

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

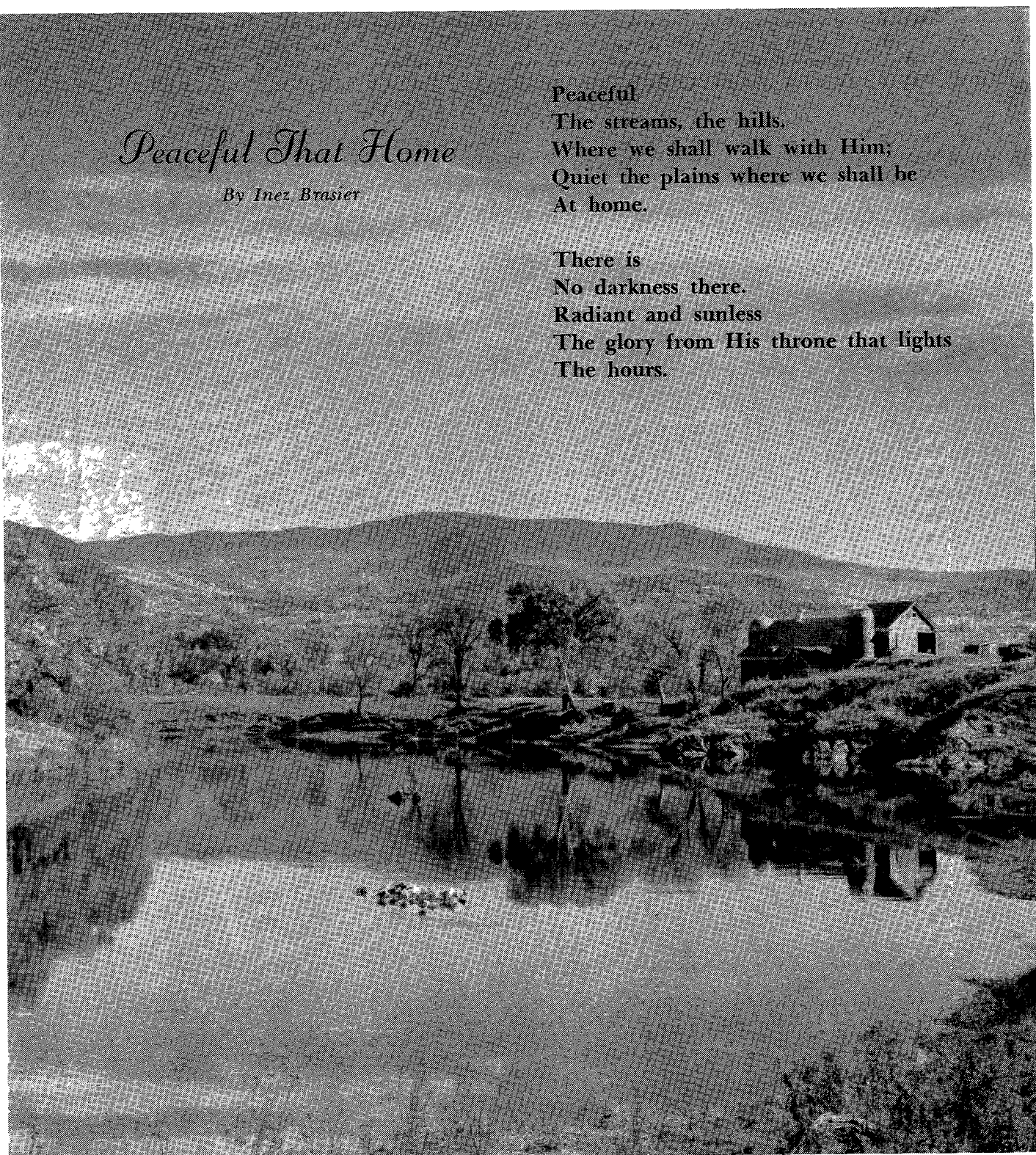
Peaceful That Home

By Inez Brasier

Peaceful

The streams, the hills,
Where we shall walk with Him;
Quiet the plains where we shall be
At home.

There is
No darkness there.
Radiant and sunless
The glory from His throne that lights
The hours.



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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

"Bring the Bible Back" Drive Mapped by NAE

✓ A national campaign sponsored by the National Association of Evangelicals to "Bring the Bible Back Into the Heart of America" was mapped in Washington, D.C., at a national conference of 45 clergymen representing 30 denominations. The denominations comprise 20 affiliated with the NAE and ten other conservative Protestant bodies, including the Salvation Army, the Church of God (Anderson, Ind.), the Orthodox Presbyterian Church, and the Christian Reformed Church.

Religious Giving in 1960 Reached \$4.18 Billion

✓ Total religious giving in 1960 for all faiths reached an estimated \$4.18 billion—compared with \$3.9 billion the previous year—the American Association of Fund-Raising Counsel announced in New York. The association, which organizes, directs, and advises drives to raise funds, said the religious figure amounted to about 51 per cent of the \$8.2 billion grand total of philanthropic giving last year. It said the remainder was divided among education, 16 per cent; welfare 15; health 12; foundations 4; and others 2.

Vast Rescue Campaign for Egyptian Monuments

✓ A newly formed U.S. committee has begun a nationwide appeal for help in one of history's biggest "treasure hunts" in Egypt. At stake are countless monuments and priceless records of the Christian, Jewish, and Moslem faiths threatened by construction of the Aswan Dam, which will flood the Upper Nile Valley when the dam is completed in 1970. For the first time in history engineers are planning a wholesale "lifting" of more than 20 temples, to move them from the path of the Nile waters, according to Dr. John A. Wilson, director of the University of Chicago's Oriental Institute. The task of raising the temples of Abu Simbel, built by Ramses II, is considered one of the greatest engineering feats of its kind. Abu Simbel's weight is estimated at 250,000 tons, and that of its adjacent smaller temple at 125,000 tons.

Motorists' Badge Approved for New Zealand Catholics

✓ Roman Catholic Archbishop Peter T. McKeefry, of Wellington, New Zealand, has approved the use of a badge for Catholic motorists. Designed by a Catholic youth group, the badge shows a red "Latin" cross on a white background. It is fixed to the car windshield. The purpose of the badge is to enable Catholics to recognize one another on the road, to extend hospitality, and to learn local Mass times. It also is thought that the badges will save time in calling a priest in case of accidents.

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THE GENERAL CONFERENCE

PRESIDENT

SPEAKS TO THE

CHURCH

The President's Page

THERE comes trickling to my desk duplicated material on nearly every conceivable subject. Occasionally I take time to briefly page through it—a tedious task. Most of it comes from agitated, zealous, and in some instances, brooding souls who fancy they have special instruction or reproof from Heaven for the church and a solution for all its problems. Seldom do any two of them agree. The apostle Paul said of a similar group in his day: “Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.” Evidently such activity is not unique with our time. It has existed in the past; it doubtless will continue until the end.

What causes us deep regret, however, is that occasionally among these writers appears the name of some worker formerly active but now retired. Fortunately, the number of these is exceedingly small—so small that perhaps it should not even be commented upon. But we cannot help wondering what leads these very few to direct their attention and efforts toward searching out and holding up to public view real and fancied mistakes of the church and of its leaders, often with little regard for actual facts. We could wish that the greater leisure of retirement might encourage activity along more constructive lines.

These dear brethren do not sense the harm they are doing the church. So-called reformers, extremists, and outright enemies of the church in many lands gladly seize upon every such word of criticism and magnify it, using it to confuse and to lead astray the unwary. Sending forth such materials can never be directed by the Spirit. Anything that strengthens the hands of offshoots, extremists, and enemies surely is not of God. Neither can the case of the ancient prophets to whom the word of the Lord came and who arose to strongly rebuke Israel and her wayward kings be appropriately cited as justification for destructive and undermining activity. Israel back there had apostatized. Her kings had gone far astray.

This is not true of the church today. It has not gone into apostasy. True, it is not yet perfect, and its leaders are but human beings subject to error, but God is with His church, and He has had a hand in placing its leaders where they are. What cheering words these are to God's struggling people: “Enfeebled and defective as it [the church] may appear, the church is the one object upon

which God bestows in a special sense His supreme regard.”—*The Acts of the Apostles*, p. 12.

There is much instruction and admonition in the Bible and in the writings of Ellen G. White for those who are called upon to lead out in God's work. This is good, for leaders need such counsel and help. They earnestly desire it. But let us not overlook the fact that there is also much pointed instruction and admonition for those who follow.

“He who has placed upon men the heavy responsibility of leaders and teachers of His people, will hold the people accountable for the manner in which they treat His servants. We are to honor those whom God has honored. The judgment visited upon Miriam should be a rebuke to all who yield to jealousy, and murmur against those upon whom God lays the burden of His work.”—*Patriarchs and Prophets*, p. 386.

There is an eminently respected and worthy group of individuals who because of age or ill health are retired now from active service. We find them living in various places where for health or other good reasons it is convenient for them to reside. We honor these noble men and women. They have given the best of their lives and their strength to the work they love so dearly. The great majority of them do not seek publicity. They are not dissatisfied, now that they are no longer in the main stream of denominational activities. Once in a while they send little messages of appreciation to the denomination that cares for them in their advanced years, and they occasionally write cheering words to those who are still carrying the burden of the work. Quietly and unostentatiously they live their lives, lending a helping hand where they can, to assist in forwarding the cause to which their lives remain dedicated. May God bless them for their continued loyalty and devotion.

We salute this noble group of retired men and women whose loyal activities of the past and whose worthy examples of the present inspire and encourage those of us who must still carry on.

R. R. Figueira



• EDITORIALS •

It's Spring!

Even the old-timers acknowledge that much of the Eastern Seaboard had an unusually hard winter this year. Here in Washington sub-freezing temperatures nearly paralyzed the city for weeks at a stretch, and snowfall followed snowfall with discouraging regularity. The frostbitten citizens were tempted to ask not "When will this end?" but "Will it *ever* end?" If one had not known God's promise: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22), he might almost have concluded that a new ice age had set in and that nature would never again burst forth in spring beauty.

But then it happened. After a few warm days in early March we noted the cheerful little face of a crocus poking up through the lately frozen sod. Then we observed a peony timidly starting to send up shoots. The forsythia wrapped itself in a glorious yellow mantle, and the willow trees suddenly were swathed in a light-green veil. Spring was on its way! Nature was awakening after its long winter sleep.

Through nature God designs to teach us spiritual lessons. As spring follows winter, so the spring of eternity will follow the long winter of sin. And though sometimes we feel that the cold season of evil, heartache, and frustration will go on endlessly, it won't. Someday—and that right soon—the spring of eternity will dawn; Jesus will come.

As the plants and seeds burst forth into new life, so we are taught that a resurrection day is coming. "All who love God will live again in the Eden above. Of the human body laid away to molder in the grave God has said, 'It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power.' 1 Cor. 15:42, 43."—*Christ's Object Lessons*, p. 87.

Thank God for springtime and the bright hope it brings for a future in which every aim shall be realized, every activity carried through to completion, every love fully developed!

K. H. W.

What Is Christian Perfection?—1

Every dedicated Seventh-day Adventist aspires with all his heart to complete victory over the world, the flesh, and the devil, and ardently longs to be ready to meet his Lord in joy and peace. Furthermore, he is convinced that Jesus is coming soon and that his own character must, ere then, be without spot or blemish. But an honest appraisal of his own life leads to the disturbing realization that he is still far from the goal of absolute perfection, despite his firm faith and his own best efforts to emulate the pattern set before him. He still makes mistakes now and then, certainly not because he chooses to do so or because he doesn't care, but seemingly in spite of himself. In spirit he is willing, ever so willing, but the flesh—alas and alack—is weak beyond words! Not for a moment would he deliberately consent to sin, nor does he, indeed, have any relish for it; but by hook or crook

the devil trips him up here and there despite his worthiest intentions and his most zealous efforts.

Sooner or later many a sincere Christian becomes troubled by this universal disparity between aspiration and attainment. Does the fact that temptation still elicits some measure of response, in thought even if not in deed, mean that he has not been truly converted? that he has not experienced the new birth? that he is ineligible for Heaven's seal of approval? that he is not entitled to wear the glorious robe of Christ's righteousness? that he may even be refused admission to the eternal kingdom? Something mysterious is wrong with his Christian experience that gives him concern and that leads eventually, in extreme cases, to downright worry and morbid brooding. He feels he is simply not enjoying the sound, vibrant spiritual health that he should be enjoying.

To further complicate this spiritual malady, from time to time a peddler of spiritual nostrums comes around with a glowing account of the wonders that result from taking his patented prescription for Christian perfection. This magic elixir is, as a matter of fact, a cleverly disguised mixture of the narcotic of righteousness by one's own works and the common garden variety of human pride. It soothes the symptoms but leaves the basic cause of the malady untouched. Nevertheless, the sin-sick Christian eagerly purchases it and swallows it in generous doses. He imagines a marvelous improvement when actually he is far worse off than before, and takes it in ever-increasing amounts in order to perpetuate the narcotic effect.

The Pathway of God's Appointment

The great dilemma of Christian experience is the utter disparity between aspiration and attainment. When, in addition, the fraudulent remedy of works-righteousness is swallowed in the hope of acquiring spiritual health, the latter state of a person is infinitely worse than the first, and chiefly so because he does not realize the fact. As a wayfarer on the heavenward journey he is led to squander precious time and effort in the futile attempt to reach what is actually the shimmering mirage of righteousness by his own works. He tries to climb heavenward, as it were, by the frail ladder of human effort.

Where lies that glorious pathway of God's appointment? What does the Great Physician of men's souls prescribe? What is the ideal relationship that should exist between a sincere, born-again, dedicated soldier of the cross and the Captain of his salvation? Fortunately, Inspiration has provided us with clear answers to these questions. It solves for us the dilemma of Christian experience. It protects us against false notions about righteousness by faith. Nothing less than a book would suffice to explore the subject fully, but here it is our purpose to consider a single aspect of the problem—one, we believe, that will help to place the subject in its true perspective and thereby afford courage and inspiration to all who set out to follow in the character footsteps of the Master.

Now, distorted theories of Christian perfection usually proceed on the false assumption that God requires us to reach a state of absolute immunity to temptation here and now, and to continue in this immaculate state of

absolute sinlessness throughout the remainder of probationary time. If we do not attain to a state of perfection as flawless as that of Christ's earthly life, we are, presumably, without hope. According to this false theory, we become acceptable to God by virtue of our own sinless perfection. The trouble with this theory is that it confuses the *process* of perfection with its ultimate *goal*, a goal that is, in fact, attained only when the course of life has been run. This is the fundamental error of the absolute-perfection-here-and-now theory.

A Continuing Miracle of Divine Grace

By an instantaneous miracle of divine grace God accounts us perfect the moment we submit without reservation to the transforming process, and by a continuing miracle of grace credits us with perfection at each step in the process—so long as we remain in submission to Him as the Master Architect of character. To be sure, this is a relative perfection based on faith, but in God's sight it is no less acceptable than the absolute perfection that is its ultimate goal and that comes about by virtue of another instantaneous miracle of grace when time blends into eternity. That initial dispensation of divine grace with which the perfective process begins, we call justification. The process itself, we call sanctification. Its goal is glorification.

It is our purpose, next week, to turn to the Scriptures for inspired light on the perfection of Christian character, and the week following, to the writings of Ellen G. White for a further clarification of this perfective process.

R. F. C.

(To be continued)

The Peace Corps

Ralph Bunche, well-known American statesman, once said: "It is perhaps more difficult to wage peace than war, but it is also eminently more profitable."

In an effort to "wage peace," President Kennedy recently announced that a Peace Corps was being organized to help underdeveloped countries meet their needs for skilled manpower. The youth who enlist in this corps will serve without salary and will live as close as possible to the people they seek to help. Though without monetary remuneration, they will receive a great deal of personal satisfaction from aiding the less fortunate, enriching their lives, and creating improved international understanding.

The idea of the Peace Corps excited the imagination of the American people. Congressmen were deluged with mail about the program. The White House reported that it had received 5,000 letters. And the embryo office that was set up in Washington to get the program rolling was swamped with requests for information and applications from young people. Although only 500 to 1,000 corpsmen will be sent abroad by the end of 1961, it is expected that at least 100,000 young people will volunteer during the next six months. Those who are accepted will largely be in the 21-to-30 age group. At first their efforts will be devoted to improving sanitation, encouraging better agricultural methods, and teaching English. It is hoped that later the program can be broadened.

Old Ideas Re-emphasized

Though there is nothing particularly new about the Peace Corps idea, it has focused attention on several matters that need constant emphasis. First, there is tremendous power in a challenging idea boldly stated. Sir Benegal N. Rau once said, "If a single individual, organization, or country can set in motion the right kind of idea, it may ultimately move the whole world." God's

work, like secular enterprises, needs a constant supply of new and challenging ideas. Every worker and member should give thought to ways and means and programs that might accelerate the speed with which the gospel commission is being fulfilled. Some ideas may not be workable, but others may prove to be powerful aids for advancing God's cause.

Another truth being demonstrated by the Peace Corps is that young people will respond to a challenge. At times this has been forgotten. The tendency has been to under-rate the younger generation. While it is true that some youth are beatniks, and some are looking for soft jobs, and some are ultramaterialistic in their outlook, this can also be said of their elders. But just as there are people of mature years who are hard working and are more interested in helping humanity than in becoming wealthy, there are many young people of this type. The Government is rediscovering this fact, to the pleasant surprise of a host of people. And is it not possible that there are also many Seventh-day Adventist youth who are simply waiting to be confronted by a difficult and self-sacrificing assignment for Christ? If leaders in the denomination would issue a bold call to the youth to respond to this type of challenge, we have no doubt that the results would be surprising.

Christ's Mission

The third point that the Peace Corps program illustrates is that the best way to help people is to get close to them. There is no way to remove the suspicion that people feel for strangers except by a personal approach—mingling, working together, living together.

One of the reasons that Jesus came to this world was to help man understand God. For centuries Satan had endeavored to make people suspicious of God; to feel that He hated them; that He was unforgiving; that He was eager to destroy them. As a result, men feared God more than they loved Him.

Was there no way to change this impression? Yes, there was. Jesus would leave the courts of glory. He would veil His divinity with human flesh. He would pitch His tent next to ours. He would dwell among us, and reveal through His life how great and how good is God.

And so Jesus came. Since that wonderful day we no longer think of God as a heartless potentate but as a loving heavenly Father. "Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners."—*The Desire of Ages*, p. 24.

Promoters of the Peace Corps hope that its youthful members will not only do a great amount of humanitarian work but that they will also create a permanent bond of friendship for America in the hearts of those whom they serve. But Christ's effort for lost mankind accomplished something infinitely greater than merely making friends for God. Christ was not just a temporary visitor to our planet; He actually became one of us. Not only did He heal the separation that had taken place between God and man, He united us with Deity. Our relationship with the Godhead is now more intimate than if we had never fallen.

Think of it—at the headquarters of the universe, on the everlasting throne, sits One who is not only God but man. Thus the humanity of which we are a part is assured of permanence. The human race will never die out, for flesh and blood, glorified, is enshrined in the person of Christ. The Prince of Peace is our elder brother. In view of all that He has done for us, what else can we do but enlist in His corps—the church—and offer ourselves for service in any capacity, in any nation, in any clime?

K. H. W.

Chart for Happiness

By S. R. Jayne
Pastor, Napa, California

I WANT to invite you to go with me today on a thrilling journey. The object of our search is happiness. Let us turn back the pages of time about 2,000 years. We see Jesus coming down the hot dusty roads of Palestine on His holy mission. He sees before Him a vast multitude of people from places such as Jerusalem, Judea, and beyond Jordan.

He invites them to be seated. What He says that hot, sultry day on the Capernaum road comes down to us as the most sublime word of history. The people wait. He begins to speak. The first word He utters is "Happy." Immediately they listen; this is what they are hungering for.

Perhaps the greatest desire of the hearts of people today is to be happy and to be at peace. People of this age are driving themselves to great lengths and extremes to acquire happiness.

The story is told of a mother who took her ten-year-old son to an amusement park. It was a merry, noisy place, ablaze with lights. Everyone was trying to have some twentieth century "fun." As she walked along with her boy in tow, she was shaking him until it seemed that he would fall apart. At the same time he was howling in a voice that drowned out the sounds around him. She yelled at him, "All right, you wanted to come; now you're going to enjoy yourself if it kills you!" And thousands of older folks too, in their desperate pursuit of happiness, are literally killing themselves trying to have a good time. Anything to find a degree of happiness.

We should be happy, for we do not mourn a defeat; we celebrate a victory. Christ invites us to a feast, not a funeral. We have every reason to be happy! In John 20:20 we read: "Then were the disciples glad, when they saw the Lord." Here is found the greatest secret of Christian joy. "Glad, when they saw the Lord."

It doesn't say, "Then were the disciples glad, when they saw themselves." Job saw the Lord and abhorred himself. Daniel saw the Lord

and his comeliness turned to corruption. Isaiah saw himself and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5).

Notice that it doesn't say, "Then were the disciples glad, when they saw one another." Looking at other people can be the most discouraging business in the world. 1 John 5:16 tells us that if our brother sins, it is not a challenge to criticize but a call to prayer.

We are told by the messenger of God, "It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. . . . Christ dwelling in the soul is a wellspring of joy. For all who receive Him, the very keynote of the word of God is rejoicing."—*Christ's Object Lessons*, p. 162.

We all want to find this coveted prize of happiness and joy. We know that Solomon, the wisest man who ever lived, set himself to find the secret of happiness. He said, "I gave my

heart to seek and search out by wisdom concerning all things that are done under heaven" (Eccl. 1:13). Did he find what he sought? He said, "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (verse 14).

Solomon was the leading scientist of his day, the greatest authority on zoology, ornithology, ichthyology, and he was the world's greatest botanist. He was also a literary genius, a walking encyclopedia. "He spake three thousand proverbs" (1 Kings 4:32).

He stood at the peak of wisdom. The Queen of Sheba journeyed north to be in his courts, just to hear his wisdom. The empires of the world bowed to this man who seemed to have every endowment from God. But let's ask Solomon, "Did all this mighty wisdom and knowledge bring happiness?" His answer is "In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow" (Eccl. 1:18). "Behold, all is vanity and vexation of spirit."



R. LEINWEBER, ARTIST

Though Solomon tried to obtain happiness in a variety of ways, he confessed that only obedience to God brought him the joy he sought.

Solomon searched for happiness through the accumulation of wealth. He became the world's richest man. Let's ask him again: "Solomon, did riches bring you happiness?" He says, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1).

He did many wonderful works. But Solomon said of all that he did, "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccl. 2:11).

He dined at golden tables and drank from golden goblets. He had the choicest food that could be obtained anywhere in the world, and it was prepared by the world's finest cooks. He could eat whenever he wished and as much as he desired, but all he got from it was a royal nightmare. Solomon said, "I sought in mine heart to give myself unto wine . . . till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life" (Eccl. 2:3). "Solomon, did wine bring you happiness?"

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

Today we seek for happiness as did the world in Solomon's day. Yet we find it always escaping us too.

"Isn't there anything, Solomon, that in your mad rush for happiness really brought you the joy and happiness you sought?" Yes, there was one thing this wise and learned man could offer the world. He tells us in Proverbs 29:18, "He that keepeth the law, happy is he."

Commandment Keeping

When Solomon came to the eventide of his life, after spending a lifetime in search of happiness, he sat down and wrote out a statement to act as a guide. He added up his whole life, drew a line, and came up with this answer: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).

It was that outstanding man of the New Testament, Paul, who said, "Circumcision is nothing, and uncircumcision is nothing: obedience to God's commandments is everything" (1 Cor. 7:19, Weymouth).

No one ever tramples upon the Ten Commandments without trampling upon the heart of Christ, for they are in His heart. Jesus said, through

the spirit of David, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

There is another source of happiness for all believers. David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). How the devil hates a peaceful church! He will do all he can to stir up trouble and make members dissatisfied with one another.

In the second chapter of Luke we read that Joseph and Mary lost Jesus one day. Where did they lose Him? They lost Him in the most unlikely place in all the world—in church. Strange, isn't it? But I have seen many people lose Jesus right in church. I have seen them lose Jesus over who was to be deacon or elder, or who was to play the organ.

Once there were two deacons who quarreled over a boundary line. They had not spoken for a long time. One day one of them, wanting to make peace, took his Bible and went to visit his neighbor. Handing the Bible to his old "enemy" he said, "John, you read and I'll pray. We must be friends." But John, fumbling for his glasses, said, "But I can't read, I haven't my spectacles." "Take mine," said his peace-seeking neighbor.

After they had read the Word and prayed together they arose and embraced each other. John handed back the spectacles to his neighbor and said through his tears, "Jim, that old fence

line looks different through your glasses." When we have the peace of God we can see things just a little bit differently through the other man's eyes.

Dr. Daniel A. Poling once told of his mother who years ago went as the bride of a young minister to do missionary work on the western frontier. Secretly she was resentful that her husband had taken a mission where his young bride would be brought into such hardships and danger. As they journeyed westward the wagon train came to a river swollen by heavy rain. The caravan had to wait before it could cross. During the delay one of the small babies in the caravan became sick and died. The bride, forgetting her fear and resentment, did her best to comfort the bereaved mother.

When at last they crossed the river to continue their journey, she traveled with a new spirit. Years later Dr. Poling found her diary and read this account of her experience: "I found my peace when I held that sorrowing mother in my arms and when, in my own weakness and fear, I gave her all I had, my love."

Isn't that what God did? He gave all He had in Jesus. To whom? To you and to me. We'll never be happy or satisfied until we accept of that love and find happiness in obedience. You can be happy simply by taking Him at His word. Will you do that today?

The Seventh-day Adventist as a Businessman—2

Practicing Strict Honesty

By Howard A. Munson

THE unscrupulous person may gain advantage for himself in one of several ways. First, he may capitalize on the ignorance of another. This ignorance may be the result of lack of education, of not having all the facts, or of not knowing the real value of the item he has for sale. The Seventh-day Adventist businessman will not take advantage of this ignorance to advance his own personal or financial ends. He will plainly tell the other person the correct value of his product or services, and will pay him a just price. Heaven is too valuable to him to lose by an unrighteous act toward his neighbor or his brother.

Second, one may reap a personal advantage because of the mental or

physical weakness of another. There are times when because of sickness a person may have to make a business deal to his disadvantage. The Seventh-day Adventist businessman will not take advantage of such a situation. At such a time he may even pay a better price than required, for by so doing he is dealing justly and helping one in need. By this demonstration of love he will strengthen his own character and perhaps save a soul.

Third, one may get advantage for himself because of the misfortune of another. For example, a fire brings a family into a very poor bargaining position. Or an accident leaves no choice but to dispose of property or belongings quickly. This is a fruitful

field for the unscrupulous man. But it is a field in which the Seventh-day Adventist businessman will not plow. Instead, he will exhibit the Christian virtues of strict honesty and love for his fellow man. He will observe the golden rule and will be as considerate of others as he would have others be of him. This is meeting the high standard that God demands of the Christian businessman.

Beware of Bribery

In the business world the practice of giving or taking a bribe in order to gain business advantage is widespread. While in the purchasing field I had a salesman who was not getting much business from me. One day when we were alone he said, "I could make it to your advantage if you would give me all your business in this line." Professing interest, I began asking questions. In due time he offered me, personally, 10 per cent in cash of the total value of goods bought from him each month.

I wanted more information and asked, "Will you explain how this works? How do I get my money?"

With a little hesitation he explained that his firm would add 10 per cent to the cost of all the goods I bought, thus charging my employer more than the goods usually cost, and then they would give me a check each month. He assured me this was perfectly in order and quite a common practice! In the next few seconds that salesman found he had one less call to make, and his firm had permanently lost a customer.

The Seventh-day Adventist businessman will beware of bribery in all its insidious forms. Innocent-appearing favors, small seasonal gifts, or a social evening may be used to pervert the judgment or influence the conduct of another. Such practices will have no place in the life of the Christian businessman.

There may be times when a Christian is tempted to enter a business partnership with an unbeliever. What should he do in this situation?

God's Word says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14). This text covers a much broader field than simply that of marriage. We might well understand this text to mean, "Be ye not unequally yoked together in a business partnership."

The Seventh-day Adventist Bible Commentary gives some appropriate comment on the above verse. It states that this is "a warning against any and every kind of association with unbelievers that would place Chris-

tians in situations where they find it difficult or impossible to avoid compromising principle."

Another paragraph states, "So great is the difference in ideals and conduct between Christians and non-Christians, believers and unbelievers, that to enter into any binding relationship with them, whether in marriage, in business, or otherwise, inevitably confronts the Christian with the alternatives of abandoning principle or enduring difficulties occasioned by differences in belief and conduct. To enter into such a union is to disobey God and to bargain with the devil."

It would not be difficult to find Seventh-day Adventist businessmen who would testify to the harmful effects of partnerships with those of a different faith. In some cases such connections have caused great trouble and loss before they could be dissolved. In other instances, where the partnership continued for some length of time, it has resulted in seriously affecting the spiritual life of the church member and has produced harm to the cause of God.

Questions to Ask

When a Seventh-day Adventist businessman considers entering into a business partnership with a non-Adventist he should first ask himself some serious questions. Will this part-

nership cause me to have less love for God and His work on earth? Will it adversely change my outlook on life? Will it change my ideas of the coming of Christ or change my business ideals? Will it cause me to deviate from my usual pattern of strict conformity with the laws of God and the high principles of Christianity? (Read 2 Corinthians 6:15 to 17, for divine guidance.) Surely no Christian can afford to enter into any business arrangement or agreement that will lead him to join forces with evil.

A Seventh-day Adventist businessman may employ non-Adventist workers. How will he treat such workers? Because they are not of his faith, can he take advantage of them in one way or another?

The Bible instruction, given to the children of Israel in Leviticus 19:13, outlines the proper course of action: "Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning." And in verses 33 and 34 we read: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."

The course outlined for us is plain—rob not, defraud not, pay just wages, pay them on time, do no unrighteous-

Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25.

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

"Before They Call I Will Answer"

"In late September I wrote requesting prayer for my eldest son and his wife. They had both been Adventists at one time, but had left the church, and he had become an alcoholic. Their marriage was in danger of breaking up because of his drinking. Two days before Christmas I received a letter from him, telling of his entire surrender to God and the peace he had found. He told of the struggle he'd had to stay sober, of the resentment he had felt over a letter I had written expressing my concern for him and for his marriage. A week before he received my letter he had gone to get help from the Alcoholics Anonymous group. For six weeks more the struggle and fight went on. Then he came to realize he could not win the battle in his own strength, and he made a complete surrender of his life to God. He has found help, peace, and a new life. He wrote that he no longer resented the

letter. He said, 'No one could have made me believe I was an alcoholic. I had to find it out for myself.' About his broken marriage he wrote, 'I did not realize what I was doing to my wife. I love her very much, but I made her life miserable. If I am fortunate and it is God's will, perhaps someday she will come back to me.' God is leading. Please continue to pray that both he and his wife may be led to full acceptance of this blessed truth and rebaptism. I praise God for the answer to united prayer. How quickly He has answered. 'Before they call, I will answer; and while they are yet speaking, I will hear.' What a wonderful loving Father we have!"—Mrs. L., of California.

"A few weeks ago I wrote asking you to pray for my grandson. Your prayers, as well as ours, have been answered. He is almost well, and I praise the Lord for it."—Mrs. B., of California.

ness in a yard of goods, in a ton of coal, in a bushel of potatoes, in charges for rent. Let us never make it necessary for the cries of those who have reaped for us to reach the ears of the Lord. Let us, instead, treat our workers in a manner that will glorify the Lord and advance His cause on the earth.

No businessman, ancient or modern, ever had a better business reputation than did Daniel the prophet. Daniel 6:4 says: "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him."

Daniel lived in a time and in a country where it was easy to build a fortune by bribery, sharp dealings, or force if necessary. He handled large affairs and complicated transactions. He dealt with all kinds of people, some of whom could have been easily defrauded, for he had the position and power to do as he pleased.

Daniel's enemies scrutinized every transaction; they searched every record of his dealings with others. They not only found no evidence of dishonesty but they could not find so much as an error!

Is there any help for the modern Seventh-day Adventist businessman in the experience of Daniel? *Prophets and Kings*, page 546, has this to say: "The experience of Daniel as a statesman in the kingdoms of Babylon and Medo-Persia reveals the truth that a business man is not necessarily a designing, policy man, but that he may be a man instructed by God at every step. Daniel, the prime minister of the greatest of earthly kingdoms, was at the same time a prophet of God, receiving the light of heavenly inspiration. A man of like passions as ourselves, the pen of inspiration describes him as without fault. His business transactions, when subjected to the closest scrutiny of his enemies, were found to be without one flaw. He was an example of what every business man may become when his heart is converted and consecrated, and when his motives are right in the sight of God."

The key expression for the modern businessman in this quotation is "be a man instructed by God at every step." Daniel was this kind of man; we have the same opportunity and privilege.

"In whatever business you may be engaged, bring Jesus into it. If you find that you are losing your love for your Saviour, give up your business, and say, 'Here I am, Saviour; what wilt Thou have me to do?'"—*Messengers to Young People*, p. 70.

It is a serious responsibility and a

great privilege to be a Seventh-day Adventist businessman. Let us in the three following ways discharge that responsibility as men of God: first, by bringing Jesus into our business as an unseen but senior partner; second, by adhering at all times to the highest standards of Christian deal-

ings with all men; and third, by dividing the profits with Jesus, as well as giving His share to Him. As faithful stewards recognizing our accountability to Him, let us use what we have for the honor and glory of God and the finishing of His work. —

(Concluded)

Divine Revelation—5

God Speaks in Christ

By F. E. J. Harder

THE apostle John's identification of Jesus Christ as the Word who was with God in the beginning—the Word who was God the Creator, who became flesh, dwelt among men, and became the true light that enlightens every man—indicates something of the uniqueness of the place Jesus holds in Christian concepts of revelation. The apostle's assertion that "no one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (John 1:18, R.S.V.) indicates that the mission of the Son was to reveal God to man. This understanding was based on statements made by Jesus Himself.

"I am the way, and the truth, and the life. No one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him. . . . He who has seen me has seen the Father. . . . The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works" (John 14:6-10, R.S.V.).

Resurrection

By Margaret Locke

Hearts of gold in dress of velvet
Spring from out the cold, brown earth
And give forth in scents of sweetness,
Tidings of the spring's rebirth.

Souls reborn, all clad in whiteness,
Will arise to shout and sing—
Dusty grave, where is thy victory?
Dreadful death, where now thy sting?

Gifts of heavenly love, those flowers,
But the blossoms fade and die;
God's dear saints who rise in glory
Will forever reign on high.

"O righteous Father, the world has not known thee, but I have known thee. . . . I made known to them thy name, and I will make it known" (John 17:25, 26, R.S.V.).

From eternity it was God's purpose that every being created in His image should be a living temple for his Creator. When sin entered, the human race ceased to serve this exalted function. The defilement of sin rendered man incapable of revealing divine glory. By the Incarnation the eternal purpose of God is fulfilled, for in the person of Christ, God dwells in humanity. Through Christ's redemptive act the heart of man again can become the temple of God.

Following the entrance of sin, the adversary succeeded in throwing a shroud about the character of the Deity by misrepresenting to man the character of God. To remove the clouds of ignorance and darkness it was necessary that a divine Instructor come to earth. This mission was assumed by the Son of God who came to reveal the true Father to man. The Son drew aside the curtain that veiled the divine character and glory, and manifested to the world again the true nature of God. A knowledge of God's character was that which Jesus committed to His disciples and commissioned them to communicate to all men.

God, a personal being, could reveal Himself fully only in person. In Christ the Son, the splendor of divinity was veiled so that it could dwell among men. The separation between man and his Creator that had been wrought by sin was terminated in the person of Christ. From the beginning He had dwelt in the presence of the Father, was Himself the express image of the invisible God, and alone was able to reveal the character of Deity to mankind. As the Word of God, Christ was God's thought made audible.

In all the revelations of the Divine Presence recorded in the sacred pages of history, the glory of God was manifested through the Son. All communication between heaven and earth was accomplished through Him. Beginning with the first promise of redemption given to the first man and woman, Christ continued to communicate to patriarchs, prophets, and to the people of God as a nation. The manifestations of God's glory made in theophanies and other supernatural phenomena, and the acts of God among men as recorded in Scripture, were all the revelatory acts of Christ.

Moses understood while he communed with God on the mount that the One who was speaking to him and leading Israel on its desert journey was to be revealed in the flesh. (See *Selected Messages*, vol. 1, pp. 231, 232.) All that the prophets of old spoke and wrote had its origin in Christ and was inspired by Him. Every beam of divine light that has ever pierced the darkness of this fallen world has been communicated through Christ. "It was He who had spoken through everyone that throughout the ages had declared God's word to man."—*Education*, p. 73.

Even the general revelation of God is communicated by Christ. The life that man has is from Him. The desire for goodness that exists in every heart and such perception of right as exists in each individual are from Christ. Both intellectual and spiritual power come through Him. Jesus regarded all events as a part of the divine purpose, and to that extent revelatory: "The sports of the child, the toils of the man, life's pleasures and cares and pains, all were means to the one end—the revelation of God for the uplifting of humanity."—*Ibid.*, pp. 82, 83. He did not draw a distinct line between heaven and earth, but taught that they were linked together. The things of nature stood out in a new light in His teachings. In all life's experiences men came to see the possibility of divine companionship. Many became conscious that God again was dwelling on earth encompassing it with His love.

All of Jesus' own learning resulted from a combination of studying the records of special revelation and of observing the general revelation through nature. He first learned the utterances of the prophets from the lips of His mother. He was relearning the very truths that He had inspired the prophets to write before His incarnation. Through observation He learned lessons from earth, sea, and sky. He accumulated scientific knowledge from His study of plants, animals, man, and all of creation.

Through such activity He was relearning truths that His own hand had written into nature. As He studied plant and animal life, new ideas flashed into His mind relating to His purpose and how He might best fulfill it. His parables witness to the openness of His mind to the influence of nature.

Revealing God's Character

In full command of the keys to all knowledge, Jesus could have opened to mankind knowledge that has been learned only by long, tedious, and costly effort. He could have unlocked the mysteries of science and opened the doors to the undiscovered stores of knowledge. This He would have done if such knowledge were essential to man's salvation. However, the knowledge that man so desperately needed was the truth in regard to the character of God. The paternal love, the long-suffering mercies, the grace, patience, and goodness of the Father were of primary importance to man. Upon the acquiring of such a concept of God depended man's repentance and his abandonment of sin. Without a true knowledge of God the human race was without hope. To restore this knowledge, to manifest the nature of the divine law, to reveal the holy character of God to a world enmeshed in a mass of corrupt and distorted elements—this was the mission of Christ.

April's Dashing, Lashing Rain

By Clifford B. Howe

An endless flow of traffic, to and fro,
Sloshing through the melting, dirty snow,
Bespattered streets and walks with briny
slime,
"Til all the whole wide world seemed
stained with grime.

Above, a dingy smog hung in the air,
Leaving smudgy markings everywhere.
It smeared a film on every windowpane,
And every bush and twig it did ingrain.

And then came April's dashing, lashing
rain,
Leaving not one spot or trace of stain.
It drenched and doused the earth with
shining showers,
And changed the dreary scene to grass
and flowers.

O God, send rain into my world of gray;
Cleanse and wash my smog and stain
away.

Give me. I pray, today, the April showers
To turn my drabness into grass and
flowers.

In the person of Jesus were combined divinity and humanity. As the finite and infinite were combined in His own being, so the purpose of His revelation is to reconcile man to God. Even as in Him the divine was made human, so in man the human may be transformed into the image of the divine. He became the link uniting God with humanity. Because He partook of human nature, men and women may be refashioned into the divine nature.

Through Him every blessing that comes to man from God is communicated. While maintaining His grasp on the throne of God, He united His interests with the fallen children of Adam. He thus became the medium for a two-way communication between God and man. The prayer of Christ on the banks of the Jordan in man's behalf opened the gates of heaven, and by speaking to man from heaven, the Father indicated that communication between the Creator and His creatures had been re-established.

Although Jesus did not continue on earth in His bodily form, the inspired record of His revelatory life and death still leads men and women step by step to a full knowledge of God. The story of the trial, crucifixion, resurrection, and ascension of Christ is one that stirs the soul to its very depths. Such a profound stirring enlightens the mind and opens it to receive more fully the Word. As the food that is eaten becomes blood that nourishes the body "so Christ is formed within by the eating of the Word of God, which is His flesh and blood. He who feeds upon that Word has Christ formed within, the hope of glory. The written Word introduces to the searcher the flesh and blood of the Son of God; and through obedience to that Word, he becomes a partaker of the divine nature."—ELLEN G. WHITE, *The Review and Herald*, Nov. 23, 1897.

To one who has entered such a communion, Christ can be constantly a guide, a teacher, a counselor, and a friend. He remains today as He was yesterday and as He will continue forever—the Revealer of truth and goodness to man. "No other light has shone, or ever will shine, upon the intellect of sinful, fallen man, save that which was, and is, communicated through Him who is the light of the world."—*Ibid.*, April 8, 1873.

As in His own person God and man were united, so Jesus stands as a bridge between the human and the divine in all relationships. He manifests to man the truths, the attributes, the character, the very person of God. Man can learn from no other source.

(End of series)

Thumb-sucking

By Thomas J. Zwemer, D.D.S., M.S.D.

THUMB-SUCKING frequently precipitates a veritable maelstrom of conflicting opinions, suggestions, and incriminations from parents, friends, and, not uncommonly, perfect strangers. The dentist becomes involved quite early by distraught parents filled with misgivings and questions.

It becomes his responsibility to quiet alarmed parents by pointing out that sucking in the infant is a normal and necessary reflex mechanism employed to acquire food, to provide exercise, and to satisfy the infant's need for love and security. Generally, any object coming in contact with the infant's lip will initiate a sucking action. This is particularly true if a child is hungry, tired, or fretful.

The sucking of the fingers or thumb in early infancy is quite haphazard; that is, whenever the fingers or thumb happen to fall within the area of the mouth, sucking begins. But as the infant develops, neuromuscular pathways mature sufficiently for the infant to accomplish this purposefully when hungry or disturbed.

Prevention of habitual thumb-sucking in infancy depends upon adequate nutrition and a sense of warmth and love in the home environment. Sister White has stated in the book *The Adventist Home*: "The period in which the infant receives its nourishment from the mother is critical. . . . The infant will also be affected by the condition of the mother's mind. . . . How important then that the mother, while nursing her infant, should preserve a happy state of mind, having the perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has very much to do in molding the mind of the infant."—Page 260.

She further states on page 261: "The more quiet and simple the life of the child, the more favorable it will be to both physical and mental development. At all times the mother should endeavor to be quiet, calm, and self-possessed."

If the habit of thumb-sucking has been developed in the child, its control should follow a similar pattern as that described for its prevention—proper nutrition, sufficient exercise, adequate rest, and a calm, quiet warmth pervading the home environment. Punishment or stern restriction of the child will only intensify the young child's desire to indulge this habit.

Damage May Result

The majority of early preschool children (two to four years) who suck their thumbs do so as a holdover of an infantile behavior pattern. They generally suck infrequently or hold the

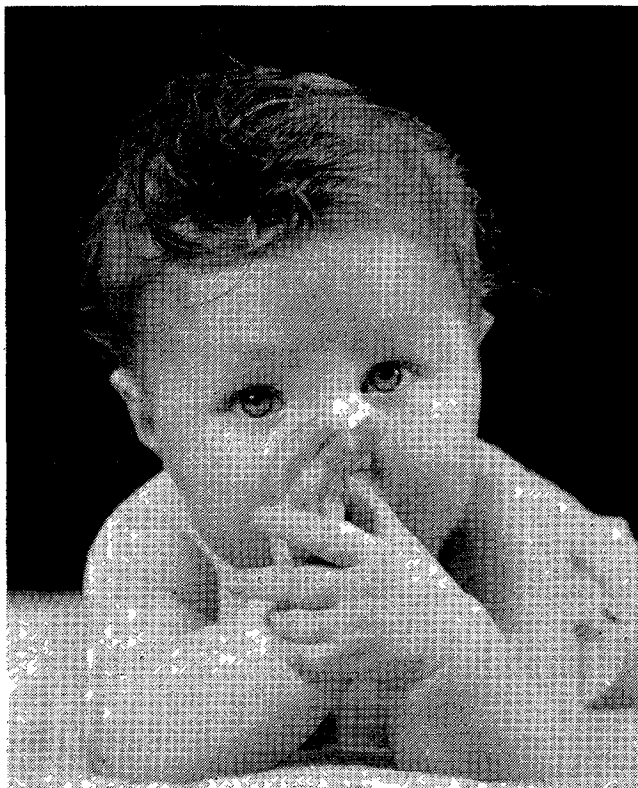
thumb or fingers in the mouth passively. This behavior is generally considered harmless to the development of the face and dentition. But if the habit persists into the late preschool and early school years (four to eight years), damage may result to the face and teeth. The extent of this damage depends on the vigor, duration, and frequency with which the habit is indulged.

The displacement of teeth and distortion of facial contour generally takes the form of protrusion and spacing of the upper incisor teeth with an accompanying collapse of the lower incisors. This results in abnormal lip posture and function, which further aggravates the tooth displacement. If this condition is superimposed upon a child who has an undeveloped lower jaw, a serious malocclusion may result.

Treatment of the thumb-sucking habit is most effective in the four-to-six-year period. The child knows he is involved in a socially unacceptable habit. He wants sympathetic understanding of his problem and some positive aid in overcoming this habit. It must be pointed out that the permanency of the result is dependent upon the child's cooperative desire to overcome the habit. It becomes the responsibility of the dentist and the parents to stimulate this desire. This requires wisdom, tact, and understanding of the child.

The dentist, at this time, may suggest an appliance to remind the child that the thumb is present in the mouth and thereby help him to overcome the habit. This appliance prevents contact between the thumb and palate, and prevents suction. This loss of gratification. Thus the act becomes less satisfying to the child. The appliance is generally more readily accepted by the child when it is presented as an appliance to help straighten the displaced teeth, not to prevent thumbsucking.

In conclusion we might state that sucking is a normal reflex action during infancy. Habitual thumb-sucking in the young child may be symptomatic of a past or present environmental deficiency. Preventive and remedial treatment should include a more understanding home environment. In some instances this may necessitate professional assistance. Finally, appliance of therapy to discourage this habit should be timed to secure the child's cooperation.



H. A. ROBERTS

A thumb-sucker—picture of contentment.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Self-willed Children

By Opal E. Mills

A SELF-WILLED child is selfish, quarrelsome, and determined to have his own way, and he will fight and scream to get it! It makes no difference what anyone else wants; all he cares about is what *he* wants. I have seen grown men and women like that, and have wondered what they must have been like as children.

How can we prevent our children from growing up to be self-willed? I have heard some people say that the only way to treat such children is to "beat the tar out of them." But in every instance that I have witnessed, more harm than good has come from that kind of treatment. So I have consulted some good authorities on

the subject. The information I have received really makes sense, so I am passing it along.

First, I was amazed to learn that every child is naturally self-centered. In this respect all children start out equal. Then what makes them different later on? Environment, inherited traits, perhaps, but the biggest factor seems to be training. Parents actually provoke a situation that they are later helpless to correct, by using force and thus strengthening the habit through their ignorance.

Take Johnny, for instance. He is playing peacefully with the neighbor boy, when all at once something goes wrong. Johnny begins to kick and

scream. Without stopping to see what caused the commotion, the parents remove Johnny bodily from the room and give him a thrashing. He screams and kicks all the more, and is left to himself in his room.

After a while he calms down, but he is belligerent to anyone who comes near him. He is angry! He feels he has been unjustly treated, which he has. Perhaps his parents are self-willed too. They may later find out that Johnny had reason to act as he did, but they are so self-willed that they won't give in and admit their error. So Johnny continues to be a problem to everyone.

Johnny should be calmly taught that kicking and screaming are not the approved methods to use even in self-defense. He should be taught to yield to the wishes of others, at least part of the time, and taught to share his good things with his friends.



Darkness and Light

By Grace V. Watkins

SOMETIMES do you wonder why so many sad things happen to fine Christians? Are you perplexed as you think of the dark valleys through which they are called to walk?

One evening a group of us had been talking about this problem, agreeing that sorrow and difficulty are necessary yet wondering why such a heavy series of troubles had come to Jim D., one of the most consecrated Christians we ever knew. A man in the group who was an amateur astronomer said quietly, "Ever think of this, that without darkness we'd never see the stars?"

We looked at him with heightened interest. "It's true," he said earnestly. "Darkness is what gives significance to light, speaking star-wise."

"Of course!" a woman across the room exclaimed in tones of wonder. "Without the darkness of the night the Wise Men wouldn't have seen the star of Bethlehem that guided them to the Christ child."

All of us in the group, I feel certain, thought of people we had known, who through a time of crisis and sorrow had gained new perspectives of faith. We also thought of people who for the first time had become followers of our Lord in those times.

As we left for our respective homes, I'm sure we all said a humble prayer of thanks to God for the dark hours during which the stars of faith become gloriously bright and shining and beautiful.

Our oldest daughter was three-and-a-half before she had a sister. As a result she was a bit selfish with her playthings. I remember one day one of my friends came down with her little boy, who was also an only child. Each child was interested only in his own wants and wishes. Our daughter was so afraid that the little boy would break something of hers that she was miserable. "Sonny" was so bent on finding something to play with that, of course,

he consulted no one but just grabbed up one of our little girl's dolls. She didn't want him to have the doll, so she grabbed it away from him. Sonny was outraged.

I took our daughter on my lap and told her that Sonny was her guest; therefore she must see that he had something to play with. After I had talked with her for a while she slid down, went into her room, and brought out a little car for him to

play with, and one for herself. Before long the two children were playing happily and contentedly together, and we mothers went on with our visiting.

My friend thought that it was strange for a mother to reason with her child instead of punishing her for her naughtiness. She told me so. But she had to admit that my method worked! I knew that if I forced our daughter, it would only anger her, and she would never be agreeable enough to play with Sonny for the rest of the afternoon. No child likes to be bulldozed into doing something that is unpleasant to him.

In my research I found that argumentative parents often have the greatest trouble with self-willed youngsters. They transfer their argumentativeness to their children—not necessarily through inheritance, but through example. A child is often what his parents are; even an adopted child! By heated argument with the child, they anger him. The battle is lost when that happens.

Good stories are an aid in helping the self-willed child. How fortunate we are to have some fine books for our children to read or that we can read to them, that tell about boys and girls who are unselfish and kind to others.

Occasionally corporal punishment is necessary with the self-willed child. Then administer it in a spirit of love. For it is love that wins.

THE Children's Story

"Feed My Sheep"

By Arthur S. Maxwell

After that wonderful breakfast on the beach, while the other disciples were busy clearing up, Jesus had a last quiet talk with Peter.

"Simon," He asked, pointing to the boat, the net, and the fish that were left, "do you love Me more than these?"

That was a hard question for a fisherman, but Peter was ready for it. He had made up his mind. He was willing to give up everything for Jesus.

"Yes, Lord," he said, "You know that I love You."

"Feed my lambs," said Jesus.

There was deep meaning in these simple words. Jesus knew He would soon be going back to heaven. The Chief Shepherd would be leaving His precious flock in a cruel world, and He wanted Peter to help take care of it. He wanted this good fisherman to become a good shepherd and look upon all new disciples, and especially the boys and girls, as His own dear lambs. He was to treat them with kindness and gentleness, feeding them the truths of the Word in such a simple way that they would be able to understand them easily. He was not to make of himself a self-important overlord and order people about like an army officer. Instead, with the tenderness of a shepherd, he was to lead them gently in the way they should go.

By and by Jesus spoke again.

"Simon," He asked a second time, "do you love Me?"

"Yes, Lord," answered Peter. "You know that I love You."

"Feed my sheep," said Jesus.

He wanted Peter to see that if he loved Him truly he must also love his fellow disciples and all others who would come to believe in Jesus in days to come. He must ever be thoughtful of their needs and shield them with his life from harm and danger.

Now for the third time Jesus asked, "Simon, do you love Me?"

This upset Peter. The Bible says he

was "grieved." He began to wonder whether Jesus didn't believe him. Why had He asked the same question three times?

"Lord, You know everything," he replied. "You know that I love You."

It was a good answer, and Jesus loved him the more for saying it. He was sure now that Peter would be a good shepherd. And he was. In fact, Peter never forgot this last request Jesus made of him by the Sea of Galilee, to feed His lambs and His sheep.

Nearly 30 years later, when he wrote his first Epistle to the Gentile Christians in Asia Minor, Peter urged all church elders to be good shepherds too.

"Feed the flock of God which is among you," he said to them, "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:2-4).

But before Jesus bade farewell to Peter that lovely morning He said something else to him of great importance. Drawing back the curtain of the future for a moment, He let His faithful disciple see what loving Him would mean.

"When you were young," He said, "you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go" (John 21:18, R.S.V.).

Thus He let Peter know how he would die. Someday he too would be crucified, just like his Master.

And so it turned out during the terrible persecution of the church under the Roman emperor Nero. When the time came, however, so the story goes, Peter begged to be crucified upside down, feeling unworthy to suffer exactly as Jesus did.

Strange where love for Jesus will sometimes lead. Often it brings one into hardship and suffering. But though it may lead to a cross in this life it will lead to a crown in the life to come.

When the Chief Shepherd shall appear He will fully reward His own. And the crowns He has in store for His faithful undershepherds will never fade through all eternity.

OUT OF THE Mouth of Babes

[Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITORS.]

A Quick Response

"Mother, when Karen comes I'm going to hide my new dolly because I don't want her to play with it." These were the words of Marcia, our six-year-old daughter, after she received a lovely big doll for Christmas. I told Marcia that Karen wouldn't hurt her doll and that I was sorry she was so selfish. Marcia thought for a moment, then turning her head as if to address someone behind her, she said, "Get thee behind me, Satan. Thou shalt worship the Lord thy God, and him only shalt thou serve." Then looking up at me, she smiled triumphantly as if to say, "I've gotten the victory over selfishness."

The thought came to me—Would I be able to quote as readily an appropriate scripture in time of need?

MRS. RICHARD HAMMILL

I'd Avoid Being Half-baked

By James I. Robison

IF I WERE young again I'd avoid being half-baked. "Ephraim is a cake not turned" (Hosea 7:8).

The years have rolled by, one by one, since that day more than 50 years ago when I launched out into the deep as a church school teacher in Escondido, California. And it was deep, for I had 45 restless, eager students in a one-teacher school, and I had to face up to the problems alone with only a two-year normal diploma beyond the academy.

I was, of course, full of confidence, self-assurance, and ambition; but as I look back over the years I think that I was indeed a loaf half-baked, or a pancake that had not been turned, burned on one side and uncooked on the other. In later years I succeeded in getting a college education and a year at the Seminary, but I think how much more efficient my work would have been if I had had a better training at the start and entered my lifework a well-baked loaf.

As we grow older, time gives opportunity for some reflection. Although it is then too late to reconstruct our own lives, it may help some of the younger generation, whose lives still lie before them, to profit from our mistakes. To us the future, day by day, narrows its span; life's opportunities are nearly all in the past, and any plan of reconstruction is but a baffled vision, an irrevocable mocking void that ends in a dream of what might have been. But to the youth a word of counsel from an older friend may help him to capture the lesson that he should learn in passing along life's journey. Yes, if I were young again I'd obtain a better preparation for life and a better education than some of our

leaders were advocating 50 years ago in their haste to get young people out into the work. My earnest advice would be, Do not enter life's responsibilities half-baked in any respect—

1. *Half-baked in training and education.* Not only half-baked but baked on only one side is the picture that the prophet presents. How important that our youth be encouraged to obtain a well-rounded education, a training of the hand, as well as of the head. Many missionaries go out with a college diploma in one hand, but they know nothing of gardening or building, of plumbing or mechanics. Our youth need to learn not only the dignity of labor but also the necessity of some specific training in the industries to fit them for the places of responsi-

bility to which they may be called.

2. *Half-baked in study habits.* Too many of our youth have never learned to study. That is, never learned to dig down into a subject and ferret out a problem, though it takes hours or maybe days to reach a solution. This is best learned at school. True, life will constantly be offering a challenge to think things through, but unless the lesson is mastered in college the worker will continually be at a disadvantage. He cannot then look to his teachers to solve his problems, or to his conference president, but must buckle down and do some serious thinking and study the problems out for himself. Only such men will be real leaders of men—men who can think and not be merely the echoes of other men's thoughts.

3. *Half-baked in religious experience.* In our colleges our youth are protected and sheltered from the winds of doctrine blowing hither and yon in these last days. We need to know and have a positive conviction that our message is the truth of God for these times. Every point of doctrine, every text that we use to substantiate our message, needs to be known authoritatively as to its real meaning. We cannot afford to have a casual conviction or a superficial knowledge, for when we get out into the world we will find that there are learned men who have set themselves against God's truth.

For our own soul's salvation we must have a personal experience in the truth and its authoritative Bible background if we are to stand firm or be able to convince others that our message is the truth for this time. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

4. *Half-baked in perseverance.* Too many times we see young people start out on a certain course of study and then, because of obstacles in the way, either give up and leave school or turn to some other line, because it is easier and does not call for so much time or effort. Their perseverance is only half-baked.

We who have passed over the way have found that life is not an easy road. There are many rough places, difficult stretches, and sometimes long detours; but with an eye on the goal, and a determination to reach it at



RUSS HARLAN, ARTIST

A well-rounded education is important.

James I. Robison was born May 14, 1888, in Humphrey, Nebraska. His parents moved to California when he was three years old. After graduating from the San Fernando Academy academy and normal courses, he married Ina Marchus in 1910, and together they taught church school in Loma Linda for three years. They were then called to the Southern African Division, where they joined the faculty of Claremont College. When the school was moved to Spion Kop in Natal they were the only members of the staff to move with it. They helped to pioneer the new school, living in a native sod house, making brick, and quarrying stone for the new school. After seven years the Robisons returned to the States, and Elder Robison enrolled in Pacific Union College, serving also as dean of men. In 1922, following graduation, the Robisons were invited to head up the new school being established at La Sierra. They were called back to Africa in 1926, he to serve as Sabbath school and Missionary Volunteer secretary of the division and editor of the Southern African *Signs of the Times*. At the General Conference session of 1936 Elder Robison was elected as secretary and educational secretary of the Northern European Division. World War II cut off the staff of the division from most of their territory, so the General Conference returned the Robisons to the States in 1940. Soon afterward Elder Robison joined the faculty of Walla Walla College. In 1945 he was called to Washington as associate secretary of the General Conference. He served in this capacity for 13 years. In 1958 the Robisons retired after serving 49 years in denominational work. They now live near St. Helena, California. Elder Robison is still a member of the General Conference Committee, a member of the White Trustees Board, and a member of the Executive Board of the College of Medical Evangelists.

any cost, it may be attained. Life's true success belongs not to those who are born great, not to him that has greatness thrust upon him, but to him who, climbing upward in the night, struggles on against all obstacles. He refuses to acknowledge defeat, but with a heaven-born vision presses toward the mark of the prize of the high calling of God in Christ Jesus.

5. *Half-baked with regard to Christian standards.* Here is one loaf that I think was better baked in my time than it is today. As I see the youth of the world with their free and easy association, and hear their conversation which seems to have no forbidden paths or "keep out" signs as to trespassing into dangerous fields of thought and conduct, I am concerned for our Seventh-day Adventist youth. Here we need some well-baked standards. We need young people who will have the courage to say, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." There is an ocean of iniquity, a sea of moral corruption, engulfing the world today. Our youth need to develop a barrier against this enticing pollution of the world if they would be pure in heart. Only such will see God.

Junior Talks

A Doomed Dungeon

By D. A. Delafield

IN WASHINGTON, D.C., there is an old dungeon—the last in the city not already doomed to extinc-

tion. This dungeon is in the basement of an old precinct police station. It is a big iron box with one opening for passing bread and water to the prisoner. Of course, it hasn't been used for years, but it still reminds us of the dark and gloomy past. They used to put drunks and thieves and gamblers and wicked people in this terrible place. Now they have a special eight-unit block that they call Cherry Prison. They don't use the dungeon any more.

When I was in Rome about two years ago I visited the dungeon where Paul is said to have been executed. I was overcome with reverent thoughts. John the Baptist was held prisoner in a dungeon. So was Jeremiah. In the book *The Great Controversy* read the story of Jerome and his imprisonment in a bleak dungeon.

The inhumanity of man to man is a terrible thing. God is displeased with men who are unkind to their fellow men. He is also displeased with dungeons. Soon all the dungeons in the world will be doomed. Jesus will come. The dungeons of the earth will deliver their dead, and the martyrs shall rise to the brightness of eternal day.

God has perfected human character in dungeons. Many Christians will pray in a dungeon when they will not pray in a bright and shiny room. They will become patient and kind and forgiving in a dungeon when they will not be kind and forgiving when they have their freedom.

In the future, before the end of time, some of God's people will be placed in dungeons. Perhaps there are some of God's people in dungeons today, where they are suffering for their faith. They are not alone. The angels of God are with them.

"Dungeon walls cannot cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells, bringing light and peace from heaven. The prison will be as a palace; for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sung praises at midnight in the Philippian dungeon." —*The Great Controversy*, p. 627.

Do you remember that an angel was sent to free Peter and the apostles when they were in prison? Do you remember that it was an angel that rolled away the stone from the Saviour's tomb? Then the Saviour went free.

When Jesus comes, the angels will roll back the stones from prison doors, and Jesus' sleeping saints will rise. What a happy day that will be! Then

the dungeons will be doomed forever. We shall ever dwell in the light of God's presence.



● Robert Stringer, a senior student at Garden State Academy in Plainfield, New Jersey, has qualified as a finalist in the National Merit Scholarship Program with a score of 99.8 per cent. Robert plans to become either a minister or doctor.

● John Buckley, business administration major from South Africa, won the annual temperance oratorical contest held at the Walla Walla College assembly February 27, with his speech "The Harvest of Alcohol." Ken Bushnell of Seattle won second place, and Sharon Lund of College Place was third.

● The students of Union Springs Academy, Union Springs, New York, held a Religious Emphasis Week from January 29 to February 3. Special music and sermonettes were provided by the students for the meetings, which were organized by Walton W. Smith, Bible teacher at the academy. The student speakers included Robert Crounse, Robert Mills, David Hazen, Carl Lombard, William Curry, and Allan Gates.

● R. W. Knapp, pastor of the South Lancaster village church, was the guest speaker at the first spiritual emphasis chapel program of the second semester at South Lancaster Academy, South Lancaster, Massachusetts. Constance Pollard, spiritual vice-president of the SLA Associated Student Body, was in charge of the program. Sheryl Walin, Betsy Dallmeyer, and Crystal Farley presented various musical selections.

● Augustus Cheatham, 18, a sophomore student at Washington Missionary College, was named winner of the Mid-Atlantic Area American Temperance Society speaking contest. He is the son of W. L. Cheatham, president of the Allegheny Conference.

● Bob Duffield, of Parkersburg; Randall Murphy, Grafton; Frank Mott, Weirton; Walter Booth, Bluefield; Sibyl Yates and Ruth Jones of Charleston; Marion Sweeney and Mary Ann Riley, of Huntington, all of the West Virginia Conference, attended the MV Bible conference held at the Sligo church in Takoma Park, Maryland, March 3-5.

● The first Woodrow Wilson Fellowship in the history of La Sierra College has been awarded to senior history major, Gary M. Ross. Nominations for this highly competitive and coveted award are made by the dean of the college, and the nominee then sits for a series of tests and interviews. Of his experience in receiving this high scholastic honor, Mr. Ross says, "My foremost concern is for the spiritual and scholastic complexion of the small college in our society, and I wish to contribute to its enhancement through college teaching and administration in the years following my graduate studies."

The National Investigations Committee on Aerial Phenomena

By the Editor

[In the last two issues we have discussed flying saucers, or as they are more technically known, Unidentified Flying Objects (UFO's). We considered saucer clubs and the breath-taking claims of some who declare that they have taken trips in flying saucers. We now come to a second group who are most directly involved in the rather heated discussion on UFO's.]

WE COME now to the next group, who stand, as it were, halfway between the saucer clubs and the official U.S. Air Force group who investigate aerial phenomena. This is the National Investigations Committee on Aerial Phenomena (NICAP), which made the devastating analysis of George Adamski's claims. NICAP was founded in the autumn of 1956 by a man named Townsend Brown who specialized in the field of gravity research. It seems that there was a group of folks in Washington, D.C., who felt that the Air Force was not doing what it should in the matter of investigating UFO's and decided that some kind of organization should be created to prod the Air Force into proper action. They raised a little money to create the committee, though it has continued in debt to the present time.

Townsend Brown dropped out of the picture shortly and Major Donald E. Keyhoe, retired officer from the U.S. Marine Corps, took charge early in 1957. He has one regular assistant who came into the organization in the summer of 1958. Since his retirement he has spent much of his time as a free-lance writer for various journals. His articles have appeared in highly respectable publications. His one assistant, Richard Hall, is a university graduate whose special field is philosophy. He went immediately from school to NICAP.

The basic position of NICAP is that there are unexplained phenomena that might, for the lack of a better phrase, be loosely described as flying

saucers. The majority of the NICAP membership believe that certain of these flying saucers are actually space ships, though they are emphatic in declaring that many of the sightings can easily be explained on the grounds of physical phenomena, such as mirages, weather balloons, and the like. The membership of NICAP explicitly object to the stories that saucer club members tell of their having taken rides on space ships. The investigations made by NICAP have led them to conclude that the evidence in support of space-ship trips is lacking.

NICAP can hardly be described as a large and impressive organization, though it declares that it has several thousand members. Evidently the members are not all paying dues, or else the dues are set too low, for the report given me directly by Richard Hall is that they are going along in a distressing condition of debt. Their offices are meager.

An Appraisal of NICAP

Now, all this is stated with no intent to disparage, but only to present an honest picture. I can frankly say, after visiting them in their office, that they seem like very normal people who are honestly seeking to do a job they think needs to be done. Unfortunately, as all of us have noted at times, very fine people can honestly proceed on mistaken premises, and this I think is the case with NICAP.

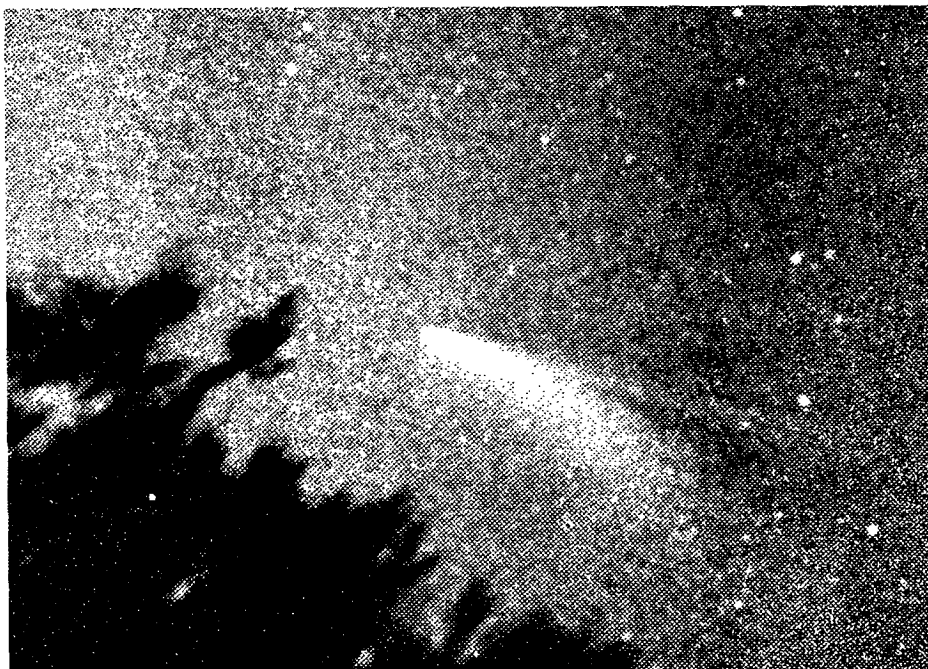
They have diligently sought to make record of a variety of UFO sightings by reputable people, comparing the testimony of these people as to what they thought they saw in the sky with the conclusions and statements of the Air Force regarding those same sightings. The result is that NICAP

has finally and publicly taken the position that the Air Force is concealing important information and thus wittingly deceiving the American public. They explain the Air Force's alleged suppression of facts on the theory that the United States Government fears that if it announced that interplanetary ships were coming to our earth, panic might ensue. At least this is the chief explanation they offer. They have sought to have Congressional hearings on the matter, thus, as they say, to bring the whole subject out into the open by making the Air Force officials answer certain questions for them. Thus far no such Congressional hearings have been held.

Their key piece of evidence in support of their contention that the Air Force is suppressing information is the statement they take from a book written in 1956 by Captain Edward J. Ruppelt. Captain Ruppelt was for more than two years in charge of the Air Force Project Blue Book, the code name for that subdivision of Air Intelligence which investigates UFO's. He left the project in 1953. His 1956 book, *The Report on Unidentified Flying Objects*, declares that in 1948 an Air Force "Estimate of the Situation" was prepared. "It was a rather thick document with a black cover." —Page 41. He goes on to say regarding the UFO's: "The estimate was that they were interplanetary." He added that this report was marked "Top Secret." He evidently concurred in this alleged Air Force "estimate."

The Captain Reverses Himself

However, two years later Captain Ruppelt completely reversed himself, as the NICAP organization itself ad-



OFFICIAL U.S. AIR FORCE PHOTO

Comets, of which this one is typical, are infrequent enough to bring reports of unidentified flying objects.

mitted in its publication *The U.F.O. Investigator*, vol. 1, No. 8, June, 1959. Major Keyhoe quotes a letter written by Captain Ruppelt, May 6, 1958, in which the captain said: "I have visited Project Blue Book since 1953 and am now convinced that the reports of UFOs are nothing more than reports of balloons, aircraft, astronomical phenomena, etc. I don't believe they are anything from outer space." This was a letter that he wrote to George Stocking, NICAP member. Then Major Keyhoe goes on to quote from a letter written directly to him by Ruppelt, July 30, 1958: "I have always been convinced that UFOs were nothing more than reports of airplanes, balloons, astronomical phenomena, etc."

When Captain Ruppelt decided to bring out a revised edition of his book, he paid a visit to the Air Force where the UFO records are kept. He told them he was seeking "additional information." This was given him. That evidently explains his reversal regarding the alleged "Top Secret" "Estimate of the Situation."

This complete reversal by Captain Ruppelt is a stunning blow to NICAP, which relied so heavily on his 1956 statement. They have sought to explain his complete reversal by saying that his employer, the Northrup Aircraft Company, which has contracts with the Air Force, might have put pressure on the captain to reverse himself. See the *U.F.O. Investigator*, June, 1959, page 5. But that seems like

a strange explanation. And if true, it would put the captain in a most unfavorable light. Indeed, it would raise a grave question about his veracity as a witness. I have no desire to sit in judgment on his veracity. I've tried only to give the undebatable record as admitted by NICAP. It is now impossible to explore the matter further so far as the captain is concerned. He died late in 1960. It should be added, however, that Major Keyhoe, of NICAP, in his book *Flying Saucers*, copyrighted 1960, states that he said to Ruppelt: "There's a rumor the Air Force is pressuring you through your employer." He quotes Ruppelt as replying, "It's not true." (See page 79.)

The NICAP official organ reports a national broadcast last December in which Lt. Col. Lawrence J. Tacker, spokesman on UFO matters at the Pentagon, and Major Keyhoe, of NICAP, engaged in a discussion. In this discussion the question arose as to whether a certain phenomenon was explainable in terms of temperature inversion, which can cause refraction and a possible mirage. Keyhoe declared that that was not a satisfactory explanation. Then followed this exchange:

"Tacker: 'I'm giving you what our scientific community told me—and that's that.'"

"Keyhoe: 'You're putting your word against astronomers who are every day working out problems like that.'"

"Tacker: 'I'm using the word of

astronomers who work for the U.S. Air Force, sir.'"

"Keyhoe: 'Under contract, and under orders to explain these away until you are ready to answer.'"

"Tacker: 'That's ridiculous. Why don't you get off that kick—you don't believe it yourself.'"—*U.F.O. Investigator*, vol. 1, No. 11, December-January, 1960-61.

I give this colloquy to show how even a good and highly reputable man—and I believe Major Keyhoe can thus be described—can be so carried away in an intense endeavor to support an argument as to charge that first-class astronomers are being paid off, bought outright, to say foolish, unscientific things at the beckoning of the Air Force. Incidentally, some of these astronomers who render certain service for the Government are eminent men from different observatories and universities who do special work at times for the Government. Is it conceivable that they would sell their souls and their scientific reputation with all their colleagues over the world in order to add a fee to their probably already adequate financial incomes?

Sorry State of UFO Discussion

Perhaps nothing could better reveal the sorry state into which this UFO discussion has fallen, or the difficulties under which the Air Force labors in endeavoring to deal with the matter. The Air Force submits the most brilliant of testimony, that of great astronomers, only to be met with the charge that it has bought off these men. Again, the Air Force submits reports on cases that clearly reveal that they are explainable in terms of physical phenomena, only to be met by the charge that they are holding out certain important facts and hiding away secret reports. In other words, an air of mystery and suspicion so thoroughly envelops the matter that it is difficult to see the whole issue clearly. This will become increasingly evident as this story on "saucers" unfolds.

As regards NICAP, this is the conclusion I seem forced to reach: Its personnel are honorable men, well educated, and most certainly free of those deplorable, fanciful traits that mark the saucer club enthusiasts. There may have been a valid, or at least plausible, ground for founding NICAP—let's give them the benefit of the doubt on this. But under the tensions that have developed and the personalities engendered, the situation has deteriorated until the usefulness of NICAP may be greatly questioned. That, I feel, is a restrained comment on the situation.

(To be continued)

News From Home and Abroad

Encouraging News From Southern Africa

By Robert H. Pierson

President, Southern African Division

DESPITE the turmoil and unsettled conditions that prevail in some parts of the Southern African Division, the work is moving forward strongly under the blessing of the Lord. If these are days of agonizing decisions, they are more often days of glorious victory for us here in this disturbed part of the world.

Just a few minutes ago I received a telegram from P. H. Coetzee, president of the Transvaal Conference in the Union of South Africa. Reporting on the opening of A. E. Cook's European evangelistic crusade in Pretoria, administrative capital of the Union, he says: "7,500 attended three sessions Pretoria opening meeting. Many turned away."

Doesn't that thrill your soul? Seven thousand five hundred Europeans out to hear the message in conservative Pretoria, and many more had to be turned away! In his last two European campaigns in Johannesburg, Elder Cook and his associates baptized about 250 persons. All the churches in the area were strengthened.

Then, there is strife-ridden Congo! At the commencement of 1960, when only a few ominous dark clouds had

appeared on the Congo's political horizon, the Congo Union (which then included Ruanda-Urundi) set their goal for 18,000 decisions for Christ. When the trouble broke out soon after the first of the year that goal seemed like wishful thinking. But where man's work was somewhat interrupted, God took over. At the end of ten months the Congo Union reported 28,267 decisions for Christ—many thousands of these as the result of the work of dedicated laymen.

At our recent Congo Union committee meeting in Elisabethville the brethren laid plans for another year of bold advance. R. H. Wentland and his staff of consecrated workers—both European and Congolese—are dedicated to a finished work under whatever conditions the Lord directs.

Frank Unger's latest publishing department report has just been laid on my desk. I could hardly believe my eyes! Surely not in troubled Africa! I looked again—yes, it was true—a 33 $\frac{1}{3}$ per cent gain in literature deliveries in 1960 over the preceding year. Our newest union, Tanganyika, with Fares Muganda at the helm of the publishing work, reports a 43 per



A Christian family reading *Sikiliza* (African Signs of the Times), Nyanchwa Mission Station, Kenya, East Africa.

cent increase during 1960. In the Congo, where things have been so badly disrupted, L. C. Robinson reports the largest sales in the history of that field. In the South African Union J. N. Hunt has led his publishing forces to a £21,000 increase. It is marvelous what the Lord is doing for us.

Then here is J. A. Birkenstock's most recent church development report for the division. It reveals 165 new church projects getting underway as of January 1. Sixty-five more churches are preparing materials in anticipation of getting started soon, with 41 others in various stages of construction. Within the past three months we have dedicated several fine, substantial buildings to house large congregations, at Solusi; Kisii, Kenya; the Malamulo Leper Colony; Elisabethville in the Congo; and many more smaller projects. These new buildings will be of inestimable value to the cause of God in the months and years ahead.



The baptism of 120 candidates near Nyanchwa Mission Station, Kenya, East Africa.

R. L. Osmunson and his home missionary and MV workers are poised for a great advance in 1961. They are setting their hands to train 5,000 laymen for service this year. These laymen will play an important part in an all-out effort to secure 17,000 decisions for Christ. The MV's hope to reclaim 3,000 young backsliders and help prepare 5,000 for baptism during the next 12 months.

M. E. Lind, president of the East African Union, has just sent word that the Kampala church members have decided to send and to support their own missionary to some of the unentered islands on Lake Victoria. A special dedication service was held, and a young worker has already gone to the Sese Islands. This is the spirit that will finish the work!

Trouble in Africa? Yes. Problems? Some. Blessings of God? Yes, praise the Lord! This is His work, and He will finish it in troubled Africa as well as in other parts of the world. It is a wonderful privilege to serve on this great continent in these thrilling days. May God hasten the day of His coming!

Colorado Conference Workers Meet in Denver

By Lee Carter

Departmental Secretary

The Colorado Conference workers' meeting was held in the conference office in Denver, February 6-9. From the opening service Monday evening, conducted by Theodore Carcich, to the closing message presented by E. E. Cleveland, the theme was personal preparation for greater soul-winning endeavor.

The report by R. S. Joyce, conference president, of the work done in the Colorado Conference during the year 1960 cheered the hearts of the workers. The membership is rapidly climbing toward the 8,000 mark. There has been an unusually large gain in tithe. The number of Bible studies given by the ministers and laymen of the conference jumped more than 23 per cent in 1960 over 1959. The number of branch Sabbath schools increased by 28 per cent, and the Sabbath school attendance by 11 per cent.

The educational program both at Campion Academy and in the elementary schools is making great progress. The Missionary Volunteer department reports 256 young people and juniors baptized during 1960. Almost 60 of these were won as a direct result of the work of our youth in Operation Fireside. The temperance membership jumped from 410 to 892,

which is an increase of 118 per cent. During the year 1960 the Book and Bible House, for the first time in its history, reached a total of more than \$200,000 in sales.

Over and over again both ministers and Bible instructors expressed their determination to go on to even greater things during the year 1961. The stirring messages of courage and faith presented by Elder Cleveland of the General Conference Ministerial Association inspired the workers to return to their various churches to work for the salvation of more souls than ever before.

Occupational Therapy at CME

By Edwinna M. Marshall

*Educational Director
Curriculum in Occupational Therapy*

Professional training in the field of occupational therapy is now a reality at the College of Medical Evangelists, with the first class scheduled to graduate in June. The curriculum, leading to the B.S. degree, has received initial approval from the American Medical Association's Educational Council.

There has long been an urgent need for mature workers willing to take the training necessary to fill key positions in our medical work. The shortage of occupational therapists has been especially acute. Trained to rehabilitate patients whose physical or mental health has been impaired, the occupational therapist is now recognized as an integral part of the medical team.

A major concern of the occupa-

tional therapist is the adjustment of the patient to the limitations of his disability. Understandably, immense psychological and emotional problems often are encountered in this phase of the work, but a trained occupational therapist is equipped to cope with them as they arise.

Of great help in meeting these problems, as well as the need of greater range of motion, strength, and endurance for disabled parts, is the exercise program carried out under the supervision of the occupational therapist. Exercises set by the physical therapist are used to accomplish a definite purpose other than mere exercise, helping the patient to use his body parts in activity patterns closely duplicating his normal way of life.

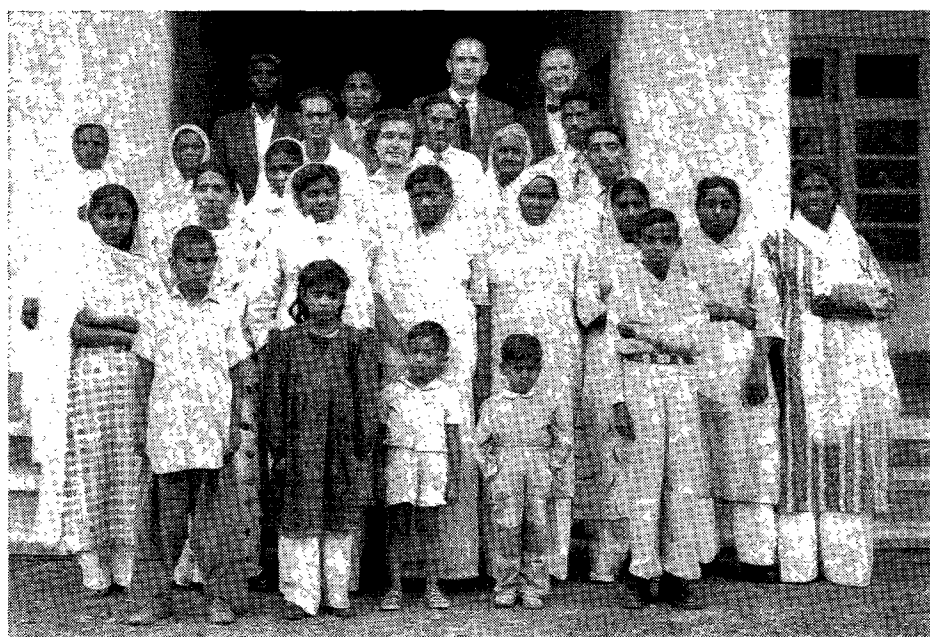
The occupational therapist is the only member of the medical team trained to evaluate and explore the patient's aptitudes, abilities, and interests. Knowledge in these areas is useful for patients who are unable to continue in the line of work to which they are accustomed.

Throughout his relationship with the patient the therapist finds opportunity for spiritual communication. The influence of a consistent Christian example, an encouraging word at just the right moment, warmth and consideration at every turn—these are but parts of a program that can be a highly effective means of soul winning.

The third class of students is now being accepted at the college. Anyone desiring to answer the challenge of service in this important profession should write to the Educational Director, Curriculum in Occupational Therapy, College of Medical Evangelists, Loma Linda, California.



Colorado workers with E. E. Cleveland (fourth from left), from the General Conference, at the time of their recent workers' meeting.



Members of the church organized at Abbottabad, Pakistan, October, 1960.

Breaking Down the Barriers of Islam

By William H. McGhee
Director, Frontier Region
West Pakistan

"Jesus Christ was more than a prophet," exclaimed the professor of biology as we sat in his home. This Moslem had been brought by his young sister-in-law to the Reynolds-McGhee evangelistic meetings in Abbottabad, a station in the foothills of Kashmir.

Delighted to find a group of Christians who do not smoke, drink wine, or eat swine's flesh—principles he holds as a good Moslem—the professor remarked, "Seventh-day Adventists are the only Christians living up to the requirements of the Bible!"

He was also overjoyed to learn that we Seventh-day Adventists believe in a fiat creation, the Noachian flood, and that fossils are a result of a universal deluge. Eagerly the professor asked for literature on the life of Christ. "See my Bibles," he said joyfully as he pointed to his bookcase. There along with other books relating to his profession and religion were two or three versions of the Scriptures.

He was a handsome man about 32 years of age, with a neatly groomed mustache and beard. What a thrill it was when he took *Bible Readings* home to study! We pray for the day when the seed sown will bear fruit—not only in this son of Islam but also in the hearts of millions like him in this harvest field of Pakistan.

This was one of the thrilling experiences coming to us out of a recent evangelistic experiment in which temperance talks and a 25-minute narra-

tive-type sermon were used to preach Christ openly and without incident to more than 1,000 Moslems for 30 nights in Abbottabad. A rich blessing also was received in the institute held every morning by Pastors E. Robert Reynolds and A. M. Akbar, president of the Punjab Mission, for 12 young national workers.

Though it was the rainy season, not once were the outdoor public meetings rained out! The rains time after time ceased at the meeting hour. Cholera, which was raging in the Punjab, stopped at the city limits. Our workers were spared from sickness during the strenuous four weeks.

But the greatest miracle of all was the change wrought by the Holy Spirit on the hearts of a select group of men and women who kept attending night after night, unashamed, undeterred.

A New Approach

It all began when two missionaries, burdened for the Islamic people, sat down together and searched the Spirit of Prophecy for clues that would enable them to build a bridge to Islam. They found the principles that seemed to be needed in this type of work in the temperance wedge, linked with narrative sermons, based on lives of Old Testament prophets familiar also to the children of the prophet of Islam. These principles, not new in other lands perhaps, were waiting to be adopted and adapted by evangelists in Pakistan, one of the largest Moslem states in the world. Abbottabad was chosen for the experiment.

So Pastor Reynolds, head of the Bible department of Pakistan Union High School, and I launched forth in faith. To hundreds of men, women, and children seated on the ground

outside the enclosure, we showed *One in 20,000* and other health films, distributed hundreds of tracts, and obtained hundreds of temperance pledges. Many of the people gave up their smoking and tea drinking. "Signs of the Coming of Christ" and "The Life of Christ" in filmstrips were shown also. Principles of diet held by Seventh-day Adventists disabused the Moslem mind of the prevailing concept that Christians are an "unclean" group. By this the evangelists prepared the minds of their brethren in Islam to listen to their theology.

And listen they did. To some 50 or 60 educated Moslems who night after night stayed for half an hour after the conclusion of the temperance film, Pastor Reynolds, capitalizing on the vantage ground of Seventh-day Adventist temperance, dramatically and realistically told stories of "Health Heroes." College students, teachers, policemen, government officers, professional men, businessmen, and their families on vacation from such points as Rawalpindi, capital of the nation, Sind, and even California, listened in rapt attention to the stories of Adam, Abraham, the friend of God, Moses, and other characters familiar to Islam.

Zenana (the part of the house set aside for the women) work for women behind the veil, long neglected in field evangelism, was emphasized. Mrs. Reynolds and Mrs. McGhee, assisted by Sarfraz Masih, Amy Sajid, and Zenith Mall, college-age girls burdened for the women of Islam, by means of afternoon temperance "teas" and home visitation opened doors that had for years been closed to the male evangelist. It was through a zenana contact that the professor of biology was brought to the evening meetings. Very popular was the substitute for tea, a hot beverage made from parched wheat chaff. Even men who quit their tea drinking wanted samples. Hotel chefs sent peons to us asking for the recipe.

What were the results of this experiment?

About 20 were awarded certificates from the Voice of Prophecy on the final night, having finished such courses as health, Old Testament prophets, and the life of Christ. A Moslem physician on leave from a government position in Sind was converted and is now awaiting baptism. A brother who had left Islam about 20 years ago, after a struggle with tobacco and a battle with his prejudices, experienced a dramatic change of heart in answer to prayer. He was baptized a few weeks later and is now superintendent of the Abbottabad Sabbath school. A church of 14 members has been organized.

These meetings could not have been held without the faithful help of

our Pakistani brethren. Pastor A. M. Akbar interpreted evenings for us during the two weeks he was with us; Pastor Ghulam Masih, local pastor, interpreted well for the speakers during the final two weeks. Other interpreters were Lazarus Mall, teacher at Pakistan Union High School; Mahboob Khan, ministerial student from Spicer Memorial College; Austin John (Spicer College, class of 1960), a first-year intern. Another young married man was employed later by Pastor Akbar in the Punjab as an evangelist.

Many in Pakistan, like the biology professor, are on the verge of the kingdom, waiting to be gathered in. The story is not yet finished in Abbottabad. More workers and teachers are needed for follow-up. How much longer must the 90 million in Pakistan wait?

New Mission Organized in Peru

By James J. Aitken

President, South American Division

At our recent union and division year-end committee meetings a great need was felt and a plan was studied and approved to create a new mission in Peru. The new mission is now functioning, and is called the Northern Peru Mission of the Seventh-day Adventist Church. The field has been divided in such a way that Lima remains the center of the Central Peru Mission, and Chiclayo has been designated as the headquarters for the Northern Peru Mission.

The new Northern Peru Mission already has 4,000 members, and the Central Peru Mission has approximately the same number. This new organization, we believe, will contribute to great growth in the important country of Peru.

R. A. Hayden, a man with more than 30 years' mission experience in South America, who has until recently served as president of the Ecuador Mission, will be the first president of this new Northern Peru Mission. Elder Hayden is greatly beloved by all our people in Peru, and we feel that he will bring great strength to this new mission. We wish Brother and Sister Hayden Godspeed in this new responsibility.

Let us pray for the Northern Peru Mission, that it may fulfill its Heaven-appointed task of bringing the light to the farthest frontiers of northern Peru, from the coastal areas to the high Andes and the steaming jungles.

Overseas Medical Work Advance

By Duane S. Johnson

Secretary, Southern Asia Division

The training of medical workers in overseas fields is one of the great opportunities confronting Seventh-day Adventists today. Timeworn customs, religious bigotry, lack of personnel and means, have hitherto retarded advance in the countries of Southern Asia. But under the blessing of God courageous workers are moving forward in spite of these and other problems.

In 1956 the first trainees in nursing at the Karachi Seventh-day Adventist Hospital, West Pakistan, were capped. Three years later the first graduate, a Moslem girl, received her certificate. The prerequisites for admission to nurse's training in Pakistan are set by the nursing council, and they are high, considering the scarcity of candidates. Our modern hospital, good moral standards, ideals of life, and our service have broken down prejudice. Nurses Emma Binder, Beverly Bunnell, Ellen Carter, and others from overseas have had more vision and contributed more in hard work than their resources would have indicated possible.

On January 8, 1961, three more trainees were capped, and candidates from both Ceylon and Pakistan will now be accepted for training in Karachi. Graduates are serving the hospital well, and a few are taking further training. Their leadership in the Sabbath school, church, branch Sabbath schools, Sunshine Bands, and Missionary Volunteer activities demon-



Martha Khushi, a graduate nurse of the Giffard Memorial Hospital, South India, now serving in Karachi, holds the light as the nursing trainees light their lamps for service in Pakistan.

strates the effectiveness of their training in our schools. Six girls are now in the first year of training. The transformation in their lives and the quality of their service prove again conclusively that funds given for the extension of the gospel into all the world are blessed and multiplied by the Infinite One.

Nurses G. P. Edwards, Samatha Whiteis, and Maggie Green were the first Seventh-day Adventist medical workers to arrive in Southern Asia. This was in January, 1897, and a short time later Dr. O. G. Place arrived to serve the poor of Calcutta where the work had been opened.

W. A. Barlow, a zealous worker who had recently accepted the message and taken up evangelism, wrote in 1902: "There are many sick. . . . We could treat hundreds if we had a medical missionary. We need the help of a medical missionary, as such work wins the people quicker than anything else, except the pure, simple gospel message of free salvation; and these two together go well—preaching the gospel and healing the sick."

Dr. H. C. Menkel, who was to spend more than 40 years in Southern Asia as a medical missionary, wrote in 1908: "Our health principles are truly entering wedges in these countries. We have all India and Burma before us as a field. No other institutions in these vast countries stand for these same principles. Compare this work with the homeland, and think what a work and what opportunities lie before this people!"

Recently while doing Uplift (ingathering) work in Karachi we met a retired Parsee businessman who had previously contributed. His son had telephoned him from the office, indicating we would be at his home soon. His kindly face wrinkled in pleasant smiles as we told of those helped during the past year and of future plans.



Elder and Mrs. R. A. Hayden. He is the first president of the new Northern Peru Mission.

He drew his check from his pocket and said, "God bless your good work, and we wish we could do much more." He and his wife had saved for us Rs.1,000 (\$200). Then he brought out a sheet with "S. D. A. H." hand-embroidered in the corner and said, "In a few days we will bring a dozen sheets and pillowcases over to the hospital for Sister Binder. She has so many poor to care for." A wealthy Moslem businessman had been handed a copy of *Patriarchs and Prophets* by C. H. Hamel during the Uplift campaign last year. He gave his contribution again and said, "Our time is too short for a visit here at the office. When can we meet again?" He arranged to pick us up on Sunday morning, for he wanted to talk about the message of the book. The Pakistan Union is now printing the first half of *Patriarchs and Prophets* in the Urdu language.

Tremendous possibilities open before the church for advance into remote areas. Men and women in a needy world must have the help of the strong and the good. The harvest of earth is ripe. Sacrificial service and giving is the privilege of each member of the church of Christ.

From Home Base to Front Line

Australasian Division

Mr. and Mrs. Milton McFarlane left Sydney, Australia, February 2, 1961, en route to Rabaul, Territory of Papua and New Guinea, in the Bismarck-Solomons Union Mission. After a brief period in Rabaul, this family will move to Mussau, where Brother McFarlane will assume responsibilities as headmaster of the Central School at Boliu. Prior to taking up mission service Brother McFarlane, who is a graduate of Australasian Missionary College, was employed in state teaching by the Queensland Government. His wife has given many years of efficient service as an office secretary.

Mr. and Mrs. Robert Dixon left Sydney February 2, proceeding to the Bismarck-Solomons Union Mission, where they will take up teaching work on the staff of Jones Missionary College, near Rabaul. Brother and Sister Dixon have served as church school teachers in Auckland, New Zealand, and also on the staff of New Zealand Missionary College. At Jones Missionary College Brother Dixon will assume responsibilities for teacher training.

Mr. and Mrs. Lionel Smith and two children left Australia February 4 for

Hollandia, in Dutch New Guinea, where Brother Smith will take up work as a pioneer missionary. Brother Smith is the first Australian to connect with the Far Eastern Division for work in Dutch New Guinea. Prior to his mission appointment he served as an evangelist in the West Australian Conference for a period of five years.

Billie McCallum traveled to Lae in the Coral Sea Union Mission on February 5, to take up a nursing appointment. Miss McCallum, who is a double certificated nurse, will connect with the medical staff at the Hatzfeld Hansenide Colony situated on the north coast of New Guinea.

Dr. and Mrs. Roy O. Yeatts returned from furlough in America early in February and proceeded to New Guinea February 16. For the past five years Dr. Yeatts has had charge of the work at the two Hansenide colonies operated in New Guinea. At the beginning of this new term of service he will take over the superintendency of the new hospital being erected at Sopas, Wabag, in the Western Highlands of New Guinea.

Pastor and Mrs. B. L. Crabtree left Sydney on the *Orsova*, February 26, to return to Fiji, having completed a furlough in Australia. In recent years Pastor Crabtree has worked in the New Hebrides and in the East Fiji Mission. On return from furlough he will take up new responsibilities as president of the West Fiji Mission, with headquarters in Suva.

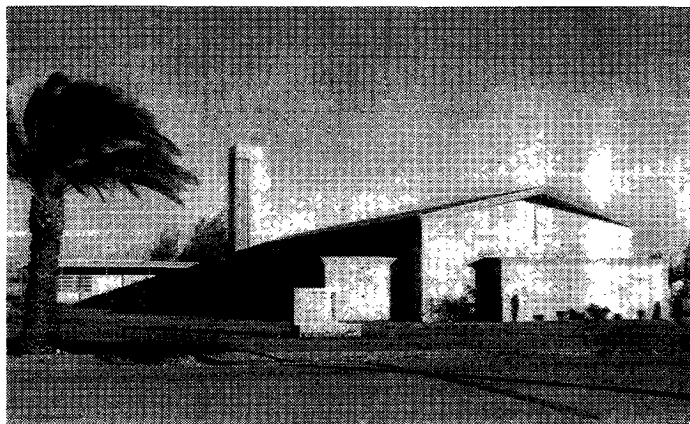


Radio Station in Central Peru

When Brother Clarence M. Laue, from the South American Division office, was auditing the books in the Inca Union he found that his radio technician's talent became very useful when he was invited by the Central Peru Mission president, Pastor Edmundo Alva, to make a special trip to Nevati to install the new radio station OCX-24 on a frequency authorized by the Peruvian Government.

Good communications are important for the continued progress of the work. This is especially important for an isolated mission station like the Nevati Mission Station of the Central Peru Mission. "Sometimes we get our mail as late as three months after it is sent," says Pastor Dwight Taylor, "but now we will have some contact with civilization." This new station will surely prove an aid to the swift delivery of important messages as well as be available for emergency uses.

ED BRYAN, *Departmental Secretary*
Central Peru Mission



Church Dedicated in Fontana, California

An estimated 500 persons attended the dedication services of the Juniper Avenue church in Fontana, California, on Sabbath afternoon, February 4. C. E. Moseley, field secretary of the General Conference, and W. S. Lee, secretary of the Pacific Union Regional department, brought deeply spiritual messages.

R. C. Baker, then president of the Southeastern California Conference, led out in the Act of Dedication and Elder Moseley offered the dedicatory prayer.

This church had its beginning as a branch Sabbath school several years ago. Appraised at a little under \$100,000, the new building has a beautiful sanctuary seating some 300 persons, classrooms, a fellowship hall with kitchen facilities, and many other fine features.

An evangelistic series was conducted in Fontana last summer, resulting in 25 new members joining the church by baptism.

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

Northern European Division

Mr. and Mrs. Mervyn E. Barham and their baby daughter, new appointees from Britain, sailed February 10 on the *Arendskerkerk*, from Rotterdam, Netherlands, to take up an appointment at the Kuyera Training School, Ethiopia. Brother Barham is joining the staff as science master. He is a grandson of W. E. Read, at present connected with the General Conference as editor of the *Israelite*, the magazine for the Jews.

W. R. BEACH



OVERSEAS

Australasian Division

● In 1960, which was Jubilee Year in the Australasian Division, a goal of 5,000 baptisms was set. This goal was exceeded, and the total accessions for the year were 5,851. The division membership now stands at 56,500.

● Recognizing that this is our day of opportunity in fields such as New Guinea, the division executive committee recently voted to send five additional missionary families to the Coral Sea and Bismarck-Solomons union missions. Four of these families will locate on the mainland of New Guinea and the fifth on New Britain.

● W. A. Stewart, home missionary secretary for the Trans-Commonwealth Union Conference, reports that in the year since arrangements were made for Adventists to enroll at the Commonwealth Civil Defense School in Victoria all but one of the home missionary and MV leaders in the Trans-Commonwealth Union have taken the course of study. Local presidents and other departmental secretaries and personnel from the various institutions also have enrolled. Adventists were readily accepted because government delegates sent to the United States in the interests of civil defense returned with a report that Seventh-day Adventists had made an outstanding contribution to the work of civil defense in America.

● Transfers and changes in the ranks of local conference presidents in Australia and New Zealand have produced the following picture: Greater Sydney, H. J. Halliday; Queensland, S. M. Uttley; North Queensland, A. R. Mitchell; North New South Wales, W. J. Richards; South New South Wales, E. A. Reye; Victoria, L. S. Rose; South Australia, C. D. Judd; Tasmania, W. E. Rudge; West Australia, F. T. Maberly; North New Zealand, F. L. Stokes; South New Zealand, H. W. Hollingsworth.

Middle East Division

● R. A. Wilcox, division president, preached the dedicatory sermon in the new Baghdad church on February 18, and Pastor Shukri Nowfel was the speaker at the official opening to the public on Friday night, February 24. About 300 people attended each service.

The Greatest Gift of All

It may be that God entered it as the largest gift in His daily journal. It was found in one of the special sealed envelopes handed in by the women in residence at Pacific Union College, at the close of the Week of Sacrifice.

During the week the college girls had held special meetings, placing emphasis upon the need for personal sacrifice in behalf of God's work. Many of the 350 students who participated in the special week work hard in order to earn their college expenses. Some are hardly able to secure necessities. Yet they found ways to help raise the \$900 offering that was counted when the sealed envelopes were opened at the meeting on Friday night at the close of the Week of Sacrifice.

Some went without personal needs and gave the money. Many refrained from giving Christmas presents to friends. Group parties and personal entertainment were foregone and the money thus saved was contributed to the offering. At the special service on the last night Evabelle Winning, dean of women, announced the opening song, "I Gave My Life for Thee." The student who followed with prayer expressed the desire "to give ourselves, our time, and our money in service for others."

It was while the officers of the women's organization were quietly opening the sealed envelopes and counting the money that they found the big gift. It was a simple note that said, "I do not have money, but I am preparing myself for service in some foreign mission. The best I can do is to give my life as a sacrifice. I hope it will help."

L. R. CALLENDER

● After an absence of two years the division officers, together with G. A. Keough and A. A. Haddad, division departmental secretaries, and Pastor Shukri Nowfel of Lebanon, visited Iraq for nearly two weeks. Mary Haddad accompanied them to play the new organ. A. G. Zytoskee, president of the Nile Union, was with them the first weekend.

● On the night of February 12 two efforts started in Beirut. Chafic Srour, assisted by A. Ruby Williams, Gabriel Katrib of Syria, and the VOP office staff in Beirut, opened the series of evangelistic meetings in the Adventist Cultural Center. George Khoury, with the aid of Mousa Azar of Jordan, Elias Estephan of Lebanon, and the teachers of Beirut Junior Academy, began a series of meetings in the Beirut Arabic church. The attendance was encouraging.

● February 18 the College Park church pastor, K. S. Oster, conducted a baptismal service for Middle East College in the Beirut Evangelistic Center. Ten candidates were baptized.

● In late February, G. A. Keough, division educational secretary, accompanied

by the division officers and the Iraq Section officers, inspected and graded the two Iraq mission schools. Philip Saaty is principal of Baghdad Junior Academy with an enrollment of 235 students. In Kirkuk, Majeeda Shamoon is the principal, and 230 pupils attend the school.

NORTH AMERICA

Atlantic Union

● The Willimantic, Connecticut, church members used their new sanctuary for the first time on January 7. The sanctuary seats a few more than 100. A full basement is being finished to include three classrooms and an MV meeting room. The new building was largely constructed by the 37 members of the congregation. Rolf Lindfors, the pastor, led out.

● Southern New England Conference membership, as of December 31, 1960, stood at 5,902. This represents a net gain for the year of 121 members. Sabbath school offerings for 1960 amounted to a per capita of 43.5 cents, which was the highest in the history of the conference. It was also the highest in the Atlantic Union.

● Thirty-two new members have been baptized into the New York Center church in the first year since it was organized in January, 1960. Approximately 17 people are in the pastor's class now, and baptisms are planned for the last Sabbath of each month throughout 1961.

● A one-day evangelistic council was held recently for seven ministers of the Southern New England Conference at the Atlantic Union Conference office in South Lancaster, Massachusetts. This meeting was the first of a number of like workshops to be held in various conferences throughout the Atlantic Union in the near future, states E. J. Folkenberg, ministerial secretary of the Atlantic Union Conference. Those who participated at this session were Richard Douglass, George Rice, Garnet Williams, Richard Gage, Richard Faber, G. Samuel Remick, and William Menshausen.

● Southern New England literature evangelists sold a record \$136,000 worth of our truth-filled literature in 1960. Nineteen souls were baptized with others preparing for baptism in the near future. The former sales record—\$105,000—was set in 1945.

Central Union

● B. J. Furst, a district pastor in the Kansas Conference, is the new home missionary and Sabbath school secretary of the Kansas Conference. He fills the vacancy left when E. E. Hagen was called to the Central Union to serve in this capacity.

● Edward H. Kemena has joined the working force of the Colorado Conference office as assistant Book and Bible House manager.

● L. R. Mansell, pastor of the St. Louis, Missouri, Central church, and Robert L. Boothby, Michigan Conference evangelist, are joining forces for a city-wide evangelistic crusade in St. Louis in April. This follows the six-month Voice of

Prophecy program aired daily in the city.

- Under the direction of the district pastor, D. R. Castonia, the Culbertson, Nebraska, church has been completely redecorated. A series of meetings is planned during April.

- The Gospel Choirmen, a newly organized Boulder, Colorado, church a cappella chorus, are conducting a series of public concerts and gospel meetings in Lyons, Colorado. Richard Warner is the speaker and Gilbert Steck, steward at the Boulder Sanitarium and Hospital, is the choir director. This laymen's project is composed of contractors, teachers, painters, physicians, dentists, X-ray and laboratory technicians, hospital administrators, accountants, optometrists, pharmacists, a tailor, and others.

Columbia Union

- C. L. Brooks, former pastor of the North Philadelphia church in the Allegheny Conference, is the new principal of Pine Forge Institute.

- Mr. and Mrs. James M. Richardson, of the Cambridge, Maryland, church, recently celebrated their 65th wedding anniversary. Among those offering congratulations to the couple was George O. Meizer, the last charter member of the Cambridge church that was established in 1902.

- New additions to the Chesapeake Conference are Mr. and Mrs. H. K. Termohlen, who will head the work in the Grasonville-Annapolis district, and Peter Luna, a recent graduate of Andrews University, who will be assistant pastor of the Baltimore First church.

- The Ohio Conference committee recently approved the purchase of an additional 120 acres of land to enlarge the recently acquired junior campsite near Brinkhaven, Ohio. This will expand the total camp area to approximately 450 acres.

- "Health Week" was conducted at Blue Mountain Academy in Hamburg, Pennsylvania recently. Guest speakers included Dr. John Scharffenberg, of Loma Linda, California; Mrs. Joyce Hopp, of the General Conference Medical Department; and Neal Wilson, of the medical department of the Columbia Union Conference.

- William Loveless has been appointed pastor of the largest church in the North American Division, Sligo church, Takoma Park, Maryland. Elder Loveless, who has served as associate pastor for several years, succeeds John Osborn, who has been elected president of the Southeastern California Conference. Elder Loveless will enter upon his new duties June 1.

Lake Union

- The church choir of Brookfield, Illinois, under the leadership of Mrs. H. Kleist, presented a program, "The Life of Christ in Story and Song," to a capacity audience at the Sheridan church Sabbath afternoon, February 18.

- The church school children in the Illinois Conference had an active part in the recent Ingathering program. The JMV's raised \$17,829.63, and the MV's \$39,756.76. In the Beverly Hills church

in Chicago, 23 Pathfinders brought in \$2,589.47, a per capita of \$112.50. All of these solicitors were church school pupils. One boy, Larry Herr, received \$403.47, the largest amount reported in the conference by a junior.

- W. M. Buckman has accepted the invitation of the Michigan Conference to become the conference home missionary secretary. Elder Buckman is a native of Pennsylvania, and a graduate of Washington Missionary College. He began his ministry in North Dakota. Since then he has served as home missionary secretary in the West Virginia and Potomac conferences.

North Pacific Union

- After six years of prayerful anticipation, the members of the Spokane Northside church witnessed ground-breaking ceremonies on February 19, with C. M. Bunker, Upper Columbia Conference president, Edwin G. Brown, the pastor, and Loren Stentzel, building committee chairman, taking part. On March 1 excavation for the basement got under way. It will take approximately one year to build the church so as to utilize as much donated labor as possible. The over-all cost of the church and furnishings, including a macadamized and lighted park-



Elisha, the Miracle Prophet

By ELAINE J. FLETCHER

Review and Herald Pub. Assn., \$2.75

Among character-building books for children, none can compare with those portraying God's great men and women of the Bible. The lens of a gifted story writer is employed in this book to bring the interesting life of one of God's prophets into modern focus. Gathering together the threads of the account of Elisha as it appears in First and Second Kings, she fills in the outline with all those little details of life in ancient Bible times that are a delight to any reader. No story of Elisha could be complete, of course, without references to his association with Elijah. These two giants of faith come alive in the dramatic action sequences chosen by the author to draw the lessons of trust and obedience that endeared these two men to God. The chapters are short enough to make them suitable for bedtime reading for the younger members of the family, and interesting enough for any older ones who might be listening in. And those pictures! The nationally known Herbert Rudeen must have been much impressed to portray these vital scenes so graphically. The beautiful four-color binding will endear this book to every child.

ing lot with space for 70 cars, is \$153,000. The church will seat 540 people.

- The boys' dormitory at the new site of Gem State Academy has now been completed, and excavations have been made for the new administration building and the girls' dormitory. This summer there will be an additional crew of men to expedite construction so as to have the buildings ready for school opening a year from this fall.

- Joseph N. Barnes, director of the New York Center since 1955, has accepted an appointment as assistant professor of religion at Walla Walla College. He will complete his doctoral work in religious education at New York University before assuming his new responsibilities. His first appearance on the WWC campus was on March 25 when he began the spring Week of Consecration.

- R. H. Brown, chairman of the WWC physics department, has been selected as one of 20 scientists to participate in the Oak Ridge Institute of Nuclear Studies to be held this summer for physics teachers from small colleges. E. F. Cross, chairman of the department of engineering, has accepted a National Science Foundation fellowship for summer study at the Stevens Institute of Technology in Hoboken, New Jersey.

- Leon Anderson and his wife have been sending *Signs of the Times* for many years to all their neighbors in the farming community where they live south of Lindsay, Montana. As the result of visiting the recipients three afternoons recently, Brother and Sister Anderson are now giving studies six nights a week to eight families. Four more families are willing to study, and several families remain to be reached. The pastor of the Glendive-Miles City district, Harold K. Dawson, plans to climax the series of 30 studies with a three-week series of nightly meetings in the community hall soon after the spring planting.

Pacific Union

- New workers in the Northern California Conference are Philip Dunham of the Southeastern California Conference, who is now serving as pastor in Ukiah; Mrs. Lila Chapman, from the Southern California Conference, now Bible instructor with the Central church of Sacramento; Rex Rolls, of the Nevada-Utah Conference, who is working for the deaf in the Bay Area, serving both the Central and Northern California conferences; S. G. Joyce, from Michigan, who is looking after the work in the Miranda area; and R. J. Borrowdale, pastor of the Healdsburg church.

- L. L. Dinwiddie has located in Moab, Utah, to direct the work in the Moab-Price district. He comes from Iowa where he has been pastor and district leader for the past three years.

- Frank J. Cook is succeeding the late C. S. Johnson as Book and Bible House manager in the Northern California Conference. He served previously in this capacity, but for the past four years has been cashier in the treasury department. Dick Breitigam, conference accountant, is the new cashier.

● Eva I. Beeler, for many years in charge of the medical and health education of the Northern California Conference, recently retired. Assuming her duties along with his other departmental responsibilities is W. B. Bristow.

● Dr. A. W. Truman, of Loma Linda, California, conducted health lectures recently in the Tucson Mountain Avenue, Phoenix, Central, and Tempe churches of the Arizona Conference.

● Dr. Edward Heppenstall, of Andrews University, was the guest speaker at Pacific Union College for the spring Week of Prayer, March 24 to April 2.

Southern Union

● Donald W. Welch, recently appointed administrator of Florida Sanitarium and Hospital, was cited by the Hialeah city council for his service to the city and its residents as administrator of Hialeah Hospital for the past nine years. During that time the hospital grew from 35 beds to its present capacity of 156 beds, and with facilities and equipment second to none in Florida.

● A weekly Sunday Bible lecture series was launched by William A. Fagal, director of Faith for Today, in the Miami Temple church where his brother is pastor. Harold E. Fagal is continuing the series through March and April, in preparation for a series of reaping meetings in May.

● A survey on February 21 revealed that the Georgia-Cumberland Conference membership stood at 6,468. The home missionary department reported 137,377 missionary contacts, 1,968,441 pieces of literature distributed, and a total of \$130,565.75 raised in the Ingathering campaign—all during 1960. Sabbath school offerings increased by \$15,572.88 over the

preceding year. Tithe increase for the same period was \$90,636.02.

● Richard Greene, son of Elder and Mrs. Joseph C. Greene of Atlanta, was awarded a \$300-career scholarship by the Southern Publishing Association. The award was presented recently by I. H. Ihrig, Southern Publishing Association manager. Elder Greene is the publishing secretary of the Georgia-Cumberland Conference. Richard won the scholarship on the basis of his successful work as a student literature evangelist for eight summers.

● Some \$300,000 has been pledged toward the new Georgia-Cumberland Conference academy. The new school will be located about 60 miles north of Atlanta near Calhoun, Georgia.

● Orley Berg, pastor of the Jacksonville, Florida, church, reports 74 new members in the church as a result of the Detamore evangelistic meetings held there in January. The baptisms reported were through February 13.

● Sabbath, February 4, a church was organized at Altamonte Springs, Florida, with 55 charter members. H. H. Schmidt, the conference president, led out in the organization. This new church has been sponsored by the Kress Memorial church of Winter Park. Ray W. Numbers is the pastor.

Southwestern Union

● Dr. Peter VandenHoven, of the Hague, Netherlands, is now associated with Dr. Wetzell Williams, of Farmington, New Mexico.

● Construction has begun on a new combined church and school building in Guymon, Oklahoma.

● The new church at Sallisaw, Oklahoma, is now being occupied.

● Plans are under way for a new church

at Menard, Texas. The land has been purchased, and also new pews for the sanctuary.

● R. B. Sheets, a layman of the Oklahoma Conference, solicited 49 Ingathering Silver Vanguard goals the first eight days of February.

● Sixty-eight revivals and efforts are being planned for the Texas Conference during the first six months of 1961.

● In cooperation with the Texas publishing department, A. D. Leach, pastor of the Houston Central church, launched an extensive program for the recruiting of literature evangelists needed in his district. As a result, six capable men responded and are now at work in the Houston area. LaMar Allred, publishing department secretary of the Texas Conference, reports that these with five others attended the quarterly training school held in Nashville, Tennessee, April 4-6.

● The Southwestern Union Conference central collection office, for literature evangelists' time payment contracts, ended its first year of operation on December 31, 1960. During this time nearly 7,000 time-payment contracts were processed, amounting to \$460,000.

Church Calendar FOR 1961

Signs of the Times, These Times, and Message Magazine Campaign (Special prices during April and May)
College of Medical Evangelists Offering
Dorcas-Welfare Evangelism
Church Home Missionary Offering
Disaster and Famine Relief Offering
Spirit of Prophecy Day
Home-Foreign Evangelism
Church Home Missionary Offering
Oakwood College Offering
Thirtieth Sabbath Offering (Southern African Division)

April 1-30
April 8
May 6
May 6
May 13
May 20
June 3
June 3
June 10
June 24



The Adult Division

Adults need the Word of God. They long for Christian fellowship and the inspiration that comes from the Sabbath school class. Nothing will gain and hold interest better than class discussion. At times there has been too much "lecturing" and not enough "teaching." We must patiently lead our class members into guided discussion. This cannot be done without effort. It will take much preparation on the part of the teacher. However, a thoughtful and determined soul winner will achieve this goal.

Arthur L. Bietz, pastor of the White Memorial church in Los Angeles, writes: "It is my sincere conviction that the Sabbath school is truly one of the most im-

portant means of Christian evangelism. Here in the White Memorial church we have gone back to the plan of individual Sabbath school classes, and we find we have tremendously encouraged our members to study God's Word for themselves instead of arriving at church expecting to be spoon-fed."

At the time of the 1960 Autumn Council the following action was taken:

"VOTED, That as a body of administrators we give our loyal support to the Sabbath school as the 'church at study' and as an effective evangelizing agency, and that we encourage our workers to set a good example to our church members by attending the Sabbath school regularly and faithfully; and, further,

"We recommend, That our Sabbath schools adhere to the established practice of class group lesson study rather than the entire Sabbath school comprising one large class."

This emphasis on small classes should prove helpful. When new churches are

planned we should keep the adults in mind as well as all the other divisions. Extra adult classroom space is being provided in most of our newer churches. This will alleviate the overcrowded conditions that often exist when all the classes are taught in the main sanctuary.

It is to be hoped that where Sabbath schools are now following the practice of conducting one large class for adults, immediate steps will be taken to correct the situation in order to follow the Heaven-inspired blueprint as outlined on page after page of *Counsels on Sabbath School Work*.

It may necessitate dividing into two churches. It may mean remodeling the present church or even building a larger church. Yes, it may mean holding two identical Sabbath schools and preaching services (one in the forenoon and one in the afternoon). Let us do whatever is necessary in order to take proper care of all age groups—including the forgotten adults.

G. R. NASH

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, APRIL 22, 1961

The Origin and Nature of Sin

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

SIN is an incomprehensible mystery (see *Steps to Christ*, page 111). Therefore it is not possible for us to explain fully its origin, nor the appalling consequences which in this life affect both sinners and saints. Man's "vision is still clouded, and his knowledge incomplete. Not until he stands in the light of eternity will he see all things clearly."—*Education*, p. 304.

In view of these statements it is unwise to try to decide why various tragedies occur. Still less should we attribute, as is the manner of some, any underlying sinfulness to persons involved in trouble or calamity. The harsh things of this life are the discordant notes of sin, which we endure but cannot always explain.

1. The First Revolt

EZEKIEL 28:12, 15. "Thou [the king of Tyre] wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." The prophet "borrows from that prehistoric event [the rebellion in heaven] illustrations for the description of the fall of Tyre."—ERIC SAUER, *The Dawn of World Redemption*, p. 34. The king of Tyre was a vain person, affecting divine honors, and the direful prediction of his doom is closely contrasted with the fall of Lucifer from heaven, in Isaiah 14:11-19.

EZEKIEL 28:17. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." In Isaiah 14:12, 14, Lucifer is shown as aspiring to "be like the most High." The same *Lucifer* ("Day Star, son of Dawn," R.S.V.) in Latin means "light bearer," and the name originates in Isaiah 14:12, where it is a figurative term for the God-resisting king of Babylon, who typifies Satan. *Satan* (Heb. *śatan*) means "enemy," "adversary." See 1 Kings 11:14, 23, 25. The word *devil* (Greek *diabolos*) means "to cast through," "to criticize destructively," "to accuse either falsely or by speaking the truth." See Daniel 3:8; Luke 16:1; Revelation 12:10; cf. John 8:44.

2. The Aftermath of Revolt

REVELATION 12:4, 7-9. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." "A vast number of the angels

were seduced; but Satan's apparent triumph resulted in defeat and loss, separation from God, and banishment from heaven."—*Patriarchs and Prophets*, p. 331. This was a sad state for one who had been most honored of God next to Christ (*ibid.*, p. 35); one who had been the highest of all created beings in power and glory (*The Great Controversy*, p. 495). He had bowed before the supreme Christ with the angels, "but in his heart there was a strange, fierce conflict."—*Patriarchs and Prophets*, pp. 36, 37.

ROMANS 8:7. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "The mind of the flesh," that is, the thoughts, feelings, and emotions of the 'natural' man. These embody an 'enmity' against God which ends in death, since he does not, and cannot, obey His law."—VINCENT TAYLOR, *Romans*, p. 50. "The Law is supported by divine authority. To this authority, the flesh does not submit: and this statement is explained and strengthened by another, for neither can it."—J. A. BEET, *Romans*, p. 216.

3. The Fall of Man

GENESIS 3:1-6, R.S.V. "'Did God say, 'You shall not eat of any tree of the garden'? . . . So . . . she took of its fruit and ate; and she also gave some to her husband, and he ate.' Satan insinuated that God was withholding vital knowledge, but he knew otherwise. 'They broke God's command, and became sinners.'—*Early Writings*, p. 125. Our first parents had been told by angels of Satan's rebellion and fall. 'The angels warned them of Satan and cautioned them not to separate from each other in their employment, for they might be brought in contact with this fallen foe.'—*Ibid.*, p. 147.

1 JOHN 2:15-17. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." "World" here refers to the present order in human affairs as it is alienated from God. See the church and the world contrasted in 1 John 4:4, 5. "The world which is not to be loved is the sphere of rebellion, caprice, ambition, vanity, pride, avarice, forgetfulness of God, self-pleasing, sensuous desires and interests, connivance with standards of thought and action antagonistic to the will of God."—ELLCOTT, *Commentary*, on verse 15.

GENESIS 3:12, R.S.V. "'She gave me fruit of the tree, and I ate.'" The words in 1 Timothy 2:14, "Adam was not de-

ceived," must not be made to mean that he did not sin. "Adam sinned with a full knowledge of the step he was taking. Because of his love for Eve he voluntarily chose to share the results of transgression with her."—*SDA Bible Commentary*, on 1 Tim. 2:14; *Patriarchs and Prophets*, pp. 56, 57.

4. The Effects of the Fall

GENESIS 1:28-30. "God said unto them." This oft-used expression indicates the close communion that existed between God and man before the Fall. "They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—*Patriarchs and Prophets*, p. 50. One of the noticeable things in later chapters of Genesis and thereafter is that God chose various other ways of communicating with men—through prophets, dreams, intuitions, visions, angels, other persons, or "in many and various ways" (Heb. 1:1, R.S.V.).

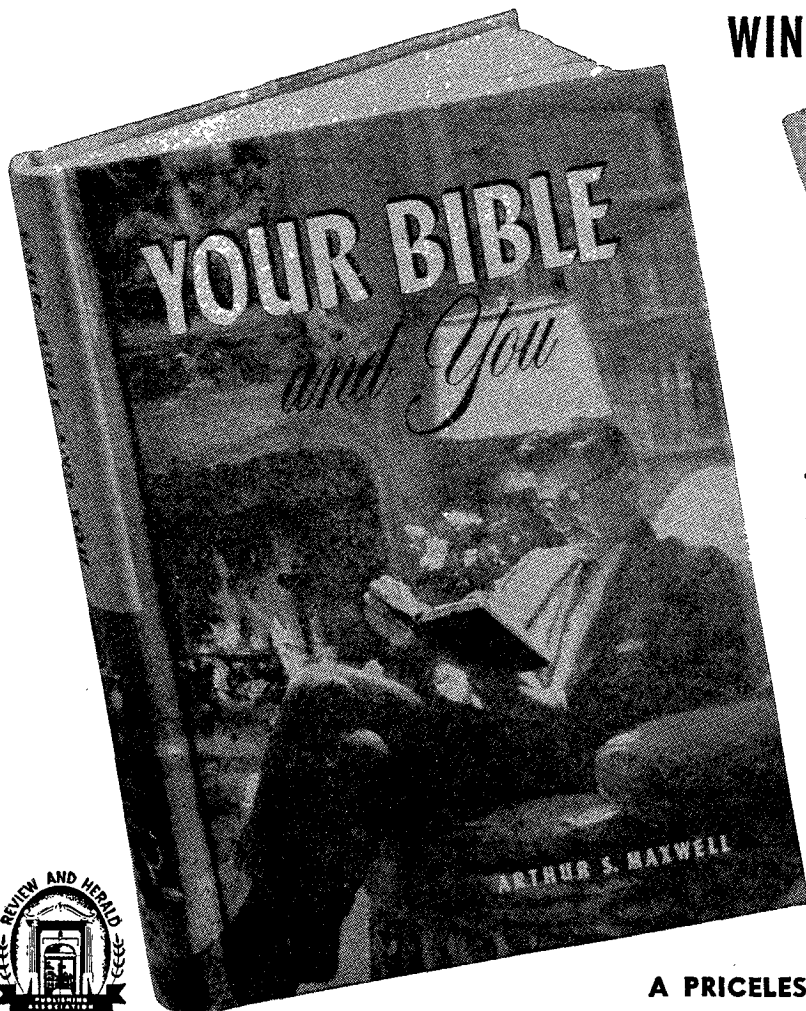
ISAIAH 59:1, 2. "Your iniquities have separated between you and your God." "It is not because He is unwilling to forgive, that He turns from the transgressor; it is because the sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin."—*Prophets and Kings*, p. 323. In Adam's case sin separated him from God, but God did not desert the sorrowing, repentant pair. Repeated sin deepens the separation, but God is ever near when men turn to Him with the whole heart.

JOHN 8:34. "Whosoever committeth sin is the servant of sin." The Jews who "believed on him," but did not understand Him, had just declared proudly their fierce love of freedom through Abrahamic lineage. Not even the conquests by Babylon, Assyria, and Rome had deprived them of this. "The answer to the national boast of the Jews lies in the affirmation of the true principle of freedom. . . . To commit sin is not simply to commit single, isolated acts of sin, but to live a life of sin (1 John iii. 4, 8). The exact contrast is *doing the truth* (iii. 21; 1 John i. 6). . . . Sin as a whole—complete failure, missing of the mark, in thought and deed—is set over against Truth and Righteousness."—WESTCOTT, on John 8:34.

ROMANS 6:23. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the 'second death' that is placed in contrast with everlasting life."—*The Great Controversy*, p. 544.

5. Redemption Through Christ

JOHN 16:33. "I have overcome the world." "Thus in his last recorded words of teaching before the Passion, the Lord claims the glory of a conqueror. Comp. 1 John, verse 4. The Christian's victory is in virtue of that which Christ has already won for all time. The image of the 'victory' of believers recurs constantly in 1 John and Revelation."—WESTCOTT, on John 16:33. In Romans 5:17, 21 the contrast is made between "one man's offence" and the reign of grace and righteousness through Jesus Christ. Grace is always and finally triumphant over sin.



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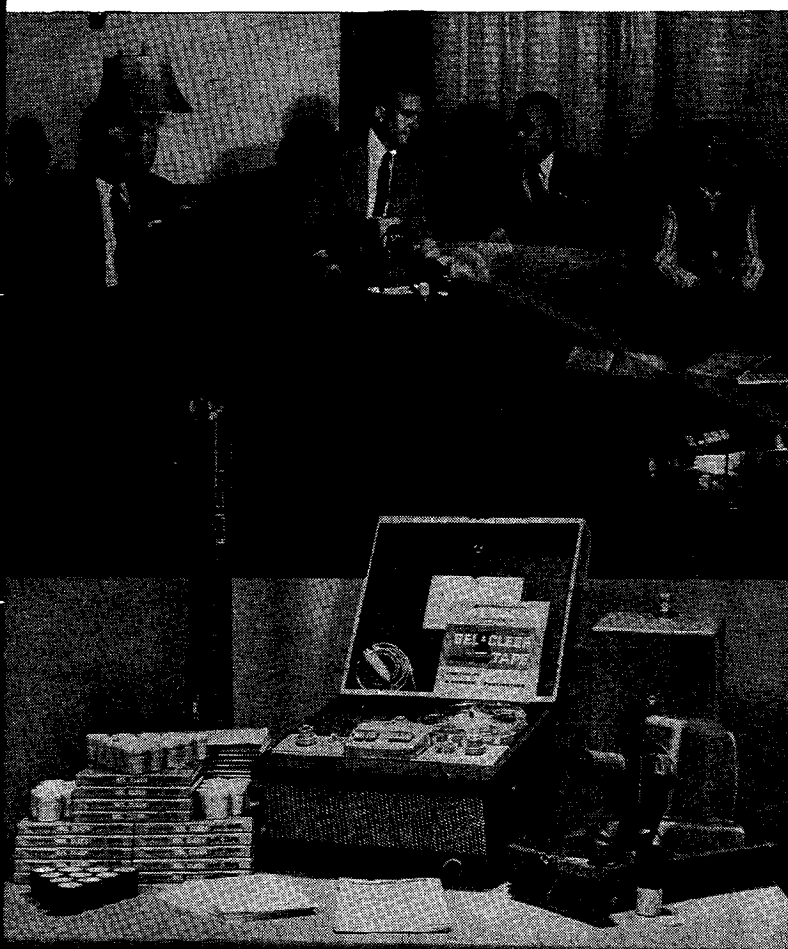
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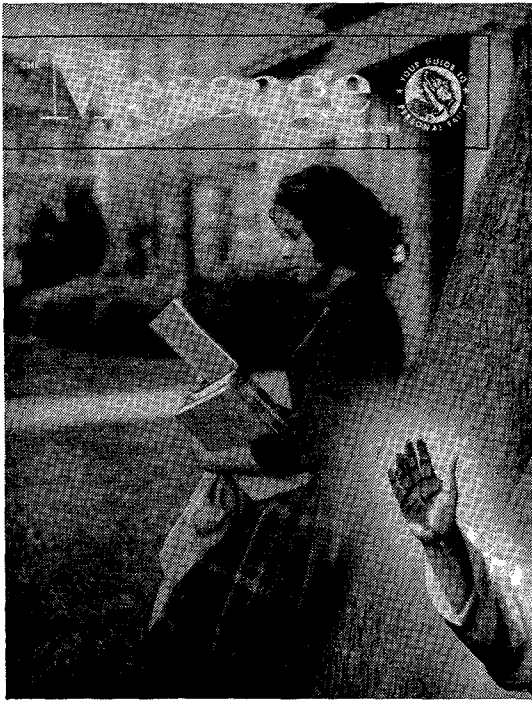
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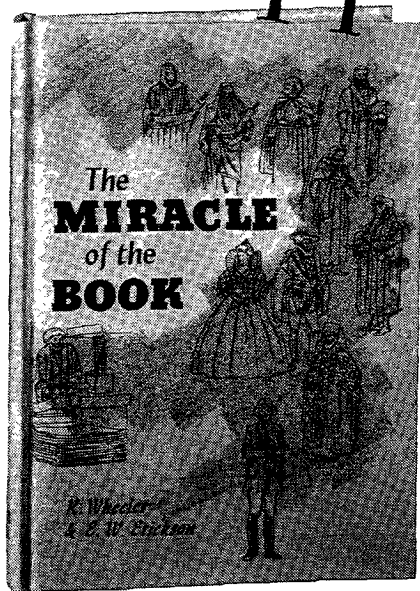
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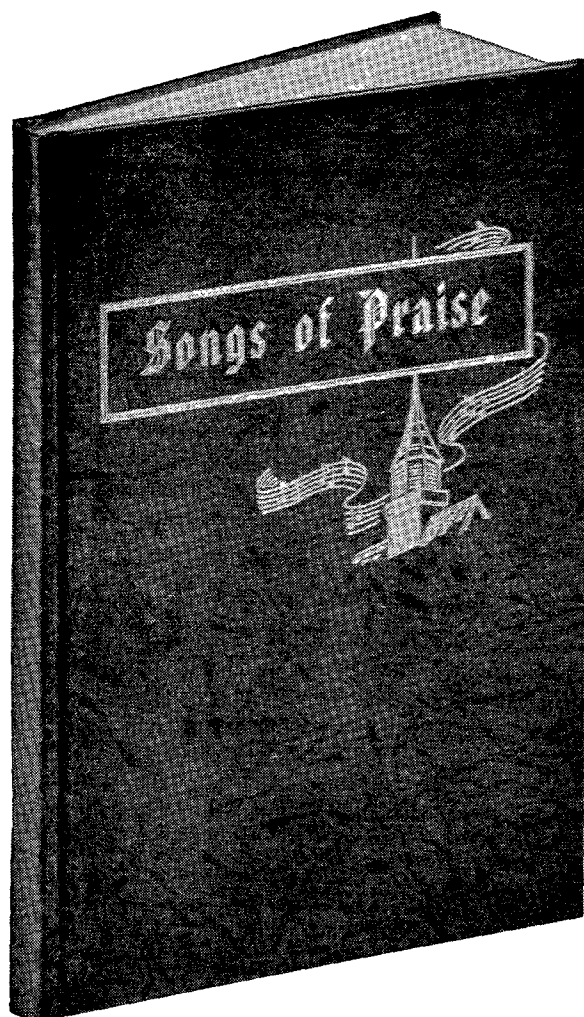
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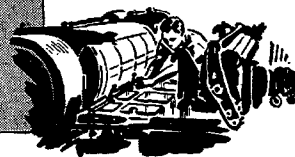
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As We Go to Press



Record Sabbath School Investment Offering—1960

Our Sabbath school members everywhere will rejoice with us over the good news that during 1960 the Sabbath school Investment Offering reached an all-time high of \$786,241.76. This was an increase over 1959 of \$109,605.09, or 16.1 per cent.

Reports of renewed interest and increasing activity are being received from all parts of the world field. These reports cause us to rejoice and to believe that our *one million dollar goal* for 1961 can be reached. We solicit the prayers and cooperation of each Sabbath school member throughout the world field to help achieve this objective.

G. R. NASH

Austral Union Youth Congress

Writing from the South American Division, Theodore Lucas, MV secretary of the General Conference, describes the Austral Union Youth Congress in January as "one of the finest union congresses I have ever attended." The congress site was a countryside resort area about 70 miles from the Argentine city of Cordoba. The resort has seven large hotels, and was established by the government to provide recreation for a large number of people.

The fifteen hundred who attended the congress faced a backdrop of a beautiful original painting depicting the motto of the congress, *Presente, Señor Jesus*, which translated loosely means, "I am here, ready for service, Lord Jesus."

Six young American missionaries came from various places in the South American Division to attend the Austral Union Youth Congress, the division Master Guide camp, and the division council that followed. They were Wayne Griffith, MV secretary of the Inca Union; Donald Sandstrom, president of the North Coast Mission in the North Brazil Union; Henry Feyerabend, departmental secretary in the Santa Catarina Mission of the South Brazil Union; Don Sullivan, MV secretary of the Bolivian Mission; Ed Stacey, a son of South American missionaries, and now MV secretary of the Goiano-Mineira Mission of South Brazil; and John Youngberg,

MV secretary of the South Chile Conference. With their enthusiasm and devotion, these young men added much to the inspiration of the highly successful Austral Union Youth Congress.

MILDRED LEE JOHNSON

Death of Mrs. C. S. Longacre

Word has been received of the death on March 21 of Mrs. Longacre, widow of Charles S. Longacre, who for many years was prominent in the educational and religious liberty work of the Seventh-day Adventist Church.

Sister Longacre, formerly Florence Martha Hughes, was at one time matron of old Battle Creek College. She was residing at La Sierra, California, with her daughter, Ethel (Mrs. H. B. Hannum), at the time of her death.

The funeral service was held at 2:15 p.m. on March 24 in the Takoma Park church, with which the Longacre family were identified for many years.

W. P. BRADLEY

Educational Advance in the Far East

Recent word received from the Far Eastern Division reports splendid progress in that field. At Philippine Union College, one of their largest institutions, they are now completing an auditorium that will be used for youth congresses and similar gatherings. They are also building a boys' dormitory. This has been a definite need for a long time, as the boys have been housed in very unsatisfactory quarters.

We have also just received information that the Indonesian Union Seminary has now been recognized by the government as a senior college. Our training school in Korea also has been given senior college recognition. It means much to our educational work in these countries to receive this recognition, indicating the respect and confidence of the government. That brings great encouragement to our people in the church. The leaders in the division and unions have worked hard to make these things possible, and we rejoice with them in their success.

E. E. COSSENTINE

Interests Among Moslems in Kashmir

The temperance message in the form of health films and Bible evangelism has spiritually awakened many from the land of Kashmir and has led a Moslem biology professor to comment, "Seventh-day Adventists are the only Christians living up to the requirements of the Holy Bible."

Evangelist William McGhee of West Pakistan, recently reported that the Moslem professor is now studying *Bible Readings*. Of fifteen persons who completed the Voice of Prophecy Bible course in English, one Moslem doctor has asked to join the church.

"What blessings evangelists in Mohammedan countries would realize if all would stress the 'right arm' more, the 'entering wedge,' indeed, to a Moslem's heart," says Elder McGhee. He and Robert Reynolds have been holding temperance-evangelistic efforts at Abbottabad, West Pakistan.

Elder McGhee states that his group is praying for the film *Cancer by the Carton*, more prints of *One in 20,000*, and copies of *Listen* magazine as he and his associates continue to work with the hundreds who are expressing interest in the temperance message.

MIKE A. JONES

South Africa Conducts First Temperance Institute

A letter from Robert L. Osmunson, departmental secretary of the Southern African Division, reports that "The first South African Institute of Scientific Studies for the Prevention of Alcoholism was held at the Witwatersrand Medical School in Johannesburg. Radio and press coverage was excellent.

"One of the features of the institute was the conducting of a poll among the Europeans of Johannesburg to determine their drinking habits and reasons for drinking. Of the 1,250 persons questioned it was found that only 54 per cent acknowledged themselves to be drinkers. The greatest reason given for drinking was sociability. Nearly 62 per cent cited this as a reason. The next Institute of Scientific Studies for the Prevention of Alcoholism is planned for July, 1962."