

# REVIEW

## and Herald

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# Brazil's Biggest Baptism

By Roberto Azevedo, *Departmental Secretary*  
South Brazil Union Conference

ON THE eighth of April this year six pastors of the São Paulo area baptized 135 precious souls in the baptistry of the Central church—the largest single baptism from a single series of meetings in the history of Brazil. Another 50 persons are awaiting the next baptism.

In 1960 plans had been laid to strengthen the Voice of Prophecy program in various cities of the territory served by the South Brazil Union, particularly Pôrto Alegre, Curitiba, and São Paulo. Many thousands of announcements and posters were placed before the public, in the newspapers, by radio, and on buses and airplanes. Our courageous lay workers participated actively in this publicity program.

In São Paulo we have 60 churches

and companies, with a membership of nearly 8,000. On a designated Sabbath these members distributed 500,000 handbills advertising the Voice of Prophecy program and inviting all to tune in. The results were most encouraging, both for the large number of new listeners and enrollees in the Voice of Prophecy and also for the large number of new families that searched out our churches. Laymen faithfully visited these homes and signed the people up for Bible studies.

This was preparatory to a series of meetings to be held in the São Paulo suburb of Casa Verde. In the immediate vicinity of Casa Verde more than 30,000 invitations to listen to the Voice of Prophecy were distributed. After placing a new invitation in the homes for three consecutive Sabbaths,

another was distributed inviting all to attend a series of meetings to be held for those who had become interested in the program. The speaker was to be one of the local directors of the radio program. Thus the majority of those who began to attend the meetings were already listening to the Voice of Prophecy.

The hall, which seated about 350, was always overcrowded. The children were entertained separately by Mrs. Neide Campolongo, wife of the speaker, and her assistants, who used Sabbath school evangelistic materials. This made it possible for the adults to listen attentively to the subjects presented.

On the tenth night Pastor Robert Rabello, our Brazilian Voice of Prophecy speaker, visited the meet-

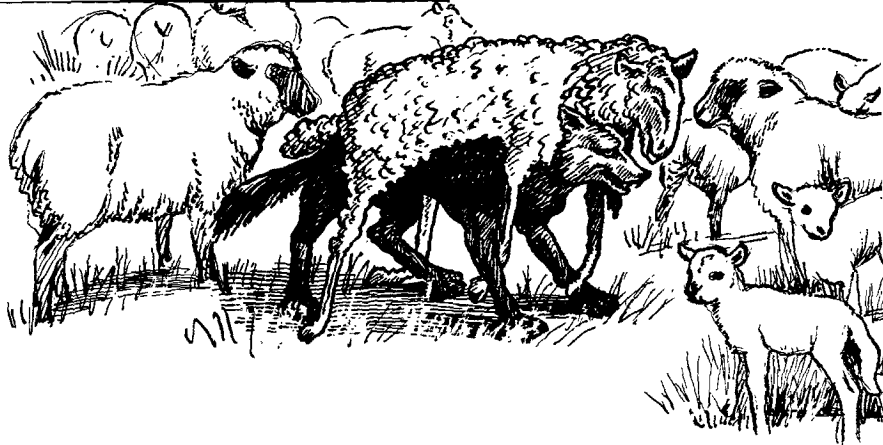
*(Continued on page 5)*

Brazil's largest baptismal group, the fruitage of a series of meetings in Casa Verde, a suburb of São Paulo. The four workers who conducted the series are seated in the foreground, together with the Bible workers, one on either side.



# Wolves That Pose as Sheep

By Edwin R. Thiele



**L**AST week we pointed out seven telltale marks by which to identify pseudoreformers in the church. Their chief characteristic, we found, is a critical spirit that leads them to dwell on the faults and mistakes—whether real or imaginary—of their brethren in the church. This week we turn our attention to other traits of these self-appointed prophets.

8. *Their appearance conceals their true identity.* Jesus warned His disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15, 16). This is a clear test whereby false prophets may be distinguished from the true. Careful examination reveals that they are not what they appear to be. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith," while among the works of the flesh are "hatred, variance, emulations, wrath, strife, seditions, heresies" (Gal. 5:22, 20). When submitted to this test—the fruitage of their activities—there need be no question as to the true character of would-be reformers. Their message is not one of love but of hatred, not of peace and unity but of bitterness and dissension. Their purpose is to convict, not to convert, to tear down, not to build up. In their writings and in their activities, however well concealed beneath a cloak of apparent righteousness and zeal, is a malignant spirit toward the church and its leaders. They reflect the spirit of Satan, whose example they emulate and whose work they do.

"Jesus has warned us to beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth would go to those who have had experience, would go to the word of God in a teachable, humble spirit, and examine their theories in the light of truth

and with the aid of the brethren who have been diligent Bible students, and at the same time make supplication unto God, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler."—*Testimonies to Ministers*, p. 54.

Concerning God's people, Satan is represented as saying to his angels: "*We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticize, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins, God banished us from His presence; and all who follow our example will meet a similar fate.*"—*Ibid.*, p. 475. (Italics supplied.)

9. *They are zealous—for evil.* The great earnestness and zeal displayed by would-be reformers is, to some, a source of perplexity. But is not Satan himself extremely in earnest and zealous in his efforts against God and His people? By his own zeal he inspires

those whom he is able to entice into his service. Not earnestness or zeal, but the cause in which the zeal is employed, is the test we are to apply.

"False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth."—*Ibid.*, p. 55.

10. *Criticism of others is often a cloak for the covering of evil.* The would-be reformers are, in fact, no better than those they would reform. If the facts were known, the lives of the critics would prove to be more reprehensible than the persons they single out for criticism. But they cleverly conceal their own shortcomings. Those who find fault with others frequently have the most glaring faults themselves.

"The sin that leads to the most unhappy results is the cold, critical, unforgiving spirit that characterizes Pharisaism. . . . He who is guilty of wrong is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart."—*Thoughts From the Mount of Blessing*, p. 126.

11. *They are unprincipled, secretive, and deceptive.* On the whole, pseudoreformers follow practices that are neither strictly honest nor honorable. They find their financial support by playing on the sympathies of members of the church they are seeking to undermine. They make it a practice to worship in Adventist churches and encourage their followers to do the same—thus escaping the burden of supporting local churches of their own. At the same time they siphon off for their own private use the tithes and offerings of these adherents. Their accounts are

## A Bible Quiz

When a teacher was asked how many students were enrolled in his school, he replied, "If you **multiply** the number of Jacob's sons by the number of times the Israelites compassed Jericho on the seventh day, and **add** to the product the number of measures of barley Boaz gave Ruth; then **divide** this by the number of Haman's sons; **subtract** the number of each kind of unclean beast that went into the ark; **multiply** by the number of men who went to seek Elijah after he was taken to heaven; **subtract** from this Joseph's age at the time he stood before Pharaoh; **divide** by the number of stones David selected to kill Goliath; **subtract** the number of furlongs that Bethany was distant from Jerusalem; **multiply** by the number of anchors cast out at the time of Paul's shipwreck; **subtract** the number of people saved in the ark, the remainder will be the number of students enrolled in the school." How many were there?

Answer on page 22

not subject to audit, and they use the funds entrusted to them according to their personal whims. Furthermore, by remaining in Seventh-day Adventist circles, they and their adherents can bore away from within.

Another unprincipled practice of pseudoreformers is to broadcast private messages from Mrs. White, intended only for the individuals named, and other confidential matters that should have been regarded as a sacred trust. In so doing they hope to bring reproach upon the cause of God. In all such activities those who have, at least in spirit, broken away from the ranks of the church and are engaged in attacks against it, reveal their allegiance to the great deceiver.

"It was a betrayal of sacred trust to take that which Jesus designed should be kept secret, and publish it to others, and bring upon the cause of truth reproach and injury. The Lord has given to His people appropriate messages of warning, reproof, counsel, and instruction, but it is not appropriate to take these messages out of their connection and place them where they will seem to give force to messages of error. . . . This is a work that is neither honorable nor righteous."—*Testimonies to Ministers*, p. 36.

12. They misuse the "*Testimonies*." A favorite device of some would-be reformers is to quote the *Testimonies* as though they were a denunciation of the Seventh-day Adventist Church, and then urge people to leave its communion under the charge that it has been rejected by God. Throughout her long years of ministry Mrs. White vehemently denounced those who have made such a use of her writings.

"Those who have proclaimed the Seventh-day Adventist Church as Babylon have made use of the *Testimonies* in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message,—the unity of the church? Why did they not quote the words of the angel, 'Press together, press together, press together'? Why did they not repeat the admonition and state the principle, that 'in union there is strength, in division there is weakness'? It is such messages as these men have borne that divide the church, and put us to shame before the enemies of truth; and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity."—*Ibid.*, p. 56.

Now, we do not claim perfection for the Seventh-day Adventist Church, but it is nevertheless God's church and it will go on to final

triumph. Throughout history there have been imperfections among those who profess to serve the Lord. This was true in the days of Moses and David, in New Testament times, and it is true today. But imperfect though the church may be, *it is still God's church*. Frail and human though the leaders may be, they are still the chosen of God.

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproofed,

warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Ibid.*, pp. 49, 50.

"God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies—men whom He is leading. . . . Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus."—*Ibid.*, p. 58.

(Second of Two Parts)

## The Nervous Child—Whose Fault?

By Harold Shryock, M.D., Department of Anatomy  
College of Medical Evangelists

OUR boy has always been nervous and fearful," a mother told me. "He is an adopted child. We have had him since he was two weeks old. He is now eight years old and is having some difficulty getting along in school."

I asked this mother to be more specific about how the child's nervousness is manifested. "Well," she said, "even as a small child he was so afraid that he refused to sleep by himself. I used to let him sleep in my bed until he was about four years old. Then when he

began sleeping in his own bed, he insisted that he have his little dog with him at night. About this time he began to stutter." She continued, "He has always had a temper. Of course, I think he uses the temper to try to get the things he wants. He seems to manifest it especially when there is company and when he feels that he is not getting enough attention. Because he was so nervous we tutored him at home through the first grade. He went to school when he was seven. The experience of going to school seemed to

make him even more nervous, and for a while he even walked in his sleep at night. The teacher has told us that he is not too cooperative at school, and that she has trouble with him because he insists on whispering to the other children. Recently he has been telling things that are not true."

I asked whether this child knew he was an adopted child. "Yes," the mother replied. "We told him. He has known it from the time he was old enough to understand what we said to him. As far as we can tell, his being adopted does not seem to bother him."



EWING GALLOWAY

A child with a nervous disposition probably lacks what every child needs—to be loved, to feel that he belongs, to feel that he amounts to something.

This mother remarked also that she and her husband have different policies with respect to discipline at home. The husband punishes the boy frequently, usually by whipping. The mother uses whipping occasionally, but more frequently than the father she is lenient toward the boy. When the father administers punishment he often does so under the heat of his own emotion. Also, according to this wife's story, the husband is partial to their adopted daughter who is six.

### Home Situation Has Failed

Here we have in one real-life case an insight into several of the elements that tend to make children nervous. The little boy's fears, his stuttering, his temper, and his lying are all evidences that he feels insecure in his own home. It is not his fault that he feels this way. On the contrary, the home situation itself, as determined by the parents, has failed to provide what the child needs in order to develop a well-rounded personality.

A child has at least three basic needs. He needs to be loved, he needs to feel that he belongs, and he needs to feel that he amounts to something. In the case of this little eight-year-old, none of these three basic needs have been satisfied adequately.

I am sure that these parents, faithful church members that they are, actually love the boy. They took him into their home by their own choice. They have had no reason to feel unkindly toward him except as his behavior has become perplexing. But the stern methods they have used in dealing with him, and particularly the harsh punishment the father has used, have given him some reason to wonder whether his parents actually love him.

As for the second basic need—that of belonging—there are two factors that need consideration here. In the first place, the child knows that he is adopted and that these are not his real parents. It is true that these parents have tried to treat him just as they would treat a son of their own. But the fact that his natural parents did not want to keep him when he was an infant has had its effect in making him feel unwanted. Adding insult to this injury is the fact that his adopted father has been partial to the little girl.

It is now coming to be recognized that early childhood is not the ideal time to tell a child of his adoption. In the preschool years the child's personality is in a delicate formative period. It is quite unsettling to a young child to be told that these parents are not his real parents. Other factors being favorable, it is best for this information to be given between the ages of six and twelve.

The little boy under consideration did not have the assurance that in his parents' estimation he really amounts to something. Apparently, school means more here than it does in some families. These parents have placed considerable emphasis on the school program and have been anxious, day by day, regarding the child's progress. But the little boy has feared that he is not measuring up to his parents' expectations for him. They had been a little too ready to push him into the role of a good scholar. His mind is perfectly normal, but the overemphasis the parents have placed on progress in school has made the boy fear that they consider him inferior. This is, no doubt, the background of his problem conduct in school.

Most cases of nervousness in children are not as serious as this. If only one of a child's basic needs remains unfulfilled, he may still be able to get along reasonably well. But as parents, and particularly as Christians, we should make a serious and consistent attempt to fulfill all three of the basic needs of the developing child. Specifi-



The motto of a group of expert engineers helping to build the Panama Canal was "We specialize in the impossible." They also had a song that went like this: "Got any rivers you think are impossible? Got any mountains you can't tunnel through? We specialize in things thought impossible; We can do something no others can do." And the records show that they *were* extraordinary men.

Our Lord Jesus came into the world, not to do wonders with material things, as engineers do, but to do for men what they could *never* do for themselves. He specialized in the impossible. He changed human nature. He took ordinary men and women and made them extraordinary. He took sick members of society and made them whole—body, mind, and soul. His appeal was not so readily accepted by the "best" people as by fishermen and publicans, the lowly and the outcasts. "Not many wise . . . , not many mighty, not many noble, are called." He transformed the people of the rank and file, and through them turned the world upside down. He energized them with new life, His own life, which afforded a power that made them victorious in the battle against all the evils that undo men and women.

Our faithful workers in the foreign fields—and also in the homeland—are among those who daily go about doing the impossible. How thrilled we often are with reports in the *Review* about men, women, and children who have been saved in some unusual way for the kingdom, rescued from what we think of as impossible conditions. Heaven's blessing upon our faithful workers everywhere who, undaunted and invincible, go forward in faith to save others for the kingdom.

ERNEST LLOYD

cally, the positive approach that Christian parents should use in dealing with a child so as to help him feel secure, and thus to avoid the problems of "nervousness," may be summarized as follows:

1. A child should be allowed to feel comfortable in his own home. He should be encouraged to be cheerful, lighthearted, and carefree. He should have a certain space, even though it is no larger than a cupboard, that he can call his own. Parents should recognize a child's property rights and should allow him to cherish his personal possessions as he chooses. Also, the child should participate in family activities by carrying certain responsibilities consistent with his age.

2. A child should be protected from influences that are too stimulating or too exciting for his developing personality. Tragedies should not be rehearsed vividly in his presence. He should not be exposed to harrowing TV programs or other forms of entertainment that are emotionally overstimulating.

3. Parents should deal consistently, day by day, with their child. They should avoid being lenient one day and exacting the next. Punishment, when necessary, should be in proportion to the child's disobedience.

4. A child should be shown certain respect, because he is an individual in his own right. He should be encouraged to confide in his parents as he chooses. He should not be ridiculed for his foolish behavior, but should be guided kindly into activities and attitudes that are consistent with his stage of development.

5. A child should be encouraged to undertake creative activities. For these he should receive praise when praise is due. Once he undertakes a project or a hobby of his own, he should be encouraged to see it through to a proper conclusion.

6. A child's program should be arranged so as to allow him adequate sleep and rest. For a child who is particularly nervous there should be an adequate number of hours of sleep at night and provision for some rest period or nap during the day, as well.

7. Parents should find ways of expressing confidence in their child. This is accomplished best by entrusting him with certain responsibilities. These will be varied, of course, as the child becomes older.

8. In the final analysis, a child takes his cues from the example his parents set. Parents who are calm, trusting, and Christlike in their approach to life and its various problems will set an example for their child that will enable him to live successfully, and to rise above his tendencies to be irritable and nervous.





Brother João Caetano with his wife and four children, a fine family group from Brazil's largest baptism. Formerly a demon of a drunkard, today Brother Caetano rejoices in Christ.

## Brazil's Biggest Baptism

(Continued from page 1)

ings in person. This definitely identified these meetings with the radio program. When Elder Rabello asked the audience how many were listening to the Voice of Prophecy program, almost every hand went up. At least 90 per cent were listeners.

As a result of these meetings and the contacts made in the homes, the names of more than 400 interested persons were secured. In visiting the homes the Bible workers noted a significant difference in the interest developed by combining radio and public evangelism, as compared with utilizing the two methods separately. All were convinced that this plan is definitely better, as the interest develops earlier and it is more easily sustained throughout the meetings.

After the subject of temperance was presented, Dr. Ajax Silveira, a church elder, presented the subject from the medical point of view. Each Sunday he met with the people, studying with them, examining them, and distributing free medicines. The evangelist's wife gave a series of studies on nutrition and the art of healthful cooking.

Then came the baptism. The São Paulo Central church was more than filled, as 1,200 people witnessed the impressive scene. Moyses S. Nigri,

president of the South Brazil Union, preached the baptismal sermon. The president of the São Paulo Conference, Oswaldo R. de Azevedo, and Siegfried Kuempel, director of the department of religion at Brazil College, encouraged the candidates to re-

## Marriage Means Readjustment

By Elaine D. Townsend

**F**OR two newlyweds marriage means readjustment to the family into which one was born, to the family of one's spouse, and to each other. Deep and abiding love is not usually something a young couple starts out with; it is something they succeed in building over the years. True love leads a person to recognize his own faults, and to remedy them. He will also gladly make whatever adjustments may be necessary for the faults of his spouse—real or imaginary—for the sake of the success of the marriage.

In his book *Love and Marriage*, F. A. Magoun says, "Happy people

main faithful. Pastor João Linhares, another teacher at the college, and many other area pastors and workers were present.

One experience of particular interest was that of João Caetano, who was baptized together with his wife and three children. He had been one of the worst drunkards in the city. The family would often have to go in search of him, from bar to bar, as he would otherwise not be able to find his way home. After a drinking spree he would not even recognize his loved ones, and treated them most cruelly. After his conversion he became a model husband, as his wife and children testify.

Another interesting case was that of Jordão G. de Oliveira, also an alcoholic. He fought daily with his wife, and had been separated from her a number of times. Once, after a particularly heated discussion, he shot his wife five times, wounding her seriously. He then left her. Some time later he returned home, and began attending the Casa Verde meetings. This man and wife were baptized together and are now living a new life.

Prior to the Casa Verde meetings there were only 30 members in attendance at Sabbath school. Today, several months later, there are 270 regular Sabbath school members present each Sabbath. Those who have had part in this great adventure for Christ rejoice that God has so abundantly blessed their labors. The evangelists and Bible workers in particular feel that the plan of combining radio with public evangelism has demonstrated its value. Plans are under way to follow the same method in other cities of Brazil.

tend to overlook shortcomings; unhappy people to overemphasize or to imagine them."—Page 299. There may be no itemized rules for readjustment, but there are definite principles. When one partner says, "We never disagree," the specialist in human relations will ask himself which one is sacrificing his own integrity of personality on the altar of the other's demands. No one-sided attempt can ever solve an inescapably two-sided problem. Magoun continues:

"We cannot expect always to be able to satisfy each other's needs, but if they are to be happy in their emotional adjustments, neither husband

nor wife can ever forget that when we are emotionally tangled up—and all of us are at times—we demand that other people understand us without our explaining anything to them.” —Page 350.

“The art of love is patience,” writes A. L. Bietz. In an article entitled “The People in Your Life” he continues this vein of thought: “A husband comes home from work tired. He has had a hard day and he would like some appreciation. He says to his wife, ‘Oh, am I tired!’ ‘You tired!



What did *you* do? You just work in an office. You should have done all the work *I* did today, then you'd really be tired!’ The husband wanted to be appreciated. And at the same time the wife wanted to be appreciated. Neither of them had the good grace to take the initiative in expressing appreciation, so both suffered from

emotional starvation.”

Countless are the problems that must be met by two people living together; in fact, it takes a lifetime to solve them all. Marriage brings a man and a woman together for mutual help in the struggle for existence and more important yet, in the struggle to forge a symmetrical character. Marriage is thus the supreme test of what we really are, and the best school in which to become what we ought to be.

### A Joint Investment

In a recent article entitled “Love at Home” (REVIEW AND HERALD, Oct. 13, 1960), R. R. Bietz wrote, “Marriage . . . is not a reform school. It is a school where two people seek to learn the lessons of life in the atmosphere of love and forgiveness. It is a school where two persons set about the task of growing up.” In this training course, strong religious convictions and a mature outlook on life, shared by husband and wife, give to their marriage the priceless quality of stability.

Marriage is a joint investment in happiness, and courtship is the period during which the two investors negotiate. But marriage can never afford gratifying and abundant returns of happiness unless each offers honest value during the courtship period. The reward can be a product whose happiness and influence far exceeds what could have been realized by either individual alone. Successful mar-

riage is a dynamic, growing relationship in which the personalities of both partners continue to develop.

One more important point in marital happiness calls for special emphasis. Once courtship has culminated in

### Especially for Youth

marriage, it is too late for either to question whether he has married the right one. Once a person marries he must forgo any further search for an “ideal” mate. Such behavior on the part of either husband or wife can only breed discontent, unhappiness, and, if it continues, a broken home. We must do our looking for the ideal *before* marriage, not after the knot has been tied.

To summarize: Marriage is one of the great mysteries of life. Two young people meet, fall in love, and decide to become one in flesh and spirit. It takes honest effort to make a success of marriage. Each partner must be able, and willing, to meet both triumph and disaster without becoming

emotionally upset or losing his inner control. Neither can afford to be emotionally dependent upon the other. Each must allow the other to be himself. Marriage calls each to serve as well as to be served, to love as well as to be loved, to bless as well as to be blessed. It calls for giving as well as for getting. In his article referred to above, R. R. Bietz says further that “marriage is more than a fifty-fifty proposition. It is a relationship which demands that in time of crisis one or the other goes one hundred per cent of the way in order to re-establish what has been lost.”

“I love you, not only for what you have made of yourself, but also for what you are making of me. I love you for putting your hand in my heaped up heart and passing over all the foolish weaknesses you can't help seeing there, and for drawing out into the light all the beautiful longings no one else had looked quite long enough to find. I love you because you are helping me to make of the lumber of my life, not a tavern but a temple.” —MARY CAROLYN DAVIES.

(End of Series)

## A Fellowship of Forgiveness

By C. Mervyn Maxwell

**B**EHOLD, how they love one another!” How often the pagans must have made this comment about the early Christians.

On the night He was betrayed Jesus admonished His disciples to love one another, in order that all men might know that they were His disciples. On this occasion He instituted a service of mutual esteem and fellowship designed to stimulate and to develop their love. He took a towel, girded Himself, and washed their feet, and then commanded them to follow His example.

The term ordinance of humility, which is often applied, appropriately, to this service, falls short of expressing all of its beauty and spiritual significance. It is, in reality, a fellowship, a fellowship of forgiveness, of cleansing, of mutual regard and prayer.

The foot-washing service is primarily one of cleansing and forgiveness; a time for melting hard hearts and for healing broken friendships. After Jesus had finished washing the disciples' feet He said, “*Ye are clean, but not all*” (John 13:10).

Last week we studied certain texts that lead us to conclude that all believing, baptized Christians may come to the communion service, whether they feel “worthy” or not. The foot washing is the first part of the communion service. It is the occasion when the “best robe” is thrown around the prodigal's shoulders and the “wedding garment” is placed on the beggar's back. It is a time when sins are washed away, when unworthy people are made worthy—through Christ.

The cleansing accomplished at the time of the foot-washing service is not mechanical, or automatic, of course. Jesus washed the feet of Judas, who is specifically mentioned as remaining unclean (John 13:10, 11). How, then, does the cleansing become effective?

In the Lord's Prayer, Jesus taught us to forgive as we hope to be forgiven. After He had concluded that prayer He added: “For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matt. 6:14, 15).



FORD MADOX BROWN, ARTIST

Here is the secret! When brethren and sisters in the church hold themselves apart from one another by mutual unconcern—not to mention criticism and pride—the attitude of their hearts is such that God Himself cannot save them. No man can be taken to heaven unless he partakes of heaven's spirit of sacrificial interest in the welfare of others.

In the foot-washing service each one kneels humbly before his brother, in an attitude of forgiving thoughtfulness, and his sins are washed away by God. "If ye forgive men their trespasses, your heavenly Father will also forgive you."

In the upper room all the disciples desired to be well thought of. Each sought a position of leadership for himself, and preeminence for his own ideas. But because the disciples were bent on achieving their ambitions in the wrong way, they became alienated from one another. Then Jesus showed them how to become reconciled. In order to be loved, they should love! To be forgiven, forgive!

As Jesus moved quietly around the room in a continuing act of unselfish kindness, the disciples became intensely ashamed of their contrasting selfishness. They suddenly longed to love everyone as Jesus did. By virtue of this new attitude, Jesus could forgive them and make them clean.

When the foot-washing service is over, Christ says to me, "You are clean." I am clean because my sins have been washed away. Who washes them away? Christ, of course. But who administers to me the symbols of Christ's mercy? You do! In Christ's name, you kneel and assure me that Jesus has forgiven my sins. You kneel in Christ's stead at my feet, and I love you for it.

It is just as important for me to let

you wash my feet as it is for me to be willing to wash your feet. Many think that the act of humility consists only in willingness to wash another's feet. This is not so. Spiritual pride can enter even here. "Here I am, my brother," pride can say, "ready to pick that mote out of your eye." It takes humility to admit, "Brother, there is a beam in my eye. Please help me to take it out." To submit to having our feet washed by someone else is an admission of our need of spiritual help. This is why Jesus said, "Ye also ought to wash *one another's feet*" (John 13:14).

This is why this service is a fellowship of forgiveness. Each one forgives another. Each one humbly and prayerfully helps another, administering Christ's grace to his soul. And each one acknowledges his need for the other's spiritual help.

I wash the feet of a lad of ten. Of course; he needs me; I am a minister of the gospel. But then he washes my feet. Surely; for I need him too. In fact, we all need one another. We all become more or less discouraged. We need one another's friendly smiles and prayers, one another's confidence and happy friendship, one another's understanding and warm forgiveness.

How lovely a thing it is to see brethren kneeling together and, by God's grace, helping each other to escape from sin! How beautiful to see them arise, link arm with arm, and sing,

"Blest be the tie that binds  
Our hearts in Christian love!"

A fitting ceremony indeed! A wonderful fellowship of forgiveness! God give us grace and understanding to enter deeply into the meaning of this symbolism and to find, through it, both fellowship and cleansing.

(Second of Two Articles)

Key Words of the Bible—

## Sin

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

In washing the disciples' feet Christ set us an example. As we follow His example we participate in the great Christian fellowship of forgiveness—of forgiving and being forgiven.

The most common words for sin in the Old Testament are those of the *chata'* family. The basic idea of the verb member of the family is to miss one's aim. Experts with the sling were said to aim at a hair's breadth and not *miss* (Judges 20:16). "He that hasteth with his feet *sinneth*" (Prov. 19:2). He misses his footing and stumbles. In the New Testament the *hamartano* family provides the most frequently used words for sin, and here again the basic thought is that of missing the mark.

Before it is possible to miss a mark it is necessary to aim at it. Accordingly, sin presupposes an acceptance—or at least a knowledge—of a standard, as well as the failure to reach it. The great standard is God's law, but some know nothing of this law, and others have varying degrees of understanding of it. Nevertheless, every moral being recognizes some standard of conduct and, in this sinful world, fails to reach it.

Progress in Christian living means hitting marks we formerly missed. Always, it seems, there are higher goals to aim at, and consequently new failures to confess.

There is another kind of sin that involves a refusal even to aim at the mark. This is not failure, but rebellion. It appears in the familiar definition of sin as "transgression of the law." Goodspeed says this is disobedience to law; but the R.S.V. describes it as lawlessness. The Greek word is *anomos*, "without law"—that is, under circumstances when lawfulness might be expected. As an atheist is one who rejects the idea that there is a God, so an *anomist*—to make an English word out of the Greek—would be one who rejects or defies law. A parallel word in the Old Testament is *pesha'*, "perversity," "apostasy," or "rebellion."

The Old Testament word usually translated iniquity is *'awon*, which means "crookedness," or the bent to sin. The Greek has *diastrephō* and *apostrephō*, meaning to turn oneself or someone else from the right. This is the sinful nature, the root of sinful actions. It must be eradicated if sin is to stop.

Adam and Eve fell *into* sin; we can only fall *back* into sin. The Greek word for falling as they fell is *paraptō*, which means "to fall beside," "to go astray," "to apostatize." It was the *paraptōma* of Adam that brought death upon all his descendants. See Romans 4:25; 5:15-20.

At first it is a little puzzling to find in the Hebrew *'asham* and *chatta'th* families words that are used for "sin offerings," as well as for "sin." To cover his "sin" a man offers a "sin offering" (Lev. 4:3). When the sinner confessed his sin on the head of the animal, the animal became identified with his sin and it died for him because of that sin. In the same symbolic way the Sinless One was made to be sin for us all.



## Preachers, Pastorates, and People

When Dr. Clarence W. Cranford, pastor of Calvary Baptist church in Washington, D.C., accepted a new pastorate in Lewiston, Maine, a short time ago, the church Strategy Study Committee laid down the following qualifications for his replacement: He should be "a strong, dynamic and thought-provoking preacher, one who can speak to and reach people of different cultural, educational and racial backgrounds. We believe that a minister of a church of Calvary's background should have a strong denomination concern. He will support programs to draw both major conventions together. He will be willing to recognize the value of United Christian action and witness. With this outlook should be coupled a mature understanding of the importance of evangelism, stewardship, and of world and community missions."

Dr. Cranford was shown a copy of the committee's report before he left. Not surprisingly, he quipped, "I guess I won't apply; I wouldn't qualify."

It is understandable that churches want pastors who have wide interests, for the task of giving leadership to a congregation has many facets. A pastor must be able to fill the role of public speaker, Bible student, committee chairman, peacemaker, promoter, evangelist, teacher, home and hospital visitor, businessman, builder, writer, marriage counselor, et cetera. Obviously, no minister, however talented, can excel in all these lines. Inevitably he will have both strong points and weak points.

For this reason a congregation is benefited by an occasional change of pastors. Lines of activity that have been somewhat neglected by an outgoing pastor may receive strong emphasis from his successor. And matters that have been pushed exceptionally hard may be slighted enough to let them assume more normal importance. Thus a balanced program is carried forward.

Pastors, as well as congregations, are benefited by a change. By being brought into contact with the members in a new church, and by meeting a different set of problems from those in his previous pastorate, a minister's outlook is broadened and his usefulness increased.

The minister-member relationship has been established by God. It has been ordained not merely for the mutual benefit of minister and member but for the benefit of the unsaved multitudes. When this is kept clearly in mind, churches prosper; and the work of soul winning goes forward with energy and success.

K. H. W.

Religion and Mental Health—6

## Should Our Ministers Do Counseling?

In our comments on the meeting of the Academy of Religion and Mental Health, we came last week to a consideration of the place that psychologists and psychiatrists should have in our Adventist program of dealing with the mental maladies of man.

We come now to the last question: What is the proper place of our Adventist ministry in the program of mental

health for mankind? We earlier noted that the Academy emphatically declares that the clergy should be very much in the picture.

Should our ministers be drawn into this picture? Well, they have been, in a sense, through all the past years. Indeed, through all the long centuries the clergy have had a unique relationship to the whole population, guiding their lives, including counseling them on endless problems that affected their mental and emotional health. What makes the situation different today for the clergy is that modern science has provided a world of light on the field of mental illnesses, and has produced a category of specialists in this field. The effect has been twofold. First, an increasing number of persons have turned to psychologists and psychiatrists for the answer to their emotional problems. Second, those of the clergy who have tried to carry on in some form the ancient practice of counseling have felt that they should enlarge the area of their counsel, or at least put their counsels in the context of scientific terms and procedures.

### Unfortunate Results

Two unfortunate results have followed from this changed situation. First, these patients who today go exclusively to psychologists and psychiatrists generally receive, as most of these scientists would willingly confess, little or no spiritual guidance, little or no aid in seeking God for strength or securing from Him freedom from a sense of guilt, for example. Obviously, this is a distinct loss to one who is troubled in mind, a loss so real and so great that, behold, today there is created the Academy of Religion and Mental Health to remedy the situation.

Second, those who come to a minister for help with their mental and emotional troubles are likely to receive much less than the full measure of help they should receive. Thus they may continue leading confused and troubled lives. There are many people with mental illnesses that require a kind of help that is quite beyond the minister's counseling resources. We are not necessarily referring to cases marked by such obvious symptoms as violent conduct. There are some who are troubled with mental maladies far more subtle and elusive, but nevertheless as sadly pathological. In other words, there are grave dangers involved when the modern minister attempts to carry on the tradition of past centuries in counseling men and women in all their troubles. Harm may come both to the patient and to the minister.

Most ministers today are the products of colleges and seminaries, where they have acquired just enough knowledge in science to realize that in order to move in any of the scientific fields, one must give specialized study to them. Now the "science of the mind," though in some degree related to theology, is in many other respects quite different. Hence the minister who seeks to acquire great skill in this science while trying to maintain proficiency as a minister may end up as a poor scientist and a poor theologian, a poor counselor for the mentally sick and a poor preacher to the mentally well.

### Age of Specialization

We repeat, this is an age of specialization. If the minister is really to do a great work for God and man in the field of the ministry, he needs to devote long hours to that specialty. At the present time most of our ministers



do not devote enough hours to it. This is not said critically. Our ministers are busy men with many activities, including securing money for the repair of the church roof and organizing campaigns and welfare work. Good as these are, they may be carried to the point where preaching and Bible study suffer. Even more so do preaching and Bible study suffer if the minister goes far into the field of technical, scientific study of the related, but nevertheless separate, field of mental maladies.

There is a further danger that presents itself to a minister, the most subtle of all dangers. He is tempted to feel that if he can master the laws of the mind and accurately diagnose the particular problem of the parishioner before him, he can therefore offer a formula simply *in terms of those scientific laws* that will ensure new mental health, happiness, and peace of mind for the patient. In other words, he is tempted to deal with the case before him strictly on the scientific plane, whereas he is trained especially to deal with men on the spiritual.

Now we are not going to say that our ministers should not do any counseling or that they should not read any books on the laws of the mind. We firmly believe (and we believed it before the creation of the Academy of Religion and Mental Health) that clergymen have a part to play in the problem of mental health. But we do feel that the minister should place upon himself very real and very great restrictions if he desires to do the greatest, most successful work for God and man.

Under no conditions, we believe, should he become increasingly absorbed by and fascinated with the subject of psychology and psychiatry. There are not enough hours in the day for one man to do real justice to that field and to the field of theology. We do feel that it is well for him to know this much about the subject: namely, that there are two categories of disturbed people who need aid, those who are mentally ill, in the usual scientific meaning of that term, and those who are not. He should also learn that there is a gray zone between the two groups, a zone into which he moves at the risk of damage both to himself and to those who come to him for help.

### Aid Within Limits

Yes, let our ministers seek to aid, within limits, those in the second category, as we have sought to aid them in the long years past. Nor is there anything amiss in our trying to make our help to this category of people the greatest possible by an acquaintance with certain prime laws of the mind. But let us guard, as we value our very souls and the souls of those to whom we minister, against the temptation of being satisfied with the "diagnosis" we have made and of forgetting the unique spiritual therapy available for the kind of emotionally troubled people who rightfully should come to us. The medicine we have to offer is the grace of God, the forgiving, pardoning power of God, and the promise of God to give to the troubled mind and heart a new sense of calm, a meaning to living, and power to live on a high spiritual level.

The minister is trained to "diagnose," let us say, in the context of religious laws and principles, a certain limited category of cases. He is also qualified to provide a medicine, as we have said—the medicine that uniquely his very training and dedication of life enables him to offer to "patients." Our plea to our ministry is not that they should ban any and all study in the field of the mind. God forbid. They should ever seek to be better educated, more intelligent, about all the laws that God has set in motion for the mind and the body of man. Thus can they most intelligently cooperate with our doctors. Our plea is that they do not permit themselves as a result of any collateral reading in psychology to reduce their skill in their prime field of the ministry to which they have been ordained.

For the kind of cases that may properly come to a minister for counsel, we believe that if he is measuring up to his full possibilities as a great and an effective preacher, he will solve the problems of many, if not most, of these cases through his God-inspired, penetrating sermons. Let no one underestimate the power of preaching. To sum up the matter, this is a plea to our ministry to keep first things first.

F. D. N.

## A Nation "Under the Influence"

A study of New York City traffic fatalities released in May reveals that 73 per cent of the drivers killed had been drinking, nearly half of them heavily. Similar figures come from city after city and State after State throughout the nation. Well over half of the 40,000 annual traffic deaths are a direct result of someone's being "under the influence." The National Safety Council declares that the drinking driver and the drinking pedestrian are our most serious traffic safety problem today, and the fact that consumption of alcoholic beverages is increasing at twice the rate of population growth promises no change for the better.

Ralph W. Susman, director of the Tuberculosis Institute of Chicago and Cook County, reports that the alcoholic patient has a tuberculosis rate 31 times greater than that of the general population, and for the chronic alcoholic the rate is 36 times greater. Alcohol also has an affinity for brain tissue. According to the National Institute of Mental Health, of 140 thousand alcoholics committed to civilian mental institutions during a recent period, more than 24 thousand were diagnosed as having suffered permanent brain damage as a result of alcohol. Furthermore, alcoholics committed to America's mental hospitals and psychiatric wards are increasing at the rate of nearly 10 thousand a year. There are more than 5 million alcoholics in the United States today, a fifth of them women, and another 3 million problem drinkers. Alcohol also has an affinity for crime. Fingerprinted arrests on file at the Federal Bureau of Investigation in Washington show that 47.8 per cent were caused solely by liquor.

### America's Most Serious Problem

Last year the governor of California declared alcohol to be that State's "number one problem." The *Christian Century*—liberal Protestant weekly—brands alcoholism as "America's most serious social problem. . . . No threat to our society is as subtle, serious or many-sided as the threat of alcoholism," the writer continues, and adds that "as of today, the fight against alcoholism is being lost, not won." The *New York Times* quotes an outstanding authority in the field as saying that "alcoholism has more direct victims, lasts longer, more dramatically injures the very structure of society, and entails enormously greater costs than most of the other ills that receive concerted attack from voluntary groups, foundations and government—indeed, more than most of them combined."

If a foreign enemy, an underworld gang, a group of saboteurs, or some disease were responsible for the myriad woes and handicaps that alcohol imposes upon the United States, there would arise a chorus of national indignation demanding a concerted national effort to deal with the problem. Unfortunately, the lethargic indifference to the problem suggests that the reason why "we, the people" are unable to make a rational decision in the matter, or to formulate an appropriate course of action, is that, as a nation, we are "under the influence."

R. F. C.



## Teaching Courtesy

By Opal E. Mills

**A** RECOGNIZED authority on child training once wrote, "A home where love dwells and where it finds expression in looks, in words, in acts, is a place where angels delight to dwell."—*Counsels to Parents and Teachers*, p. 115. How do we build an ideal home such as this?

We have learned that companionship creates love. If in our homes we follow the practice of being companions to our children, we are certain also to find love within. It should not be difficult to teach our children to be courteous if we ourselves provide that most important element—love. Yet many parents neglect to teach their children courtesy. Can it be true that in the majority of homes today there is a lack of love?

The first and most important step in teaching children courtesy is to teach the golden rule—to do to others as they would have others do to them.

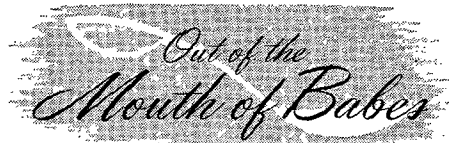
Teach your child to say Please when asking for a drink of water or some other favor, and to thank you in appreciation. He should learn to excuse himself from the table, or when he walks in front of people, or steps on someone's toes. All this he will learn naturally as he observes your conduct from day to day. Remember always to set a right example.

Are you polite to your child? If not, how can you expect him to be polite to you or to others? You need not be afraid to ask your son or daughter to excuse you for walking in front of them. You are their example, and they learn far more from what they see you do than from what you say. If good manners are consistently practiced at home all the time, the proper behavior will come naturally when the children are away from home.

Do not delay teaching courtesy until just before a party, and then try to cram it all into their heads in one session! Children can only assimilate a small amount at a time. It is better

to practice courtesy all the time and not be unprepared at some crucial time, and be embarrassed to tears!

Table etiquette takes time and patience to instill. Little ones are untidy to begin with, and you often despair of ever teaching them to eat correctly. Sometimes you may nag at them until they lose their appetite. When teaching etiquette at the table, do it deliberately, as though you had a lifetime in which to accomplish it. Don't let the children feel that you are concerned. Put up with their childish mistakes, and lead them



When I underwent a serious emergency operation, we notified our children, all of whom were living great distances from us, and all in the work of the church. In one of these homes was a small grandson who had been in a hospital a short time before. I quote from his mother's letter:

"We've mentioned to John that grandma is sick in hospital. Now he goes around saying, 'Grannie 'opital.' Last evening after he had finished saying his prayers and had blessed all the members of the family as usual, he said, 'Bess grannie,' and looking up at me, 'Mommy, I want bess grannie, Mommy.' So I said, 'All right, John, let's ask Jesus to make grannie better.' So he bowed his head and prayed again. Then later when I was putting him to bed, he kept repeating in a cheery, happy voice, 'Jesus make grannie all better; Jesus make grannie all better,' in a most confident manner. I thought, What a wonderful lesson in faith. He seemed so sure that you were better. No wonder the Bible says, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'"

The operation was a success, and a week later I was well on the way to recovery, thanks to a dear heavenly Father.

MRS. E. F. BIRKENSTOCK  
South Africa

steadily on until they gradually master the art. Rome wasn't built in a day, nor are children's eating habits. The first thing to teach is the proper use of a spoon, then the fork, and last of all the technique of using a knife. Teach them how to keep from spilling and dropping food, to talk only when they do not have a mouth full of food, and how to use a table napkin.

What kind of example are you, as a courteous person? Perhaps you have listened to a musical composition, in a concert hall or in church and become bored. Did you whisper or give your full attention, even though it was hard for you to do it? In church some parents caution their little ones to be quiet, and then turn around and whisper to a neighbor!

Do you remember to enter the house of God in a dignified manner, and maintain that quiet reverence throughout the service? Perhaps you never thought of that as being courteous, but it is. Be courteous to the speaker and to others participating in the service as they endeavor to make it interesting for you. And then notice that your "little shadow" is following you closely.

So, whatever we do, whatever we say, or wherever we are, we must set the right example ourselves. If we are courteous, so will be our children. Train your child well and leave no stone unturned to see that he does as you have instructed him—by precept and example. If you want your child to be courteous, you will be courteous yourself.

## A Story FOR THE YOUNGER SET

### What the Fog Taught Jimmy

By Norma R. Youngberg

The S.S. *President Grant* pushed through choppy waters a few days out of San Francisco. Dense fog surrounded the ship, and the foghorn boomed every 15 seconds.

"Mamma, I don't like the fog. The

ship is going too fast. It might run into something. There might even be other ships out there." Jimmy stared out the porthole.

"Don't you think God can take care of us, even in the fog?" mother asked.

"Yes, but I like to see."

Later in the morning daddy took Jimmy up to the main deck to see the news bulletin.

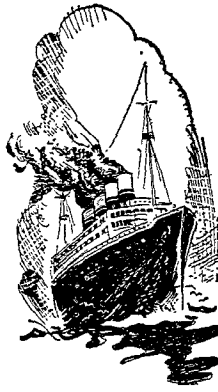
"Oh, look, Jim. It says here that the *President McKinley* is going to meet us at two o'clock this afternoon. They have a stowaway they want to send back with us, and they will take on mail."

"The *McKinley* can't meet us, Daddy." Jimmy looked out over the rail. "Look at that fog. We can't see twenty feet away."

"Well, now, Jimmy," daddy led him down toward the cabin, "there is a new invention called radar. It can guide ships and airplanes through fog and storms and darkness. You wait. You'll see the *President McKinley* at two o'clock this afternoon."

Down in the cabin they found mother sewing. When she heard about the *McKinley*, she put away her sewing and took out her writing paper.

"Are you sure the *McKinley* will find us, Mamma?" Jimmy still wasn't sure about it.



"It's just like prayer, Jimmy. We call out to God to come and meet us, and He comes whether it's stormy or dark or foggy. It doesn't matter at all to Him."

They left mother to her letter writing and went back on deck. Lunchtime came, and Jimmy was too excited to eat. He kept looking out the dining room windows at the thick fog. He still couldn't see how those two big ships could meet without running into each other. Why, nobody could see a thing.

At twenty minutes of two the foghorn on the *President Grant* still blew every

15 seconds, but now, faintly in the distance, an echo answered. The echo grew louder, and Jimmy danced on the deck.

"It's the *McKinley's* foghorn answering ours. It's coming. It's coming!"

Louder and louder the answering horn boomed through the murky fog. Then at exactly two o'clock the *President McKinley* dropped anchor only a cable's length from the *Grant*.

A boat was lowered from the *McKinley* with some officers in it. They clambered up onto the *Grant* by a rope ladder hung on the ship's side. They turned over a frightened Japanese lad, the stowaway, to the first mate, picked up a bag of mail for San Francisco, and rowed back to their own ship. The whole transaction took less than 15 minutes, and both liners were soon on their way again, their voices answering each other until the *McKinley's* faded away.

"It was wonderful, Mamma, just like a miracle. I still don't understand how they did it," Jimmy said.

"It was wonderful and exciting and a thrilling experience to see the two big ships meet in the fog, but remember, Jimmy, that God's radar is even better than man's. Nothing can hide us from Him. He can come to us any time, anywhere, and we don't need to see. All we need to do is trust."



EVA LOOMA

## Where Children Meet

By Edgar A. Guest

There's a little house on a humble street  
With a little porch where the children meet.  
Now when school is out, you can hear them shout,  
An army glad as they race about;  
With horn and drum, they boldly come,  
They tramp the grass till it's brown and bare  
And the passers-by, with a careful eye  
Must watch for the wagons rolling there.

Now many a house on this street is prim  
With a grass-plot neat and the windows trim,  
And a lovely sight is the garden bright,  
But it's all too stern for a paper fight;  
So the children go to a place they know  
Where the maid won't fly to the door and say:  
Get out in the street with your dirty feet!  
Don't you know that I washed that porch today?

There is always a house on every street  
That is known as the place where the children meet.  
You can pick it out as you walk about,  
For it's there that the youngsters laugh and shout;  
And the grass is bare and the toys are there  
And the wire fence sags where the lads have swung,  
And the paint is nicked where their feet have kicked,  
And a window shows where a ball was flung.

And I think as I walk on that humble street,  
Let mine be the house where the children meet;  
Let mine be the place where they romp and race,  
I can open that door with a smiling face.  
Let this army tramp in my yard and camp  
So long as they will, for the years roll on  
And the days draw near when the silence here  
Will tell to the world that our babes have gone.

—From the book *Rhymes of Childhood*,  
by Edgar A. Guest, © 1924

The Reilly & Lee Company, Chicago, Illinois.

# Nepal and Burma

By O. W. Lange, *Departmental Secretary*  
*Southern Asia Division*

**M**ONSOON time is difficult enough for those who have become accustomed to the tropical weather of Southern Asia, but to the uninitiated it is little short of torture. However, field leaders urged that we hold a series of laymen's councils during the monsoon season, and a call was sent to the General Conference Home Missionary Department for help to conduct such a series. With the spirit of a pioneer, Carl E. Guenther responded to the call.

Elder Guenther's visit to our division was timely, eventful, and of practical benefit to our laymen. He came to our field as an uninitiated stranger; he left a battle-bonded friend, an experienced veteran. Knowing that he was accustomed to the smooth-running program of the efficient departmental headquarters office in Washington, I wondered how he would stand up under the irregularities of the unpredictable East.

From the beginning our itinerary

The friendly custom of garlanding guests is an expression of the brotherly spirit of our believers in Southern Asia. Here C. E. Guenther is welcomed in the traditional manner.



was destined to unforeseen uncertainties and providences. First, the eventful opening of the Scheer Memorial Hospital in Nepal suddenly loomed on the horizon of our itinerary, after Elder Guenther had left the American continent. Our division leaders, desirous of his presence at the function as a representative from the General Conference, asked me to arrange our plans accordingly. This meant advancing Elder Guenther's arrival in Southern Asia by five days. By herculean effort he met the challenge.

Symbolic of a chain of changed and changeable schedules, and frustrating experiences to follow, Elder Guenther's plane from Hong Kong unexpectedly arrived in Calcutta almost two hours early. Without knowing it, we passed each other on the airport road. Anxious hours later I found him calmly writing letters in our Park Street mission guest rooms.

It was Sunday evening, and we began to run the gauntlet of red tape without delay. On the preceding Friday the Nepal Embassy had arranged for me to secure Elder Guenther's Nepalese visa the night of his arrival. Upon the strength of this special consideration I made tentative plans with Indian Airlines for the Monday morning flight to Katmandu.

At 9:30 P.M. we joyfully produced our passports and visas at the air office to collect our tickets. The clerk at the desk began to prepare them. Then, pausing to peruse our papers, he asked, "Where is Mr. Guenther's India income-tax-clearance certificate?" I was stunned. I had not dreamed he would need this document, since he would be in India only overnight. Our exuberance of a few moments before melted into resignation as the man at the desk folded up the half-prepared ticket, handed back our passports and visas, and said, "I am sorry, I cannot issue a ticket without the income-tax-clearance certificate." Thus our hoped-for one day to spare in Nepal was lost in red tape. The air company helpfully postponed our reservation one day. Monday we not only secured the income-tax clearance but also another much-

needed document that would allow Elder Guenther to return to India from Nepal.

One day going, one day assisting in the opening of the hospital, one day returning to Calcutta—into those three days were packed a multitude of blessings to us and the Sturges family, who are pioneering the medical work in that great mountain kingdom.

## Dedication of Banepa Hospital

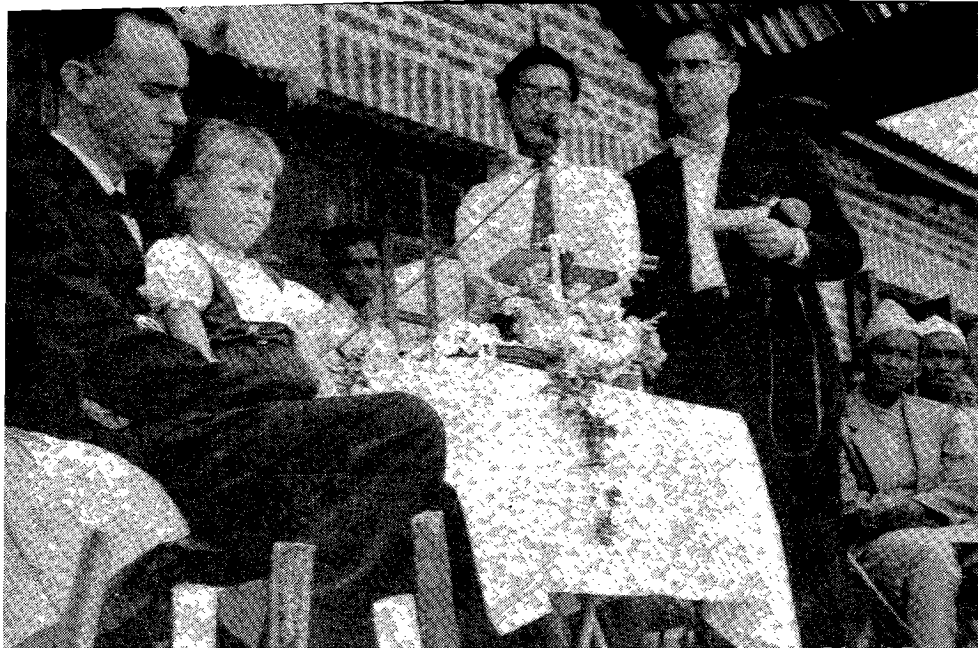
As General Conference Welfare Secretary, Elder Guenther's visit to Nepal was timely. Only a few hours before our arrival a large portion of the city of Banepa had been ravaged by fire. The streets were filled with debris and smoldering timbers. We were compelled to abandon the vehicle that had brought us from Katmandu to Banepa, and walk through the town to the hospital beyond. No one had been injured in the fire, but 200 homes had been gutted. We were glad that money was available from our relief funds to enable Dr. Sturges to render immediate help.

One problem haunted us—it was necessary to reach Burma via Calcutta. This meant re-entry into India, and it would use up Elder Guenther's no-objection-to-return permit to India, and so necessitate a new no-objection permit when we returned from Burma.

We expected to arrive in Calcutta late that afternoon and were booked to leave for Burma early the next day, before the offices would open. We hoped to reach the registration office before closing time, but would have a very narrow margin of time. Our plane was to land at 4:30, and we must reach the registration office, 15 miles away, before 5:00 P.M. Only those who have experienced Calcutta traffic during rush hours—4:00 to 6:00 P.M.—can understand the impossibility of our dilemma.

As our plane approached Calcutta I joyfully noted that we were ahead of schedule. My joy soon faded, however, for instead of landing immediately, the pilot made a detour to the north of the city. My heart sank. What could be wrong? The steward





Elder C. E. Guenther, associate secretary of the Home Missionary Department of the General Conference, making a speech to open the Seventh-day Adventist Scheer Memorial Hospital at Banepa, Nepal. Dr. S. G. Sturges sits on the extreme left.

explained, "Calcutta is having a terrific downpour and we will be unable to land until the storm has passed over." Half an hour later—15 minutes behind schedule—we touched down on the water-covered airstrip. Everywhere were evidences of the cloudburst. We were hopelessly late for a five o'clock appointment, yet we could not give up. Leaving our luggage, we splashed through the airport, hoping to find a taxi. There was just one. In it Elder Guenther raced for the registration office while I went to collect the luggage.

Two hours later Elder Guenther told me his story. The downpour that had kept us from landing had also paralyzed road traffic in the city. In fact, his taxi was almost the only vehicle on the rain-drenched streets. When he arrived at the registration office he found the official he wished to see, standing in the dripping doorway of the office waiting for a chance to go home. Elder Guenther secured his documents, and we concluded that the Lord had worked through the storm to make it possible for us to keep to schedule.

Dr. Stanley Sturges and his wife and little ones are on the front line in mission service. Banepa is a world-renowned city as the jumping-off place for many expeditions to Mount Everest. It is the end of the world—for vehicular travel at least.

The morning after our arrival, and before the opening ceremony, Dr. Sturges suggested that we go out to Panauti, where he operates a village dispensary. It takes a tough vehicle to make such a trip over the rough roads of the Nepalese hills. Dr. Sturges began the work in Panauti soon after he came to Banepa. The people of Panauti, anxious for the services of

trained medical help, offered to provide quarters for a medical worker as well as a place for the clinic. In fact, they completely rebuilt a house made available by one of the men of their village. It is a three-story building, on the ground floor of which is adequate space for a medical unit. The second floor provides the main living quarters for the worker, and the third floor, kitchen and storage space. For some time it was difficult to find a pioneering family to fill this appointment, but Brother and Sister P. K. Haldar, trained at Nuzvid, responded to the need and are doing a fine work.

After the opening ceremonies of the hospital were over and the crowds had dispersed, Elder Guenther and I walked a few miles up the mountain trail that Hillary and Tensing took on their way to the summit of Everest. Then, as darkness fell, we returned to the comfort of the quiet mission bungalow, thankful that God, through the liberality of His people, had provided this haven of rest and mercy in this mountainous land.

Burma was glorious in her summer beauty as we dropped down from the monsoon skies Friday noon. In our hearts there was a deep feeling of gratitude to our heavenly Father for His mercy, and for His goodness in opening the way before us. Pastor Kalee Paw, Burma Union home missionary secretary, had a well-prepared program of activities outlined. Friday evening and Sabbath we would spend with laymen in Rangoon. Saturday night we were to leave by rail for Burma's romantic ancient capital, Mandalay.

Mandalay is the headquarters of the Upper Burma Mission. P. A. Parker and his loyal corps of workers are doing all they can to advance the cause

of Christ. We were pleased with the new church school building. Pastor Parker and his mission committee seem to know how to spend their money efficiently. Every inch of space under the new roof was designed for a purpose. We met with the believers in Mandalay on Sunday. Early Monday morning we took off for the Chin Hills, a laymen's paradise.

The story of God's working in the Chin Hills has stirred Advent believers since, 15 years ago, two Chin men who had providentially received the Lushai book *Kristian Turante* (*Bible Readings*), walked more than 200 miles to visit the Assam Training School for more light.

*Kristian Turante* had been prepared at the Assam Training School by the writer and a group of Lushai students. A copy of this book had found its way to the Chin Hills. Earnest men began to study God's Word and seek His truth. Later, in response to their call, A. E. Anderson labored among them for two years. Since his departure the work in the Chin Hills has been carried on by national workers and lay members.

This was to be my first visit to the Chin Hills, and Elder Guenther's first real contact with lay work in Southern Asia. Our hearts were vibrating with expectancy.

We made a 150-mile trip to the border town of Tiddim, visiting three churches on the way. A beautiful white orchid now lives in my garden as a memento of this visit, but the memory of the thrill of meeting earnest, devoted believers who constantly share their faith is even more satisfying than orchids.

(First Article in a Series of Three)



This man read himself into the truth and raised up a group of believers in the far interior of the Chin Hills.

# Reports From Far and Near



Gebre Michael (left), the young man who started the school work in southern Ethiopia. Seventeen hundred students are now enrolled, with no expense to the denomination. With Gebre Michael is Asher Notte.

## Itinerating in the Land of the Queen of Sheba

By O. Jordal, *Departmental Secretary*  
*Northern European Division*

**E**ARLY this year I spent two months in Africa. Things were rather quiet in Addis Ababa when I arrived in January. Bullet marks on many buildings told their sad story of happenings in the recent past, but life in the capital city and in the provinces continued as usual. People thronged the busy streets as they have done for decades, and on the flagpole outside the Jubilee Palace, the Imperial banner was waving in the wind, indicating that His Majesty was home among his people.

Since the attempted revolution the emperor had stayed within the palace walls, but on February 4 he made his first public appearance, attending the dedication of our new church in Addis Ababa. This snow-white structure is a fine addition to the architecture of the capital. We hope and pray that it will introduce a new day for our evangelistic work in that metropolis.

Our work in Ethiopia is organized into six missions. The Central Ethiopia Mission, with headquarters in Addis Ababa, has a central church, a school, and a clinic. At four of the mission headquarters we maintain regular hospitals staffed with doctors and graduate nurses. In addition, each mission operates a number of village schools, local churches, and out-

clinics, mostly staffed with national workers.

Altogether we have 3,812 baptized members in Ethiopia. The total enrollment in our schools is about 3,000, not counting the many schools operated by self-supporting Adventist teachers.

At the headquarters of the Central

Ethiopia Mission the work is directed by the union staff. The offices are on a beautiful compound sloping down to the small Kabana River in the eastern outskirts of the city.

Besides the offices, on the Kabana campus are our press, the Bible correspondence school, a school for Ethiopian chil-

The new church in Addis Ababa, which was dedicated on February 4, 1961.





The school in Saki, Ethiopia. Each rondawel is one classroom.

dren, a school for the children of missionaries, guest rooms, and homes for a number of overseas workers. Axel Varmer carries the over-all responsibility for our work in Ethiopia, as well as in the Central Ethiopia Mission.

Our work in Ethiopia is progressing rapidly. At the moment we have about 450 workers on our payroll. Some 400 of these are nationals—Ethiopian evangelists, teachers, nurses, dressers, and institutional employees. Without them the carrying out of our extensive program would be impossible.

About 150 of our working staff are connected with the various institutions in the capital, among which the Empress Zauditu Memorial Hospital is by far the largest employer. This fine medical institution, often referred to under the name Filhwoa Hospital, has gained a good reputation throughout the country. Dr. C. J. Houmann, from Denmark, is the medical director.

The main school of the Central Mission in Ethiopia is situated at Akaki, 20 miles south of the capital, on a beautiful campus in a rather good farming district. The enrollment is close to 300. Besides the regular school subjects, much emphasis is placed upon vocational training and handicrafts. It is inspiring to see the fine exhibition of crafts produced by the students. The girls' dormitory, which was completely destroyed by fire last year, has been replaced by a new and better building. Negassa Aga, one of our Ethiopian workers trained in America, is the present leader of the school. Gladys Martin serves as treasurer and teacher. The rest of the personnel are national workers.

Running north and south through Ethiopia is the Great Rift Valley. This is a wide depression dotted with a number of large lakes. Our training school at Kuyera is situated not far from a group of these waters. It is a dusty experience to cover the 160 miles of gravel road that connects our school and the southern provinces with the capital city. The countryside is generally flat and covered with sparse acacia woods. Thousands of termite hills rise above the ground across a wide district. Jackals are numerous among these hills, and one cannot avoid running into a number of them as he drives along.

The spacious campus of our 12-grade

Kuyera school spreads over hundreds of acres of farmland operated by the school. A nearby creek makes irrigation possible, and the banana, orange, and paw-paw groves are a pleasant sight. Strawberries can be picked the year round.

It was at Kuyera that I met Brother Gebre Michael, an outstanding young man. He had a burden for his tribesmen and left the school in the middle of his education in order to serve as a self-supporting teacher in the villages. He was successful in his teaching, and conceived a plan whereby Kuyera students could get a year's break in their study program for the purpose of serving as self-supporting teachers in the village schools. At present Gebre Michael is supervising a staff of about 50 self-supporting teachers who teach in village schools with a combined enrollment of 1,750 students. This vast program requires no financial support from our denomination, and through it our work has entered districts where we had previously been shut out. Brother Michael is now back at Kuyera to finish his own education, and so are many other students who have taken turns in the voluntary teaching program.

At present Kuyera serves as headquarters for the administration of the South Ethiopia Mission. Eric Palm, from Sweden, is in charge of the work in this vast area, which runs south all the way to the border of Kenya. The Arussi tribe inhabits the province in which our training school is situated. They are a picturesque people who dress in skins which they brighten up with numerous colorful beads.

I had the opportunity of joining Brothers Eric and Hugo Palm on a trip into some of the more remote parts of the South Ethiopia Mission. We made the trip in two Landrovers. Mrs. Eric Palm, Else Scherney, one of the nurses from Filhwoa Hospital, and Brother Rigby, Sr., the visiting father of our doctor in Addis Ababa, joined us on this tour.

We drove south over an incredibly dusty road until it ended; then we went straight through the countryside over a rocky trail where no one would ever believe a vehicle could pass. Our first destination was the small village of Abonza. We had summoned our local evangelists

and a number of our lay workers for a weekend institute at this place. The dwelling huts used by the natives in this part of Ethiopia are large and well constructed. They are made of grass, sticks, and mud. There are no windows. The people mix cow dung and mud together and smear this mixture over the dirt floor to give it a hard surface. All cooking is done over an open fire on the floor. The animals are kept in the huts with the people during the night.

Saki is a symphony in white. I am referring to the white walls of the thatched "chikka" houses. From the top of the hill the station looks down upon the distant Margeretha Lake and the nearby valley with the pleasant hot springs. Ethiopian boys drive their cattle down the dusty trail to water them, and women with water jugs come and go in an endless procession. Temperate water, clear as crystal, pours out of the bare rock and into the pool below.

Here the people come every day to draw water, to wash their clothes, to water their flocks, and to bathe and wash themselves. They wade into the water of this natural bathtub, which is big enough to hold the entire village population, plus their cattle, at one time, and seem to enjoy it.

We have a school, a church, and a clinic in Saki, Brother Negari Mulatta, our local Ethiopian district pastor, does a fine work in leading our evangelists and lay workers in soul-winning crusades in surrounding villages. His wife is in charge of our Saki school where we have about 100 students.

I met Sister Shaki Nalkranian in the Saki clinic, and I shall never forget her. She is an Armenian, born in Turkey but educated for the nursing profession in England. She is the only white person in a huge district, and she is completely isolated from all points of civilization. Her records show that 5,000 patients went through her clinic last year. May God bless her, as well as the other workers who earnestly labor for the cause of God and humanity in that strange land of the Queen of Sheba.

(A further report on Pastor Jordal's itinerary will be published later.)

## Kettering Hospital in Ohio Elects Board of Trustees

By Louis E. Lenheim, President  
Columbia Union Conference

The first board of trustees has been elected for the new \$12 million Kettering Memorial Hospital in Dayton, Ohio. Directors were selected at the first annual meeting of the hospital corporation, which met in the Dayton, Ohio, church, recently.

At the meeting plans were announced by George B. Nelson, administrator, for the construction schedule of the new hospital, which is to be owned and operated by the Columbia Union Conference. It is expected that ground-breaking ceremonies will be held some time next month. Occupancy is expected in about two years.

The newly elected board of trustees consists of 13 members: L. E. Lenheim,

chairman; Harley E. Rice, associate secretary, General Conference Medical Department; Dr. George T. Harding, director of the Harding Sanitarium, Worthington, Ohio; Dr. C. B. Hirsch, president of Columbia Union College; D. W. Hunter, president of the Ohio Conference; George B. Nelson, administrator of the Kettering Memorial Hospital; Henry S. Nelson, administrator of the Washington Sanitarium and Hospital; A. B. Butler, president of the Chesapeake Conference; Arthur J. Patzer, president of the West Virginia Conference; Paul Reichard, controller of the Kettering Memorial Hospital; W. E. Sooy, Ohio layman; F. W. Wernick, president of the West Pennsylvania Conference; and Neal C. Wilson, secretary of the medical department of the Columbia Union Conference. The executive committee of the Columbia Union Conference served as a temporary board from the time of the incorporation of the hospital until its May 18 meeting. The first meeting of the new board was held immediately at the close of the corporation meeting.

More than 40 delegates attended the first meeting of the corporation. Included in the all-day program were reports by George Nelson, the administrator, Paul Reichard, controller, and Martha Johnson, director of nursing service and nursing education. Amendments were made to the corporation constitution, and Elder Rice, representing the General Conference, gave an address, "Dedication to the Task Ahead."

The five members of the staff of the new Kettering Memorial Hospital are shown looking over the key to the City of Kettering, Ohio. The key was recently presented to the hospital staff at a special program. Seated are Martha Johnson, left, director of nursing services, and Novella McWilliams, office secretary. Standing, left to right, are Paul Reichard, controller; George B. Nelson, administrator; and C. H. Mattingly, superintendent of buildings and maintenance.



Plans have rapidly taken shape since the initial announcement of the new hospital gift in the REVIEW AND HERALD more than a year ago. Planning a new 300-bed hospital from the ground up is a tremendous task on the part of many people, and it has been done in a relatively short time. At the present time there are five people on the staff of the hospital: George B. Nelson, Martha Johnson, Paul Reichard, Novella McWilliams, and C. H. Mattingly.

The new Kettering Memorial Hospital is being constructed with funds given by Eugene Kettering, son of the famed inventor and automotive executive, Charles "Boss" Kettering, and many corporations and businesses in the Dayton and southwestern Ohio area. When fully completed the new hospital will be turned over to the Columbia Union Conference. It will be the largest Seventh-day Adventist hospital in the world.

## Gitwe Training School—Then and Now

By Mrs. Gordon Beckner

When we learned that the Thirteenth Sabbath Offering overflow this quarter is to go to the Gitwe Training School in Ruanda, feelings of joy, mingled with nostalgia, swept over us.

Gitwe Mission is 30 miles—a full day's safari—from Ngoma Mission, where we spent five years, and where our sons were

born. We were often at Gitwe—sometimes because some of our missionaries there were ill; sometimes when we were on our way to Usumbura, a town on the north shore of Lake Tanganyika, where there were a few trading posts. It was a great treat for us to visit this town, because we were somewhat isolated at Ngoma Mission.

But Ngoma has a beautiful location, nearly 6,000 feet in altitude, and nearly 1,000 feet above Lake Kivu, the most beautiful of the great African lakes. Its banks are formed by high mountains and lava flows, giving the impression of a stage setting for a spectacular fairy play.

From the front porch of our house we could see at night, in the far distance, the glow of Nyamлагira, one of the active volcanoes. For years it rumbled and smoked and glowed, then burst forth, not from the top, as might be expected, but from the side. It flowed mightily 25 miles to Lake Kivu, and did not completely stop for two years.

We made the journey once to see this lava flow. The natives paddled our dug-out canoe at night to a place as near as we dared go. The molten lava was hissing and steaming as it flowed into the water. The water around the canoe was hot, and the natives would go no closer. That night we camped a short distance from some of the lava, which in this particular area had a hard crust on top but still glowed in many crevices, showing the red-hot lava under the crust.

Also from the front porch of our home at Ngoma we could look across Lake Kivu and see the island of Ishwe (the name means "echo"), and if the day was very clear we could see the Congo across the lake.

When we were in Africa 20 years ago the African teachers were rushed into needed outschools with sometimes only a few years of training. But this will not do for the new day which has suddenly come upon us. To man the 850 schools of the Congo requires many African teachers with a good education. What a need our Gitwe Training School fills!

## Camp Meetings at Gitwe

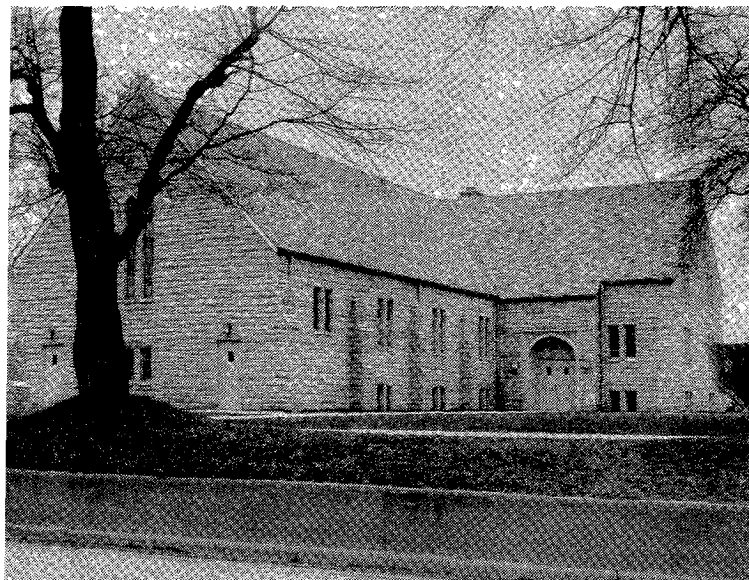
How well I remember our camp meeting Sabbaths at Gitwe. It was a thrilling sight to see the pathways winding down the mountainside, filled with Africans coming single file, wearing white robes for Sabbath and each carrying the inevitable staff (which is always carried in that mountain region), singing as they came.

There is a church at Gitwe now, but I am sure on camp meeting Sabbaths the increased numbers must still meet out under the trees at the mission.

You have heard, during this quarter, of the needs for a large offering this thirteenth Sabbath. Soon the Africans must carry on the work themselves. To do this they must be well trained. The Gitwe school has great possibilities before it, but the staff is endeavoring to work with pitifully meager facilities.

As a former missionary, I am praying that the Thirteenth Sabbath Offering will provide sufficient funds to make Gitwe Training School a credit to the country and to the denomination.



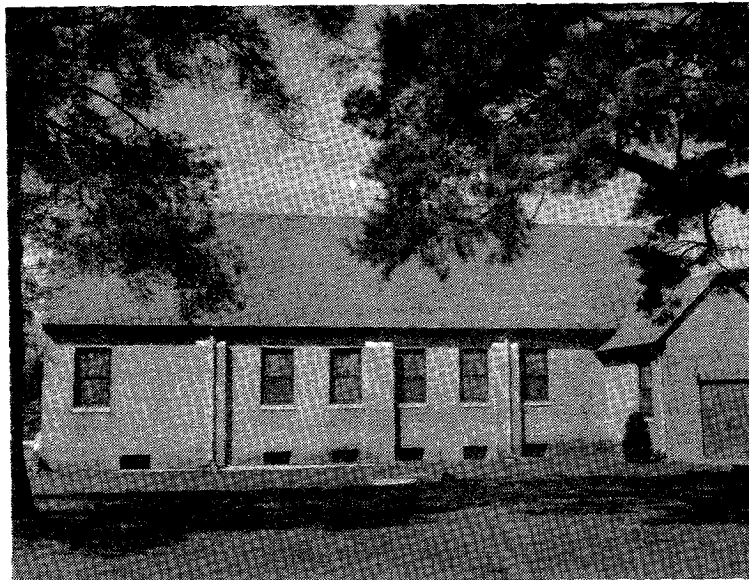


### Colfax Avenue Church, Benton Harbor, Michigan

The Colfax Avenue church in Benton Harbor, Michigan, was dedicated Sabbath, April 15. Jere D. Smith, Lake Union Conference president, was the main speaker at the 3:00 P.M. service, and N. C. Wilson, Michigan Conference president, presented the sermon Sabbath morning. R. U. Garrett, former pastor and only living charter member, gave the church history. George Gantz, local pastor, was in charge of the dedication.

The church and school are situated on a large L-shaped piece of property in a prosperous section of Benton Harbor. The ground was broken for the church in July of 1956, and construction was begun early in August of the same year. The building, though not completed fully at the time, was occupied in May of 1957. The actual cost of the church was \$97,000, but it is valued at more than \$130,000. The 34- by 98-foot, masonry-construction, fireproof edifice is finished in Indiana limestone.

FRANCEL L. DORGELO  
*Press Secretary, Benton Harbor Church*

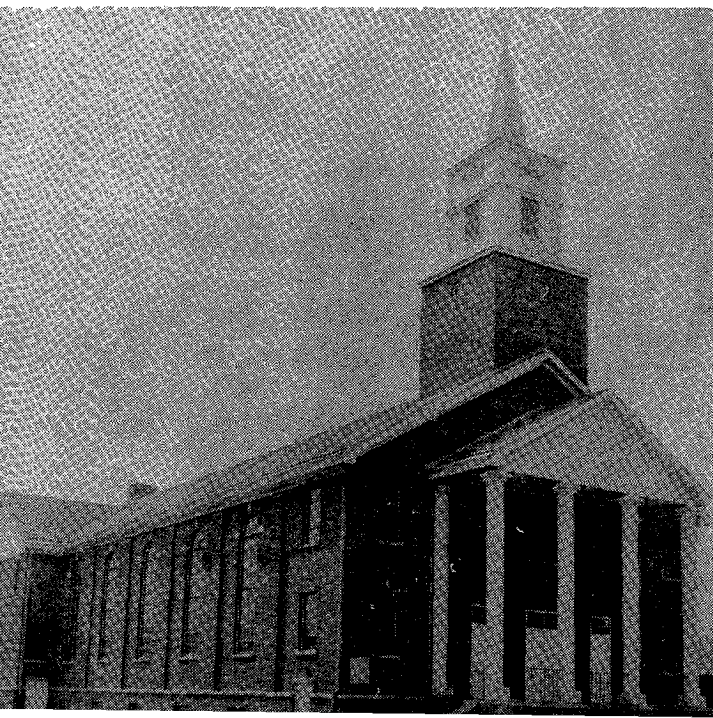


### Atlantic, Iowa, Church

The Atlantic, Iowa, church was dedicated April 29. R. H. Nightingale, Northern Union Conference president, preached the dedicatory address. Former pastor of the church, C. L. Beason, and the local conference officers, J. O. McLeod, treasurer, and the president, took part in the dedicatory services. This new church, built in 1956 and recently completed, is a fitting monument to the work in the Atlantic community.

M. D. HOWARD, *President  
Iowa Conference*

## Recent Church Dedications



### Magazine Street Church, Louisville, Kentucky

The Magazine Street Seventh-day Adventist Temple in Louisville, Kentucky, was dedicated on Sabbath, April 15, with the church filled to capacity. F. L. Peterson, associate secretary of the General Conference, preached the dedicatory sermon. Don R. Rees, president of the Southern Union Conference, and F. L. Bland, president of the South Central Conference, assisted in the services. Two former pastors, J. B. Mallory and E. T. Mimms, were present.

The air-conditioned building consists of a well-equipped Dorcas Welfare room, mothers' room, and choir room. The senior Sabbath school department has 11 individual classrooms for lesson study. There are separate auditoriums for the youth, junior, primary, kindergarten, and cradle roll divisions.

The present building was constructed under the pastorate of Elder Mimms. It was finished and decorated under the leadership of the present pastor, D. L. Crowder.

D. L. CROWDER

## One Hundred and Sixty Baptized in Seattle

By Stanley Harris, *Evangelist*

The Wonders of Prophecy evangelistic crusade, conducted in Seattle, Washington, by the Harris-McGann-Dudley evangelistic team, was concluded on Sunday night, April 30. One hundred and sixty precious souls united with the church during this campaign, and several more are planning to be baptized in the near future.

This series was held in the Moore Theater situated in the central part of the city. The attendance was excellent, and the offerings averaged close to \$200 each night. Numerous articles of donated jewelry, including hundreds of dollars' worth of diamonds, also helped defray the expense of the meetings. Valuable furs and expensive guns also were given. We have never seen anything like this in previous campaigns. The quantity and quality of the gifts were beyond all former experiences. The people just seemed to want to support this work.

Many marvelous conversions gave evidence that the power of God is still working as in the days of the apostles. One young man arrived in Seattle from Los Angeles determined to murder his estranged wife and then commit suicide. As he walked along the street on his way to get a gun, he came to the Moore Theater. The sign announcing the evangelistic meeting attracted him, and he decided to enter. Although he was in a distraught condition, he could not resist the Spirit of God. At the conclusion of the meeting he came forward weeping. Shortly thereafter he was baptized and now plans to finish his education.

Numerous other thrilling stories could be told, such as the one about the Mormon woman who came with a friend so she could convince her friend that we were teaching error. For several meetings she tried to find fault with the message, but finally she took her stand for the truth. A Negro minister is now teaching the message to his congregation, and plans to unite with us soon.

Since the close of the evangelistic series a large school of nutrition has been conducted under the direction of Clinton



### Missions Support Gains in Southern California

Clarence C. Kott, Southern California Conference Sabbath school secretary, recently participated in a symbolic mission-giving ceremony in which a check for \$393,000, representing mission giving in 1960 through the conference's Sabbath schools, was presented to Kathryn Kavanaugh, former missionary in the Far Eastern Division. The total represents an increase of \$34,644 over 1959's Sabbath school offerings in the conference, and it is an average of more than \$1,000 a day for the year.

HERBERT FORD

Wall of Walla Walla College. He was assisted by Mrs. Lloyd Stephens, Mrs. Clayton Prussia, and Mrs. N. R. Dower. Between 300 and 400 attended this school of healthful cookery.

The writer has been teaching a study class in the Spirit of Prophecy. The attendance has been around 500, and the interest has been remarkable. These classes were sponsored by the evangelistic team to ensure that the new converts were properly rooted and grounded in the message.

Much of the success of this campaign can be attributed to the fine team of

workers. Ralph McGann presented outstanding music programs with the backing of a fine metropolitan choir and the Crusaders Quartet. Dean Dudley functioned in the field of public relations and helped to make the meeting a financial success. Pearl Cook handled all the office work. Mrs. Doris Batchelder was our Bible instructor. We also were assisted by two young conference workers, Jim Parmele and Don Kindig.

## Coos Bay, Oregon, Church Has Golden Anniversary

By Taylor G. Bunch

The unusual privilege, accorded to but few ministers, of having a part in the Golden Anniversary services of a church he had the privilege of raising up, was my happy experience on Sabbath, May 6, when the Coos Bay, Oregon, church observed such an occasion.

Shortly after the Civil War my grandparents with their nine children migrated to the West, locating on a farm near Milton, Oregon. By some means a copy of the *Health Reformer* came into their possession. They sent for other literature, and the whole family read themselves into the message. Through their efforts several neighbors joined them in observing the Sabbath and attending Sabbath school in their home.

Appeals to the General Conference finally resulted in the sending of Elder I. D. Van Horn to visit them. An effort brought several others into the faith, including Sgt. A. T. Jones and another soldier from the fort. The first church in what is now the North Pacific Union Conference was then organized in Milton. A few years afterward the Bunch family moved to the southwestern part of the State, into what later became Coos County. As a retired lieutenant-colonel with a Government pension, Grandfather Bunch spent most of his time giving the message, speaking in the public school-houses of the county.

Father was a schoolteacher, and for 20 years served as county school superintendent. Under his influence a number of teachers became Seventh-day Adventists.

This large group of people represent the fruit of the labors of the Stanley Harris, Ralph McGann, and Dean Dudley evangelistic team of the North Pacific Union Conference. One hundred and sixty members have been added to the churches in the Seattle area from the campaign conducted in the Moore Theater in Seattle, Washington.



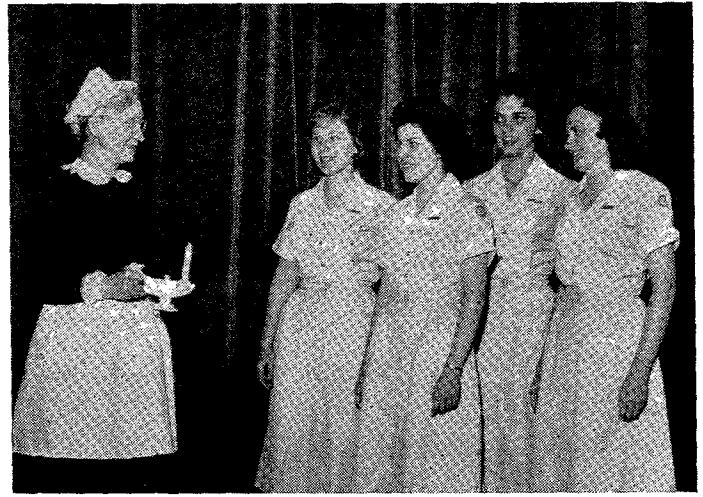


### Brazil Youth See Nurses' Graduation

On February 2, the fourth class was graduated from the auxiliary nursing school of the Hospital Silvestre in Rio de Janeiro, Brazil. The graduation was held at the first youth congress of the Rio Minas Conference, and made a deep impression on the young people attending.

This school has now graduated 27 auxiliary nurses. At present 42 young people are enrolled in this course. The course consists of 18 months' classroom and hospital training, and is recognized by the Brazilian Ministry of Health. Plans are being laid to open a registered nursing school in the near future. This school will help supply personnel for our hospitals in Brazil.

**NORMAN H. MEYER**, *Business Manager  
Hospital Silvestre*



### 24 CUC Student Nurses Receive Caps

Twenty-four student nurses dedicated their lives to missionary nursing in services at Sligo church, Takoma Park, Maryland, May 12. The denomination nurse's cap, symbol of missionary nursing, was given to each of the students at this service. Each student lighted her lamp from that of Mrs. Leah Griffie, who represented Florence Nightingale. An associate professor of nursing, Mrs. Griffie retires July 1 after serving 41 years in Adventist nursing service and instructorship. She has been at Columbia Union College for 16 years.

With Mrs. Griffie are (left to right): Bonnie Bryan, Barbara McKnight, Marie Moleta, and Mable Ray. Alice Smith is chairman of the college nursing department.

**LOREN DICKINSON**, *Public Relations  
Columbia Union College*

My first ministerial license was dated June 1, 1909, and was signed by C. W. Flaiz and T. H. Starbuck, president and secretary, respectively, of the Oregon Conference. A local Protestant church in Coos Bay granted us the use of a small hall where the first Sabbath school was organized. But when one of their families joined us in observing the Sabbath, the privilege was withdrawn. We then moved to the hall used by the Salvation Army.

The lot for a new church was purchased and donated by my father and older sister, and most of the money to purchase lumber for the building was contributed by members of the Coquille church. The building was erected by a local carpenter with the help of another young man and myself. It has since been enlarged and improved, and plans are now being made for a new church.

The church was organized on May 7, 1910, by F. S. Bunch, president of the Western Oregon Conference, and the building was dedicated under his leadership on March 26, 1911. The charter membership was 13, one of whom was laid to rest two days before the anniversary service. I assisted the present pastor, Q. E. Qualley, with the services.

The anniversary celebration included eight services beginning Wednesday night and closing Saturday evening. H. L. Rudy, president of the Oregon Conference, and his companion were present for the Sabbath afternoon and evening services. Many members from the other churches of the county attended, especially the Sabbath services, filling the au-

ditorium and the two Sabbath school rooms, in which loud-speakers were placed.

Inspiring over-all denominational statistics were given, contrasting those of the year 1908 with the present. There were then 83,145 Seventh-day Adventists in the world compared to a membership now approaching one and a quarter million; and 97,579 in the Sabbath schools in contrast to 1,750,000 at the present time. The tithe has increased from \$1.1 million to \$60 million; and other offerings from \$308,000 to about \$53 million. The literature sales were \$1,287,000 as compared to \$25 million now. We were then laboring in seven countries. Now we have work in 189 of the 208 countries of the world as listed by the United Nations; and in 575 of the languages, representing 98 per cent of the world's population of 2.9 billion.

### Cornerstone Laid for ASI Institution in Kansas

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

On Sunday afternoon, May 7, cornerstone-setting ceremonies were held for the new Shawnee Mission Hospital being erected to serve the growing northeast Johnson County suburbs of Kansas City, Missouri.

Despite heavy rains earlier in the day, people packed the large auditorium adjacent to the construction site of this new medical institution, which is a member

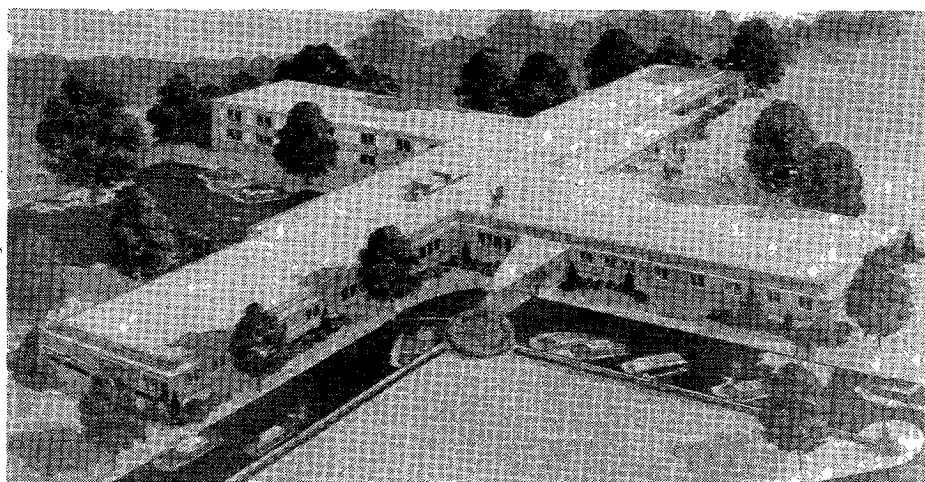
of the ASI. The presence of numerous State and civic groups testified to the support the project has received from the community it will serve.

The Honorable John Anderson, Jr., Governor of the State of Kansas, was the principal speaker. He stressed the value of the medical facilities to the populous surrounding communities. Among other participating guests were Carl Sundin, director of medical extension and placement for the College of Medical Evangelists; Wesley Amundsen, General Conference secretary for ASI; F. O. Sanders, president of the Kansas Conference; and the writer.



The Honorable John Anderson, Jr., Governor of the State of Kansas, speaking at the cornerstone-laying ceremonies for the Shawnee Mission Hospital and Health Center, Kansas City, Missouri.



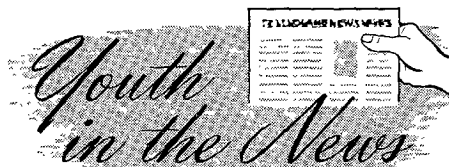


Architect's drawing of the Shawnee Mission Hospital and Health Center, Kansas City, Missouri.

Mayors from numerous suburban communities accompanied Governor Anderson on his centennial stagecoach journey from a county park to the hospital site where they were greeted by officials from both the United States Senate and House, as this significant cornerstone-laying highlighted the Kansas Centennial activities of the area.

The Shawnee Mission Hospital project has developed during the past three years under the direction of a board of dedicated Seventh-day Adventist laymen, with Paul T. Jackson as president and sponsor. This ASI institution was originally conceived as a convalescent home. It was expanded to include a general hospital building, at the suggestion of leading citizens of the area.

The 100-bed convalescent home building opened its doors to the public June 1. It is connected by a tunnel to the 65-bed hospital under construction. Combined, the home and hospital buildings will eventually provide for a total of 300 beds. Eual W. Baker is the administrator. He will be assisted by Edith M. Ortner, R.N., who is assuming supervisory responsibilities in the convalescent home.



► As a special project, the Seventh-day Adventist students at the University of Nebraska have sponsored two advertisements for the Faith for Today Bible Course in the student newspaper. Prepared mats were obtained from the Faith for Today headquarters in New York

► A Voice of Youth effort began Friday evening, March 10, and continued through May 19 on Friday and Sunday evenings in the White Memorial church, Portland, Maine. The young people who led out in these meetings were Frances Greenlaw, Ruth Payne, Ernestine Tenny, Ricky Emery, Alan Pike, Eugene Cobb, William Farley, William Newcomb, Eugene Remmers, Roy Greenlaw, and Wilma Walker. Ronald Seeley, assistant pastor, and Raymond Pike, church school teacher, coached the young people.

## Youth Congress Draws 7,000 in Southwest

By Cyril Miller, Departmental Secretary  
Southwestern Union

More than 7,000 people crowded into the ultramodern Dallas, Texas, Memorial auditorium, on Sabbath, May 6, as the Southwestern Union Youth Congress drew to a close. The five local conference presidents reported that 643 new members were added to the church during the first four months of this year. A large number of these 643 members, representing the first fruits of Blueprint Evangelism, gathered around the platform with their pastors in an act of dedication at the last meeting of the congress.

Lawrence M. Nelson, Missionary Volunteer secretary for the union, reported that "248 of these converts were won by the youth of the church." He said, "This was accomplished as approximately 1,000 young people participated in the Operation Fireside evangelistic program."

H. E. Schneider, Southwestern Union secretary-treasurer, enthusiastically reported: "Sixteen major evangelistic campaigns are scheduled for the summer. In addition to this, our conference presidents are working out a plan so that every church in their fields will have a revival meeting before the year closes."

The union's Blueprint Evangelism program calls for every pastor, departmental secretary, and administrator to conduct at least one series of evangelistic meetings during the year 1961.

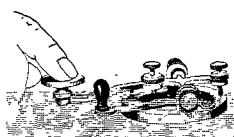
As the youth congress closed, L. C. Evans, Southwestern Union president, challenged both ministry and laity when he said, "In this unprecedented hour we must return from this great convocation with the fires of evangelism burning in our hearts. Every member, both young and old, must be aroused to take an active part in Operation Blueprint."

"Operation Blueprint is well on the road to success here in the great Southwest. Our objective of 2,000 new members before the close of 1961 appears to be well within reach."



Approximately 7,000 persons who attended the closing of the Southwestern Union Youth Congress held in Dallas, Texas, May 4 to 6, saw this impressive group assemble in front of the platform as an appeal was made for all new members baptized since January 1 to come forward.





# 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.

## MIDDLE EAST DIVISION

► Mr. and Mrs. Harold S. Johnson, who were in the Sudan for a few months, are now located in Amman, Jordan, where they are busy studying the Arabic language.

► W. J. Harris, associate secretary of the General Conference Sabbath School Department, accompanied by R. H. Hartwell, secretary of the Middle East Division Sabbath school department, recently visited Egypt, Lebanon, Cyprus, Jordan, Iraq, Iran, and Turkey, conducting Sabbath school institutes in each field and promoting the work of this department in local churches and districts.

► Behnam Arshat, assisted by local school and mission workers as well as helpful lay brethren and sisters, has been conducting an evangelistic effort in the new Baghdad church. The Friday night meetings are especially well attended.

► Each Sunday afternoon from four to five-thirty B. J. Mondics has conducted an evangelistic meeting in the Istanbul church. The church has been full at every meeting, and a fine class of people are attending.

► R. W. Wilmot and family have recently been transferred from Egypt to Beirut, Lebanon. Brother Wilmot is connecting with the treasury office of the Middle East Division.

► The Middle East Division office has become so crowded that it has been necessary to add a second floor. By the time this news item goes into print, the addition no doubt, will have been completed.

► R. A. Wilcox and V. A. Fenn recently visited Benghazi, Libya; Cairo, Egypt; Jordan; and Iran for administrative duties.

## NORTHERN EUROPEAN DIVISION

► H. B. Weeks, of the Public Relations Bureau of the General Conference, has been conducting workshops in the home unions of the division. We feel confident that his instruction and suggestions will mean much to the work of public relations throughout our division territory.

► G. D. King returned recently from a visit to Greenland. Anna Hogganvik and Ella Praestén returned from Greenland with Pastor King for a much-needed and well-earned furlough in Denmark following their period of fruitful and successful service in the clinic at Godthaab. On the trip out to Greenland, Henny Kaspersen, of Norway, accompanied Pastor King to take up service as the relief physiother-

apist at the clinic prior to her service in Ethiopia, to which field she is under appointment.

► A. F. Tarr and G. D. King are now making a visit to the Polish Union for a union conference session in Warsaw and local conference sessions in Warsaw, Krakow, and Poznan. Encouraging reports have reached us concerning the progress of the work in Poland.

► In view of the fact that H. J. Welch has been unable for health reasons to continue as president of the West African Union, Thorvald Kristensen, president of East Denmark Conference, has been appointed president of the West African Union. He and Sister Kristensen are expected to sail for West Africa early in August.

► At the present time the secretarial department of the division has under process and study no less than 31 appointments to the West African Union, including doctors, nurses, teachers, and general mission personnel. Twelve are under review for the Ethiopian Union, making a total of 43 appointees to be found and processed within the next few months.

## ATLANTIC UNION

► George White, graduate of Atlantic Union College, 1961, will join the Union Springs Academy staff as teacher of music for the coming school year.

► Marcus E. Payne, Sabbath school secretary of Northern New England Conference, reports that the branch Sabbath school in Laconia, New Hampshire, which began with a group of five people, now has increased to 27 members. Wilbur Atwood, of Conway, Massachusetts, conducts two Bible studies each week in different homes with this group. The Sabbath services are held in the Baptist church vestry in Lakeport.

► The Medical Cadet Corps of Atlantic Union College, under the direction of H. D. Kinsey, held its annual weekend bivouac and training camp from April 27 to April 30 at Camp Winnekeag, Ashburnham, Massachusetts. Special training was given in areas not possible during regular class periods during the year, such as interior guard duty, special drills, and field problems of evacuation. Brother Kinsey was assisted at the camp by Cadet Lieutenants Thomas Brophy and Peter Esveld. Mess Sergeant Earl Stump was in charge of serving the food and the camp work detail.

► The weekend of April 7-9 eighty of the youth leaders and Pathfinder directors of the Northeastern Conference assembled

in New York City to take the Pathfinder Counselors' Training Course. Thirty-five are completing the course and will receive certificates at a later date. Don Yost, editor of the *MV Program Kit*, and V. W. Becker, MV secretary of Atlantic Union Conference, were the instructors. Others who gave instruction were Owen A. Troy, Jr., Eva Strather, and L. H. Davis, MV secretary of the Northeastern Conference.

## CANADIAN UNION

► George Heeney, literature evangelist of Lacombe, Alberta, has accepted the call of the Maritime Conference and Newfoundland Mission to serve as publishing secretary for these two conferences serving the Atlantic provinces in eastern Canada.

► Arnold N. White, a theology graduate of Canadian Union College in 1960, has received his M.A. degree from Andrews University and has accepted the invitation of the Newfoundland Mission to serve as pastor of the Botwood church and district.

► According to George O. Adams, president of the British Columbia Conference, 37 new members were baptized during the past month. Heading the list of pastor-evangelists who made this record possible are C. S. Cooper, of Kelowna, with 13 baptisms and L. R. Krenzler, of Vernon, with 11.

► William E. Kuester, radio-television secretary of the British Columbia Conference, reports that 1,035 people who have tuned in the *It Is Written* television series being sponsored by the conference have enrolled in the special correspondence course. Alex R. Hall, of Alberni, had the privilege of baptizing the first *It Is Written* convert.

## COLUMBIA UNION

► R. L. Walden, assistant treasurer of the Florida Conference, has been appointed secretary-treasurer of the New Jersey Conference. He replaces T. N. Neergaard who has accepted a call to the Northern California Conference.

► Twenty-one persons were baptized at Blythedale, Maryland, on Sabbath, May 20.

► A mass Investiture service was held May 6 at a youth rally in Reading, Pennsylvania, when 200 young people received MV class pins.

► A 10-day revival was held in the Pottsville, Pennsylvania, church. John Morgan, East Pennsylvania Conference MV secretary, conducted the meetings. Radio programs were conducted daily at 6:35 P.M.

► Two schools were dedicated recently in the Potomac Conference. They are the C. F. Richards Junior Academy in Staunton, Virginia, and the Stanley church school in Stanley, Virginia.

► Z. R. Currie, from the Florida Conference, is now pastor of the Mount Holy-Burlington district in New Jersey.

► Elder and Mrs. A. M. Moyer, returning from 12 years of mission service in Ghana, Africa, will be arriving soon in Trenton, New Jersey, where Elder Moyer will be the new pastor.

## NORTHERN UNION

► Amy Messenger, teacher at the Waterloo, Iowa, church school, reports a successful school year with 12 boys and girls. This school opened in September, 1960.

► The Minneapolis Southview Sabbath school launched its first branch Sabbath school on March 11 at the Homestead Nursing Home. So far about 40 non-Adventists have attended besides the Adventists who are residents of the home.

► Eighteen members of the Ellendale, North Dakota, church completed the first-aid course in two full days of class-work and demonstrations. H. J. Eslinger, the pastor, assisted R. D. Steinke, home missionary secretary of the conference, in the instruction.

► O. R. McLean, pastor of the Sioux City, Iowa, church, reports \$36,300 pledged in the fund-raising program for new church and school facilities. Equity in an apartment house was also pledged to bring the total to about \$40,000, well over the goal of \$30,000.

► O. J. Ritz, pastor of the Minneapolis First English church, conducted a class study on the book of James for eight Wednesday nights. At the close 70 members received certificates. One member, Mrs. Wava Anderson, memorized the book of James during this time.

## NORTH PACIFIC UNION

► As a result of recent evangelistic efforts in the union, the Montana Conference reports 18 baptized in Kalispell and two in Troy. The Upper Columbia Conference reports eight members baptized in the Lewiston district and one received on profession of faith.

► On the afternoon of May 20 the church building in Corvallis, Oregon, was dedicated. The Advent message was first preached there in 1905 by N. C. Erntson, and on September 25, 1920, a church with 12 charter members was organized. Construction of the present building was started in 1950 and was completed this year under the leadership of the pastor, C. V. Hartnell. Two of the former pastors, John D. Trude and Kenneth H. McVay, attended the dedication services.

► In March, 1895, evangelistic meetings were held in Kelso, Washington, by L. A. Logan and C. A. Wyman, and a church of 15 members was organized. In 1958, under the pastorate of H. H. Ruppert, construction was started on the new church building. It was completed under the leadership of R. F. Bresee. Present for the dedication services were two former pastors, L. L. Huntington and H. H. Ruppert. On June 1 Preston Smith became pastor inasmuch as Elder Bresee retired from active ministry on May 31 after 36 years of service.

► Coming to the Oregon Conference from the Iowa Conference to join the ministerial staff is Adam Rudy who will serve as pastor of the Corvallis district.

► Andrew Leonie, principal of Mount Ellis Academy, was the featured speaker at the Methodist Adult Bible Study group

in Bozeman, Montana, May 21. As a result of this contact, the group requested an invitation to attend the Montana camp meeting.

► Belle O'Neil, currently studying for a Master's degree in nursing at Washington State University, will join the Walla Walla College faculty as assistant professor of nursing in the Clinical Division at Portland, Oregon, this fall.

## PACIFIC UNION

► Guest speakers at the Santa Rosa, California, district meeting were Taylor G. Bunch, DeVer Laursen, and Carl Becker, with Miller Brockett, C. H. Seitz, and William Hull speaking at the youth meetings. The new Santa Rosa church was the setting for the meetings held June 9 and 10.

► C. E. Andross exhibited his model of the wilderness tabernacle and spoke at four of the services of the Bishop, California, district meetings held June 9 to 11. R. R. Bietz, Pacific Union Conference president, spoke at the worship service Sabbath morning.

► The latest ratings of the American Rating Bureau for the March 21 to April 19 period indicate that The Adventist Hour telecast, reaching 44,000 homes, is now the No. 1 religious television program in Los Angeles, reports Herbert Ford, coordinator of the program.

► Mayor Warren Miller, of Blythe, California, turned the first shovel of soil at the May 19 groundbreaking service for the new church school now under construction in that city.

► Needlework and baked goods were sold at a recent social occasion by the Dorcas Welfare Society of the Ridgecrest, California, Seventh-day Adventist church. The sale netted \$91 in profit. This addition to the Dorcas treasury will purchase items needed for welfare work among which a quilting frame is most needed.

## SOUTHERN UNION

► Frank McMillan, assistant auditor of the Southern Union, has been named secretary-treasurer of the Florida Conference Association. He formerly served as assistant treasurer of the Carolina Conference.

► Douglas Buckner, of Atlanta, Georgia, has been named public relations director for the Florida Sanitarium and Hospital. Among other projects, he has launched a new institutional publication called *Census*.

► M. B. Elliston, home missionary and Sabbath school secretary of the Alabama-Mississippi Conference, has joined the Southern Union Conference staff as a departmental secretary. Currently he is serving on special assignment.

► At the Florida Conference camp meeting M. E. Culpepper, publishing department secretary, and William Fuchs, principal of Forest Lake Academy, were ordained.

## SOUTHWESTERN UNION

► The McAlester, Oklahoma, church was dedicated on a recent Sabbath. L. C.

Evans, president of the Southwestern Union, delivered the dedicatory address.

► The Batesville, Arkansas, church is operating an aid center in the American Legion hut for storm and flood victims in that area.

► Forty persons have been baptized in Oklahoma City as a result of the Holley-Speyer evangelistic effort. It is hoped that 20 more will follow soon.

► A group of 101 youth and adults recently spent a Senior MV campout at Big Bend National Park. The campout was sponsored by the Texas MV department.

## Answer to Bible Quiz

(Page 2)

Answer: 188.

Jacob had 12 sons (Gen. 35:22). The Israelites compassed Jericho 7 times on the seventh day (Joshua 6:4). Boaz gave Ruth 6 measures of barley (Ruth 3:15). Heman had 10 sons (Esther 9:10). Two of each kind of unclean beast entered the ark (Gen. 7:2). Fifty men sought Elijah (2 Kings 2:16, 17). Joseph was 30 years old when he stood before Pharaoh (Gen. 41:46). David took 5 stones to meet Goliath (1 Sam. 17:40). Bethany was 15 furlongs distant from Jerusalem (John 11:18). Four anchors were cast out of the ship carrying Paul (Acts 27:29). Eight persons were saved in the ark (Gen. 8:18; 2 Peter 2:5).

## Church Calendar

Medical Missionary Day and Church Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8
Church Home Missionary Offering	August 3
Pioneer Evangelism	August 5
Educational Day and Elementary School Offering	August 12
Literature Evangelists Rally Day	September 2
Church Home Missionary Offering	September 2
Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
Review and Herald Campaign	September 16-October 14
Thirteenth Sabbath Offering (South America Division)	September 30

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# News of Note

## Sabbath Schools in Far East Top 200,000 Members

The Far Eastern Division Sabbath school membership has swept past the 200,000 mark. The first quarter's Sabbath school report, just completed, shows a total of 200,820 members in the seven unions and two detached missions that make up the Far Eastern Division.

It was less than six years ago—in the second quarter of 1955—that the 100,000 mark was reached. Thus in less than six years our division Sabbath school membership has doubled. It required 66 years—from 1889 to 1955—to gain the first 100,000 Sabbath school members, but the second 100,000 have been added in substantially less than one-tenth that time.

The Sabbath school membership of the Korean Union alone increased by 7,058 in the first quarter this year, and now has climbed to 56,594, which is an astounding 420 per cent of their current church membership.

H. E. McCLURE

## Laymen in Australia Form ASI-Type Organization

The Association of Business and Professional Men, Limited, is the name of a newly formed organization of Seventh-day Adventist laymen in Sydney, Australia. About two years ago Sidney E. Smith, honorary secretary of this new development, called at the ASI office in Washington and discussed the idea of such an organization. Having been provided with printed materials and given verbal help and encouragement, Brother Smith went back to Australia, and together with a few other Adventist laymen, formed the nucleus that is now developing into a strong organization.

Brother Smith remarks in a recent letter: "Our members represent a good cross section of professions and industries. They are very keen, as already many opportunities for service have arisen."

WESLEY AMUNDSEN

## General Valdes to Speak at Temperance Institute

The twelfth session of the Institute of Scientific Studies for the Prevention of Alcoholism, at Loma Linda, California, is scheduled for July 10-21. In addition to the distinguished lecturers who will participate on the program this year, General Basilio Valdes, former surgeon-general of the Philippine armed forces, and General MacArthur's chief of staff, will be the featured speaker at the Biltmore Hotel function, Wednesday night, July 12, in Los Angeles.

The Loma Linda Institute, conducted under the auspices of the National Com-

mittee for the Prevention of Alcoholism, is fully accredited with Loma Linda University. Dr. Winton H. Beaven serves as director of the Institute.

W. A. SCHARFFENBERG

## Enthusiastic Response to Centenary Review

The response of the field to the Centenary Issue of the REVIEW has been overwhelming. Thus far more than one million copies of the number have been ordered, and each day's mail pushes the total up and up.

Some of our members and churches have asked, Is it possible to get additional copies of the Centenary REVIEW? Can we order more? The answer is Yes. Place your order at once through your church missionary secretary or conference Book and Bible House. In small quantities the issue is only ten cents a copy. Larger orders will be honored at the rates listed on page 22 of the Centenary number.

Now is the time to place truth-filled literature in the hands of relatives and friends. Remember the words of Inspiration: "Many are on the verge of the kingdom, waiting only to be gathered in."

R. G. CAMPBELL, Manager  
Review and Herald  
Periodical Department



Selected from Religious News Service.

RALEIGH, N.C.—A bill which would set up a Statewide Sunday "blue law" in North Carolina has been introduced in the State legislature as a result of the recent action of the U.S. Supreme Court in upholding such laws. The bill is patterned after the Pennsylvania law upheld by the court.

BOSTON, MASS.—Culminating more than a century of merger efforts, the American Unitarian Association and the Universalist Church of America voted formal union at a joint meeting here. The combined organization will be known as the Unitarian Universalist Association.

NEW YORK, N.Y.—A survey of Protestant Episcopal clergymen throughout the country discloses that three fourths of them consider alcoholism as the major problem in their counseling work. Next in importance, the clergymen said, were family difficulties and personal crises, according to a report on the study appearing in the May issue of *The Episcopalian*, national monthly magazine of the church.

## Midsummer Offering to Be Received July 8

The Midsummer Offering for missions is to be taken up in all our churches on Sabbath, July 8. This offering will become part of the world budget and will be used to provide salaries for the sons and daughters of our members who have dedicated their lives to foreign mission service, and also to pay the salaries of our native ministers and teachers and other workers in far-off lands.

Last year the Midsummer Offering in North America amounted to an average of 29 cents per member, or a total of \$96,385.79. I am sure that we will want to do better this year. We are praying for a large offering on July 8, and we sincerely hope that it will amount to not less than \$200,000. Inasmuch as our membership in North America is 332,364, I feel confident that this goal can be reached. May the Lord richly bless you as you contribute of your funds for the support of His work in the mission fields beyond.

C. L. TORREY

## Evangelism in Africa

A heartening letter from R. H. Pier-son, president of the Southern African Division, tells of the evangelistic work in that field. In Southern Rhodesia they are planning to hold 120 decision efforts. It was also decided to print gospel tracts in 22 different African languages. God bless the work in Africa!

WALTER SCHUBERT

CHICAGO—A growing interest in psychic and spiritual phenomena was reported at the annual meeting here of the Spiritual Frontiers Fellowship, a non-denominational group of clergy and laymen with headquarters in Evanston, Illinois. The Reverend Arthur Ford of Coral Gables, Florida, a founder of the fellowship in 1956, cited as evidence of this interest the increase in the organization's membership from five to more than 1,700 during its five-year history.

LONDON—Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, appealed here to Anglicans to join Roman Catholics in praying for the success of the forthcoming Second Vatican Council. He said they should pray especially that the Council "may be used of God not to hurt, but to help, and also increase the unity of spirit among all churches."

VATICAN CITY—Scenes in which human warmth and sympathy mingled with ceremonies of rich pomp and splendor marked the visit paid by Queen Elizabeth II of England to Pope John XXIII as Rome basked under a brilliant spring sun. High light of the royal visit was an address in which the Pontiff, in fluent French, spoke of the bonds between Britain and the Holy See which he said were "rich with comforting promises for the development of good understanding and mutual friendship."