from the high passes. Even then heavy rain in the

The hospital nursing staff: Mrs. Counter, Estaufofila Huaman, and Rosa Rico on the hospital grounds, with the jungle in the background.



jungle may have flooded the jungle airfields, making landings dangerous.

Our hospital at Guayaramerín is isolated from the rest of the world. Good medical and surgical attention would be unavailable to the local residents if it were not for this 35-bed hospital. It was built in 1945 by the United States and Bolivia, and leased to Dr. Harry T. Pitman, the great Seventh-day Adventist missionary adventurer who lost his life in bad flying weather. Dr. Pitman is still remembered with high regard by many for his skill as a doctor. Dr. Elmer Bottsford next leased the hospital and labored here for five years. He made many friends, some as far away as 200 miles. He is under appointment to return, now that the hospital has been leased to our Bolivia Mission. It is hoped that the present lease will be more permanent than leases to individual doctors can be.

Various contract doctors not of our mission followed Dr. Bottsford. They seem to have had much difficulty. The electricity plants both broke down, even after extensive repairs. Then water had to be pumped by hand, and later when the hand pump failed, water for the bare necessities of cooking and drinking had to be drawn by hand with a rope and bucket. Laundry became difficult to handle. Sheets were often left off the beds. Waste accumulated. Kerosene lamps replaced electric lights. Broken and stolen windowpanes were replaced with panels of wood. Sewer drainage became blocked because of the lack of running water. Grease and smoke soon covered the ceilings and walls of the kitchen and the dining area, and light bulbs could scarcely be located even when electricity was again available. Pet pigs were allowed in and out of the kitchen at their will. Chickens had been roosting in the dark corner of the surgery preparation room. Timbers supporting the water tank were eaten through with termites. The job of cleaning and restoration loomed larger from day to day as continuing efforts uncovered other evidences of deterioration.

At last, nine weeks from the day our mission took over management of the hospital, the main building and a working number of beds were made clean and usable. Electricity, running water, and plumbing were once more in excellent condition. Meals are now prepared in a clean kitchen.

While repair and cleaning were going forward, patients came continuously from both Bolivia and Brazil. In that nine weeks 250 patients were seen in the various temporary consultation rooms, which changed from day to day. Twenty-five hospital patients were cared for in similar temporary rooms.

At times rather simple means resulted in new staunch friends for the hospital. One day a little six-year-old girl was brought in for examination. This little one often complained of a vague stomach-ache and had no appetite. She was well dressed, and to make sure that she got to see the American doctor himself, her mother and grandmother both accompanied her. Could it be a case of intestinal parasites? One could only guess, because there was no laboratory as yet, but we treated her for them. Exactly

one week later the grandmother returned, not only with the patient and the patient's mother, but with all her other grandchildren. All had to be examined. That little girl had passed 24 ten-inch worms!

A loyal and diligent group assisted in the renovation of the hospital. On our team were Pastor and Mrs. E. Marker, who operate the medical launch on Rio Mamoré and are based at Guayaramerín. They tied up their launch and worked long days purchasing needed materials. At times it was difficult to buy kerosene or gasoline even at one dollar a gallon, but Pastor Marker always found some to tide us over.

Another veteran missionary family who came to help was that of Alfredo Kalbermatter. We lived on regular meals prepared from so very little by the mother of this family. She baked bread in a stove moved out of doors to make way for restoration activities. It was good bread too. The soup and beans, and the rice and noodles were often cooked on a primum stove burning that expensive kerosene. Besides being a successful medical missionary, Brother Kalbermatter is especially skilled in electric wiring and plumbing repairs. Every piece of plumbing needed his best efforts, which he gave without stint. His usual work has been the operation of a rolling clinic that travels from village to village among the highland Indians. He had previously been captain of the medical launch based in Iquitos, Peru, serving the Upper Amazon River.

The Burgdorff family also came early in the repair program. They were from our secondary boarding and industrial school at Vinto near Cochabamba, Bolivia. Brother George came twice, and repaired the light plant in Cochabamba between visits.

Brother Rios, the Aymara painter, and his associate tradesman worked hard in the unaccustomed heat week after week, away from home and family. These men live at 13,000 feet elevation on the Altiplano, and they don't like the hot weather of the jungle. Much bathing is strange to them. Other workmen of the little city of Guayaramerín who were so happy to see a new face at the hospital were diligent in their work. Six of these never failed to come early and stay late. These men are not church members, but they are truly our friends.

The story of how the Bolivia Mission obtained the long-term contract to manage the Guayaramerín hospital from the Bolivian Ministry of Public Health reads like a miracle of modern missions. From the time the American adviser to the Ministry of Public Health hailed our Ingathering representative, Elder William Jamerson, at the La Paz airport, saying, "Come over here, Bill, I want to tell you about a hospital your mission should be operating," until the final legal contract for the lease was signed, Heaven's guidance was clear and distinct. There was a substantial financial gift. I spent a day with the Bolivia Mission treasurer, Grover Rose, selecting medicines and medical and surgical supplies from the well-stocked Ministry of Health warehouse.



Welfare workers attending the recent welfare convention in Tampere, Finland.

Guayaramerín is a real miracle of modern missions. In no small measure it was made possible as a result of the diligence, love, and devotion manifested by our faithful staff at the Chulumani hospital, which is also operated by our mission under contract from the Bolivian Ministry of Public Health. A new contract was recently signed securing that hospital to Adventist mission effort for another 30 years.

The new hospital at Guayaramerín will greatly strengthen our efforts to extend the gospel into the lower elevations of Bolivia, where relatively little work has thus far been done compared with other parts of the country. It provides a base of operations pointing Adventist missions toward the center of South America's great jungle.

Welfare Convention in Finland

By Pekka Peltonen, *Departmental Secretary, Finland Union Conference*

Welfare work is developing rapidly in the Finland Union Conference. In many parts of the country we are known by social officers and private individuals as "a little church that does great things."

Finland is a country sparsely inhabited by four and a half million people. There are 5,300 Adventists scattered throughout the land. In some parts there are still people who are in great need of aid, and this has given Adventists a fruitful field in which to conduct our welfare program.

In almost every village there are needy

Norco, California, Begins Church Plant

Thirty years ago students from what was then La Sierra Junior College were conducting a branch Sabbath school in Norco, California. Students from the college and members from Corona have repeatedly covered the Norco territory with our truth-filled literature. For the past 15 years Norco has been included in the Corona church territory.

In 1960 and 1961 R. E. Delafield, pastor of the Corona church, conducted two evangelistic efforts in the Norco area, and many found the truth by attending these services. On July 16, 1960, the Southeastern California Conference organized this group into a church. There were 45 charter members, 35 of whom came from the membership of the Corona church.

On June 16 official opening services were conducted for the first unit of the church plan, the Sabbath school rooms. John W. Osborn, president of the Southeastern California Conference, was the principal speaker. The building is being used temporarily as a sanctuary, with a seating capacity of 205. Present membership is 140. The church will be built to the right of the Sabbath school rooms pictured.

R. G. MOTE, *Pastor*



people, and our welfare groups plan first of all to help those who are close to our churches. This gives us an opportunity to present our message and to remove prejudiced conceptions about Adventists.

Last year our welfare groups distributed a large number of different things. Items of clothing and bedding of high quality given away numbered 22,550 pieces. About 6,000 persons received aid in some form, and the value of all material given away was estimated at about \$30,000.

Now for the first time in the history of the Finland Union a three-day convention was organized for welfare leaders around the union. From 44 welfare groups came about 70 persons whose time and ability have been donated to the welfare service.

The program was very full, because one weekend is too short a time for a broad subject like this. J. E. Edwards from the General Conference was able to come to share his experience with us. Besides Brother Edwards, six Finnish workers brought their ideas and good counsel to the convention, inspiring lay workers to expand their program. New plans for raising funds among the more well-to-do people and for delivering supplies were discussed. Special note was given to the needs of the centers and to cooperation with other welfare groups.

God blessed our convention, and we were encouraged to do greater things.

Finding Christ—Under Maximum Security

By W. H. Bergherm, *Chaplain*

"It is sometimes hard to explain why I am happy most of the time. Some of the fellows can't seem to understand. They say, 'What! after 20 years you believe? How can you be so happy?' I tell them my secret, and some believe, some do not. But I am happy for I know that my Saviour loves me and will one day return for me. This is certain. This is why I am happy. Knowing this, who would not be happy?"

These words were written by a man inside prison walls who, 20 years before as a young soldier caught in the act of stealing, shot and killed two men who were about to arrest him. For this, Charles Lovett was sentenced to life plus 13 years, and sent to Alcatraz. There was to be no reprieve. For him the future seemed dark indeed.

But real freedom did come to Charles Lovett, and it came in a most unusual way. Hidden away in the recesses of this stronghold of maximum security in the center of San Francisco Bay was a young Japanese prisoner of war. While serving time in a city jail before coming to Alcatraz, Tomaya had met a Seventh-day Adventist from whom he had learned about the blessed hope of the soon return of our Lord Jesus Christ. The two spent many happy hours together searching the Holy Scriptures. Later, because of crowded conditions at Alcatraz, Charles was transferred to the Federal Prison in Atlanta, Georgia. There, with the help of a devoted Seventh-day Adventist doc-

tor who was a member of the prison staff, Charles was further instructed, and finally requested baptism.

When he insisted that his baptism must be by immersion, he was informed that no facilities for this existed in the prison. He would have to be baptized in the usual way, by sprinkling. This matter was then brought to the attention of the Chief of Federal Prisons in Washington, D.C., with the result that a tank was fitted up in the prison yard and a Seventh-day Adventist pastor from the city was called in to perform the rite.

Shortly after his baptism it was my privilege, through the courtesy of the chaplain of the prison, the Reverend Joseph Tucker, to meet Charles Lovett. I was informed by the chaplain that no prisoner was rendering greater help in the religious program of the prison than Charles Lovett. As I met this man for the first time and took his proffered hand, I was thrilled with the courage and joy that radiated from him. It was surely an inspiration to see this earnest child of God, one whom his Lord had marvelously redeemed by the power of His grace.

Two years later I met Charles again at the Lewisburg Federal Prison in Pennsylvania. Though 20 years of prison life was obviously telling on him, there was still that radiant joy about Charles that immediately set him apart from his fellows as a man with an inward peace nothing in this world could impart. His great burden was for the regular visit of a

minister who might meet with others who were interested and study with them.

There are other Seventh-day Adventist men like Charles and Tomaya spending long years behind prison bars. While they wait for the dawn of that happier day when the heavy doors will open for them, they are praying for us. They are praying for the cause of God they love. Charles wrote before the General Conference session: "It must be grand to be able to attend one of these inspired meetings. I am sure the Holy Spirit will be present at these meetings. Maybe someday I'll be able to attend one." Brethren, let us remember to pray for Charles and Tomaya and others like them behind prison bars.

Christian Educators at Work in Poland

By B. B. Beach, *Educational Secretary Northern European Division*

During the last part of April Richard Hammill of the General Conference Department of Education and I had the pleasure of making a short visit to our Polish Training School, or as they call it in Poland, the "spiritual seminary of the Seventh-day Adventist Church." This was the first visit to our Polish school by representatives of our educational work outside of Poland.

The school is well situated in a beauti-

A Personal Testimony to

GOD'S SAVING GRACE

A year ago last May as I lay ill at home in Nassau, in the Bahamas, I began studying the Bible as a result of reading excerpts from the book *Daniel and the Revelation* and a tract used during the 1961 Bahamas Ingathering campaign. One Sunday afternoon while listening to a recording of "I Know That My Redeemer Liveth," I felt a deep conviction, tears rolled down my cheeks, and I asked forgiveness.

The Lord kept speaking to my heart, and it was as if scales were removed from my eyes. He seemed to be saying: "Be baptized. Go to Royden Hanna, the Seventh-day Adventist missionary, and be baptized."

I left home to find Elder Hanna and tell him what had happened. On arriving at his home I told him that the Lord had sent me to him to be baptized. He invited me in, and we prayed and sang. My heart became lighter as he talked. He made arrangements for a Bible study on baptism. He also invited me to attend a tent meeting that same night, and I gladly accepted. That was the happiest day of my life. As I was dressing for the meeting the Spirit of the Lord led me to take off the masonic ring and the fraternity pin that I wore.

The missionary came, and we went to the tent. The evangelist, Brother Cartwright, preached. I listened to his preaching and when he made his appeal I gladly stood up.

I went forward with the desire to go all the way for Jesus. It was supreme joy to realize that the Lord had directed me to His remnant church.

Then my appetite for the things of God began to sharpen. I began reading the Bible and praying each day. Soon I discovered a new force at work that I had never had before. The music I used to play became most distasteful to me. Dancing and intemperance became less and less attractive. My conversation became centered in Christ. I became filled with an inward zeal to tell all of my friends, relatives, and associates of the joy and peace I had found.

From June 4 onward it was as though I had been rescued from a hurricane. I just kept thinking how the Lord loved me, to give me this new peace of mind and heart and soul that, even now, I cannot fully explain. Thank God, I had to burn all my calypso and mambo and rock 'n' roll records! Something within has drawn my love completely away from the things of the world.

Before my conversion I had planned to enter an engineering school in the United States, in order to make a lot of money. But thank God! He has placed in my heart an earnest desire to proclaim this transforming truth to the world. With this as my goal I am now at Oakwood College, preparing for a life of service.

ERIC L. PENN

ful summer resort area, about 15 miles west of the capital, Warsaw, with its long and important cultural heritage. The school plant consists of about eight acres of land, which, besides providing space for the school buildings, is mostly used for farming and fruit orchards.

The number of students has been increasing since the school was moved from South Poland to its present location in 1959. This year enrollment reached 46. All students come from Adventist families and usually stay at the school five years. This is the time required to finish the ministerial course. Besides taking this program of studies at our school, in the afternoon the students go to a government lyceum about six miles away where they take the regular classes leading up to the Polish University entrance examination.

A devoted and well-trained staff lead out in the activities of the school. Brother K. Bulli, the principal, is a former government official with a law degree and additional advanced training in theology. He has the confidence and cooperation of the faculty and students. E. Lawaty, an experienced minister and evangelist, is the Bible teacher and preceptor. These men are ably seconded by the other teachers and nonteaching personnel. An agricultural specialist is in charge of the school farm activities.

In 1961 an old building was completely remodeled and turned into the present boys' dormitory. The eight girl students live on the top floor of the administration building. The school needs a new chapel, and it is hoped that construction to meet this need will begin soon.

It is wonderful what our leaders in Poland have been able to accomplish with limited finances in building up the school in so brief a period of time. They are proud of their school, and justly so. We expect the enrollment to grow and present facilities to expand.

The Poles are a very hospitable people, and enjoy contacts with visitors from other countries. Their warm friendliness made our visit seem all too brief.

The membership and leadership of the Seventh-day Adventist Church in Poland must be commended for the vision and courageous enthusiasm shown in building and operating their "spiritual seminary." The success of this school augurs well for the future of our work in Poland.

Sedaven, Transvaal, Camp Meeting

By P. H. Coetzee, *President Transvaal Conference, South Africa*

"God, who at sundry times and in divers manners spake in time past unto the fathers" has also spoken to us in the Transvaal—this time through the death of our beloved youth leader, Carl van Heerden, Jr. This tragic accident just before our Sedaven camp meeting stirred the hearts of the members of our conference. The hundreds of people attending camp meeting in early April came in the spirit of awe and heart searching. From the first meeting the presence of God was felt, and God worked miracles

for His church. Sedaven became a Bethel indeed, a place where God met with His children.

Plans were laid to launch a strong program of evangelism for our young people at the 1962 camp meeting. Our newly appointed MV secretary conducted a youth effort in Johannesburg, and plans were laid to inspire our young people to do the same all over the conference.

One week before camp meeting Elder Van Heerden, assisted by a group of workers, was erecting the MV tent for camp meeting, when one of the heavy poles collapsed and killed him. His death challenged the young people to fill his place and devote their all to the proclamation of the message. On Sabbath morning this challenge was extended to our young people, and an appeal was made for those who were willing to place everything on the altar and take up the unfinished task left by our brother. As one man, the young people responded to the call, and their consecration is going to bring new life to our conference.

This spirit of devotion prevailed throughout the camp. The timely messages of our ministers and division president, R. H. Pierson, were well received and greatly appreciated. Much time was spent on topics such as "The Latter Rain," "The Sealing Work," and "Prep-

aration for the Final Climax." J. G. Kerbs conducted a series of special meetings for the senior young people.

Throughout camp meeting the ministers organized special prayer groups, and the Lord worked miracles for us. The sick were healed, sinners were converted, and great victories were won for the Master.

The willingness of our people to sacrifice in order to make money available for evangelism is always encouraging. One brother decided to sell a farm, and from the proceeds made a large donation to the conference. Others decided to invest their savings in the conference. One good friend whose heart is with us but whose faith had not been great enough to lead him to keep the Sabbath, came for a spiritual blessing. After one of the meetings he placed a large check in my hand, and as I looked into his eyes I knew that soon he too will be with us to finish the work. One married sister pledged her entire salary for the rest of the year.

Unity of spirit and purpose was plainly evident at this camp meeting. It started among the ministers and spread throughout the camp. An elders' meeting turned into a testimony meeting and dedication service. This spirit of devotion and unity assures us that great things are bound to happen in the proclamation of the message.

Ground-breaking Ceremonies at Río Piedras, Puerto Rico

On Wednesday, May 16, ground-breaking ceremonies were held at the site where the new Río Piedras, Puerto Rico, church and school are to be built. Río Piedras is a suburb of the capital of the island, San Juan. We have had a church practically in the center of the city for more than 40 years, but the work has grown so fast that on Sabbaths there is no space left, and parking facilities are scarce. To provide additional space and facilities, a fine lot was purchased in one of the new housing developments.

Participating in the ceremonies were (left to right) Raúl Villanueva, conference evangelist; J. H. Figueroa, secretary-treasurer of the Puerto Rico Conference; Pedro de Jesús, pastor; A. H. Riffel, president of the conference; the Honorable Luis H. Brignoni, acting mayor of the city of San Juan; R. L. Jacobs, Antillian Union president; and A. L. Rodríguez, church elder.

We hope that by the end of the year a new church, representative of our work, will rise to the glory of our Lord. The temple will seat some 800 persons, and the school will offer work up to the seventh grade.

J. H. FIGUEROA, JR., *Secretary-Treasurer Puerto Rico Conference*



Evangelism at Helderberg College

By E. J. Stevenson, *Instructor in Religion*

The ministerial training center for young men of European descent in the Republic of South Africa is situated at Helderberg, near Cape Town. A five-year theological course incorporating the B.A. degree with a major in Biblical studies is offered, with a degree granted by the University of South Africa and a diploma from the college.

Despite the heavy and thorough course, emphasis in the public-evangelism class is on the practical side of public work. During the first semester of this past year, students in this course have had the advantage of participating in the great city-wide public evangelistic campaign conducted by Alvin E. Cook in Cape Town, legislative capital of the Republic of South Africa and a metropolis of 700,000 inhabitants.

The class shared in the work of blanketing the entire area of greater Cape Town with multiplied thousands of the varied types of advertising material used in the effort. They also helped usher the large crowds that thronged the multisession meetings and assisted in other capacities, at the same time observing the techniques of a master evangelist. During class periods they studied Elder Cook's methods of drawing and holding the people. Above all, they participated in the great chain of prayer for those attending the meetings.

On the Sabbath the ministerial class scatters out to the churches of the Good Hope Conference in the greater Cape Town area, putting into practice in the pulpit the things they have learned in class, seminar, and public meetings. They also give Bible studies in the homes of the interested ones. Precious souls from the neighborhood of the college and the nearby towns of Somerset West, Stellenbosch, and Strand are being won, to swell the congregations of the two churches and one company situated there. These groups came into being as the result of the Bible department's work in past years.

Happy Feet in Pernambuco, Brazil

By John Baerg, *President Northeast Brazil Mission*

In Primavera, Pernambuco, Brazil, our rapidly growing congregation is jubilant. Let us rejoice with them.

Twelve years ago a tailor named João Rodrigues moved there from Recife, purposing to pioneer the Advent message. Two years ago a Sabbath school of 35 members met in a small, inadequate hall. Today, more than 120 Sabbath school members meet in a beautiful church. In addition, they have a fine church school with 70 students. How did they do it? It is really quite simple. They go, and keep on going, to visit the people. The schoolteacher, Maria Lucia de Souza, writes:

"We have a baptismal class here of 12



Maria Lucia de Souza, the schoolteacher with "happy feet."

persons. We also have three ready for baptism in a place 16 miles away. They became interested by listening to the Voice of Prophecy on their battery radio.

"There is no transportation from here, so we go by foot or on horseback. The Primavera church is missionary-minded,

and when we make a call, many respond. Last week there were 19 in our caravan, all walking with happy feet. Twice I have gone on horseback. It is very tiring over the steep mountains, but when we get there, we are happy."

We have all heard of happy hearts. Now we know who has happy feet.

Primavera is a sugar-plantation town. The former owner favored our work and people in various ways. When the plantation changed owners several months ago, our members became apprehensive about their Sabbath privileges and made this a subject of earnest prayer.

While examining the payroll sheets with his office manager, the new owner noticed a separate list of those who received less pay and no "weekly rest" allowance. Upon inquiry the manager explained: "These are Seventh-day Adventists. They do not work the legally required 44 hours a week, so they receive less pay and forfeit their other privileges."

The owner inquired about the quality of their work. The manager assured him that they are good workers, and that they lose no time smoking, drinking coffee, or gambling when the boss is not present. Forthwith came this order: "As of today Seventh-day Adventists will get full pay and overtime when asked to work on Sundays, and all other privileges."

To João Rodrigues the new owner volunteered: "You may hold meetings anywhere, any time on my property." This the former owner forbade outside of the town itself.

It was more than our people had even thought of asking! The Lord is good to those who trust in Him.



Organizing a New Church in Rwanda

On March 17 a new church was organized to serve members living on two islands in Lake Bulera, in the North Rwanda field.

M. B. Musgrave, treasurer of the Ruanda-Urundi Union, G. U. Carey of the Gitwe Training School, and the writer participated in the service. There are 101 charter members. At least eight more churches will be organized in North Rwanda this year.

H. E. KOTZ, *President North Rwanda Field*

School Tests Create Sabbath Tests

(Continued from page 1)

the sake of suffering humanity." Then he added, "Don't waste time, young people. Take your examination! Get on with your course!"

Certain non-Christian students expressed the opinion that these Seventh-day Adventist students were the first Christians they had met who took their religion seriously.

One young man in Ceylon paid Rs. 50.00 for the privilege of being given a special examination rather than take the regular one scheduled for the Sabbath. In speaking of the experience this student said, "The blessing I received in being true to my convictions was worth far more than the Rs. 50.00."

A junior girl in Northeast India resisted the plea of her teachers, who urged that it could not be a sin to sit for just one examination on her holy day. At the next examination season she received the following notice from the university: "This is to notify you that you may plan to sit for your examination in hygiene on such-and-such date, which is *not* a Saturday." Another young woman in South India who refused to sit for one of her examinations on Sabbath was later congratulated by the headmaster of her school for having had the courage of her convictions.

A Seventh-day Adventist young man who was studying medicine at Christian Medical College, when explaining his reasons for his inability to take an examination that fell on the Sabbath, was advised to consult his pastor regarding the matter. His reply, quite comparable to that made by the three Hebrew youth to the king, was, "My pastor cannot give me permission in matters contradicting God's law. I am directly responsible to God for what I do."

After the examination some of his classmates considered him foolish, but others respected him for it and openly congratulated him on the stand he had taken. One fellow student said, "God will richly reward you for the stand you took. I hope the day will soon come when everyone will know that the seventh day is the Sabbath of the Lord." One understanding professor said, "Don't worry, young man, about losing time. Nine months is nothing compared to eternity."

Another Adventist student in the Christian Medical College failed to report for the theoretical section of one of his examinations because it came on the Sabbath, but appeared another day for the practical and oral examinations in the same subject. Knowing he was really not eligible to appear for these last two without having first had the one in theory, the student wondered just how he would fare, but determined to trust God.

His examiner's first question was, "What is your number?"

"My number is 816, sir," was the reply.

So they began searching for theory paper No. 816. Finally the student explained that he had not taken the ex-



John and Gerald Aitken, sons of J. J. Aitken, president of the South American Division, played two familiar hymns, using bells, at the General Conference session in San Francisco.

amination and gave his reason for so doing, whereupon the examiner questioned, "What do you do on Saturdays?" The student explained briefly that he attended services, meditated, prayed, taught God's Word to those who knew it not, and refrained from regular routine duties.

The next question was: "If you are placed in government service what will you do?"

He replied, "I will request to be released from routine work on Saturdays and will work on Sundays instead."

"What if an emergency comes in?" was the next question.

"I'll attend to it by all means," he replied.

After a few questions in the appointed subject he was dismissed.

Each of these young men lost nine months of time in his course, but gained the respect of the professors. No further Sabbath examinations were scheduled for them. Both express gratitude to God for the courage and strength He gave them to stand firm. They feel that great blessings have come to them personally as a result of these opportunities to witness for their Saviour.

Church Calendar

Review and Herald Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27
Witnessing Laymen Consecration Service	November 3
Church Missionary Offering	November 3
Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962-January 5, 1963
Home Missionary Day	December 1

ANSWERS TO Your Denominational IQ

(Page 13)

1.-e; 2.-a; 3.-d; 4.-f; 5.-c; 6.-b.
Rating: 6, excellent; 4 or 5, very good; 2 or 3, average.

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH REVIEW and HERALD

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

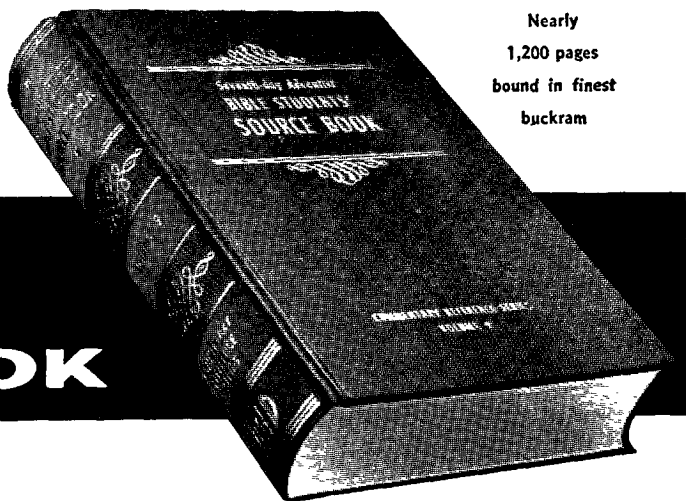
Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell W. E. Murray
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	C. H. Watson, Frederick Lee W. R. Beach, C. L. Torrey W. B. Ochs, Presidents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

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The **REVIEW** does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

YOUR LAST CHANCE— The Introductory Offer Closes

September 30, 1962
on the
Seventh-day Adventist



Nearly
1,200 pages
bound in finest
buckram

BIBLE STUDENTS' SOURCE BOOK

Historical and Contemporary references
Affording—

- ★ **DOCUMENTATION** of our fundamental beliefs
- ★ **CONFIRMATION** of our prophetic interpretations
- ★ **AMPLIFICATION** for topical studies

Encyclopedic

More than 1,800 entries alphabetically arranged

Up-to-date Quotations

verified down to the year 1961

Comprehensive

Wide range of topics—Biblical studies, SDA doctrines, prophecy, ancient and church history, archeology, popular theology, church and state relations, evolution, spiritistic phenomena, eschatology, faith healing, etc.

Easily Accessible

Thoroughly indexed for immediate reference

Outstanding Additional Features

Biographical sketches of authors quoted
Summary of beliefs of other denominations
Handsome format matches Commentary Reference Series

VOLUME 9 OF THE
COMMENTARY REFERENCE
SERIES

Now Only \$10⁹⁵

REGULAR PRICE

\$13.75

Plus 35c postage & insurance, U.S.A. 65c outside U.S.A.

TAKE ADVANTAGE OF THIS SPECIAL OFFER

ORDER TODAY

Church Missionary Secretary

Book and Bible House

PLEASE SEND ME

SDA BIBLE STUDENTS' SOURCE BOOK(S) @ \$10.95 each

Sales tax where necessary

Postage and insurance

Total enclosed

Note: Please add for postage and insurance, 35c each book (65c each book outside U.S.A.)

Name

Address

City Zone State

ORDER FROM YOUR BOOK and BIBLE HOUSE



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

New Canadian Union President

W. A. Nelson, who for the past 12 years has been president of the Canadian Union Conference, is retiring from active labor. He has been a minister in the Seventh-day Adventist Church for 48 years, a long and able record. On September 5 the Canadian Union executive committee elected J. William Bothe as the new union president. He has been serving as president of the Alberta Conference.

THEODORE CARCICH

God Gives the Increase in New Zealand

When Colin Schwamm of Foxton Beach, New Zealand, found a faded Voice of Prophecy enrollment blank in his father's garage and mailed it to the Voice of Prophecy correspondence school, little did he know what the result would be.

Before the lessons arrived a colporteur called and sold him *Drama of the Ages* and *Highways to Happiness*. He was interested in these books and in the two Bible correspondence courses, one on the life of Christ and one on prophecy.

One of our members, Brother Hopkins, belonged to a tape recording club. The club asks the members to list their interests for the purpose of corresponding by tape. Mr. Hopkins listed religion, hymns, and Bible teaching among his interests. Colin also belonged to this club, and when reading through the tape manual came upon the name of Brother Hopkins and began tape correspondence with him. He said that he was receiving the Bible correspondence lessons and that occasionally he was able to hear the Voice of Prophecy program, and asked for more tapes on the Bible. Brother Hopkins sent him tapes and filmstrips, and all these things led to his decision to become an Adventist. When told of the camp meeting he expressed his desire to attend, and there he kept his first Sabbath. Colin is now looking forward to baptism. This reminds us of the text about one planting, another watering, and God giving the increase.

E. R. WALDE

From Home Base to Front Line

Mr. and Mrs. George M. Kurian and two children sailed on the S.S. *Sumatra* from Vancouver, British Columbia, August 25, going to India. They are nationals, and are returning to their homeland. Brother Kurian has taken additional studies while in the United States. They have been invited to join the teaching staff of Spicer Memorial College.

Miss Grace Robinson sailed from New York City on the S.S. *African Moon*, August 28, returning to Kenya, East Africa, after furlough. Miss Robinson will continue as a teacher in the Kamagambo Training School, located at Kisii. Miss Robinson's mother, Mrs. Lena Rachael Robinson, accompanied her, and plans to make her home in Africa.

Elder and Mrs. George E. Stacey, Jr., and two children sailed from New York City on the S.S. *Mormacteal*, August 31, returning to Brazil after furlough. Brother Stacey is a departmental secretary in the Goiano-Mineira Mission.

Dr. and Mrs. Robert J. Steele and three children left Los Angeles, California, August 31, returning to Singapore after furlough. Dr. Steele serves as a doctor in the Youngberg Memorial Hospital.

Miss Carol Ann Jones, of Brooklyn, New York, left New York City on September 3, for Ethiopia. She will serve as a nurse in the Gimbie Hospital.

W. R. BEACH

Earthquake in Iran

As all our readers doubtless know, a disastrous earthquake recently occurred in Iran. We are glad, therefore, to be able to publish the following from a cable just received from our headquarters in Iran:

"Members all safe, property undamaged after earthquake."



Selected from Religious News Service.

NAGOYA, JAPAN—Religious services were held here for dead mosquitoes, flies, cockroaches, and rats collected in the central part of this city. Thirty Japanese sanitation officials attended the services led by a Shinto priest, who prayed: "We ask quiet repose to the souls of these insects and animals. If you are ever reborn we pray that you will be reborn into something in which you can do good for people."

OSLO, NORWAY—The executive committee of the Baptist World Alliance decided here against sending delegate-observers to the Second Vatican Council. The resolution added, however, that members of the executive committee "would assure the authorities of the Roman Catholic Church of their hopes and prayers that the forthcoming council will contribute to an increasing understanding of the will of God and unity of His people."

Sabbath School Evangelism in West Africa

In a recent letter Brother Unto I. Hongisto, Sabbath school secretary for the West African Union Mission, writes as follows:

"Now I am also in charge of the Sabbath school department and hope you will be interested to know something about it too. The total number of baptized Sabbath school members at the end of 1961 stood at 27,014. The entire Sabbath school membership is more than 64,000. We have 672 organized Sabbath schools and 193 branch Sabbath schools. Members number about 200 in some of our branch Sabbath schools. Sabbath school members baptized last year alone were more than 3,000.

"We can see that we are living in the most interesting time in the history of our work in West Africa. The newly independent nations in West Africa are developing their countries, especially in education. The people are therefore education-minded, and are eagerly enrolling in different institutions. Their main objectives, however, are to study and learn new things. This is our golden time to bring the wonderful message to these people through the medium of Sabbath school evangelism."

Brother Hongisto is one of our missionaries from Finland and seeks an interest in our prayers for the vast and growing work of the West African Union. Our missionaries not only need our liberal offerings but they also need our earnest prayers. Let us not only remember the West African Union in our prayers, but God's work around the circle of the earth.

G. R. NASH

WASHINGTON, D.C.—Arthur J. Goldberg, who has been nominated by President Kennedy as Associate Justice of the U.S. Supreme Court, is an active and devout member of Temple Sinai, a Reform Jewish congregation here. He will be the fourth Jewish member of the nation's highest court.

GENEVA—Worship services and Bible study classes in Hungary are generally well attended and the training of future ministers and other Christian workers is "proceeding well," the World Council of Churches' secretary for inter-church aid in Europe said here. Dr. Glen Garfield Williams, a British Baptist, said he based his report on a 13-day visit to churches in Hungary made at the invitation of the Hungarian Ecumenical Council of Churches.

VATICAN CITY — Religious liberty and church-state relations were among the subjects taken up at the latest session of the Central Preparatory Commission for the forthcoming Second Vatican Council. An outline on religious liberty was presented to the Commission, which is planning the Council's agenda, by Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity.