

REVIEW

and Herald

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Enriching the Sabbath—I

A Day of Worship

By M. V. Campbell, Vice-President
General Conference

PROBABLY the most distinctive feature of Seventh-day Adventist belief and practice is the observance of the seventh-day Sabbath. This sets Adventists apart from other Christians; it is noticed by their neighbors, by the tradesmen serving them, and even by their newspaper boys.

It is not a desire to be different that leads Adventists to stand apart from the business, pleasure, and other activities of the world on the Sabbath. The thing that makes Adventists different, that leads them to break away from the customs of those around them, is the realization that the seventh day of the week is holy time, and as such is set apart from the other days of the week. All about, however, are people who observe Sunday, though some of them work in their garden or about the place and others go to church in the morning and to a ball game in the afternoon.

An Adventist would never think of keeping the Sabbath as some of his neighbors keep Sunday. But sometimes he does wonder just what constitutes proper observance of the Sabbath. How should its sacred hours be spent? In this article we shall consider chiefly that portion of the Sabbath day that is to be spent in company with fellow believers in the worship of God.

God Meets With His People

Anciently God instructed His people to appear together before Him in worship: "Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation" (Lev. 23:3). A "convocation" is a meeting of people who have been called together.

The Sabbath, then, is not only a

day of rest but also a day when God calls His people together for a holy meeting. Every Sabbath day since Creation, God has kept this appointment with His people. Perhaps, at times, comparatively few have gathered to worship Him, but those who did experienced a Sabbath blessing and held communion with their Lord.

Those who attend a religious service on the Sabbath are assured of being in the company of the Saviour. This is true irrespective of the size of the congregation: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Nor does God's presence depend upon the place where His people meet. It may be in a church building or in a rented hall. It may be in a private home or in the open air. God met with the ancient Waldenses

when they worshiped Him in mountain caves. Whatever the meeting place, the presence of God makes it holy.

The psalmist was led to reverent adoration by the realization of God's presence. "The Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow down, let us kneel before the Lord, our Maker!" (Ps. 95:3-6, R.S.V.). The thought of God's presence and His greatness inspires worship. It bowed the psalmist's head and brought him to his knees. It also filled him with godly fear. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Ps. 89:7). To "fear God" in the Biblical sense is to reverence Him, to be in His presence with a supreme sense of awe.

Motives in Attending Church

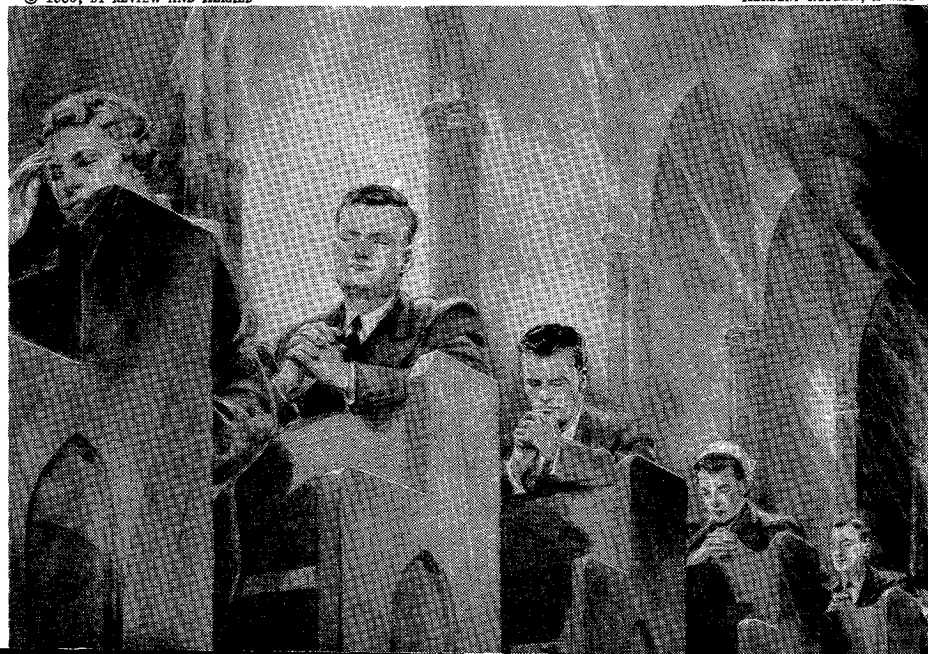
What are our motives in attending church services? Are we there for pleasure? Are we there to meet friends? Or are we there to meet God and to worship Him? Would we expect to meet the Creator of heaven and earth, the One who sustains our lives, and who will be our Judge, without a certain measure of godly fear?

(Continued on page 5)

Those who attend the appointed services of the Sabbath day share together the sacred privilege of fellowship in communion with their Maker, Redeemer, and King.

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HERBERT RUDEEN, ARTIST





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RUSS HARLAN, ARTIST

By subjecting the human will, or volition, to the direction and control of another person, hypnotism effectively deprives a man, at least to some degree, of his most precious God-given possession—the power to think and to act in his own right as a responsible human being.

Pandora's Box or Panacea?—4

The Chief Indictment of Hypnotism

By Jack W. Provonsha, M.D.

HYPNOSIS strikes at the very heart of human ethical responsibility, that which makes man a person rather than a thing, a potential child of God rather than a mere biochemical organism. Seventh-day Adventist Christians believe that freedom of the will is indispensable to morality. They recognize, to be sure, the inability of the unaided will to perform that which it chooses, but without the power to choose there can be no such thing as personal, responsible sin. How can one be blamed for doing what he cannot choose to avoid? Dr. James Pike, in his worth-while book *Doing the Truth*, expresses the Christian viewpoint when he says, "Ethics presupposes freedom. There is no point in analyzing what men ought to do if they are powerless to choose what they will do."—Page 15.

To be made in God's image is to possess the capacity for freely chosen fellowship with Him, and no other fellowship with Him is possible. The Creator's purpose is defeated when this capacity to choose has been supplanted, when a person has become merely a manipulable thing. It is to this freedom that hypnotism poses its real threat.

Dr. Andre M. Weitzenhoffer, of the

Center for Advanced Study in the Behavioural Sciences, at Stanford University, is a leading authority on hypnosis and the author of several books on the subject. For a hypnotist, he is unusually sensitive to the nuances of ethics and morality. He fails to follow through to the logic his arguments suggest, but he does make certain important observations. Referring to Sigmund Freud's remark that hypnosis endows the hypnotist with an authority that was probably never possessed by even priest or miracle man, he observes:

"Such authority carries a proportionate amount of responsibility. Freud was referring here to the ability he believed hypnosis gave the hypnotist to alter the mental and psychological status of the individual. This alone makes hypnosis a great responsibility, but the question goes much deeper.

"First, there is the matter of the trust which the subject places in the hypnotist. Hypnosis requires co-operation to an unusual degree. The subject who submits to hypnosis is seemingly being asked to relinquish his capacity for reality testing, his ability to control the real and mental world and, in essence, much of his adult individuality. . . . The hypnotist must

go a long way, indeed, to justify such implied faith."—*General Techniques of Hypnotism*, p. 5.

Such terms as "control," "manipulation," "passive submission," "dependency," "loss of conscious critical control," which run through hypnotic literature, sound a distinct note of discord to anyone keyed to the true meaning of personal freedom and moral responsibility. Note this further from Dr. Weitzenhoffer:

"An especially important characteristic of [hypnotic] suggestion is that the response it elicits is non-voluntary. The subject never initiates the suggested act. . . . It is an act in which he is a passive participant . . . whether or not the subject can subsequently gain or preserve his potential control over the situation, once events have been initiated, depends upon the extent to which the processes that have been started have carried the situation beyond his control."—*Ibid.*, p. 22.

Effect of Continued Control

R. H. Rhodes in his book *Hypnosis*, page 117, says of the nature of the control:

"The continued control of the hypnotist over the subject's subjective mind leads to a gradually increasing influence over the subject's objective process as well, and thus to a remodeling of his entire thought pattern."

As already noted, the control may outlast the actual hypnotic episode in the form of posthypnotic suggestion. Rhodes says further:

"Even though you relinquish all active control over the subject when you wake him, the post-hypnotic suggestions you have made may still control him and his thoughts and actions. They have become accepted generalizations of his subjective mind and

thus an integral part of his mental processes."—*Ibid.*, p. 116.

There is a case on record of post-hypnotic suggestion being effective 20 years later! Theoretically, repetition could render the control permanent.

Weitzenhoffer observes in this connection: "The hypnotist is faced with the question of to what extent he has the right to influence a person's behavior outside the hypnotic situation."

The tendency of a person undergoing repeated hypnosis to develop a dependency relationship with the hypnotist is well known. Dr. Weitzenhoffer observes: "Hypnosis, as a two-person interaction, is anything but a casual relationship. It places the subject in an especially vulnerable position. This fact alone puts hypnosis in a special category, and puts the hypnotist in a position of great responsibility during and following hypnosis."—*General Techniques of Hypnotism*, p. 6. Occasionally, he states, subjects voice uncertainty about whether or not they may be still under his control even when interacting with him in a nonhypnotic situation.

But the most important implication of hypnosis, from the standpoint of ethics, is the observed fact that its repeated use may increase the general suggestibility of the subject; that is, reduce his general capacity to exercise conscious critical discrimination upon suggestions made to him. Note the following from Dr. Weitzenhoffer's book *General Techniques of Hypnotism*:

"The ramifications of the hypnotist's responsibilities are many. One topic of considerable controversy at times, is whether a person may become more suggestible in a non-specific manner once he has been hypnotized. . . . It is fairly well established that this does take place."—Page 7.

"There are reasons . . . for believing that when an individual is made to respond to a number of suggestions, a progressively increased tendency for him to respond to other suggesting arises."—*Ibid.*, p. 36.

Ellen G. White has said in this connection: "Temporary relief may be felt, but the mind of one thus controlled is never again so strong and reliable."—*Medical Ministry*, p. 116. It should be fairly obvious, then, that the general use of hypnosis would have the effect of rendering large numbers of people open to the suggestions of whatever forceful scoundrels might be bidding to control them. Susceptibility to the final great deception referred to in the book *The Great Controversy* or to others of a less spectacular nature may be assumed.

The rightness or wrongness of hyp-

nosis, even medical hypnosis, may we suggest, rests ultimately upon a prior set of beliefs. If one denies free moral agency as man's inalienable right, there can be no real objection to hypnotism, provided the hypnotist is well qualified. If, on the other hand, one accepts the basic Biblical premise of the freedom to choose, and if one sees in this freedom the essence of moral responsibility, there is very real objection. No human being has the right to exercise such authority over another human being.

Bathed as we are in a constant atmosphere of suggestion from all sides and of all kinds, any practice that decreases the capacity for conscious discrimination and active choice, favors by that much the loss of the most priceless of man's possessions; hastens

Righteousness by Faith—4

Communion With Christ

By C. J. Ritchie

THE Saviour illustrated His relationship to His people by comparing it with the relation that exists between a vine and its branches. He chose the vine because His hearers regarded it as a type of all that was fruitful and good. As branches we are to abide in the vine. The life-giving sap of the vine flows through the branches because they are united to the vine. How then, does this union become effective; how does Christ "abide" within?

We know God through the faculties of the mind. Said the apostle, "So then with the mind I myself serve the law of God" (Rom. 7:25), and admonishes us, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). It is through our mental processes that we commune with Christ. To abide in Him is to keep the mind, the thoughts, fixed on Him. To keep "looking unto Jesus" is to keep our attention and affections

focused on Him. We are to contemplate His life and words. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

It is a fundamental law of the intellect that the mind assimilates what it feeds on. The Bible therefore encourages us to think about Jesus, that we may become like Him (2 Cor. 3:18). As the mind continues to dwell upon Him—upon the beauty, loveliness, and perfection of His character—we become ever more like the divine pattern. The old nature is thus gradually transformed.

It was by association with Jesus that the disciples became like Him. Others recognized that they had assimilated His ways of speaking and doing (Acts 4:13). Perhaps the most outstanding example of this transformation was the apostle John.

It is in God's Word that Jesus is revealed to us. If we would become like Him we must study the Bible. "Search the scriptures," He said, for "they are they which testify of me" (John 5:39). On another occasion He declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Our bodies are sustained by



Like Nicodemus, we need a personal experience with the Saviour.

the food we eat. Similarly, our new spiritual nature must be fed, and His words are spirit and life to us (John 6:63). One reason why many in the church remain babes in the truth is because they do not feed sufficiently upon the Word.

Through constant communion with Christ we receive His nature and grow in righteousness. Satan therefore seeks to divert our minds from the Saviour and from what is good, and to turn our thoughts to things that are detrimental to spiritual growth. When the mind turns away from Jesus, Satan gains control of it. He turns the mind back on itself and diverts it from the Saviour. He tempts us to dwell upon the faults and failings of others. Whatever the diet, the mind soon becomes like that on which it feeds. The pleasures of this world and the cares, even the legitimate cares of life, are other favorite lures used by Satan. By dwelling upon the pleasures of this world we become worldly, and if we dwell upon the cares of this life we lose faith and trust in God. Let us keep our eyes—our thoughts—fixed upon Jesus, for only then are we safe.

It is a law of the mind that the recency, frequency, and intensity of stimuli are responsible for the strength of impressions made. So it is in our association with Christ. We are stronger to resist evil if we have recently communed with Him, if we frequently commune with Him, and if we do so with intensity and earnestness.

Prayer and meditation are a part of our communion with our heavenly Father. Not only do we bring our petitions to Him but in prayer we make a conscious effort to maintain that communion. Prayer helps us to recognize our need, and brings us into contact with Him who alone can supply it. Prayer does not bring God down to us, it lifts us up into the atmosphere of heaven, into fellowship with Christ.

We are to "pray without ceasing" (1 Thess. 5:17), to be "instant in prayer" (Rom. 12:12)—to continue in prayer. We should have definite periods for personal devotions. We can also pray as we dress, as we travel, as we work. To pray without ceasing is to keep the heart constantly lifted up to God by living in an attitude of prayer, even as Enoch walked with God.

"Prayer is the opening of the heart to God as to a friend."—*Steps to Christ*, p. 93. Friendship with Jesus places us in contact with the power needed to transform the life. Let us

cultivate it. It is through this communion, this association, that Jesus imparts His righteousness to us. "In this communion is found the highest education. It is God's own method of development."—*Education*, p. 14. "As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier the desire for purity of heart and clearness of thought. The soul dwelling in the atmosphere of holy thought is transformed by intercourse with God through the study of His Word."—ELLEN G. WHITE in *Signs of the Times*, Oct. 17, 1906. "As we make Christ our daily companion we shall feel that the powers of an unseen world are all around us; and by look-

ing unto Jesus we shall become assimilated to His image."—*Thoughts From the Mount of Blessing*, p. 85. "Religion means the abiding of Christ in the heart, and where He is, the soul goes on in spiritual activity, ever growing in grace, ever going on to perfection."—ELLEN G. WHITE in *The Review and Herald*, May 24, 1892.

We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. We are to pray more fervently, believe more fully, and seek more earnestly to grow into the likeness of our Lord.

Toward Better Health

Material Provided by the General Conference Medical Department

Prevention and Treatment of Poisoning

By Joyce W. Hopp, R.N., M.P.H.

COME quick, Mommy! Something's wrong with Dickie!" Rushing into the yard in response to the frantic call from her five-year-old daughter, mother did indeed find something wrong with Dickie: he was in the throes of severe convulsions, his little body tightening spasmodically, eyes rolling. And—although it was only a five-minute drive to the nearby sanitarium—Dickie did not live to get there.

Puzzled physicians suspected poisoning, but no trace of Dickie's having taken poison could be found. However, when the final results were in from the post-mortem examination, the answer was poison! A

thorough search of the yard revealed an old bottle of rat poison lying inside the doghouse. This jogged little Mary's memory enough for her to relate what had happened.

Apparently, Dickie, age three, had been exploring the environs of the home into which they had recently moved, and had gone into the garage. There he found an interesting-looking bottle and had added some water to its contents. He offered his older sister a drink. But Mary turned it down. ("It didn't smell good, Mommy.") Dickie then proceeded to enjoy his drink by himself, tossing the emptied bottle into the doghouse when he finished. The tragic results followed quickly.

This kind of story happens over and over, for poison kills more children under age five than do polio, diphtheria, whooping cough, scarlet fever, tuberculosis, and measles combined.

This story is true; only the names have been changed. Somewhere when two friends of mine read it, it will revive unwanted memories. It could be repeated in *your home*. Perhaps you no longer have toddlers as



regular occupants, but you can always have such as visitors—and one of the chief characteristics of children this age is: they love to explore.

The poison label is required by Federal law on extremely toxic insecticides, caustics, and acids, because they can cause serious poisonings in comparatively small doses. But many substances can cause serious symptoms in larger doses even though they do not require the extreme warning of the word *Poison*. Also, toxic symptoms can be shown by children receiving much smaller doses than an adult.

The Greatest Menace of All

The greatest child menace is the new baby aspirin with a candy flavor. Although only one fourth the strength of regular aspirin tablets, these can be fatal for children in large doses. Baby aspirin must be guarded as carefully as other medicine. Parents should never tell children that aspirin—or any other medicine—is candy.

Other common culprits in child poisoning cases are: lye, kerosene, turpentine, moth balls, boric acid, detergents, cleaning fluids, bleach, sleeping pills, and insecticides. Even such common articles as finger nail polish, polish remover, or furniture polish can seriously endanger a child's life. Some furniture polishes contain ingredients that can permanently blind a child even if he has taken only a few drops.

All such articles as named above should be rounded up, and kept under lock, preferably in a metal cabinet. If a combination lock is used, the proper combination can be posted right on the cabinet; by the time a child is old enough to read, he is usually no longer in danger of accidental poisoning. Every area of the house should be searched for such poisonous substances, especially if you have recently moved into a home. Former occupants, indeed even occasionally the builders, may have left potentially harmful materials. If you don't make such a search, be assured your child will!

Placing materials in containers other than the ones they came in can really be dangerous, especially if the container is familiar to the child for other uses. For example, putting cleaning fluid in a pop bottle, or insecticide in a glass jar. If absolutely necessary to change containers, be sure that the new one is well labeled—and removed to your locked cupboard. Spray containers are especially attractive to children, and should be removed from their reach.

When using insecticides, choose only the least toxic mixtures, such as

those containing pyrethrum or rotenone. Let the professionals use the stronger, more hazardous products. One baby lost his life because an insecticide was used in his room, with all the windows closed.

Preventing accidental poisonings is far more desirable than treatment, but should you need to know how to treat a case of poisoning, here are a few pointers:

Post this information where readily available: Emergency phone numbers of physician, hospital, rescue squad, or fire department, Poison Control Center. (The latter have been designated across the nation; your local hospital has this information and uses it in poisoning cases.)

Know simple first aid measures. Speed is the essential. First aid measures should be started at once. If possible, one person should begin while another calls the physician. Save the poison container and material that remains.

For swallowed poisons (except caustic substances such as lye): induce vomiting unless child is unconscious



In one of our evangelistic services there was a man with whom the Holy Spirit had been striving. One day this man called at the pastor's home. He was a little drunk at the time, but the pastor and his wife had an earnest prayer season with him, and he surrendered all to the Lord. The next day he returned to the pastor's home for a Bible. One of the pastor's children asked, "Father, are you sure this is the same man who was here yesterday?" "Yes, the same man," he answered, "only he is a new creature in Christ Jesus today."

The New Testament calls for a new creation. This is its central message. Other systems of teaching call for education, reformation, and revolution. The New Testament has little to say about any of these, but demands the new creation, the new creature. God wants to transform us. The New Testament, on almost every page, teaches that nothing will suffice but a definite change in the spirit of man—a change so complete that it is called a new creation, an act of divine power within the soul, which makes the creature new in thinking, being, and doing.

The New Testament also reveals the Source of power needed for the new creation, the power that creates and re-creates, the power that is experienced by twice-born men and women. Jesus said, "Ye must be born again." It is His power manifested through the Holy Spirit that brings about the great change in man, making him a new man in Christ Jesus. This new man seeks to let the mind of Jesus control and guide him. "Let this mind be in you, which was also in Christ Jesus"—that is, His way of thinking and acting under all circumstances.

ERNEST LLOYD

or in convulsions. If the child has swallowed a caustic substance, dilute the poison by using milk, water, or milk of magnesia (use fruit juice if alkali was swallowed). Keep child warm.

For chemical burns or skin contamination: wash with large quantities of cold running water. Cover with loose clean cloth; use no greases or ointments.

Check your home, including garage, barn, or shed, for possible sources of poisoning. Remember, one slip may be fatal!

A Day of Worship

(Continued from page 1)

The fear of the Lord in no way diminishes the Christian's joy at being in God's presence, nor does it in any way suppress his desire to attend worship. In fact, it is the reverent, God-fearing soul who really appreciates and loves the Sabbath hours spent in the house of God. During the days that intervene between one church service and the next, he can say with David, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God" (Ps. 84:2).

Occasionally questions arise as to what should be included in the Sabbath church service. In our denomination considerable latitude is given to the individual congregation in this respect, and the order of service and the items to be included usually depend upon the desires of the pastor, the church officers, and the talent available. Some conferences provide order-of-service blanks in convenient pads for use in their churches. This usually encourages uniformity throughout the conference.

Essentials of the Sabbath Service

Certain elements are essential to every church service, such as hymns of praise and adoration, worship through prayer, the reading of the Word, and a message based on the Word. Other suitable features are often added, but should not crowd out these essential features.

In the book of Luke an account is given of part of a Sabbath service in which Jesus was a participant. It took place during a visit He made to His home town of Nazareth (Luke 4:16-22). This record makes evident that it was Jesus' habit to attend religious worship on the Sabbath, that He considered the reading of the Bible to be a proper part of the service, and that He commented, or preached, on the scripture passage He read.

Is it truly important for every believer to attend church services each

Sabbath? We are not left without an answer from the Scriptures. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

It would seem that this instruction is particularly for Adventists, for of all people we see the final day drawing ever nearer. Let us not needlessly absent ourselves from the appointed services of the church.

Why is it necessary to meet in company with other believers? Is it not possible for a person to receive just as rich a Sabbath day's blessing if he worships the Saviour alone in his own home? During my pastoral days I called on a brother who rarely attended the church services. He told me that he did not feel the need of being at church and stated that there were some members of our church with whom he did not care to associate. He added: "I spend my time on Sabbath reading the Bible, the *Testimonies*, and the good old *REVIEW*." I was led to doubt that he really spent his Sabbath hours so profitably, for if he actually had read the Bible, the *Testimonies*, and the *REVIEW* they would have led him to go to church and to become reconciled to his brethren.

For an invalid unable to get to church, or for an isolated member, there is perhaps no better plan for spending some of the hours of the Sabbath than the study of God's Word, the *Testimonies*, and our church paper. However, if a member is physically able to get to one of our churches, he cannot expect to receive the same Sabbath blessing when worshipping alone as would come to him in company with other believers at a church service.

The account of Jesus' meeting with His disciples following His resurrection (John 20:19-29) shows that He met with the ten who were together, but not with Thomas who was alone. Jesus breathed on these ten men and said, "Receive ye the Holy Ghost" (verse 22). Thomas, who was absent from them, did not at that time receive the Holy Ghost. What a blessing it was to those ten men to have been together that day, even though it was not the Sabbath. On other days of the week, too, there is value in the saints having fellowship together.

Let us notice the effect on Thomas of failing to be with his brethren on this occasion. In addition to his not receiving the Holy Spirit, his thinking was shrouded in doubt. His brethren could do little more for him than urge him to stay in their company. The next time Jesus met with the dis-

A Bible Quiz

1. What is the only unpardonable sin?
2. What test does the apostle John give by which we may know the children of God?
3. On what two occasions did Christ receive the assistance of angels?
4. What one word in Scripture is said to contain the whole law?
5. What are we told to covet?
6. By what expression did Mary the mother of Jesus acknowledge herself a sinner?
7. What three things do the Scriptures say God cannot do?
8. What New Testament passage states that every kind of beast and serpent can be tamed?
9. For what does the Bible tell us to contend earnestly?
10. Whose songs are mentioned in the New Testament?

Answers on page 22

ciples Thomas was present. Until that time he still did not believe. But Jesus showed Thomas His hands and side and chided him for his unbelief.

Thomas then had no further doubts, and addressed Jesus as "my Lord and my God" (verse 28).

Perhaps few people would actually become unbelievers through missing one meeting, but there is always great danger of loss. Jesus meets just as truly with those who come together in His name now as He did 2,000 years ago. Also, the one who remains aloof from his brethren misses the blessing of Jesus' presence as He meets with the "two or three" who have gathered together.

What a privilege it is to meet with our brethren. We are all members of God's great family. It is a family in which there is deep love for one another and for the Lord. Each Sabbath is an opportunity to join with our Christian brethren and sisters in fellowship and in the worship of our Saviour, who regularly meets with us on His Sabbath at the convocation He has called. Let us not neglect these precious opportunities for fellowship.

(To be continued)

If I Were Young Again...

Fifteenth in a Series

I'd Find Truth and Be a Missionary

By L. V. Finster

IF I WERE young again I'd find the truth as early as possible, and I'd be a foreign missionary. Why find the truth early? Because every youth needs truth to guide him in the great decisions of life.

About the Author

L. V. Finster was born on a farm in Iowa, October 12, 1873. He is now past 87 years of age. He graduated from Union College in 1897, and married Ella Blodgett of Fort Calhoun, Nebraska, in 1899. In 1901 the Finsters went to West Australia, where he served as an evangelist. Later he became president of the West Australian and Tasmanian conferences. He was called to the Philippine Islands in 1908 to take over the work begun by J. L. McElhany. At that time there was not one Filipino Seventh-day Adventist. Now there are more than 66,000. The Finsters labored there for 14 years, after which he was called in 1922 to be president of the Malayan Union Mission. He next served as home missionary secretary of the Far Eastern Division. When that field was reorganized, he was called to be home missionary secretary of the Inter-American Division. He also acted as president of Colombia-Venezuela Union for five years. The Finsters retired in 1941, and ten years later moved to Arlington, California. Mrs. Finster died in 1954. On November 4, 1956, the elder was married to Lillian Pasber of Arlington, California. He still gives Bible studies as opportunity affords, teaches a Sabbath school class when asked, takes out Voice of Prophecy leaflets, and engages in other missionary activities. He never misses Sabbath school or church, and is able to attend prayer meeting quite regularly.

If I were young again I would do what I did when I was about 15. My mother attended a series of Bible studies and took me with her. I listened with great interest, and when the studies were completed, I decided that the Bible was true and that what I had learned elsewhere was not true. I realized also that the prophecies showed clearly that we were near the end of this present world. I learned that the world, once destroyed by water, would be cleansed by fire, and that it would be remade as it was before Adam and Eve sinned.

When I learned that Jesus bore our sins to Calvary's cross, I realized what God had done to save me. My heart was touched, and I decided to live henceforth in anticipation of His coming kingdom. Soon I wanted to share my faith with others. So I was baptized and joined a small Seventh-day Adventist church in Iowa.

All this made a great change in my life plans. What should a young



WILLIAM HOLE, ARTIST

Jesus was as surely doing His Father's will when working at the carpenter's bench in Nazareth as when He healed the sick and taught the multitudes.

man do who believed the Lord was soon coming? Should he finish high school or attend college and get a Christian education that would prepare him to have a part in giving this message to the world? Material things also beckoned. I had a job during vacations, and during the school year I was very successful in growing garden produce to sell. It appeared certain that after high school graduation I could be independent. The ways of the world nearly ensnared me, but the questions kept coming to me, "What is right?" "What does God want me to do?" I was restless; what should I do? Finally, I decided that God wanted me to go to Union College. I went, and the feeling of restlessness ceased.

I soon learned that "perseverance in the acquisition of knowledge, controlled by the fear and love of God, will give them [the youth] an increased power for good in this life, and those who have made the most of their privileges to reach the highest attainments here, will take these valuable acquisitions with them into

A READING MUST FOR YOUTH

the future life. . . . The capability to appreciate the glories that 'eye hath not seen, nor ear heard,' will be proportionate to the attainments reached in the cultivation of the faculties in this life."—*Fundamentals of Christian Education*, p. 49.

When I finished my college course another great question arose—What should I do now? The world held out many invitations in professional and business lines. Should I spend more years in getting further education?

After evaluating all the possibilities, I was greatly impressed that what little education I had acquired should not be spent on myself but for those who had not had the opportunities in life with which I had been blessed. I chose the mission field!

If I were young again I would make the same choice, for now I know by experience that foreign mission service pays. In such service a young man or woman has unending opportunities to develop his abilities. There his help will be far more appreciated and valued by those who would otherwise be left in darkness. Responsibilities are placed upon one in the mission field that drive him to his knees many times daily, seeking wisdom to meet the problems that arise.

During one of my furloughs to the homeland I attended a reunion of many of my former classmates. We were invited to tell what we had done with our lives since graduation. One had gone into business and been very successful. He said, "Now I can retire and have a good time." Another had continued his education and had many letters behind his name; at the time he was the local postmaster. Others were doctors and teachers, and

still others held positions of responsibility—all doing a good work.

When I was asked to tell what I had been doing, I said that I had not added any letters after my name, that I did not own a foot of land, and that I had acquired no bank account. All I could say was, "By God's help I have been privileged to baptize more than 3,000 souls in foreign lands. I have helped train many young men for the ministry and have helped many young people through college. It was my privilege to baptize the first native believer in the Philippine Islands. I would not trade my interest in these souls for all that the world could offer." The chairman of that reunion remarked that the wealth I had accumulated would not be burned up in the fires of the last days but would pass through to the next world.

It is not the number of things we get in this life that counts but what we can take to the next world. Character can never be burned, nor can the good we have done in helping others to a happy life in this world and the world to come.

So, if I were young again I'd find truth, and I'd be a foreign missionary!

Key Words of the Bible—

Justification

By William T. Hyde, Associate Professor of Religion
Pacific Union College

Although we often use the word *justification* in discussing the plan of salvation, it is not a common word in the English Bible. In fact, it appears only three times in the New Testament and not at all in the Old, though the verb "to justify" appears often. By derivation the term means "to make just," but in common use today it may also mean to make something appear just, either by presenting evidence that it is so or by pretending to do so.

In relation to salvation, justification usually refers to the crediting of a sinner with Christ's righteousness, with the result that God accepts him. Conversely, sanctification is the process of making a justified person over into a saint.

Now let us look at the words for *justification* in the Greek New Testament—*dikaiōma* and *dikaiōsis*. First, let us note that *justification* may refer to the divine act by which we are made, or declared to be, just, or righteous, in God's sight. A Greek word ending in *-sis* stresses the action or process, while one ending in *-ma* stresses the result of the action. A comparison of the various translations of Romans 5:16-19 will show the difficulty translators find in correctly rendering the many *-sis* and *-ma* words Paul used in

speaking of sin and salvation, sometimes including, or excluding the results.

Thus, in verse 16 *charisma* (grace, and its result) produces *dikaiōma* (justification and the resultant righteousness) not only for Adam, who sinned, but for the multitudes later born in sin. Verse 18 contrasts several words ending in *-ma* with one word ending in *-sis*. The *paraptōma* (sin) of one man brought *katakrima* (condemnation and death) to all; but one *dikaiōma* (tested and demonstrated righteousness) made available for all men a *dikaiōsis* (an act of justification). Paul says that Christ's death credited all men with *dikaiōsis*; however, only those who accept Christ and surrender themselves to Him are called *dikaioi*, or justified ones. They have accepted the *dikaiōma*, which includes the perfect righteousness that is the goal of Christ's sacrifice (see verse 19).

Christ died to release man from the penalty of the broken bond, then rose for his justification. But in Romans 4:25 Paul is inspired to write that Christ was raised for our *dikaiōsis* (justification without the resultant sanctification). Evidently, the resurrection of Christ was essential for justification, as well as for sanctification.



Paving the Road to Rome

REVIEW readers are familiar with the fact that the Second Vatican Council, now scheduled for late 1962, will, among other things, study what the Catholic Church can do to smooth the way for Protestants to return to Rome. Our readers know also that a special Secretariat for Christian Unity has been set up to prepare for this aspect of the council's deliberations.

Perhaps less well-known is the fact that various groups within the Catholic Church have for many years been working quietly with the same objective in view, especially in Germany, Holland, France, and Italy. Still less well-known is the fact that one Catholic religious community in the United States is dedicated to this particular goal. This group, the Franciscan Friars of the Atonement—known also as the Graymoor Friars—is located near Garrison, New York. It was the Graymoor Friars who, a number of years ago, initiated what is known as the Chair of Unity Octave, a period of eight days every January during which Catholics pray for the reunion of all non-Catholic Christians with the "Mother Church."

Recently there came to our attention a copy of *The Lamp*, monthly publication of the Graymoor Friars, which identifies itself as "A Catholic Family Magazine Devoted to Christian Unity and Missions." Two articles in the April, 1961, issue illustrate the interest of the Graymoor Friars in promoting a better understanding among Catholics about Protestants, and in acquainting their fellow religionists with efforts in the direction of reunion.

The first of these articles bears the title, "The Bible: Road to Reunion." The writer discusses the fact that for some years Roman Catholic Biblical scholars have been working hand in hand with liberal Protestant scholars in the area of Biblical studies. He singles out for special mention the cooperative scholarly efforts of this kind that characterize the Society of Biblical Literature and Exegesis, and the American School of Oriental Research at Jerusalem. The immense amount of painstaking scholarly labor that has been devoted to the Dead Sea scrolls is a noteworthy example of such joint effort. The writer of this article goes on to comment that in this field Catholic and Protestant scholars are already in virtual agreement. This, he believes, provides a solid basis for reaching an understanding in other areas.

A Fair Appraisal of Adventism

The article that follows is entitled "Seventh-day Adventism." This article sets forth, within a relatively brief space, more about the beliefs, way of life, and denominational activities of Seventh-day Adventists than we have seen in any non-Adventist publication. Furthermore, the presentation is much more accurate, balanced, and fair than any comparable Protestant appraisal of Adventists that has come to our attention.

Whereas until rather recently, Catholics largely ignored Protestants, they are now putting forth a concerted and sincere endeavor to understand their "separated brethren"—in order, of course, to know better how to pave the way for their return to Rome. Furthermore, whereas in years past few Catholic scholars and no laymen were encouraged to study the Bible, much encouragement is now being given to both.

A perusal of the pages of this issue of *The Lamp* makes us wonder whether the children of this world may not, in some ways, be wiser than the children of the light. What are we doing to become better acquainted with the varied religious backgrounds of the people we aspire to win for Christ? How can we expect to meet with a large measure of success in communicating our message to others unless we are willing first to put forth a sincere endeavor to understand their point of view? Furthermore, Seventh-day Adventists have long had the reputation of being more familiar with their Bibles than the laymen, or even the clergy, of other denominations. But with the increasing efforts now being put forth by others in this very direction, we can no longer afford to rest on our laurels. Are we doing all we can to understand the Bible better, as it reads, in order so to present our message as to merit and win the minds and hearts of our fellow men?

R. F. C.

Religion and Mental Health—2

A Goal of Spiritual and Mental Health

Last week we discussed the sixth annual meeting of the Academy of Religion and Mental Health that we attended in New York. This organization, now six years old, has some 3,000 members, half of them theologians and half of them psychiatrists, psychologists, and other learned men. The main purpose of this organization is to discover common grounds of thinking and action for theologians and scientists, with a view to better care of the mentally ill and the emotionally disturbed. We wish to discuss further this unusual organization.

In the literature provided us at the Academy meeting is found this declaration:

"The Academy was not founded to merely introduce psychiatry to the clergy or clergymen to psychiatrists. Behind its purposes are profound objectives which are far more comprehensive and vital. The tremendous advance that has taken place in our psychological knowledge of man has created serious problems for society, but also bold opportunities for religion and medicine. It is increasingly obvious that man is contradictory, elusive, and complicated. A goal of spiritual and emotional health is a clear and courageous acceptance of the totality of one's being. How to accept ourselves as a biological entity with primitive impulses, and retain and practice civilized ideals is a major task for both religion and behavioral scientists."

If the foregoing had said "Christian ideals" instead of the vague "civilized ideals" it would have been a more exact statement, and would have accentuated the real conflict within man, a conflict between his "primitive impulses" toward evil and his need of practicing Christian ideals. Despite the form of the wording, the statement comes very close to dealing with the heart of the problem of many who are mentally afflicted. For medical men and other scientists to describe the problem of man in this context of conflict is a hopeful sign indeed.

At this meeting the psychiatrists and psychologists were often as forthright as were the theologians in emphasizing that psychiatric treatment should include stressing the idea of the meaningfulness of life, that there are certain values in life that are real and worth reaching for. Said one psychiatrist in his address:

"I make no apologies in admitting that I take very seriously, as will have been evident already, the dehumanizing dangers in our tendency in modern science to make man over into the image of the machine, into the image of the techniques by which we study him."

A Sense of Right and Wrong

He believes that man is constantly involved in "the act of valuing," which he declares "is part of the structure of human experience itself." He holds that in the very nature of man there resides a realization of the difference between right and wrong. This leads him on to a discussion of "normal anxiety and normal guilt." Says he: "I believe that much of modern man's experience of emptiness, his ennui and feeling of lack of zest and the experience that life is not worth living, are related to the repression of normal guilt." The Bible, as we know, has much to say about the tensions within men that spring from a failure to choose the right, a failure to live up to the highest values they know, a failure to find the cure for the sense of guilt that is to be found in confession to God.

The president of the Academy, Harry J. Tompkins, M.D., a leading psychiatrist, opened his address by quoting from the "Proceedings of the National Assembly on Mental Health Education" that met at Cornell University in 1958. This National Assembly set forth what it described as a "consensus of principles which appear to be basic to mental health education." These Dr. Tompkins quoted as follows:

"Human behavior is caused; it is not random, no matter how bizarre or deviant it may appear.

"Most human actions are complicated and are a product of many causes. By no means are all known.

"Human behavior is determined by emotional drives which sometimes compete with rational considerations; human behavior is influenced, in part, by unconscious motivation, which is relatively refractive to logic and 'will power.'

"The need to be stimulated and protected is present in all human infants. Furthermore, a *need to be loved* and the *ability to love*, which begins in early infancy, leads to the *need to love* which seems a crucial aspect of human behavior."

We need not be psychiatrists to find ourselves agreeing with this "consensus of principles." We need only to have a knowledge of the Book of God. This is strikingly true in regard to the closing lines of the statement.

Total Health

A little further in his address Dr. Tompkins notes: "We may well quarrel with the phrase 'mental health' on the basis that it may be used as an entity in itself but not as it is, an inseparable part of the total health of the individual."

He attempts to clear up the "misunderstandings" that he says "have arisen regarding the character and objectives" of the Academy of Religion and Mental Health: "There are those who see in us an attempt to 'do good' but fail to grasp the significance of the organization and the immediacy of the problems which preoccupy us and which should similarly concern them. Within our membership is a conviction that religion does play a part in the life and destiny of people. Our major activities involve the clarification and further support of this belief. It is our intention to help provide direction in the better utilization of this resource in sustaining and improving the mental health of the individual. It is this which is the distinguishing characteristic of the Academy."

The very fact that the Academy is controlled by the "conviction that religion does play a part in the life and

destiny of people," coupled with the further fact that the total of psychiatrists in the country is inadequate to deal with the mounting number of those troubled with mental maladies, leads Dr. Tompkins to attempt to spell out the different ways in which the clergy can render direct help to the afflicted. In doing so he quotes from the work of a group who have been studying this very matter:

How Clergy Can Serve

"1. The clergy can provide spiritual support to emotionally disturbed people in times of stress and crisis.

"2. The clergy can counsel on religious matters, applying all the psychological insight at their disposal.

"3. The clergy can 'listen' and identify cases with problems outside the religious framework, and refer them to proper community resources.

"4. Clergymen with psychological insight but with little or no training in pastoral counseling perhaps may counsel on personal or interpersonal problems with little emotional content. The difficulty comes in recognizing the complexity of the problem.

"5. Only clergymen with intensive training in clinical practice under expert supervision should ever attempt to counsel persons with mental and emotional problems."

He follows immediately with the observation that "ordinarily the clergy would limit themselves to the first three areas." Then he adds: "As a psychiatrist, I welcome in others an increase in sensitivity in recognizing emotional illness and making the proper referral. However, it should be recognized that everyone in emotional difficulty does not require the services of the specialist. The clergy, historically as a part of their function, have helped people in trouble and now, with added knowledge, are expected to be better able to discharge this responsibility. There is also need to resist the tendency to designate all those in trouble with society as being 'sick.'"

F. D. N.

(To be continued)

Thoughts on John Birch

In a recent speech Robert H. W. Welch, founder of the controversial John Birch Society, charged that about 7,000 Protestant ministers in the United States are Communist sympathizers. Earlier he declared that many Government leaders, including former President Eisenhower and Chief Justice Warren, have aided the Communist cause.

No doubt our nation, like all others in the world, needs to be constantly alert to threats from within and without. But no matter how great the threat, irresponsible charges are never helpful. By overstating his case, Mr. Welch has greatly weakened it. Few Americans care to identify themselves with an organization that accuses former President Eisenhower and Chief Justice Warren of working for the overthrow of the Government!

Without doubt one of the greatest privileges enjoyed by free peoples is that of expressing their views on matters that affect their welfare. But this privilege should not be used irresponsibly; it should not be abused. Criticism should be helpful, not destructive; it should be factual, not fanciful; it should be fair, not misleading.

Seventh-day Adventists must keep a watchful eye on happenings in both church and state, for Bible prophecy points out that Satan will work with increasing energy as we near the close of time. But when we call attention to dangers, let us be sure of our ground; let us be conservative in our statements; and above all, let us reveal the spirit of the Master, the spirit of truth and love.

K. H. W.



Teensters and Dating

By Mae Carberry Bradley

PERHAPS I should admit first of all that I am still uncertain as to the exact meaning of a *date* when it refers to the association of young people. To the excited, giggling girl of early teens it may be just a walk to the corner drugstore for a milkshake or an ice-cream cone, to be paid for by an awkward self-conscious male who had finally summoned enough courage to invite her. To the same sweet, serious young woman at 20 it may mean attending a concert or an oratorio with a polished young man whom she greatly admires. To the youth of my acquaintance the word *date* has many shades of meaning, yet with few exceptions youth consider that a date is something of great importance.

Knowing that these associations with the opposite sex constitute an important proportion of the thoughts and conversations of our own sons and daughters, it behooves us as parents to do some thinking about them too. Are we responsible in any way for these contacts? Shall we ignore them, guide them, interfere with them, or forbid them altogether? When do they start? How do they end? Many other questions come to our minds. What interests our young people *must* interest us also.

For convenience we will adopt the definition that a date is planned association with the opposite sex. A normal young person is interested in other young persons of his own as well as the opposite sex. We might like to think of all dating as no more than pleasant association, and not akin to courtship that leads to marriage. If there were some magic way of so planting goals in the minds of our youth that these would absorb their thought and energy, and that thought of marriage would be pushed into the background until those goals are reached, we could lay aside all concern over teen-age dating. Fortunately, there are many fine young people who determine to secure a Christian education *first*. These, if they carry out that purpose, will mature

physically and mentally before dates become a major issue. But the many teen-age marriages that result in abandoned educational plans, and later ruined lives, still give us cause for concern.

We wish it were true, as some writers tell us, that dating and courtship are not at all the same thing, and that "going steady" is no longer evidence of a definite choice. We can't afford to be blind to the possibilities of early marriage, or indifferent to the needs of our young people. We feel younger ourselves as we behold the joys and pleasures of youth. We want them to have proper association and to be happy; yet we must somehow shield them from the dangers that threaten on all sides—such dangers as divorce courts and separation from God and His people.

The dating teen-ager is not married, but as adults seeking his best good we must be preparing him for that ultimate choice he is certain to

make sooner or later. Even before he begins to seek the society of the opposite sex he can be familiar with the story of Samson, whose choice of the wrong company led to his ruin, and of Isaac's willingness to trust his choice of a companion to God's leading, and the resulting happiness.

The home, the church, and the school, all have a responsibility in this important matter.

Many parents of today fear to restrain their young people. These youth, who would really feel more secure if they had more parental advice, are left to make many of their important decisions alone. They have seen enough wrecked marriages to make them desirous of avoiding one for themselves. Most youth welcome a heart-to-heart talk with either or both of their parents if the parents, on their part, try to be understanding and well-informed as well as firm when family and church standards are involved.

"It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; and I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. . . . Parents are content to be ignorant of the associates of their children."—*Fundamentals of Christian Education*, pp. 62, 63.

A normal young person is interested in those of the opposite sex.

MAX THARPE



That last statement needs emphasis. It is our duty as parents to know the friends of our own young people. Few homes are so small that other youth cannot be invited in occasionally for a Saturday night of fun. They enjoy popping corn, making candy, playing games in the living room, or working together on some hobby. Parents would do well to take an interest in some of the same hobbies, and become well enough informed about them to be in demand on such occasions. Parents can help to keep things going so that there will not be time, opportunity, or desire for sentimental foolishness. For a period of several years group gatherings will satisfy the social needs of teenagers. When they come frequently to our own home it is possible for us to help guide their ideas, ideals, and even their affections.

"Fathers and mothers should feel that a duty devolves upon them to guide the affections of the youth, that they may be placed upon those who will be suitable companions."—*The Adventist Home*, p. 74.

Church socials, well planned and properly carried out, are a delight to young people who have not been spoiled by the glamour of the world. MV class activities can occupy part of any social evening. Getting together to work on MV Honors is fun, and there are more than 100 from which to choose. The need for leadership often makes the presence of adults seem altogether appropriate and desirable.

Youth camps provide a splendid opportunity for meeting other young people. Some of these same youth will be present at the next youth rally, or perhaps camp meeting. Thus lasting friendships may be formed with the best young people in the world. The value of group association is that it does not encourage excessive pairing off. It satisfies the desire of most young people for association with other youth of the same and the opposite sex. It affords them an opportunity to get acquainted with one another's talents and ambitions. Eventually, of course, the time will come when a youth is ready for courtship. He has been guided in choosing Christian friends, and is prepared to choose a life companion with ideals similar to his own.

Regardless of how stable a son or daughter may be, we cannot approve of even one date with someone not of the household of faith. Sometimes we hear the argument that it is good missionary work on the part of the young Christian to accept the offer of a worldly young person to accompany him to church. While this may well be true of youth of the same sex, it

is definitely not true for those of the opposite sex.

I recall the experience of a young woman who was advised that it would be appropriate missionary work for her to allow a certain young man to accompany her to a series of meetings at the church. She was not very happy about the arrangement at first, but consented. As the meetings progressed, his interest grew—not in religion, but in the young woman. By the time the meetings closed she found him to be an interesting and personable young man, and allowed him to continue calling on her. The inevitable result was considerable un-



God's Presents

By Louise Meyer

Susan was seven years old, but it wouldn't be long before she would have another birthday. Then she would be eight years old. Susan thought her birthday would never come. But when it finally did come, she got up and dressed as quickly as she could and went downstairs. As soon as mother and daddy saw her, they said, "Happy birthday, Susan."

After breakfast mother and daddy each gave Susan a birthday present. Susan was so excited she could hardly wait to open them. When Susan opened mother's present, she said, "Oh, Mother, I never saw such a pretty dress! Look at the beautiful pink flowers in it!"

Mother said, "This is to be your special Sabbath dress."

When Susan opened daddy's present, she said, "Oh, Daddy, this is what I've been wanting for so long—a Bible of my very own! Now I'll have a Bible to take to Sabbath school every week."

Susan thanked mother and daddy for the lovely birthday presents they had given her. That night before Susan went to bed, she again told mother and daddy Thank you for her beautiful dress and lovely Bible.

Daddy said, "Susan, the Bible I gave you today tells about the very nicest presents of all—the gifts that only God can give." Then daddy said, "Let's talk about some of God's gifts before you go to bed."

"Yes, let's do," said Susan.

"Every time you sit down to the table you see some of God's gifts," daddy said. "God is the One who makes all of our food grow, and He is the One who helps to keep me well so I can work and buy the food for us to eat. This is why we thank God for His gift of food before we eat. Whenever you go out and see the pretty flowers, and hear the birds singing their sweet songs, and see the butterflies

happiness for everybody concerned.

In some instances our youth are determined to seek the company of worldly young people, even at an early age. They may be headstrong, and indifferent to our explanation of the dangers involved. Sometimes, helplessly, we see them carried away by the flood of worldliness that surrounds us. But if we have done our best we may yet claim the promise that when he is old he will return to the way he has been taught. Let us put forth every effort to keep our youth in the straight and narrow way. They will be eternally grateful, and so will we.

flying from flower to flower, you are looking at more of God's gifts. He made the beautiful colors in the flowers, the birds, and the butterflies to make us happy." Then daddy told Susan that the sunshine and rain are God's gifts too.

"But, Daddy," said Susan, "sometimes I don't like the rain because I have to stay in the house when I want to go outside and play."

"Well," said daddy, "if God didn't give us the gift of rain our food wouldn't grow and people wouldn't have anything to eat."

"I'll try and think of that the next time it rains," said Susan.

Then daddy told Susan that the Sabbath was another of God's gifts. On the Sabbath God wants us to rest, and go to Sabbath school and church, and think of the gifts He has given us and thank Him for them.

"There is another gift that God is getting ready for us," said daddy. "We cannot have this gift now, and only those who love Him and obey Him will have it."

"What is it? What is it? And when do we get it?" asked Susan.

"It is the gift of a beautiful home in heaven," said daddy. "You and I have never seen a home that is as pretty as the home in heaven will be. But you cannot have this gift until Jesus comes back again."

"Oh, I want to see that home!" said Susan.

"Well, you may see it," said daddy, "if you will show your love for Jesus by obeying Him."

"Now I'll want to love Jesus more than ever," said Susan.

Then daddy said, "When mother and I gave you presents this morning, you said Thank you. What do you think God would like to hear you say to Him tonight before you go to bed?"

Susan said, "I think He would like me to thank Him for His lovely gifts to me." And that is what Susan did when she knelt down to pray before getting into bed. Susan thanked God for her food, and the lovely birds, flowers, and butterflies, and for the sunshine and rain, and for the Sabbath, and prayed that she would be ready to meet Jesus when He comes back so she could have God's other lovely gift—the home He is getting ready for those who love Him.

Pioneering in South America - Part 9

A Glorious Harvest

By O. Montgomery

NOT many weeks after our arrival in Buenos Aires we received letters from F. A. Stahl, our pioneer missionary to the Indians of the Lake Titicaca region, requesting permission to open mission work among the Chuncho Indians in the jungles of eastern Peru. Because of Brother Stahl's many years of service in the high altitudes of the Andes, it had been necessary for him to find relief for his heart and nerves at a lower altitude, and the committee had granted him several months' rest in Lima to recuperate his health. The Stahls were living in Lima at the time Brother Williams and I started on our trip across South America, and were greatly interested in the enterprise.

At the end of our 11 days on mule back we had sent by Vicente, our muleteer and guide, the films we had exposed on that part of our journey to the mission office in Lima to be developed. We did not dare carry them longer through the tropics. These pictures created a great interest among our workers in Lima, especially on the part of Brother and Sister Stahl. It was then that he wrote to the division office in Buenos Aires asking the privilege of being our first missionary among the Chuncho Indians.

At our next division committee meeting, action was taken authorizing Brother Stahl to open work among the Chunchos, and providing the necessary appropriations to enable the Inca Union to finance the proposition. This was in the early part of 1921. Brother Stahl spent considerable time making reconnoitering trips down into the jungles. He made contact with the Indians in several different sections, and had some most thrilling experiences. Through the treatment of the sick and by his kindly ministry, he was able to win the confidence of these savage tribes.

The first mission station built by Brother Stahl was at Metraró, about one day's ride out in the jungle from the Perené colony. After a few months, Sister Stahl joined him, and for several years they gave their lives in earnest, loving ministry for these savage children of the forest. God wonderfully blessed their service, even as He had at the Lake Titicaca Mission. A school was established at Metraró, and medical work was carried on from the very first.

From this base, pioneering trip after trip was made into different parts

of the jungle. Finally another mission was established at a point called Cascadas, several days' journey from Metraró. After much ministry and instruction at this new station, Brother Stahl in one service baptized 184 of the 300 or more Indians who had accepted the gospel. It was necessary to give Brother Stahl more help from time to time. From the very first, one of our tried, faithful Indian workers from the Lake Titicaca field had been associated with him.

An Era of Rapid Growth

Rapidly the work spread. Small groups and often much larger numbers came from great distances to visit Brother Stahl, asking that he come and teach them the gospel. The report of the work of the "white-face God man" spread through the forests to remote regions, and wherever the story was told, great interest was aroused. The wonderful story of Brother Stahl's experiences, his life, and his work among these Indian tribes is told in his most interesting and thrilling book *In the Amazon Jungles*.

After some years, Brother Stahl made a trip to the Amazon. He worked his way down through the jungle to the Ucayali River, and down that great stream to the city of Iquitos. For a long time his heart had been drawn out in that direction. When he reached Iquitos, and the purpose of his visit became known, he received a kind welcome. Greeting him, some of the prominent men of the city said, "At last you have come with the gospel." No doubt some of them remembered our visit five years before and our promise that we would try to establish work in that city.

Brother Stahl immediately began



A Chuncho Indian family.

both medical and evangelistic work in the city of Iquitos. He had with him a young Peruvian licentiate worker. The interest grew so rapidly, and the meetings were so well attended, that he remained there for three months. He communicated with the mission committee in Lima, asking their permission to leave his assistant there to follow up the interest while he returned to the jungle.

Upon his return, his report to the Peruvian committee led that body to petition the Inca Union and the South American Division to set off the northeast part of Peru as a separate mission field, with headquarters at Iquitos. As a result, a little later Brother Stahl moved to the city of Iquitos, established a mission headquarters there, and began to operate from that center.

This was the beginning of our work in what is known as the Upper Amazon Mission. An evangelist was sent to Iquitos from the United States, and it was not long until we had a large, flourishing Spanish church in that city. From the first, Brother Stahl began to itinerate up and down the various rivers and tributaries of the Amazon and the Ucayali, visiting the many Indian tribes of these regions. He was much handicapped in this undertaking until the General Conference was able to provide funds for the purchase of a launch, which greatly facilitated his work. This launch was built in Europe and shipped direct to Iquitos. For years Brother Stahl had devoted his time and strength to building up the work on the upper Amazon, while others were appointed to carry on at Metraro, Cascadas, and other missions he had established in the jungle.

The result of all this labor and sacrifice during the years of service to these Indians of the forest is to be seen in the thousands of Indians who have heard and accepted the gospel, and countless thousands of others who have been influenced by the reports that have filtered through the

dark shadows of the jungle to remote tribes and villages where no missionary or representative of the truth has ever gone. There are many sections where no white man could live. But God has His own methods of passing on the good news, by the testimony of living witnesses who have come to know His truth and His power to save. Only the judgment will reveal the mighty things that have been accomplished by the unfurling of the banner of Prince Immanuel among these savage children of the forest.

Work on the Lower Amazon

In 1926 or 1927 definite effort was made to open work on the lower Amazon. About that time Elder John Brown made a trip up the Amazon as far as Manáos, distributing literature and selling books and Bibles. This was the initial step in a missionary endeavor that has grown in a remarkable way, until the light is now shining brightly in many of the cities, towns, and villages of the lower Amazon and its tributaries.

The lower Amazon was set apart as a mission field, with headquarters in the city of Belém. It was not long until Brother and Sister Halliwell were appointed to that field, and located there. From the beginning the work flourished. Before long there was a thriving church in the city of Belém. Colporteur and evangelistic work in the city of Manáos resulted in a good church there.

Brother Halliwell was provided with a good launch in which he and his wife, together with their helpers, began to itinerate up and down the Amazon and its tributaries. Many thrilling stories of adventure, hardship, and sacrifice could be told. (See *Light in the Jungle*, by Leo B. Halliwell.) Many divine providences and leadings have attended the rapid advance of the work.

This brief survey of what has been accomplished in the jungles of eastern Peru and in the upper Amazon basin by Brother Stahl and his asso-



Partly civilized Chunchos working on the Paraná plantation.

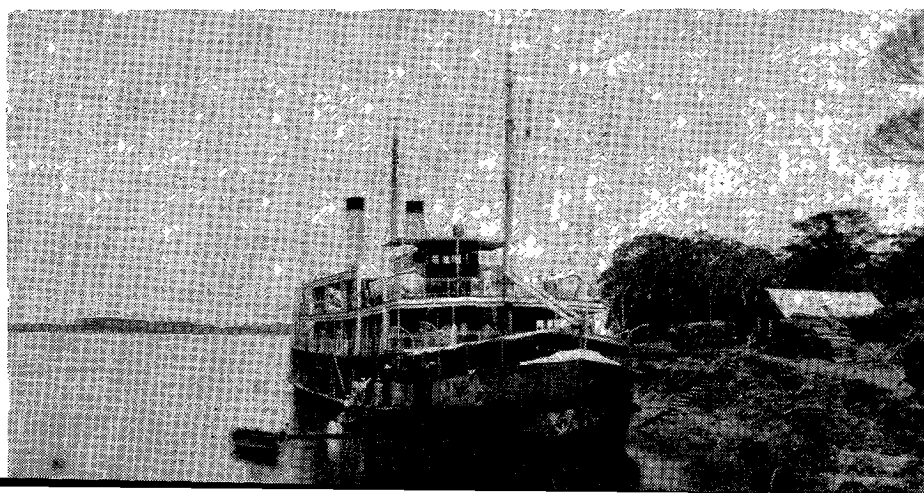
ciate workers, and in the lower Amazon by Brother Halliwell and all those who have labored with him, testifies to the value of the pioneering trip Brother Williams and the writer made in 1920.

The question is often asked, Do missions pay? Is the great sacrifice in health, in strength, in lives, in order to carry forward our world mission endeavor justified? Is it right to encourage our youth to give themselves unreservedly in gladsome, loving service in such a cause? Is the expenditure of the large sums of money that are poured into the mission enterprises of our world work a wise investment? Is it right to ask our people to sacrifice as they do in order that this gospel of the kingdom may be preached in all the world, and carried into the darkest and most remote jungle regions of earth? Is it right? Does it pay? How many times we hear questions such as these. Yes, thank God, it is right, as right as it was for Jesus to die on Calvary.

These questions raise the more basic question, What is the value of a human soul? Our Saviour gave Himself for a lost world. He would have made that infinite sacrifice for one soul. How can the value of the souls of the thousands of the Chunchos Indians and all those who have heard the message along the upper and lower Amazon, and the other thousands who have heard something of the truth in these regions—how can the value of their souls be estimated or known? Only by the life of the Son of God!

(End of series)

The S.S. *Belém*, on which the author and W. H. Williams sailed down the mighty Amazon from Iquitos to Belém. They spent 19 days on this steamer.



Reports From Far and Near

God's Power at Work in Surinam

IN THE northeast corner of South America lies one of earth's little-known countries, Surinam. You may not find the name on older maps, because until a short time ago Surinam was known as Dutch Guiana.

Surinam is beautiful. There is a fresh, unexploited, uncommercialized atmosphere about the country that charms the visitor. When one arrives in Paramaribo, the 75,000-inhabitant capital of Surinam, by airplane from the world of nervous activity, one senses that he has stepped into a tranquil civilization surrounded by jungles so thick that nobody knows what is in them. The memory of swift-running rivers and dense, green forests seen from the air as one flies over Surinam, continues to remind one that truly, "this is the home of the children of the forest."

In the sixteenth century, Spanish, Portuguese, French, and, especially, Dutch merchant and private fleets vied with one another for possession of the Surinam beaches and green hinterland. The Dutch, in the end, successfully established a flourishing colony, but the population of Paramaribo today seems more like a concentrated chunk of the whole world than of any single country.

As one walks through Paramaribo it is easy to distinguish the crisp Dutch businessman driving by in his small European car (on the left side of the street). But

the inexperienced Western eye would have difficulty properly to classify the little Javanese women dressed in bright saris, the Hindustani women with their veils and silver nose rings, the Chinese family riding on a bicycle (father pedaling, mother riding on a seat over the rear wheel, and a little china-doll girl in a basket in front of the handlebars), the Amerindian looking at the display in the store window, and the white-suited Brazilian rushing by with an alligator brief case under his arm. Truly Paramaribo, Surinam's capital, is an easy blend of East and West, ancient and modern, aboriginal and foreign.

Officially, Surinam speaks Dutch, but English seems to be understood by nearly

birds sing in the trees, which rise to magnificent heights and spread lacy patterns and brilliant colors against the blue sky. For the most part, the nature and disposition of the people is as tranquil as their jungle home.

Good Progress Being Made

The Advent message is making good progress in Surinam under the strong leadership of Jan Brinkman. Not only is Paramaribo, the capital, conscious of the third angel's message through daily radio broadcasts, public evangelism, laymen's activities, and the work of colporteurs, but a new frontier has been opened for the message among the Carin Indians who live on the banks of the Marowijne River.

About three years ago our brethren in the Surinam Mission began working in a village named Erowarte. Today, out of a population of 75 inhabitants in the village, more than 40 are Seventh-day Adventists, and their influence has caused many to call Erowarte "Adventist village." Besides bringing the message of the second advent of Jesus to these people, our brethren have taught those who live along the Marowijne the principles of sanitary living and how to provide good food and homes for their families.

The people of the bushland were accustomed to eating all sorts of unclean animals and fish, such as wild boar, lizards, snakes, and iguanas. They drank much *kasiri*, a concentrated alcoholic beverage made from bitter casava and seasoned in hollowed stumps of trees. The seasoning casava drink is enriched and strengthened with the saliva contributions of all members of the village or

A Story of Advance on a New Adventist Frontier

By Arthur H. Roth, President
Inter-American Division

everybody. However, what one's ears hear frequently is talki talki, the international language of the land. Talki talki is the most effective means of communicating with the general populace and particularly with the bush Negroes, who are descendants of the African slaves who fled from their captors and found freedom in the southern jungles, where they returned to primitive ways.

These bush Negroes and the Indians are the people who inhabit the jungles of Surinam. Their jungle homeland spreads south all the way to the Brazilian border. Their home is a great mass of trees and tangled vegetation, and is a quiet and peaceful forest home because there are no large or fiercely dangerous animals to jeopardize their lives. Many

Left: Carin women planting their tomato gardens at Erowarte, the "Adventist village" in Surinam.

Below: Carin boys and girls at Erowarte learn the meaning of numbers.



Company of Seventh-day Adventist Carin people in front of their meeting place.

community. This *kasiri* is tremendously potent and even a little will knock out a drinker for days.

Siegfried Haynes, together with others, has helped the Carins clear patches of jungle and convert these clearings into rice fields, tomato, watermelon, and cabbage patches. The Carins are delighted with their newly found skills, their "clean" foods, new homes, and particularly their new faith. They are rapidly becoming the envy and admiration of the jungle people who live on the banks of the Marowijne. The lands that they clear for farms and gardens are among the earth's richest. Nothing but jungle has grown on these lands for hundreds of years.

Elder Brinkman reports that the Carin missionary project has caused Surinam government officials to be especially pleased with the Seventh-day Adventists and their work. They ask: "Really, is it true that the Adventist Indians don't drink *kasiri*? How is this possible?" When they learn that the Adventist Indians haven't touched a drop of *kasiri* for three years—ever since they became Adventists—their exclamation is, "That's real religion!" Our brethren rejoice and thank God. They know that it is only God's power that can do this for a Carin.

Healed Through Prayer

Not long ago a woman from a neighboring village became seriously ill. Her witch doctor could do nothing for her. She pleaded with her children, "Take me over to the Adventist village [Erowarte]." At first, they refused for fear of the witch doctor. But the woman insisted, and the children finally complied with her wishes.

When she and her children arrived at the Adventist village, our worker was away. The head of the village called our people together. He told the woman that he did not know how to cure her, but he said, "We will give you the prayer treatment." The prayer treatment required all those present to kneel and pray to God. So our Adventist villagers prayed and fasted for the woman throughout the

day. The next day the woman was better and in a week's time she was able to walk back to her village. The faith of these Carin Indian people is great. They are the pioneers of faith and the Advent message in this new jungle frontier.

Brother Brinkman told me, "Elder Roth, we have a three-year program for 1961, 1962, and 1963 that if God gives us that much time on earth, by His grace we shall carry into effect. But please will you tell our people in the homeland what we are doing and what we want to do for God in this Surinam outpost?"

Brother Brinkman and his fellow workers have a four-point program, as follows:

1. Make Erowarte a great base for work among the Amerindians and the whole of the Carib nation of Surinam. The first step of this program is to provide an assistant for Brother Haynes. This assistant will have to be able to teach agriculture, building, and the Advent message. What a magnificent trio of skills!
2. Build a mission station pavilion in which to teach people who come from surrounding villages.
3. Build a house for the sick so that the brethren may have a place for visiting doctors and nurses who will come to help these people.
4. Start a new mission outpost station for the Oajana people who live upriver above the rapids. These people occasionally visit our people in Erowarte and want the same faith and a similar village. From the Oajana station we could work the far jungle of Surinam.

Through this report to you I have tried

to keep faith with one of our missionaries, Brother Jan Brinkman of Surinam. I have shared with you his missionary hopes and dreams. Please think of Brother Brinkman and pray for him as he labors for the Master in Surinam, that far-away corner of the Inter-American Division.

Visitor Notes Big Gains on Trip to Colombia

By George C. Nickle, Retired Missionary

Recently I rode along the smooth, paved highway of the old Quindio Trail, crossing the Andes Mountains from the Cauca Valley, Colombia, to the high plateau that surrounds the city of Bogotá. My mind slipped back 35 years when this beautiful mountain highway was merely a mule trail. In some places the original trail can still be seen, just as it was when my young wife, Vivian, and our three-year-old daughter June crossed that high mountain range with me on our first mission venture.

My wife, brought up in the city of Los Angeles, California, knew nothing about riding a horse, but she learned fast. June rode with me, sitting on an improvised seat—a folded overcoat—on the front of my saddle, where she indulged in an occasional nap. Every so often during our four days on the mule trail she would spot a little native hut tucked away in the recesses of the mountains and would inquire, "Is that our house, Daddy?" Why it should take so long to reach our new home she could not understand.

Now as I speeded along the modern highway, in my mind's eye I could see us up there on the trail, our personal belongings bobbing along, strapped on the swaying backs of a train of pack mules. We were truly entering an unknown land of giants.

At length we arrived in Bogotá, Colombia's capital. One family of missionaries lived there, Fred and Vivian Brower, newlyweds. He was our publishing secretary. How thankful I was that he spoke Spanish, for I had no knowledge of the language and had no idea how to start to



Women and children typical of the Amerindians who live in the interior of Surinam.

work. The task seemed impossible, but God gave us the courage and strength to start.

At that time, in 1926, there were but two small groups of believers in Colombia—one at Barranquilla, a port on the coast, and one at Bogotá—with a total membership of 56. Elder and Mrs. Max Trummer and a few consecrated colporteurs were the pioneers who were largely responsible for the existence of these two small churches.

Those were the depression years too. We had no travel budget, no rent subsidy, and our salary was very small, so to pay expenses we resorted to selling books and magazines, especially on the trains and in the hotels where we spent the night. After the first year I traveled almost constantly, following up interests resulting from sales made by colporteurs; and the fact that we were obliged to earn our travel money by selling literature served to sow more seed for future reaping.

After our first term of service we were sent to other fields, but not before several small groups had been established in many parts of Colombia, and Henry E. Baasch had arrived and organized Colombia and Venezuela into a union mission.

Growth in 20 Years

Twenty years after my first arrival in Colombia, I was called back there as union president and found a membership of some 3,000 baptized members. About this time the worst period of persecution of Protestants in Colombian history began. For some six years the country was in the throes of civil war, and Protestants suffered heavy losses; but this persecution only served to spread the message. After eight interesting years I answered another call, leaving a membership of more than 6,000 in Colombia.

You can imagine my joy upon visiting Colombia this year, 1961, only six years later, to find a membership of more than 14,000! I thank God for His blessing on the work in this most interesting field. The Colombians are a wonderful people, and I am proud of the way our young missionaries and the national workers have held their ground in the face of fierce persecution and carried the banner forward. It was a real treat for me to accompany Ray Norcliffe, the union president, and Thad Collins, the union MV and educational secretary, on a trip by car from Medellín to Bogotá, then to Cali, all cities in which I had lived and labored, and to visit several other churches en route to see how the work had grown.

Right here I want to share with you a news release put out by the Evangelical Confederation of Colombia, a Protestant organization:

"The Evangelical Confederation's 1960 census indicates that there are 33,156 baptized Protestant church members in Colombia. This is an increase of 21,198 over the 1953 figure and represents a rate of growth of 16 per cent per year over the seven-year period.

"The six largest denominations are the Seventh-day Adventist, 11,866 members; Colombian Baptist Convention, 3,422;

United Pentecostal Church, 3,000; Presbyterian Church of Colombia, 1,684; Christian and Missionary Alliance, 1,571; and the Four-Square Evangelical Church, 1,524."

When we take into consideration that at least one of these denominations had been in the country 80 years before we entered, and already had large institutions established, we can only say that our phenomenal growth is nothing short of a miracle. Can we question whether missions pay? We are not sorry that we crossed the Andes Mountains by muleback, and we do not consider that it was a hardship. On the contrary, it was a privilege.

Many have asked me about persecution at the present time in Colombia and how our believers are faring. I am happy to report that the present government, under President Alberto Lleras Camargo, has done a remarkable job of restoring order and liberty in Colombia. I found our churches functioning with full liberty and carrying on public evangelism unhindered. There have been some irregularities in isolated places, where the government has not been able to prevent them, but I feel that the president and his staff, as well as local authorities throughout the country, are to be commended on the improvement that has been brought about in this respect during recent years.

Restaurant Witnesses for Sabbath in Denmark

By T. R. Flaiz, M.D., Secretary
GC Medical Department

For ten years one of our church members operated a successful vegetarian restaurant in the city of Copenhagen, Denmark. She finally sold her plant to a brother in the church. He operated the cafeteria successfully for a time, then was approached by a representative of the local vegetarian association with an offer to purchase his business. The representative pointed out that they wished to serve the community better by being open seven days a week. People needed vege-

tarian foods on Sabbath as well as other days.

When the owner refused to sell, he was informed that the association held an option on a property next door and that they would proceed to develop their own eating place. Under this pressure, he sold. The new concern announced that they would be open every day including Saturday. From the first, things did not go well. Patronage fell off. Losses increased. They consulted our people. Should they stop serving on Saturdays?

I understand they are now eager to return the business to its original owners before the losses become serious. These failing restaurant operators, as well as others, are placing more than passing significance upon this experience.

Sacrifice Rewarded in the Philippines

By I. C. Ladia, Minister
Southern Mindanao Mission
Philippine Islands

In August of 1959 Isidro Agtuca and Fiderico Eco started missionary work in Ginatilan, Kidapawan, Cotabato, Philippines. They worked house to house since there was no favorable place for cottage meetings. They distributed truth-filled literature, such as old *Signs of the Times* and *Reviews*, and along with these they also gave out relief clothing to indigents in the area. These materials were provided by our kind brethren from the United States, and they helped break down the prejudice of the people against our church.

Brother Agtuca lives in Paco, about 15 kilometers from Ginatilan. He and Mrs. Agtuca made regular visits almost weekly, giving Bible studies for a period of two years. It was a real sacrifice on their part, for they had to go at their own expense. Sometimes when transportation was not available and they had no money, they had to hike, and hiking in these places is not easy. They took the short route, crossing rivers, walking over big boulders, and going up and down the hills. Gina-

Candidates for baptism at Ginatilan, Kidapawan, Cotabato, Philippines. Mr. and Mrs. Isidro Agtuca are seated in front with the author, who baptized these twelve precious souls.



tilan is at the base of Mount Apo, the highest peak in the Philippines.

Little by little, interest was aroused. But when the enemy saw this, he was angry. He used the different denominational leaders in that place to create doubt about our message. Brother Agtuca, a strong and courageous layman, had to face these people and defend the message we all love. As a result of these sacrifices and untiring efforts, it was my privilege to baptize 12 precious souls on March 19. Others are preparing for baptism. These new believers are so full of faith and enthusiasm that they have already prepared materials for their church building.

Pray for these new members of God's family that they may remain faithful light bearers in that place.

Delivered From Death in Africa

A Personal Story by Enoch Masuku of the Congo

Translated by J. Hoel

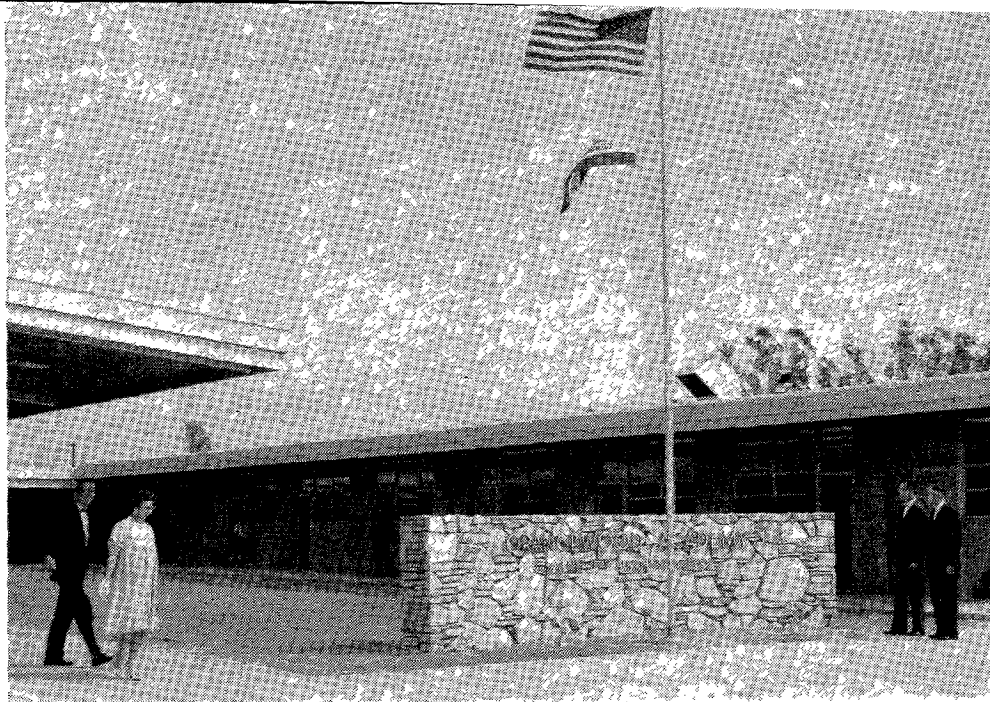
Somewhere in the forest my wife, with torn clothing and bruised body, is sleeping on the ground. Our baby is in her arms, and our little girl is whimpering and snuggling close. One of our sons is standing guard while the two older boys creep out to the edge of the forest to dig a few manioc roots. They will eagerly devour these without cooking, for they are starving and dare not build a fire.

My dear ones are out in the forest as a safety measure. I sent them there because the enemy swept down upon the village of Lengwe, a settlement of 500 persons, and razed it to the ground. That is eight miles from here, and they are pressing nearer us here at Bigobo Mission [in Katanga, Congo]. We who are standing by the mission have been living with one foot in the forest. We have not dared to till our ground or reap our crops. Under cover of darkness we gather enough to eat for one day at a time. Two other villages besides Lengwe have been destroyed, and bodies still lie on the ground unburied. Many of the wounded have come to us to be treated, along with scores of sick folks. Now our medical supplies are running out.

Before the days of mutiny and revolt, when the banks were being drained and currency was being sent out to other countries, I invested my life savings in an automobile, thinking I could sell it when the situation was stabilized again. My big sons, with their mother and sister, drove it back to our ancestral home. And that is where I lost it to a fighting group who carried it away.

The relatives greeted my family with joy, and made room for them all to stay till peace was restored. But my sons heard reports that gave them concern. It was said that the sorcerers in Kabalo had discovered a miracle drug that would make those who bathed in it invulnerable. It contained human blood. Some of the city fathers had decided to investigate it.

After a week they returned under the spell of the sorcerers' incantations, thirst-



New Senior Academy Opens in Southeastern California

C. I. Chrisman (far right), educational secretary of the Southeastern California Conference, and Lester Park, principal of Orangewood Academy, look over the stone masonry at the entrance to this new senior academy at the time of the official opening, March 12. A large group of parents, friends, and neighbors gathered that day to watch R. C. Baker, recently retired conference president, and Elder Chrisman cut twin ribbons that opened the way for all to inspect the school and its fine facilities.

The school, planned for Adventist youth from our seven churches in Orange County, boasts a combined enrollment of 330 students in the elementary school and the academy. Its faculty numbers 17. Built at a cost of \$220,000, the 22,000-square-foot building contains classrooms, science laboratory, library, home economics department, and shop (still under construction, but due to be finished soon). The building program calls for a new chapel and music department.

MELVIN V. JACOBSON, *Departmental Secretary*
Southeastern California Conference

ing for blood and planning to besiege Kongolo. All in the village must join them and bathe in the concoction. They seized upon our Pastor Solomon and some of the teachers and tried to coerce them to take the bath, with the oath, and join them in the fighting. Our brethren said they had been washed in the blood of Jesus and could not bathe in human blood. So the enemy led them away and cut them down.

They next seized my sons, but they too refused. By that time there were reports that soldiers were coming to help the villagers. Therefore the rebels hastily tied up my sons, my wife and baby, and my little girl. They bound them to trees and left them, promising to come back and kill them later.

They struggled and suffered as their circulation was cut off and the ants and insects crept over them and stung them. As the hours passed they prayed and begged for help from above. Then they saw a shadowy form moving stealthily through the darkness. In horror they saw a man carrying a knife. They committed their souls to their Maker and prepared for the end.

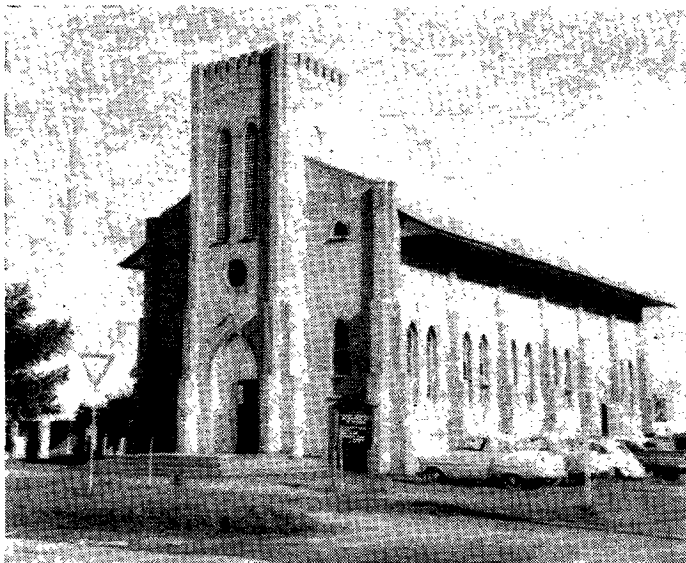
The man spoke in a low whisper. "I have taken the bath and am a lost soul. I was once an Adventist. I have come to cut your thongs and set you free, even though I shall never see you in heaven."

That is why for five days and nights in the forest, trying to make their way through the thorns and thickets back to the village of Kongolo, my family have been sleeping on the ground and eating roots.

But at the time to me all this is unknown. I hear of the battle and my heart is torn with grief. I hear that Pastor Solomon and the teachers have died as martyrs, and fear grips my heart that my own precious family has suffered the same fate.

I leave the medical work in charge of an assistant and make my way to Kongolo to get a police escort to go with me in search of them. I find the town of ten thousand inhabitants deserted; not one person there. They have all fled from the threat of war. I try to get help in the neighboring villages. Day after day we search and inquire, but cannot get through to my old home.

Searching parties have gone out and other persons have been found, but no word is heard of my family. I never cease praying. I pray God for purity of soul; I pray on as darkness and dismay fill my heart. God is close to me in the darkest hour of greatest grief. After five days I am more like a machine than a person. I pray for grace if I must face the worst. My prayer is "O God, who hast never failed me, be with me now."



Dedication and Ordination Held at Elisabethville, Congo

On January 14 the Elisabethville Triangle church in the Congo was dedicated. C. W. Bozarth of the General Conference spoke at the morning service. R. H. Pierson, president of the Southern African Division, preached the sermon of dedication in the afternoon. Silas Monga, vice-president of the South Congo field, and former pastor of the church, presented the history of the work in Elisabethville prior to and during the building of the church.

We were happy to have with us Titus Kiyana, Elisabethville pastor for many years,

who is now retired and living in Northern Rhodesia. T. W. Staples, who did much of the actual building, was among those taking part in the dedicatory service. F. H. Thomas, treasurer of the Congo Union, offered the prayer.

We are thankful that although every store around the church was looted, and most of them were burned, during the July uprising, not even a pane of glass was broken in our church. The stores shown at left of the church in the picture were completely gutted by fire.

In connection with the dedication services Dr. M. H. Schaffner, director of Songa Hospital and medical secretary of the Congo Union, was ordained. Pastor Pierson gave the charge, Pastor Bozarth the ordination prayer, and R. H. Wentland, president of the Congo Union, welcomed the doctor into the ranks of the gospel ministry. Elder Wentland (left) is here shown welcoming Dr. Schaffner, as Elders Bozarth and Pierson (right) look on.

P. F. LEMON, President
South Congo Field

I go back from days of searching, my feet as heavy as my heart. I slump down dejected and look, hollow-eyed, at the empty horizon. A few faint forms appear and seem to be shuffling along in the twilight, dragging themselves in exhaustion. My heart leaps as I watch them. The outlines of the forms look familiar. O praise the power of God, can it be? Oh, can it be? Yes, it is!

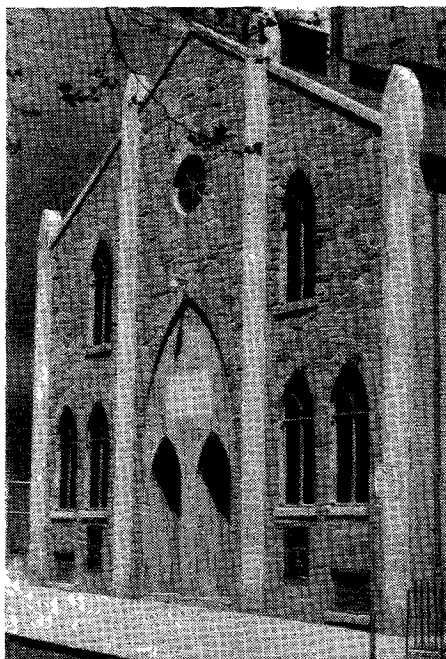
New York German Church Dedicated March 4

By Gerhard E. Suckert, *Pastor*

A service of dedication and thanksgiving was held for the German New York Seventh-day Adventist church, March 4. The attractive church building is a modified Gothic structure built of fireproof material. Its seating capacity in the main auditorium is 560. Other features include a special soundproof room for mothers with babies and small children, a large basement for children's Sabbath school and MV meetings, and a three-room apartment for a caretaker.

The cost of the building, including ground, furnishings, and interior improvements, was \$357,759.47. Substantial help was received from the General, union, and local conferences. Of the \$246,221.14 raised by the church members (now fewer than 200) \$181,579.00 was

raised in about ten years. The balance of \$64,642.14 was received from the sale of our Bronx church, which was demolished to make way for a housing project. The \$75,750 mortgage was liquidated in



The New York City German church.

less than four years. To God be the glory for making us willing to give and to sacrifice.

The main speaker for the dedication service on Sabbath afternoon was W. R. Beach, General Conference secretary. W. J. Hackett, president of the Atlantic Union Conference, led in the Act of Dedication; and the dedicatory prayer was offered by W. B. Ochs, vice-president of the General Conference for North America. Others participating in the various services were G. Eric Jones, president, and Fred Minner, secretary-treasurer, Greater New York Conference; J. A. Wasenmiller, a former pastor; R. Ruhling, and other guests.

The task of our church members now is to spread the light of the gospel among the many German-speaking people of the city of New York, and to work and sacrifice to fill our church with new members. May the Lord bless us in this effort as He has in our building program.

Hinsdale Constituency Votes Hospital Expansion

By H. E. Rice, *Associate Secretary*
GC Medical Department

On April 12 the biennial constituency meeting of the Hinsdale Sanitarium and Hospital convened in Hinsdale, Illinois. Plans were approved for the addition of

150 beds to the present physical plant. To make this expansion possible, the community has organized itself to raise the necessary funds. Of the goal of \$2,128,000, \$1,737,625.16 has already been raised.

The high light of the constituency meeting was the testimony of many former patients concerning the Christian influence of the institution, and of the kindness, tenderness, and thoughtfulness of the entire staff of workers. Truly, our medical institutions are and must ever be the outworking of our creed, the fruitage of our theology, and the reduction into brick and mortar and service of our convictions.

In the last biennium 16,653 patients were admitted to the hospital and 3,081 babies were born. Educational programs are being offered in the field of professional nursing, practical nursing, X-ray technology, and medical technology. The institution also offers an approved internship for medical doctors. The board and the administration were re-elected, and the institution, under the blessing of God, looks forward to an even more effective ministry to mankind in the future.

National Worker in Bible Lands Calls for Prayer

* * *

An emergency committee meeting was called. God's people were facing unprecedented problems in several countries within the Middle East Division. Urgent wires were dispatched and the division leaders hurried to attend the hastily summoned committee meeting. Plans had to be made quickly. Work permits had been refused to several missionaries in countries within the division—the smallest division in membership in the world, and one that was organized in 1950.

The committee meeting was held early one morning. It did not last long, but I believe no graver, more perplexing, and distressing problems have been faced any time in the last four-score years, since our work started in these Bible lands, than were faced by our people in the four days preceding that meeting.

When the committee adjourned, the faces of the leaders of the work revealed deep concern. Each member had the prayerful attitude of Solomon when he said, "O Lord . . . I know not how to go out or come in" (1 Kings 3:7).

The problems faced in this division came in rapid and sudden succession. One worker was ordered to leave the country within 12 days. Another in a different country was refused the renewal of his work permit. A third was not permitted to enter the country in which he had been assigned to labor. In one place several of our workers were questioned for several hours by the State Investigation Department. Detailed information was requested concerning all branches of our work and about mission funds sent from headquarters. The name, age, and profession of each member of the families of several workers were requested. God's people are marked and their activities closely watched. The Bible correspondence school in one country is threatened with

closing. Verbal orders have already been given prohibiting correspondence with many a diligent student. The receipt of mission funds from abroad may be forbidden in the near future. Educational regulations threaten to close several of our schools. These are some of the problem's God's people are confronting in Bible lands today.

As I pondered these problems and saw the tears in the eyes of some who had to sell their furniture and leave their place of labor, the statement kept coming to my mind with increasing force: "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."—*Testimonies*, vol. 5, p. 463. I also thought of the inspired statement: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Colporteur Ministry*, p. 7.

My mind then turned to the manuscripts of the Conflict Series that are already translated and awaiting funds to be printed at Middle East Press. I asked myself, How soon will these be printed and when will they be circulated? Will this great work be left undone? No, God's work can never be left undone. The church must do it. So I prayed, "Lord, help us to do our duty 'to avert the threatened danger' that 'the efforts made to retard the progress of truth will serve to extend it.' 'Restrain the forces of dark-

ness until the warning is given to the world and all who will heed it are prepared for the conflict'" (*Testimonies*, vol. 5, pp. 452, 454, 453).

May this be our prayer around the globe. May the church do her loving duty in each clime and country, preparing a people to stand through the final crisis.

Illinois Conference Re-elects Leaders

By V. G. Anderson, Vice-President
General Conference

The constituency meeting of the Illinois Conference was held April 9 at Broadview Academy, La Fox, Illinois. After spending the day with the delegates to this constituency meeting and being chairman of the nominating committee, I thought of the verse in the Bible that says, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The spirit of unity was evident throughout the day.

The entire staff, led by W. A. Nelson, president, and Elton Dessain, secretary-treasurer, was re-elected to office for the new two-year period. The other staff members include E. L. Van Sanford, Book and Bible House manager; H. M. Lodge, educational secretary; V. W. Esquilla, home missionary and Sabbath school secretary; C. L. Dale and Hugh Worsley, medical department; Eston Allen, public relations secretary; Ray Van Voorst and N. P.



Students Conduct Week of Prayer at EMC

"Thy Kingdom Come" was the theme of the spring Week of Prayer at Emmanuel Missionary College. Sponsored by the student association, the week's program featured only student participation.

On Friday evening the message *Even So, Come, Lord Jesus*, was forcefully presented by Lee Huff. When the call was given for surrender, many declared themselves, for the first time, on the side of the Master. In addition, hundreds testified and rededicated themselves to the finishing of the work of God in the earth.

With Owen Van Kirk (center), chairman of the religious activities committee of the student association, are eight of the speakers who participated during the week. Left to right: John Cameron, senior religion major; Bill Draper, religion major; Dean Hubbard, senior religion major; Larry Colburn, senior religion major; Frank Fowler, senior premed; Lee Huff, senior religion major; Edward Skoretz, junior religion major; and Hal Greer, of the Theological Seminary. Not present were Jim Papendick, senior religion major, and Neil Mullins, junior premed.

BILL DRAPER

Tallios, publishing; and F. B. Phillips, MV, industrial relations, and war service secretary.

The constituency voted to build a \$100,000 addition on the girls' dormitory at Broadview Academy. A few years ago the constituency moved the academy from the suburbs of Chicago to this delightful country location. Nearby is an assembly plant of the Harris Pine Mills, which gives employment to many of the students.



■ A. E. Zytoskee, MV secretary of the North Dakota Conference, reports Voice of Youth meetings held at the Cleveland church. Eight meetings were held from March 12 to March 25, and at the first meeting 94 were in attendance. The four speakers at the first meeting were Charles Erickson, Glen Seibold, Alroy Gruszie, and Art Heinrich.

■ Don Goley, freshman student at Thunderbird Academy in Arizona, won the grand prize cup at the annual Spring Talent Festival, March 18, for his violin solo "Allegro Brillante" by Have.

■ Glendale Union Academy was represented for the first time at the seventeenth annual Youth Forum sponsored by the Los Angeles Examiner. Sandra Craig, Edwin Karlow, and Bobetta Shearer, senior students, attended the forum. Edwin Karlow was named top delegate to represent the academy, and was later chosen to be one of the six speakers to report to the entire assembly of more than 600 youth. The topics dis-

cussed at the forum were Education, Nuclear Space Age, Family Understanding, Communism, Racial Prejudice, and Moral and Ethical Standards.

■ Ronald Reeder, 22, president of the senior class at Columbia Union College, was named recipient of a National Science Foundation Fellowship and will attend the Massachusetts Institute of Technology in Cambridge, Massachusetts, next year. The fellowship covers all tuition fees and carries a cash value of more than \$1,300. Ron is the son of Elder and Mrs. Marvin Reeder of Mount Vernon, Ohio.

■ The Sligo (Takoma Park, Maryland) MV Society has begun Operation Fireside. This is a nine-week program, planned to bring the fundamental doctrines to nonmembers. The group consists of 50 young people, working in teams of two. They visit church members who have invited non-Adventists into their homes for the sessions.

■ At the Associated Student Body meeting April 19, three Mount Ellis Academy (Bozeman, Montana) students were awarded scholarship certificates by the conference publishing secretary. The three young ladies, Dorothy Emmerson, LaVonne Ruddle, and Faye Robertson, sold a total of \$1,750.28 worth of gospel literature, and enrolled 199 people in the Bible correspondence school. In addition, they placed in the hands of the people 1,205 pieces of free literature.

■ The eleventh annual Intercollegiate Student Association Workshop was held on the campus of Atlantic Union College, South Lancaster, Massachusetts, April 19-22, with delegates from eight Seventh-day Adventist colleges attending. Ronald Heyer, AUC Student Association president, presided at the general sessions. Special sectional conferences were held for the SA presidents, yearbook editors, newspaper editors, and student spiritual leaders.



Jaime Foronda Ordained in Venezuela

Jaime Foronda, of Caracas, Venezuela, was ordained to the gospel ministry on Sabbath, January 21. A. Ray Nordcliffe, president of the Colombia-Venezuela Union, presented the ordination sermon after which Fernon Retzer of the Inter-American Division offered prayer. Elder Nordcliffe then presented the charge and Elder Bohr (right) extended the welcome.

Elder Foronda graduated from Colombia-Venezuela Union Training School in February, 1944, and began his ministry in Pasto, Colombia. In 1947 he transferred to Armenia, Colombia, and worked there until 1949, when he was invited to teach in the Colombia-Venezuela Union Training School. The following year he accepted a call to Caracas to serve as director of the church school in that city. From 1951 to 1953 he taught in the Colombia-Venezuela Union Training School.

In 1953 Elder Foronda returned to Venezuela and served as director of colporteurs for the East Venezuela Mission. Two years later he went to Trinidad to study in our school. Upon his return he again served as director of colporteurs in East Venezuela. In 1960 he was called to head the departments of the mission, in which capacity he still serves.

HAROLD BOHR, President
East Venezuela Mission

National Leadership Elected in South Africa

By G. S. Stevenson, President
South African Union

A milestone in the history of our mission program in South African Union Conference was passed at the December committee meeting when a far-reaching plan for reorganization was put into operation after some years of planning and investigation.

It is a recognized objective of mission work to establish the church in each mission field as a self-sustaining and self-propagating unit of the world movement, functioning under the leadership of strong, well-trained, and experienced national leaders. At times the leadership of foreign workers is maintained beyond the point when it could profitably be turned over to local workers; at other times this is done prematurely. In either case, ele-



Rangoon Hospital Nurses' Capping Exercise

The eighth annual capping exercise of the Rangoon (Burma) SDA Hospital School of Nursing was held in the Central Rangoon church at 6:30 P.M. on January 14. James Thein, supervisor of the physiotherapy department, offered prayer. Dr. H. H. Dupper, medical director, introduced the writer as guest speaker. Daisy Aye, senior, represented Florence Nightingale. Eliada B. Mann,

school of nursing director, officiated at the capping service. Dr. B. Yvonne Stockhausen, school midwifery director, presided at the piano. Saya Thein Shwe, assistant business manager, offered the benediction. Freshmen are shown (back row) repeating the Nightingale Pledge. Seniors are in the front row.

KEITH R. MUNDT
Central and Upper Burma Section

ments of weakness develop—by maintaining a dependent attitude beyond the stage where a church should become self-sustaining or by thrusting heavy responsibility upon insufficiently trained or inexperienced leaders.

In the judgment of the leadership of the South African Union and the Southern African Division the proper time had arrived for the direction of the African churches in our field to be shared with the strong African ministry that has been developed through years of mission work in this union. The two large and far-flung mission fields that had cared for the work for Africans have now been divided into nine fields based on national, ethnic, or geographical areas. At our December committee meeting these fields were organized, and officers were elected for each, with executive committees to assist them; and plans were laid for the fields to come into operation at the beginning of 1961.

The administrations of the two former mission fields have been brought together into a union administration which will care for this phase of the work. This carries to a logical conclusion the arrangement that has operated in this union for a number of years, under which the union conference committee has operated in two groups—one for the conferences and one for the mission fields. Now there are two administrative sections, each with its complement of officers and department secretaries, and each devoting its activities to the group for which it is appointed.

The plan is that both groups will be represented at the union conference sessions, at which time the church will function as one. The leadership of the two groups will also be united in the officers of the union. The second group will function under a vice-president and associate secretary-treasurer, who were elected at the same meeting. J. D. Harcombe was called from the Zambesi Union, where he has been serving as president of the Southern Rhodesia field, to fill the position of vice-president. Peter Stevenson becomes secretary-treasurer of Group 2. D. M. Swaine, J. J. Oosthuizen, R. Nhalpo, and D. M. Malotie are secretaries for the various departments, and a publishing department secretary is on call.

“Who Puts Out Those Books?”

By George A. Huse, Secretary
GC Publishing Department

Larry Geraty, a young student colporteur, has been working for a scholarship among U.S. military personnel in Germany. A letter just received from him indicates how the Lord stands by His faithful literature evangelists in their endeavor to win lost men and women. The straightforward Christian attitude of this young man in dealing with high-ranking officers proves that the Lord softens hearts and opens ways for the entrance of truth. He writes:

“The encouraging way in which God works His wonders to perform is illus-

trated in my experience with the post chaplain of one of Uncle Sam's largest bases. I had called on a young Air Force chaplain's home with Arthur Maxwell's ten-volume set of *The Bible Story*. He was obviously impressed with the books but asked me if I had shown them to the post chaplain. I hadn't. He promised to take them for his family if the American Baptist post chaplain thought they were all right.

Apprehensively Knocked on Door

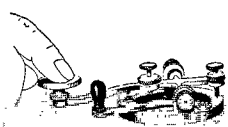
“Earnestly praying that God would direct, and realizing that a lieutenant-colonel was not the type of person who usually likes to waste time, I apprehensively knocked at his office door. I had scarcely had time to explain my intrusion on his sermon preparation when he demanded, ‘Who puts out those books?’ I told him. Back came the salvo, ‘Do they contain Seventh-day Adventist doctrine?’ Wanting to say the right thing, I replied, ‘Yes, but—’ ‘No buts about it,’ he cut in, ‘I want a Yes or No answer.’ This time I said No. Then I asked him if I could explain what I meant, and with his permission I pointed out how the books follow the Bible exactly and that Bible doctrines and Adventist doctrines coincide. He brought up the old arguments of the legalistic outlook on salvation by works, and told me I could only canvass among his flock on the base if I stated I was a Seventh-day Adventist at the door and

that I was selling Adventist literature. . . .

“God gave me the words to say, and as I answered his arguments I could see his attitude softening. After nearly an hour I decided I had to leave. As we shook hands he said, ‘Forget all I said about the restrictions on your work. You can't hurt me in the time you're here, and I wish you God's blessing.’ He reminded me to call again on the Air Force chaplain because ‘he has several small children and will probably buy.’ As I left he handed me his calling card, and I was amazed to see that he was the vice-president of the Military Chaplains Association of the United States of America, with headquarters in Washington, D.C. He invited me to make use of its overnight facilities as his guest whenever I was in Washington.

“Later I went back to the Air Force chaplain, who then ordered a set of books for cash. The sequel to the story, however, came a few weeks later when an Adventist soldier got into trouble on the base where the chaplain to whom I had spoken was in charge. When SDA Chaplain Kurtz returned to Frankfurt after dealing with the case he told me that never before had the post chaplain been so kind and cooperative when an Adventist serviceman was in difficulty. Silently I thanked God that I was His instrument in changing the attitude of such an influential man.”

Kindly remember our messengers of the printed page as they reach those in need of salvation.



Brief News OF MEN AND EVENTS

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

ATLANTIC UNION

► C. H. Smith, publishing secretary of the Atlantic Union Conference, retired from active leadership, April 1. Elder Smith began his colporteur work in 1928 after completing his college work at Emmanuel Missionary College. He was ordained to the gospel ministry in 1947. He began his colporteur leadership in the old West Michigan Conference and also worked in the Illinois, East Michigan, Michigan, Wisconsin, Indiana, Potomac, and East Pennsylvania conferences, coming to the Atlantic Union Conference in 1954. Elder and Mrs. Smith have moved to Michigan, where they will make their home.

► A special Founders' Day program was held at Atlantic Union College on the morning of April 19. The service honored Mrs. Rochelle P. Kilgore, who has taught for 50 years, 25 of them at AUC. Statements of appreciation were made by C. H. Kelly, for the board of trustees; Dean R. E. Cleveland, for the faculty of the college; W. J. Leary, for the Alumni Association; Mrs. Dorothy M. Alfke, for

former students of Mrs. Kilgore; Ronald Heyer, for the Student Association; Igor Botyansky, for the students from other countries; Faith Rogerson for the Literary Club; and President R. L. Reynolds. Commentator for the program was Dr. Otilie F. Stafford. Dean Cleveland announced the establishment of a scholarship award fund to be named after Mrs. Kilgore, and President Reynolds presented her with a book filled with congratulatory messages from faculty and former associates, and various State and government officials. A reception was held after the program for alumni, former students, and visitors who wished to congratulate Mrs. Kilgore personally.

► A consolidated school, which will serve the Attleboro, Middleboro, Pawtucket, Providence, and Taunton churches in the Southern New England Conference, will be built by September of this year. The first stage of the project is the building of six classrooms and auxiliary rooms in a building 60 feet by 150 feet. The second stage in the building program will provide a cafeteria, gymnasium, and rooms for vocational studies.

CENTRAL UNION

► Services are now being held in the small church in Upton, Wyoming, according to Harry Darby, pastor. During the summer months it is planned to hold a series of meetings in this new church.

► About 1,200 people filled the opera house in Kiel Auditorium in St. Louis, Missouri, for the opening meeting of a city-wide effort conducted by R. L. Boothby and L. R. Mansell, local pastor. Meetings are now being held in the St. Louis Central church.

COLUMBIA UNION

► Three churches of the five in the Du Bois district of the West Pennsylvania Conference are planning new buildings. The Clearfield church is nearly ready for dedication; the Punxsutawney group has purchased property and is planning to build; and the Brockway church expects to be using its new building soon.

► East Pennsylvania Conference pastors are busy with evangelistic meetings. Among those holding efforts are R. R. Adams and the Koch-Upchurch-Bierly team, Lancaster; W. C. Anderson, York; B. P. Gernet and Leon Ringering, Allentown; J. F. Hamrick, G. W. Morgan, and C. M. Pike, North Hills; Earl Heslop, Carlisle; Merton Henry, Waynesboro; J. A. Kroncke, Harrisburg; P. W. Lamb, Montrose; G. C. Mowry, Northumberland; D. F. Myers and J. N. Morgan, Pottsville; Ronald Neall, Wellsboro; A. E. Neil, Canton; Stephen Pauly, Philadelphia; H. C. Reading, Chester; Herbert Roehn, German radio program; Harley Schander and Richard Barnett, Hampden Blvd., Reading; S. J. Steiner, Scranton; and G. B. Tarr, Telford.

► A number of public meetings are planned for the New Jersey Conference. These include J. J. Blanco and Robert Kerr at Somerville; Jose I. Rivera, Jersey City; Donald Rice, Barnegat Bay area; Kenneth Berry, Westwood; M. K. Eckenroth, Mount Holly; Bruce Fox, Bridgeton.

► Emmett McLoughlin of Phoenix, Arizona, was the main speaker at a public religious liberty meeting in Cleveland, Ohio, May 12. Mr. McLoughlin is director of a hospital, and has authored two best sellers—*People's Padre* and *American Culture and Catholic Schools*. He is a former Franciscan priest.

► A series of Dorcas Federation meetings was held in Ohio during April. Guest speakers were D. A. Roth, public relations secretary of the union, and Marvin H. Reeder, PR secretary of the Ohio Conference.

LAKE UNION

► For a number of years the headquarters office building for the Lake Union Conference at Berrien Springs, Michigan, has been too small. Now a new building being constructed on the corner of College Avenue and Highway 31, under the supervision of Adrian Roosenburg, construction manager, is almost completed. This new structure will have five

offices and a conference room on the first floor, and eleven offices on the second floor. The basement will provide for storage space and an assembly room.

► Several changes have recently been made in the Michigan Conference ministerial working force. E. W. Bahr, from Angwin, California, is to pastor the North Kelly German church in Detroit; B. K. Mills, from Texas, is the new minister of the Allegan and Otsego churches; and L. D. Herr, from Wisconsin, is to pastor the Plymouth and Belleville churches. Donald Howe, former pastor of the Bay City and Midland churches, has accepted a call to the North Dakota Conference.

► Dorothy Towar, secretary to the business manager at Emmanuel Missionary College for the past twelve years, including her college training days, has accepted an invitation from the Michigan Conference to take up work as secretary to W. M. Buckman in the home missionary department.

NORTH PACIFIC UNION

► The three-week evangelistic crusade in Nampa, Idaho, conducted by Leon M. Cornforth and Ralph W. Martin, has resulted in 30 newly baptized Seventh-day Adventists.

► The congregation in Renton, Washington, have outgrown their building. They are now renting a larger church while they construct a new building on land that has already been purchased for the purpose.

► A ground-breaking service for the new church building in Bozeman, Montana, was witnessed by about 50 on April 16. Participating were J. C. Kozel, union conference treasurer, George E. Taylor, conference president, and Ralph Glad-den, pastor.

PACIFIC UNION

► R. R. Bietz, president of the union, was the Friday night and Sabbath morning speaker at the Moab, Utah, district meeting, May 5 and 6. Sabbath afternoon Dr. Lloyd Mason, medical director of the Monument Valley Hospital, gave a report of the work among the Navahos.

► Church-state workshops were held in the Central California Conference May 7 to 14 with W. Melvin Adams, General Conference Religious Liberty secretary, and A. H. Johns, Pacific Union Conference religious liberty secretary, participating.

► The first annual Bible conference of the Northern California Conference was held at Pinecrest April 14 to 16. Conference senior academy students along with their class sponsors, Bible teachers, and principals participated in the event.

► The Palomar Nature Club in a recent meeting of the executive committee voted to donate their shell collection to the museum and nature program of the Southeastern California Conference summer camp at Idyllwild.

► J. E. Young, recently of Modesto, California, has assumed the leadership of the Prescott, Arizona, church. Elder and Mrs.

Young were welcomed by the members at a covered-dish dinner, April 9.

► The Dunton-Shafer-Brooks Flight of Time evangelistic team has concluded a successful series in the Shafter, California, area. More than 45 were baptized. A number of entirely new families and several husbands of Adventist wives were among those joining. Others are studying with the pastor, Aaron Wagner. The team is currently holding meetings in Ceres, California, near Modesto, where a new church of 140 members has recently been organized.

Answers to Bible Quiz

(Page 6)

1. Sin against the Holy Ghost (Matt. 12:31).
2. Hearing God's Word and believing on Jesus (John 5:24).
3. After the temptation in the wilderness (Matt. 4:11); in Gethsemane (Luke 22:43).
4. Love (Rom. 13:10).
5. "The best gifts" (1 Cor. 12:31).
6. "My Saviour" (Luke 1:47).
7. He cannot deny Himself, nor lie, nor sin (2 Tim. 2:13; Titus 1:2; 1 Peter 2:21, 22).
8. James 3:7.
9. The faith of the saints (Jude 3).
10. Mary's (Luke 1:46-55); Zacharias' (Luke 1:68-79); heavenly hosts' at Christ's birth (Luke 2:13, 14); song of the Lamb (Rev. 15:3, 4).

Church Calendar

Church Home Missionary Offering	June 3
Home-Foreign Evangelism	June 3
Oakwood College Offering	June 10
Thirteenth Sabbath Offering (Southern African Division)	June 24
Medical Missionary Day and Church Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8
Pioneer Evangelism	August 5
Church Home Missionary Offering	August 5
Educational Day and Elementary School Offering	August 12
Literature Evangelists Rally Day	September 2

REVIEW AND HERALD

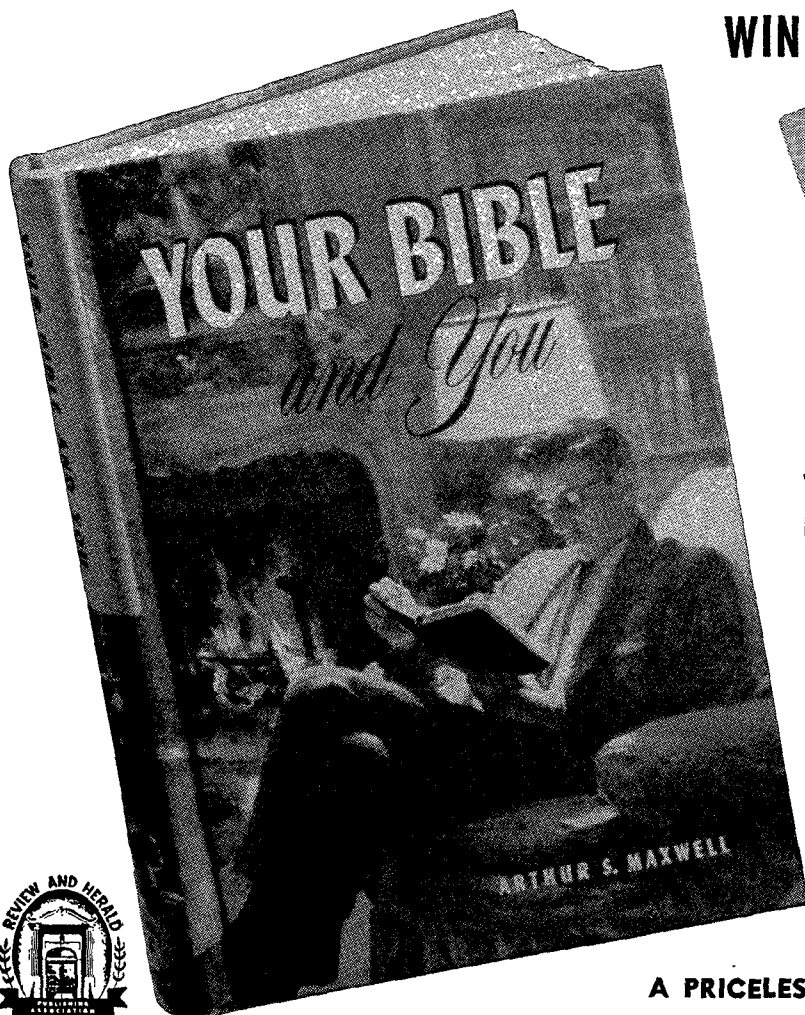
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In United States and Canada	\$7.50	\$3.90
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IS A FRIENDLY VOLUME—WARM WITH THE LOVE OF GOD

News of Note

World Literature Sales Top 23 Million

During the year 1960 the 42 publishing houses owned and operated by the church sold \$23,503,132.57 worth of gospel literature. These publishing houses employ 2,057 dedicated men and women. Of the grand total sales \$14,987,939.51 were book sales and \$8,555,193.06 magazine and periodical sales. Our 5,271 literature evangelists sold \$13,793,439.50 of the total.

The 1960 world literature sales report is the largest in the history of the denomination. We praise our heavenly Father for this unprecedented report, and we feel confident that these millions of pages of literature will exert a great influence for good.

D. A. McADAMS

Blessing of God Evident in 1960

During 1960, 93,915 persons joined the church by baptism or profession of faith—only 6,000 less than 100,000! Total funds received from the world field for tithe, foreign missions, home missions, and local church expense amounted to \$99,902,354.55—almost 100 million dollars!

God is good to His people. And the great majority of His people are faithful in returning to Him the tithe and offerings. We are thankful for the large number of persons received into the church in 1960, and for the faithfulness of God's people.

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" (Ps. 31:19).

H. W. KLASER

Yosemite Sabbath Services

Every year many Seventh-day Adventists visit Yosemite National Park in central California. Last summer more than 3,000 attended the Sabbath services held at the park.

We are happy to announce that services will again be held during the coming vacation season. Beginning May 26 and continuing until September 1, Friday evening vesper services will be held in the Village Chapel. Sabbath services will be held out of doors in the Church Bowl.

A warm welcome awaits all who come.

B. E. SCHAFFNER

Evangelist in Africa Holds Four Sessions

A cable received from the Southern African Division, May 4, reads: "Nine thousand people packed reserved seats in four sessions Pastor Keith's opening meet-

ing in Durban last night." (Signed) PIERSON.

In spite of troubled world conditions and the uncertain future, the Lord is going before His people. Those who proclaim His message to the public are the special objects of His care.

Continue to pray that the Lord will bless the ministry of His Word.

R. ALLAN ANDERSON

Ingathering Hits New High in Swedish Union

Ingathering in the Swedish Union jumped from 298,593 kronor (\$59,786) in 1959 to 481,705 kronor (\$96,341) in 1960. This is an all time high, according to Heinz Mandell, union home missionary secretary. Tremendous enthusiasm was sparked by the excellent lead of the students at Ekebyholmsskolan (Swedish Junior College and Seminary), who more than doubled the previous year's result, rolling up a total of \$7,004. Both the South and North Swedish conferences became Silver Vanguard conferences, with an average of more than \$25.22. Had it not been for governmental restrictions as to method of collection, the Finland-Swedish Conference would doubtless have received the same distinction.

We are happy for this interest in mission work among workers and laity of the Swedish Union.

J. P. SUNDQUIST

Maxwell Accepts Call to Loma Linda University

Word has just been received that Graham Maxwell, Ph.D., head of the departments of religion and Biblical languages at Pacific Union College, has accepted the call of Loma Linda University to be chairman of the Division of Religion.

Dr. Maxwell is well known to both the university faculty and student body, having had several speaking appointments at both the Loma Linda and Los Angeles sections. He is a graduate of the Chicago University and is respected in educational circles, not only as a scholar and theologian but also as a man of God.

M. V. CAMPBELL

Message Magazine Field Enlarged

The following action was passed by the Spring Council:

The Southern Publishing Association board has suggested that during the regular missionary magazine campaign in all the churches in North America our members be encouraged to send the *Message Magazine* to their colored friends and neighbors, especially

reaching the colored leaders in all professional, commercial, educational, and political fields. It was

VOTED, To include the promotion of the *Message Magazine* in the regular missionary magazine campaign of the church.

In hundreds of our white churches and in their adjacent territories reside a large part of the twenty million colored people of the United States. Yet many of these by reason of the fact that they are far removed from colored churches are not receiving the *Message Magazine*. It was to correct this situation that the above action was passed at the recent Spring Council.

During the campaign we offer a special price of \$1.50. Clubs of five or more to one address, \$1.25 each. Order through your Book and Bible House.

R. J. CHRISTIAN

Manager of Circulation
Message Magazine



NEW YORK, N.Y.—Roman Catholics in the 50 States now number a record 42,104,900, according to *The Official Catholic Directory* for 1961, just issued by J. P. Kenedy and Sons, New York. The directory shows an increase of 1,233,598 over 1960, and a 10-year increase of 13,470,022 or 47.04 per cent over the 28,634,878 in 1951. The new total includes all families of the defense forces, at home and abroad, and the diplomatic and other services abroad. All figures were compiled as of January 1.

MIAMI BEACH, FLORIDA—To eliminate all denominations and form one Church would result in "moral and spiritual tragedy," Methodist Bishop W. Angie Smith of Oklahoma City told the annual meeting of the denomination's General Board of Evangelism here. Asserting that the very strength of Christianity lies in its denominations, he declared: "Some men bewail our separations and denominational life. They speak of the sin of denominations. I do not want to be counted in that group at all. If we had the power to purge all denominations and form one church, I believe it would result in our greatest weakness and ultimately degenerate into a moral and spiritual tragedy."

MILAN, ITALY—Augustin Cardinal Bea, head of the Secretariat for Christian Unity in Rome, said here that while the forthcoming Second Vatican Council is not intended to treat solely or directly with any particular non-Catholic body, it will be "able to prepare for the eventual necessary and longed-for union between Christians." Speaking of the position of Christians "living apart from the one true Church of Christ," Cardinal Bea said that "toward non-Catholic Christians the Church takes the attitude best summarized by St. Augustine's words, 'Hate the error and love the erring.'"