

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



REFLECTIONS

By Myrtle Leora Nelson

The waters of the lakes reflect the sky,
As fleecy clouds like grazing sheep float by;
Sun-tinted mountain flowers and grass
Portray the beauty of the earth on pools of glass:
And we are placed here by our God of love,
Like the mirrored pool to reflect His love.

DON KNIGHT PHOTO

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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 An out-of-date report is not news, and is not acceptable.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.]

Baptists Hail Kennedy's Separation Stand

✓ President John F. Kennedy was warmly praised in Washington, D.C., by the Baptist Joint Committee on Public Affairs for his firm stand on church-state separation. The Baptist group, representing six major Baptist Conventions in the United States, with a membership of 20 million, issued a public statement following its semiannual meeting, declaring that President Kennedy is "worthy of special commendation" for taking the stand that "aid to sectarian institutions is clearly unconstitutional."

Southern Baptists Report Gains

✓ Membership in the Southern Baptist Convention gained by 246,315, or 2.6 per cent, in 1960 for a record total of 9,731,591, it was reported in Nashville, Tennessee. Local churches affiliated with the SBC increased by 345 and now total 32,251, Mr. Edmunds, secretary of the Baptist Sunday School Board's department of research and statistics, said.

Oklahoma Bill Would Bar Sunday Food Store Sales

✓ A bill prohibiting Sunday food store sales was introduced in the State Senate in Oklahoma City. It would exempt stores that close on another day for religious reasons. Also exempted would be stores within three miles of a State park or State recreational area. Violators could be fined \$25 for a first offense and up to \$200 thereafter.

Catholic Church in Africa Grows

✓ The number of Catholics in African missions dependent on the Sacred Congregation for the Propagation of the Faith increased from 4.5 million in 1933 to 21 million as of June 30, 1959, a report by the Congregation disclosed. It said that in the same 16-year period the number of African priests increased from 237 to 2,000. The increase in the total number of clergy was from 3,500 in 1933 to 12,000 in 1959. Thus, the report commented, "The Church in Africa is becoming ever more African and is making ever more progress."

Church-Related Institutions Get U.S. Aging Grants

✓ National Institutes of Health grants to church-related institutions for research in various aspects of aging have been announced by Dr. Luther L. Terry, Surgeon General of the U.S. Public Health Service. They include \$59,632 to Boston University (Methodist); \$13,967 to Jewish Hospital, St. Louis; and \$36,869 to three Catholic hospitals.

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REVIEW AND HERALD



EDITORIALS

What Is Christian Perfection?—2

Old Testament writers ascribe perfection of character to such men as Noah, Job, and others (Gen. 6:9; Job 1:1; compare 1 Kings 15:14; 2 Kings 20:3; etc.). Interestingly, the same Hebrew word used to describe Noah as "perfect" is also applied to God (2 Sam. 22:31; etc.), though the record of Noah's later life reveals that he was anything but perfect in the absolute sense that God is perfect (Gen. 9:20-25). The very same word is used to describe Lucifer's perfection prior to his fall (see Eze. 28:15). Accordingly, it is evident that while the perfection of Deity is absolute, that of created beings is relative, that is, contingent upon their entering into and maintaining a right relationship to their Creator. As applied to human beings, the various Hebrew words translated "perfect" denote sincerity of purpose and integrity of character, but never absolute sinlessness and righteousness in the sense that the same words are applied to God. "Perfect" men, in the Biblical sense, are simply persons whose motives and conduct are above reproach in the eyes of God and their fellows although, being human, they may and still do make mistakes.

Again and again the Bible writers speak of ancient Israel as "an holy people: . . . a special people . . . , above all people that are upon the face of the earth" (Deut. 7:6; etc.). It is obvious in the Inspired Record, however, that this state of holiness was anything but absolute. In fact, only a few days before God thus characterized Israel He had been compelled to destroy 24,000 of them by a plague—because of gross apostasy and immorality—in order to protect the others (Num. 25:1-11; compare Deut. 4:3). Strange as it may seem, but a few days prior to this great apostasy God declared that He had "not beheld iniquity in Jacob" nor had "he seen perverseness in Israel" (Num. 23:21). How could God speak thus, particularly after the ten major instances of apostasy that punctuated the exodus from Egypt, and Israel's persistent, obstinate, and "stiffnecked" attitude all along the way? (See Num. 14:33.)

Certain it is that Israel's status before God as His "holy people" bore no direct relationship to their conduct—or rather misconduct—and that He did not wink at their imperfections or condone their wrongdoing. Throughout their history He constantly lifted up before them the lofty ideal of His own perfect character. "Ye shall be holy," He told them, "for I the Lord your God am holy" (Lev. 19:2). It is a simple fact that Israel's holiness as a nation and the individual perfection of her people consisted exclusively in their corporate and personal covenant relationship to God (Deut. 7:6-9). Within that covenant relationship ample provision existed for release from the guilt of every collective or individual sin, except that entailing a wanton repudiation of the covenant relationship itself.

Perfection in the New Testament

Christ admonished those who follow Him to be "perfect," even as their Father in heaven is "perfect" (Matt. 5:48). Now, in Greek literature the word *perfect* is applied to flawless sacrificial animals, to any full-grown animal, to mature human beings, and to fully trained

and qualified professional men. It means "complete," "perfect," or "mature" (1 Cor. 14:20; Heb. 5:14) in contrast with immaturity (Eph. 3:13, 14), but always in a relative sense. Only God is perfect in the absolute sense. The apostle Paul speaks specifically of himself and his converts at Corinth and Philippi as already being "perfect" (1 Cor. 2:6; Phil. 3:15). But the gross sins prevalent in the church at Corinth show that the believers there were not "perfect" in any absolute sense of the word, and as for the apostle himself he seemed, even toward the close of a long life of pressing toward the mark of absolute perfection in Christ, to be the chief of sinners (1 Tim. 1:15). He denied that he had attained to perfection in the absolute and ultimate sense of the word (Phil. 3:12). Thus we might say that a "perfect" Christian is one who takes a mature attitude toward God and his fellow men.

Does all this mean that God and the inspired writers countenance an inferior ideal or condone a low standard of Christian living? Far from it! Like the Old Testament, the New constantly summons the committed Christian to aim for absolute perfection in Christ. He is constantly to "grow in grace" until he does attain to that degree of perfection (2 Peter 3:18; Eph. 4:12, 15; 1 John 3:2, 3). Already justified by faith, he is at peace with God by virtue of the new covenant relationship (Rom. 5:1). So long as he remains "in Christ Jesus" "there is . . . no condemnation" (Rom. 8:1). He is a son of God *now* (Rom. 8:14; compare 1 John 3:2), dedicated to be "transformed" by the "renewing" of his *mind*, and through it, in process of time, the reformation of his entire life (Rom. 12:1, 2).

The ideal set before him while this process goes on is to "sin not," but provision has been made so that when he does sin, unintentionally or accidentally, he has "an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Having been "born of God" he does "not commit sin," deliberately and habitually, as the Greek makes evident (1 John 3:9; compare chapter 5:18). On the other hand, as in the Old Testament, if he "falls away" from the vow of loyalty to Christ by virtue of which God accepted him in the first place, he forfeits all benefits of the covenant relationship (Heb. 6:4-6).

Accordingly, by Bible definition, a "perfect" Christian is one wholly dedicated to the Lord. He still has weaknesses—many and grave, it may be—to overcome, but he has embarked on a course of pressing steadily "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). He has set out to run with patience the race set before him, ever keeping his eyes fixed on Jesus, by whose grace he entered the race to begin with, and by whose grace he will be enabled to finish it (Heb. 12:1, 2). The moment he stood justified by faith God accounted him "perfect." Within the bond of the new covenant relationship he retains that standing in God's sight despite the imperfections he must yet overcome, and is accounted "perfect" at every stage of Christian growth so long as his sincere intentions and best efforts are united with the power of Christ now at work in his life. He is "accepted in the beloved" (Eph. 1:6).

R. F. C.

The Unemployment Problem

The unemployment problem in the United States has been much in the news of late. According to figures released by the Government recently, more than 5.5 million people are jobless. This represents about 6 per cent of the nation's working force. One hundred one cities and communities have been designated as depressed areas. In some of these one out of every six workers is unemployed.

It requires no tortured reasoning to show that this situation is far from ideal. When people are jobless, hunger, unrest, and crime flourish. The anxiety of parents is felt in the home; frayed nerves increase the frequency of quarrels, and despair is reflected in the eyes of the children.

National unemployment is a serious problem; no one will deny that. But church unemployment also is serious. Strictly on a percentage basis, the situation within the church is more critical than in the nation. If only 6 per cent of the church members were idle, most pastors would feel that a condition of near-Utopia had been reached. The facts are that in many churches 50 per cent of the members are doing little if anything to advance the work of the kingdom. If anyone doubts this, let him examine the picture during the Ingathering campaign. Most leaders agree that a higher percentage of church members participate in Ingathering than in any other program during the year, yet it is well known that the burden for this missionary campaign is shouldered by only about one half of the church. What must be the working percentage during the rest of the year!

Here is a problem for earnest study. While we do not contend that all church problems would disappear if every member were employed in Christian service, we are persuaded that the majority of them would either be solved or greatly minimized. Let us note some of these.

Solving the Problem

Most church members feel that they should be doing something tangible to win souls. While they know that their financial contributions support workers out on the "firing line," they recognize that their responsibility is not discharged merely by giving money. If they are not personally engaged in work for God they grow unhappy. Like the industrially unemployed, they feel useless; they feel restless and dissatisfied; they feel that they do not "belong." And just as jobless people often quarrel, so the unemployed within the church tend to grow critical, and fuss with one another; or they waste their energies in inane activities that consume time but contribute nothing to fulfilling the gospel commission.

Someone may say, How silly! If people attend church services regularly, and give their offerings, why shouldn't they be happy? We answer this question by asking another: As long as jobless men and women draw unemployment checks and receive assistance from welfare organizations such as the Dorcas Society, why shouldn't they be happy?

The reason is clear: God created people with a desire to work, to produce, to make a contribution to the world. If they have no outlet for this desire, they are unhappy. And the longer our church members merely listen to sermons without finding an outlet for their energies and talents, the more unhappy and dissatisfied they will become. The "handout" of a good sermon will not produce a happy church. The members must have jobs.

Now, who is responsible to see that every church member is engaged in work for the Lord? Each member; and each leader. If a man needs a job by which to

support his family, he takes the initiative in finding it. He goes to those who may need the skills he possesses and he offers his services. He doesn't wait at home, hoping for someone to come and beg him to accept work.

The same should be true in the church. Christians should volunteer for service. "Let everyone labor for God and for souls; let each show wisdom, and never be found in idleness, waiting for someone to set him to work. The 'someone' who could set you to work is overcrowded with responsibilities, and time is lost in waiting for his directions."—*Counsels to Parents and Teachers*, p. 419.

This does not mean that one should ask for church office; it does mean that he should inform the leaders of his interests, his capabilities, and his desire to be of service. Then, until such time as he is invited to take his place in a church-directed soul-winning program, he should go to work visiting his neighbors, lending truth-filled books, distributing literature, and giving Bible studies.

But let this point be clear: The responsibility for full employment within the church rests not alone on the individual member; it rests also on the leaders. "Everyone who is added to the ranks by conversion is to be assigned his post of duty. Everyone should be willing to be or to do anything in this warfare."—*Testimonies*, vol. 7, p. 30. (Italics supplied.)

Elsewhere Sister White says: "In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail."—*Gospel Workers*, p. 197. "If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction."—*Ibid.*, p. 198. Not only pastors, but the church officers should do their part in giving each member something to do for Christ.

Preparation for the Latter Rain

Throughout the history of the church the need for revival and reformation has been emphasized as a preparation for the outpouring of the Holy Spirit. But should we not also emphasize the importance of "full employment"? Even as a nation cannot reach its full potential if a large percentage of its citizens are idle, neither can the church. Only as the members are employed in Christian service can the church bear the powerful testimony that the world needs concerning today's serious issues. Only as the church is a working church will the Holy Spirit be poured out in the latter rain.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but *this will not be while the largest portion of the church are not laborers together with God.*"—*Christian Service*, p. 253. (Italics supplied.)

Earnest efforts are being made in the political world to solve the problem of unemployment. Do not the times demand that equally earnest efforts be made by leaders and members alike to solve the problem of unemployment within the church? Should not every follower of Christ give his best energies to the work of God in these closing hours of probation? K. H. W.

On the Mountaintop of Christian Experience

By C. J. Ritchie

Departmental Secretary, Oregon Conference

JESUS is coming soon. When He appears, those who return to heaven with Him will be like Him (1 John 3:2). The development of a Christlike character is, therefore, of paramount importance to His waiting people. The finishing of the work of grace in our own hearts and the proclaiming of the last gospel message to all the world will be the principal objectives of the church in the last days.

We are to be wholly sanctified and preserved blameless—spirit, soul, and body—“unto the coming of our Lord Jesus Christ” (1 Thess. 5:23). Our hearts are to be “unblameable in holiness before God” (1 Thess. 3:13) in preparation for that great event. Looking expectantly for the new heavens and the new earth, we are to “be diligent that we may be found of him in peace, without spot, and blameless” (2 Peter 3:14). We are admonished to “follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14).

The standard seems so high that our hearts quail with fear lest we fail to reach it. We know that we are to go on “unto perfection” (Heb. 6:1), but we seem far from our goal and our efforts seem almost futile. We have made many resolutions and have tried hard, but have failed often. But let us take heart. The search for and strivings after righteousness, holiness, and perfection are to be rewarded. The church, clad in the garments of Christ’s righteousness, will yet become “fair as the moon, clear as the sun” (S. of Sol. 6:10). There is One who “is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24). As we come to know Him better and learn how His abiding presence and fellowship can transform our weak and sinful lives, we shall discover that He came not only that we might have life but that we might have it more abundantly (John 10:10).

The pathway to victory over sin, and to perfection of character is



through acceptance of the righteousness of Christ. Righteousness as a principle of life that transforms character is obtained by receiving Christ, for “the righteousness of God is embodied” in Him (*Thoughts From the Mount of Blessing*, p. 18).

Life More Abundant

Too many of us are living in the lowlands of Christian experience, when it is our privilege to be enjoying the mountaintops. Weak and wavering, we tread our onward way when we might be strong in the Lord. Instead of being continually defeated, the Lord desires us to have abundant victory.

On one of our Eastern mountain ranges are two cities. One city suffers from a shortage of water at certain seasons of the year. When these dry spells occur, water is rationed, gardens wither, flowers fade, and lawns become seared.

Not far away is the other city. Its water supply comes from an artesian well that never runs dry. This city has built a beautiful fountain in its public square. This fountain flows continually, so abundant is its water supply. Ample quantities are available for all domestic and industrial uses. No restrictions are placed on the watering of gardens. The flowers are fresh, and the lawns are verdant green. One city has water, the other has it abundantly.

Jesus came that we might have life and have it more abundantly. His gracious promise is, “But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:14).

Would it not be worth our prayerful study to find the highway that leads to the victorious life and abandon the low way of struggling in our own strength to attain unto perfection? Like a ship stranded on worldly sands, we have struggled to break loose. We have sought ineffectually to move from the perilous rocks of spiritual weakness. O that the mighty power of God, like a great tidal wave, might lift us from the shallows into the ocean of His boundless love and power. Through receiving the righteousness of Christ by faith we can overcome every weakness, resist every temptation, and be prepared to receive the showers of the latter rain. Triumphant at last, the mighty outpouring of the Holy Spirit will empower us to finish the work and stand faithful in the final conflict.

Real Religion

A personal, experimental religion is one of our greatest needs today. There is a widespread knowledge of the facts of Bible truth, but real religion is much less widespread. The lack of this consecration is all the more to be deplored, because the experience that awaits us is such a soul-satisfying portion. Genuine religion is the knowledge of Jesus Christ as a personal Saviour and His abiding presence in the heart, molding our lives and making them beautiful reflections of His own.

It is absolutely certain that we have the truth. Ours is the gospel message for these last days. But the truth is of no value until it passes from the realm of theory and enters into the inner sanctuary of the soul as a sanctifying power, purifying the life and perfecting a righteous character.

How sad it is that so many of us who have been blessed with a knowledge of the truth must confess to continual defeat in our conflict with the world, the flesh, and the devil. To many in the church, membership means little more than attending church once a week on Sabbath. It is to be regretted that victory is not inscribed over more of our lives. There is so much fear and apprehension when there should be trust in God. Hope should be burning brightly in our hearts, but instead, discouragement and failure dog the footsteps of all too many.

Righteousness, Our Great Need

The power of the truth is Christ. It is His righteousness we need. "There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare."—ELLEN G. WHITE in *The Review and Herald*, Sept. 3, 1889. "Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Gospel Workers*, p. 301. "Christ and His righteousness—let this be our platform, the very life of our faith."—*Evangelism*, p. 190.

In presenting the great truths of our message Christ is to be exalted, as the center and circumference of all truth. A true understanding and acceptance of the great threefold message of Revelation 14 is an acceptance of righteousness by faith, for the message of justification by faith "is the third angel's message in verity."—ELLEN G. WHITE in *The Review and Herald*, April 1, 1890.

We need to focus our attention on Jesus, His love, His sacrifice, His person, His mediation, and His power. The truth is to be made radiant as the love and purposes of God are revealed more fully in the lives of His people. Under the loud cry of the third angel, the old truths will be presented but made fragrant and powerful because they are irradiated with the righteousness of Christ.

For a correct understanding of this subject, we need to make sure that the faith by which Christ's righteousness is obtained is not presumption or feeling. If we have found the truth of the matter, there will be no disregard of God's law. Sometimes the pathways of error and deception lie so close to the truth that the difference is scarcely distinguishable. This is one area where this danger exists. We are warned:

"Erroneous theories of sanctification, also, springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories

are both false in doctrine and dangerous in practical results; and the fact that they are so generally finding favor, renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point."—*The Great Controversy*, p. 469. "To the law and to the testimony" is still the divine touchstone of all doctrine and personal experience.

The Work Before Us

Time is running out. The time left to us in which to perfect characters fit for translation is extremely short. Not a moment must be lost in addressing ourselves to the work of developing a righteous character, for soon the decree will go forth, "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still."

The heart of the Laodicean message directed to the remnant church is the Saviour's generous offer to take away our filthy rags and clothe us with the white robe of His righteousness. Our wretchedness and nakedness represent our want of the righteousness of Christ. (See *The Review and Herald*, Aug. 7, 1894.) The white robe is the wedding garment without which none can sit down to the marriage supper of the Lamb (Matt. 22:2-13).

What is righteousness? How shall we define the term? It is the opposite of sin (1 John 5:17). It is the descrip-

tion of the character of God and of Christ (Heb. 1:9). Jesus is called the Sun of righteousness (Mal. 4:2). It is the antidote for sin (Dan. 4:27), the pathway to eternal life (Prov. 12:28).

From the Spirit of Prophecy writings we obtain these definitions:

"Righteousness is right doing."—*Christ's Object Lessons*, p. 312.

"The law requires righteousness,—a righteous life, a perfect character."—*The Desire of Ages*, p. 762.

"The righteousness which Christ taught is conformity of heart and life to the revealed will of God."—*Ibid.*, p. 310.

"The righteousness of Christ is . . . a principle of life that transforms the character and controls the conduct."—*Ibid.*, pp. 555, 556.

In our reaching out after righteousness, how good it is to know that God will not hold His peace nor will He rest until the righteousness of the church goes "forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory" (Isa. 62:1, 2).

Let us thank God, as we pursue this most important of all themes, that in these last days righteousness will become such a dominant characteristic of God's people, that the Saviour will be called by the name most precious to His people, "The Lord our righteousness" (Jer. 23:6).

(To be continued)

Pioneering in South America—5

Landslides, Blood Poisoning, and a Reptile

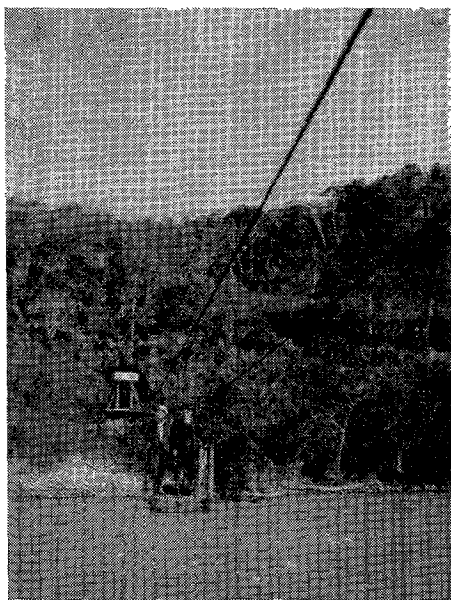
By O. Montgomery

WHEN we had been on the Pichis trail for six days we found at one of the tombos two men, each of whom carried a shovel, pick, and ax. They greeted us cordially and informed us that they had been ordered by Señor Noyer, the road commissioner, to accompany us on the next two days of our journey. There were some dangerous spots along the trail.

At noon the next day we stopped on the trail to prepare our lunch. We were on quite a high bluff with a mountain stream at the bottom. One of these road men started to go down to the stream for some fresh water, but somehow he lost his foot-

ing and tumbled over the side of the mountain, rolling clear to the bottom. When he finally came back he was pale and trembling, and his side was paining him frightfully.

We got his shirt off, made the best examination we could, and concluded that he had broken some ribs; at least he was very badly bruised on one side. Fortunately, we had a good supply of adhesive tape in our medical kit, as well as some remedies we thought would be helpful in relieving him. We applied these medicines, then bandaged his side with the adhesive tape. He was very grateful and thought we were the most wonderful men he had ever met.



The author and traveling companion, W. H. Williams, crossing a river in a swinging cage suspended on a cable and pulled across by means of another cable. The mules had to swim across.

At another tombo we found a large group of Indians camping nearby. We had an interesting time that evening talking with these Indians through our interpreter. They belonged to the Amuesha tribe and were very friendly.

It was not long before we could understand why the road men had been sent with us. We came to a point where there had been a large landslide. As far up the mountainside as we could see, and as far below us as we could see, every vestige of earth and vegetation had been swept away, leaving the bare face of the rock. It was about 60 or 70 feet across this bare strip.

The government had sent road men to make repairs. They had broken the top layer of rock, which was about 16 or 18 inches thick, clear across this space. This formed a groove like a rain trough about 16 inches deep and quite straight from one side to the other. It was a dangerous place to think of riding across.

Perhaps it was fortunate that we had not seen it, for we came onto it before we realized it. I gave my mule free rein, turned my face away from the view below, and kept my gaze fixed on the face of the rock at my left. It was a dizzy height. There was no forest below to break the vision. I did not dare look down. My mule walked carefully, placing one foot straight in front of the other in the acute angle of the bottom of the trough. I cannot describe the fearfulness that crept into my heart as I felt that mule feeling for his footing as he went along. That was the longest bit of muleback ride that I ever took; but finally we were safely across the landslide area.

I presume we had passed many dangerous points on the trail that we could not see, for our vision was always obstructed by the heavy tropical growth. It was not long before we came to another landslide. It was narrower, but with the same kind of rain-trough path in the rock. This time the lower side was on my left. Just before we reached this point a large, vicious tropical fly had attacked my mule. The poor animal was fighting desperately to get that fly. He would switch his tail and kick with first one hind foot and then the other. He would swing his head violently around trying to catch the fly. I was doing my best to help the mule by swatting at the fly, first on one side and then on the other.

It was while we were fighting this fly that my mule walked right out onto this second landslide. He had gotten about halfway across when the fly fastened itself on his left cheek. That mule stopped right there, and swinging his head clear around to the left, he tried to reach the fly with his left hind foot. He took two or three steps and made the second attempt, but by that time the fly had left his head and had gotten around to his right flank.

I was thoroughly frightened, almost in a nervous chill. Fortunately, however, we got across safely.

Not long after passing these landslides we began to descend the last mountain range toward the river. It had been a hazardous trip. We had encountered many dangers, but had met with no serious accidents or mishaps.

The evening of the eleventh day we reached the tombo Yessup, situated on the banks of the Rio Azupizu. It was a beautiful sight. We had reached the end of our mule trip. The next

morning we took leave of our Indian guide, Vicente, planning to proceed from this point by canoe.

It took us four hours with five Indian paddlers to make the run down the Rio Azupizu to Puerto Bermúdez. In this brief run of four hours we passed eight or ten rapids. The Indians were skilled paddlers and guided our canoe through each of these dangerous rapids in a remarkable manner. So well was the canoe handled that it scarcely rocked. About one hour above Puerto Bermúdez the Rio Azupizu unites with the Rio Nazaratici and forms the Rio Pichis. We reached Puerto Bermúdez by midday.

It was while in the canoe on the Rio Azupizu that we saw our first water animals. The Indians call them *lobo*. They look something like sea lions. At Puerto Bermúdez we saw a small lobo in captivity. This is a peculiar animal with web feet and quite long toenails, and it is very awkward on land. Its tail is broad, flat at the body, and tapered to a blunt end, with fur the entire length and on both sides. The men at Puerto Bermúdez told us that this animal belongs to the otter family, but it does not resemble our North American otter very much.

As we approached the landing at Puerto Bermúdez all the inhabitants of the place were at the riverbank to welcome us. One of the men inquired whether one of our party was a *médico* (doctor). Mr. Foster immediately pointed to me and said, "Yes, this man is a *médico*." Then they began to tell me that the woman who taught the school was in great need of medical help. Would I be willing to go and see her? I told them I would go and see what I could do. So, taking some of my medical supplies, I went to her home.



Traveling in the canoe made from the trunk of a large tree.

In doing her washing some days before, she had rubbed the skin off the back of one of her fingers on the right hand. This had become infected. I took her temperature and found that she had quite a high fever. The hand was badly swollen, and dark purple streaks were running up the arm to the elbow. There was quite a large lump under her arm. I saw that something would have to be done at once, for evidently she was suffering from a case of blood poisoning.

I began treating her hand with hot and cold water. Then, examining the finger more closely, I found that the skin was entirely loose from the flesh almost the entire length of the finger. There was a large quantity of pus under the skin. I cut away the skin and thoroughly cleansed the finger, saturated it with disinfectant, and dressed it carefully. I told her to go to bed and remain quiet.

We had to stay in Puerto Bermúdez for ten days, waiting for the canoe to take us down the river, so I treated this woman's hand each day. It wasn't long before improvement was seen. Gradually the streaks on her upper arm began to subside and her temperature began to go down. By the time we were ready to leave Puerto Bermúdez she was well out of danger. She and all her friends were very grateful for what had been done for her. She asked me what my charges were, and I told her that there was no charge; I would not take any pay for the little I had done.

This good woman had three or four hens. Eggs at Puerto Bermúdez were worth from a dollar to a dollar and a half (U.S.) a dozen. A day or two before we were ready to leave, she sent us half a dozen eggs as an expression of her appreciation. This may not seem like much, but at that time and under those circumstances, that half dozen eggs was as greatly appreciated as anything she could have done for us, for we were very, very limited in food supplies at the little tombo.

From Puerto Bermúdez we sent a radio message to our home in Buenos Aires. Our wives received this message nearly three months after it was sent and just before we arrived home. Radio and telegraphic service was very uncertain in South America at that time.

One night while at Puerto Bermúdez I was awakened about four o'clock by something squirming around my neck right above my shoulder. I had very carefully tucked my netting in between the poles and grass on which I was sleeping, thinking that nothing could get inside. For a moment I hardly knew what to do, fearing that if I moved I might be bitten. I knew

from the feel of it that it was a creature many times larger than a spider or some bug.

I didn't wait long before acting, however. Grasping hold of the poles of the bed I gave a quick spring to an upright position. Reaching for my flashlight, I made an investigation and found the strangest creature that I had ever seen. It was not a snake; it was not a lizard; it was not a toad; and yet it somewhat resembled all of these. It did not try to escape. Evidently in rolling over in my sleep, I had injured it. I got out of bed and secured a pasteboard box that I had in my equipment. Putting the creature inside, I closed the lid carefully, then after making another thorough search of my bed, I lay down again until morning.

In the morning I cautiously opened the box to show my bedfellow to my companions. I found it was dead. I also showed it to the tombo keeper and to all the leading folks of Puerto Bermúdez. No one had ever seen a creature like it before. No one could tell me what it was or what its charac-

teristics were. It was a vicious-looking animal. It was not until months later when I described it to a leading natural scientist of South America that I was told it was a very poisonous reptile, and that if it had bitten me on the neck, it would have meant certain death.

The postmaster at Puerto Bermúdez, Señor Real, gave us much valuable information concerning the various tribes of the jungle Indians. He gave us quite a detailed account of the uprising and massacre that had taken place along the lower end of the Pichis trail shortly before we left Lima. It was evident from his statements that the Indians had perpetrated this crime as a retaliation against the whites for their abuses and ill treatment of the Indians. This report confirmed the conviction that had been growing in our minds, and which later was abundantly substantiated by Brother Stahl in his work among this people, that the Chuncho Indians are very responsive to kind, considerate treatment.

(To be continued)

The Christlike Character

By Frances Shafer

Pastor's Wife, Southeastern California Conference

OUR goal as Christians is to possess a character like that of Christ. To accomplish this we must look to our Example, Jesus. But too often we look only at the man Jesus; we fail to see His God-nature. He was God, though eternally linked with mankind.

The man Jesus exemplified the traits of character that He set forth in the Sermon on the Mount; but these traits were not the ones the Jews were looking for in a Messiah. They expected and desired a personage arrayed in pomp and great power. They failed to see beyond Jesus' human garb and eloquent meekness, beyond His long-suffering and mercy. Their eyes were blinded to the power and great glory revealed through these humble characteristics.

Too often today we, as did the Jews, associate humility with weakness, and tolerance with lack of determination. We fail to see the great paradox of Christian strength. The Bible states, "For when I am weak, then am I strong" (2 Cor. 12:10).

Society today does not readily accept these more humble virtues any more than did the people of Christ's time. Worldly success often depends upon totally un-Christian character-

istics that are highly sought after—drive, determination, strength of will, all conducive to a somewhat "dog-eat-dog" atmosphere, which is incompatible with the example of Jesus.

Let us conceive of a life today that is meek, yet tremendously powerful in its Christian influence, radiating encouragement and dispelling gloom. Let us picture a person in 1961 who is merciful, yet who is not maudlin and insincere. Mercy is a rare item in any age, for it is firmness softened with sympathy and understanding. Mercy is tender for the sinner, yet does not equivocate with sin.

Imagine, if you can, a person who is a peacemaker, yet who can stand true to principle and not compromise. And he can do it gracefully, without contention. Visualize a man or a woman who will stand pure amid torrential blasts contrary to purity in this age of decadent morals. And have you seen one mourning in true contrition for the souls of men bent on following a way that leads only to destruction, yet who with that sorrow does not condemn or berate, but points the way to a better life?

Can we imagine this meek, peaceful, sincere, humble person living in this twentieth century, yes, even in

1961? Can we also visualize this person having tremendous, mighty power working in and through him as the result of intercession with Heaven? This we should see. Let us not let the fact that Jesus put on humanity dull our vision of divine power, un-

fathomable power, and power that is accessible to you and to me.

We are to be powerful Christians—meek, peaceful, long-suffering, yes, but with tremendous power that will be bestowed freely if we but ask and not limit God to human concepts.

Letters of Fire

By Howard J. Capman
President, Potomac Conference

WE LIVE in an age of fire and smoke, an age of things portentous in the heavens. In this hydrogen-atomic era the scientist has already, in a sense, caused "fire to come down from heaven on the earth in the sight of men." He has hurled a chimpanzee at terrific speed through space. The human astronaut strains eagerly to be next.

How does God view these space-age antics of mankind? Suppose the Potentate of the universe should flash forth His will in letters of fire across the sky, letters brighter and more compelling than all the brilliant flashes of His earthling creatures?

Would such a demonstration be feasible to the Upholder of all things? Would God use this means to break in on the thinking of ultrascientific, preoccupied man? How is it written in the Holy Bible, the Book of Him who knows the end from the beginning?

In the Scriptures the revelation of Jesus Christ to humanity has chiefly been one of peace and meekness, with gentle mien. So God has portrayed His *love* and *grace* to men. But the *will* of Deity has ever been expressed in sterner, more tempestuous vein. When creatures turn from the Creator's compassion and conciliatory grace, then in power His laws and judgments must follow to stay the downward bent of human thought and deed. Thus it ever was, so shall it ever be in our present world.

A poignant illustration of this was the giving of the Ten Commandment law on Sinai's blazing peak some 3,500 years ago: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. . . . And mount Sinai was altogether on a smoke, because the Lord descended upon it in a fire: and the smoke

thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Ex. 19:16, 18).

The revealed will and character of a holy God are not to be treated lightly, though He is a God of love and tender mercy to them that obey Him.

So first, then, we are reminded that out of the blaze of glory that was Sinai came letters of stone "written with the finger of God" (Ex. 31:18). "And the tables were the work of God, and the writing was the writing of God, graven upon the tables" (chapter 32:16). But even so, God's will was violated again and again by His people.

Centuries later the prophet Zechariah, under inspiration, was shown the broken law and the subsequent condemnation and judgment upon the

transgressors of his day: "Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said He unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof" (Zech. 5:1-4).

This flying roll searches out two particular kinds of sinners: "every one that stealeth" and "every one that sweareth." These are but two illustrations of all manner of sins, sins against God and against man.

Duty to God and Man

It is clearly taught in the Bible that God wrote His law upon two tables of stone, as mentioned previously. (See also Deuteronomy 4:12, 13.) On the first table was written man's duty to his Creator, as contained in the first four commandments. On the second table God outlined man's duty to his neighbor, as expressed in the last six commandments. (See Exodus 20:3-17.)

These two cardinal principles of love to God and love to one's neighbor embrace the whole conduct of mankind. Indeed, this was later expressed in person by our Lord and Saviour, Jesus Christ, during His ministry on earth: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37-39).

As one of many who enunciated this as a basic Christian teaching, Charles Spurgeon, in his sermon "Perpetuity of the Law," said, "If you love God with all your heart, you must keep the first table, and if you love your neighbor, you will keep the second table." It was the lack of love for one's neighbor and for one's God that the Ruler of the universe condemned through Zechariah's flying roll that burned like fire into the guilty heart.

Ellen G. White has said: "Against every evildoer God's law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard. It destroys his peace. If unheeded, it pursues him to

Water Lilies

By Inez Storie Carr

Slowly through mud and slime and silt
A bud worked its upward way;
For beauty rare its life was built,
But in dark, alone, it spent each day.

Strong and steady the master root
Fed, built, and upward thrust
This precious bud—its heart's own fruit,
Biding its time in patient trust.

Then, lo, it topped the water's crest,
And into glistening glory burst.
There it lay in peace, at rest,
Quenching the beauty-lover's thirst.

Through trial, heartache, searing pain
We push our plodding, weary way,
Fed by God in sun and rain,
Waiting for our blossoming day.

Then, lo, bursting through Orion's space
Comes a Voice that bids us rise—
Our trials o'er, face to face
We go to meet Him in the skies.

the grave. It bears witness against him at the judgment. A quenchless fire, it consumes at last soul and body."
—*Education*, pp. 144, 145.

The wise in heart realize that the law of God will not *justify* or *save* the sinner, but without doubt it will *judge* him. Those who do not permit the Lord Jesus by His Spirit to burn sin out of their lives will be incinerated with sin in the final day.

Today we do not have letters of stone or flying rolls to warn us of violating God's will. We have letters "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:3). The love of Jesus motivates us to obedience; the perfect life of Jesus lived out day by day within enables us to comply with the will of God as contained in His moral law.

But what of the many who deliberately turn their back upon the cross of our Lord Jesus Christ, of those who do "despite unto the Spirit of grace," and thus violate the will and commandments of God? Will there be letters of fire in the heavens one of these days expressing the indignation of a slighted Lord, or will "all things continue as they were from the beginning of the creation"?

John the beloved writes in Revelation 6:14 that he saw the heaven depart "as a scroll when it is rolled together," and Isaiah, the gospel prophet, declares that God will roll up the heavens like a scroll. (See Isaiah 34:4.)

Once, on the walls of a king's palace, the bloodless hand of God wrote the fateful words, "Thou art weighed in the balances, and art found wanting." What are the words that God will write one day soon on heaven's scroll to arrest the gaze of earth's inhabitants? What will they read on the sky in letters of fire?

The answer is found in the fiftieth psalm where David pictures the second coming of Christ in majesty and in glory: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. . . . And the heavens shall declare His righteousness: for God is judge himself" (Ps. 50:1-6).

Yes, the righteousness of our Lord must be vindicated; and His righteousness involves perfect harmony with the will of the Father. The Ten Commandments are, indeed, the very transcript of the will and character of God, and the psalmist affirms that "all thy commandments are righteousness" (Ps. 119:172).

Our Lord came the first time to

save sinners; He comes the second time in judgment. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Thus we believe that evidence of His character and righteousness will be made manifest for all the world to see in letters of fire.

Sister White comments in the following language on the appearance of God's righteous law that will appear in fiery, sky-written letters: "Then there appears against the sky a hand holding two tables of stone folded together. . . . The hand opens the tables,

and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. . . . God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of earth."—*The Great Controversy*, p. 639.

But then it will be too late to repent. Probation's door will have closed! God's words have been traced in stone; framed in a flying curse; written now in the heart. But the day will come when they will appear in letters of fire. Shall we not cherish them now, and obey them, while mercy yet lingers?

God Will Answer

By Ivan T. Blazen

Instructor, Emmanuel Missionary College

PRAYER is not the overcoming of a reluctant God; it is the laying hold of the highest kind of willingness to help. Jesus illustrated this truth in two short, dramatic parables. The first is the parable of the importunate friend, recorded in Luke 11:5-13; the second is the parable of the importunate widow, found in Luke 18:1-8.

In the first parable Jesus tells the story of a man who is suddenly confronted by a visitor late at night. Hav-

ing no food in his home for a guest, he goes to the dwelling of a neighbor-friend and awaking him out of sleep, requests three loaves of bread.

The neighbor does not wish to be bothered, so replies, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot arise and give thee." However the neighbor's resistance is met by the man's insistence, and thus Jesus says, "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Comfortable selfishness finds itself overmatched by importunate want. What friendship could not secure, sheer importunity extorts.

The lesson is this: We must ask, seek, and knock if we expect to receive the blessings of heaven. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Furthermore, says Jesus, if even our earthly fathers, who are evil, do not give us a stone when we ask for a loaf, or a serpent when we ask for a fish, or a scorpion when we ask for an egg, we can be sure that God, who is our righteous heavenly Father, will never withhold His good gifts when we ask of Him.

This parable as well as that of the importunate widow gives some people a feeling of uneasiness. It appears to them that God is represented as being one who answers prayer only after much coaxing and then only to keep from being bothered. This impression is far from the truth. Christ is not *comparing* similar qualities in the re-

The Birth of Spring

By Mike A. Jones

When willows burst and greet the spring,

Questing crows call at the barrows,
And hungry robins seize worms and sing,
While playful sparrows soar like arrows.

The gurgling brook—it rushes insane—
Carrying old winter farther away;
Its rioting rivulets laugh and complain
While they follow a way lonely, yet gay.

Blue-tinted violets peek from the soil,
Recently frosted with winter's white
dress;

Awakening hemlocks slowly uncoil
Stirred by the rays of the sun's warm
caress.

A jay sits poised on a broken stick,
Peering to see what the scene will
bring;

Mute nature pauses—locked doors un-
click—

Let nature sing! 'Tis the birth of spring!

luctant neighbor and in God; He is showing the *contrast* between the two. If an annoyed householder will supply a need at a time that is most inopportune for him, how much more will our God, who never slumbers or sleeps, pour out His blessing upon us.

Yet we should recognize that persistence is a vital part of prayer. We do not persist in order to make some change in God, or to make Him more willing, but to make a change in us, or to increase our faith. The Spirit of Prophecy writings, commenting on this very point, say that we should "unwearingly persist in prayer. The persistent asking brings the petitioner into a more earnest attitude, and gives him an increased desire to receive the things for which he asks."—*Christ's Object Lessons*, p. 145.

Not From Selfish Motives

Another lesson of the parable is that what we request from God should not stem from selfish motives. We are not to ask merely for our own benefit. We are to ask so that we may give. This was the case with the man in the parable. His request was based on his desire to do good to another. The result that came to him will come to us when we exemplify the same attitude. He was given "as many as he needeth." God's abundance will flow to us when we ask that we may give to others.

In the parable of the importunate widow Christ taught the same lessons we have been considering. Here we

see a widow who has been grossly mistreated, appealing to a judge in her city for justice. Her appeals at first fall on deaf ears, for the judge is a man noted for having no fear of God and no regard for man. The widow could neither bribe nor coerce the judge in order to gain her ends, but she was persistent in pressing her plea.

Her appeal was so constant that the judge finally said within himself, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Jesus then goes on to point out that if an unjust judge could finally be made to do justice for an importunate widow, how much more shall God speedily avenge His elect who cry unto Him day and night.

Jesus told this parable "to this end, that men ought always to pray, and not to faint." The apostle Paul gave the same instruction: "Pray without ceasing" (1 Thess. 5:17). We are "not to faint," not to become disheartened and stop praying if we do not receive an immediate answer. What may appear to us as unwillingness on God's part to hear and answer may in reality be His desire for greater good to come to us.

The Syrophenician woman (see Matt. 15) who importuned Christ to heal her daughter thought that Christ seemed unwilling to grant her request. Why did Christ present Himself in this way? Not because He was reluctant to give. Rather, He knew that

the woman's faith would carry her victoriously over all the obstacles that lay in her path. He knew that through pressing her petition her faith would be strengthened and purified as it could not have been without such a trial. In part, also, this experience was for the benefit of the disciples.

Augustine expressed somewhat the same truth when he said, "God withholds His gifts for a time that thou mayest learn to desire great things greatly." He also said, "Things long desired are more sweet when obtained; those quickly given soon lose their value." There is no danger that God will neglect our prayers. The danger is that in times of adversity we shall become discouraged and fail to persevere in prayer.

Apparently Unanswered Prayers

We have been speaking about delayed answers to prayer. But what about the apparently unanswered prayers? For the Christian there are no unanswered prayers. True, God may at times say No, but the No itself is an answer. It means that God knows that it would not be best for us to have what we asked for. In other instances God may give us something other than what we requested. We see our welfare only for a moment, but God sees it for eternity. And so He does not always give us what we want, but He always gives us what we need and what will be best for us and for His total plan.

There is one prayer, however, that knows no delay and that is always answered in the way expected. This is the prayer for deliverance from sin. "When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than what we ask, but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life."—*The Desire of Ages*, p. 266.

Following the thought of Trench in his *Notes on the Parables*, page 254, we would summarize the teaching of both parables: In the parable of the importunate friend the tardy selfishness of man is contrasted with the prompt liberality of God; in the parable of the unjust judge the unrighteousness of man is contrasted with the righteousness of God. The conclusion is that if a reluctant man can be won by mere importunity to give, and an unjust man to do right, how much more certainly shall the bountiful Lord bestow, and the righteous Lord do justice! In the words of Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

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.]

"How Happy and Thankful We All Are"

"More than three years ago I sent in a prayer request for my sister, who was going to marry a non-Adventist. Soon after I received your letter my sister broke up with this man for what seemed no reason at all. Now she is happily married to a fine Adventist, and you can imagine how happy and thankful we all are."—Mrs. N., of Colorado.

"I know that you will rejoice with me to know that my husband was saved before he passed away, December 11. How good God is. My husband was sick only a few days. I had prayed day and night for this darling husband, and thank God He has answered. . . . I am lonely at times, but I know God in His mercy took my husband, and I shall see him at that great day when Jesus comes. I can never

thank God enough for His goodness to me."—Mrs. Y., of Texas.

"Many months ago I sent in a request for my daughter to be reclaimed. I am happy to report that God worked through one of her children who was attending a Sunday school of another faith. Today [January 28] my daughter and two of her children are to be baptized. Surely my cup runneth over. My faith has been greatly strengthened through this experience."—Mrs. G., of California.

"I want to thank you for your earnest prayers and tell you that one of my sons and his wife have given their hearts to the Lord and have been baptized. I do thank God for answered prayer."—Mrs. B., of Colorado.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Be a Companion

By Opal E. Mills

YOUR little babe in arms is so dependent on you! You will be his closest companion for many months; even a few years. You will care for him, teach him, admire him, and play with him.

This closeness to your baby is a wonderful thing. Through it you get to know him better than anyone else in the world. This knowledge helps you to understand the specific behavior pattern of your child. This is a most precious thing, because as your baby grows out of babyhood into early childhood and beyond, he will find that there are things in this world that he is unable to cope with alone. To whom will he go for help and understanding? To whom do you want him to go?

It is a sad thing, but many parents lose contact with their children as their boys and girls near the early teen years, and sometimes even before that. In fact, we are told that the first rift probably comes very early, possibly at the age of three or four years. At this age the child is able to run around and play by himself without too much supervision, and the mother, with a sigh of relief, sits back to enjoy again the things of interest that she had to lay aside during the baby's early months and years.

Perhaps someday the little one comes in to show her something that he has found outside. Mother is reading or sewing or doing any number of things, maybe watching television or listening to the radio. She is impatient with her child and sends him out with, "Yes, yes, take that awful thing outside, and don't disturb mother!"

So as time goes on the child disturbs less and less, and the mother is happy. Years go by and at last she wakes from her lethargy and wonders why her children never confide in her. She doesn't know her own chil-

dren any more, and she is of all women most unhappy.

Share Your Children's Interest

Point number one is: Be interested in the things your children are interested in. Share with them their joys as well as their sorrows. Be to them a friend and companion.

Mrs. Jones was going to pick some blackberries for a pie one afternoon. She put the baby in the stroller and told the little boy, age four, to watch her. Two-year-old Linda decided that she wanted to help mommy pick the blackberries. "No, Linda, you stay with brother and the baby," mommy said.

"I want to pick berries too!" wailed the tiny tot. Her wails became louder and louder until in disgust Mrs. Jones came back to where the children were and gave Linda a spanking, which even left a few bruises on her little leg. Needless to say, Linda never asked to do anything with mommy again. "Linda," according to Mrs.

Jones, "is my pain. She is into everything and she is so sneaky about it."

"Mommy doesn't love me," Linda confides to her grandma. "She just loves Jimmy."

It is so easy to lose the confidence of a little child, but so hard to win it back!

Point number two is: Be patient. It takes love, genuine and persistent interest, intelligent study of the children's problems, and time and effort, but in the long run it pays! Patience is a virtue that everyone would do well to cultivate. Impatient parents have impatient children. But impatience breeds nervousness and irritability. Irritability produces quarrelsome human beings, and how in the world can you be a companion in a quarrelsome home? Be to your children a friend and companion.

Point number three: Work and play with the children. If you go off and leave your son a task to do by himself, what happens? Unless he is an outstanding worker, he won't do much. It has been said that if you want your son to do the hoeing, get two hoes and work alongside him. Share in his work and in his play. Children enjoy their games far more when you play with them. Be to them a friend and companion.

Point four: Enter more fully into the feelings of your children and draw out what is in their hearts. If they know that you are interested in them and you have proved to them that you are their friend, they will unburden their hearts to you and you will have the privilege of helping them. Yes, be a friend and companion to your children.

One time a little boy was playing with his friend, when this friend suggested that they do something that wasn't right. The little boy thought about it awhile and then he turned to the other boy and said, "Wait here a minute and I'll go and see what my pal says about it." Quickly he went in the house and consulted his mother about the proposition. Coming out, he said to his friend, "My pal says that isn't a wise thing to do."



A. DEVANEY

Helping mommy.



By Carolyn E. Keeler

APRIL is a time for tidying up. Where did all that "stuff" come from on the lawn and in the back yard, the litter of the winter? All the family can get after it some sunny April day.

I walk down the different streets of town. I think everyone walks by the doctor's house to note the progress of the crocuses. He has planted a succession of bulbs around his house, and there are flowers there all year long—well, not in winter, of course. On another street there are yellow forsythia and yellow lady's-slippers snuggled up close to a cute little house. These are the first yellow lady's-slippers I have ever seen.

Soon all the wild flowers in these Pennsylvania woods will be in bloom, and what a lovely sight—the dainty little spring beauties, the trilliums, the squirrel corn, the Dutchman's-breeches, the adder's-tongues, and the Juneberry trees that flaunt their white bouquets to the world.

Curtains flapping on the line, quilts airing or drying, rugs hung over the clotheslines, housewives on stepladders washing windows—these are all familiar sights in April. There's a wonderful soapy, sudsy smell of cleanliness through the house.

I keep the poem "Little Places" where I can read it often. Perhaps it is a favorite of yours too. "Where shall I work today?" one asked the Master, and the Master pointed to a tiny plot and asked him to tend that for Him. But the servant replied, "Not that small plot. Why, no one could see how well I did the task." The Master answered tenderly, "Are you working for someone else or for Me? Remember, Nazareth was just a little place, and so was Galilee."

Perhaps today, dear homemaker, the Master is asking you to tend that kitchen for Him. Perhaps no one will come into it when it is all shining and in order, but the Master sees it, and you see it, and it is your task today. We must not be slaves to our houses, but they are given us to keep, and they tell to all the world "An Adventist lives here." We are preparing for a new-earth mansion, but while here, we have a home to keep.

Help your Dorcas ladies collect little items that will make a sick child happy. There are trinkets that come in cereal boxes, paper dolls in magazines, little scrapbooks that can be made, et cetera. These can be made

into kits and kept on hand ready for the amusement of some child who must stay in bed.

If your wallpaper needs cleaning, it is better to flick the dirt off with a soft cloth, or use the attachment on your vacuum cleaner. If you rub you will rub the dirt into the paper. If the little artist in your home has made a picture on the wall, first remove with a knife all the wax possible. Don't rub or dig, and be sure to scrape lightly in one direction. I read somewhere about covering the marks with a mixture of benzine and fuller's earth and letting this remain on overnight,

brushing it off in the morning. I don't believe the proportions to use were given. For greasy spots lay a clean white ink blotter over the stain and press with a warm iron. Be sure the iron is not hot. I was glad to know this for right on our new wallpaper in the dining room a grease spot appeared mysteriously.

Yellow stains in sinks or bathtubs vanish after treatment with cleansers such as Bab-O and Old Dutch. Apply the cleansers and then place a wet paper towel or cloth over the stain and let it stand awhile before scouring. This method is more effective.

THE Children's Story

Forty Wonderful Days

By Arthur S. Maxwell

Before many days had passed, all Galilee knew that Jesus had appeared to seven of His disciples by the lake. The news spread like wildfire from village to village.

His many friends in Cana, Capernaum, Tiberias, Nazareth, and other places had been plunged into deep sorrow by His crucifixion, and you can imagine how startled they all were to learn that He wasn't dead after all. Though the Romans had sealed Him in a tomb, He had walked right out of it and was back in Galilee!

It was almost too wonderful to believe, but it was true. Seven people couldn't be mistaken. Had they not had breakfast with Him? Had not Peter, the big fisherman whom everybody trusted, had a long chat with Him about his future work?

By and by the news spread that Jesus would meet His disciples again on the mountain where He had talked with them so many times before. Soon scores of men and women, boys and girls, were on their way there, all hoping that they would see Him and hear Him once more.

More and more people arrived until there were more than five hundred gathered at the old familiar meeting place. All were talking excitedly about the events of the past few weeks and guessing how and when and where Jesus would come among them.

They all saw Him. The Bible says so (1 Cor. 15:6). "It's Jesus!" they all cried. "It's the Lord Himself!" And the joy in their voices told Him how very welcome He was. How could anyone doubt now that He had risen from the dead? Five hundred people couldn't be mistaken.

Then Jesus talked with them. Alas, we know but little of what He said. What a pity somebody didn't write it all down!

Only these few wonderful words remain of that last great sermon on the mount: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

There was much to be done yet before His kingdom could be set up on earth. True, He was their King; He had all power in heaven and in earth; but His kingdom would come through teaching, not through fighting.

And they could all help to make His plans work out. They must go to all nations, in all the wide, wide world, telling the story of God's love, persuading people to love one another, and preparing them to live happily in a kingdom of love forever and ever.

They would pass through trial, hardship, and disappointment, but they need not worry. He would be with them always.

Never would He forget them. Never. Not though a thousand years should pass. Always and always they would be dear to Him. There would not be a day, an hour, a single moment, when He would not be thinking of them in love.

As Jesus said "Go ye therefore," each man present thought He was speaking to *him*. Each woman thought He was speaking to *her*. And so with the boys and girls. Each one said afterward, "He was talking to *me* and telling *me* to go. I know. He was looking straight at *me*." And of course He was. He wanted everybody who believed in Him to go and "preach the gospel to every creature."

How long Jesus stayed with His five hundred disciples on the mountain the Bible does not say, but we do know that He spent forty days with them after His resurrection, showing Himself to be alive by "many infallible proofs" and "speaking of the things pertaining to the kingdom of God."

Precious days! Wonderful days! How short they must have seemed! How soon they were over!

I'd Be Temperate in All Things

By John E. Weaver

IF I were young again I'd be temperate in my habits. Life is made up of many commonplace, everyday, little things. Some of these, like eating, are very important, because, as someone has said, "We are what we eat."

I'd not only be more careful about what I ate but also how much I ate and how I ate. Quality, quantity, and methods of eating would all receive much more intelligent attention.

I'd give more attention to the things I drank. I would drink more water, milk, fruit juices, and hot drinks. As a youth I seemed to take my eating and drinking for granted. I gave little or no thought to the effect of different foods on my body, the effect of different food combinations, or the amount of food one should eat.

I love good food and have always had a good appetite, except when I was sick, which has not been often. But as a growing boy I was frequently intemperate in the amount of food I ate. As long as there was food around, I would stow it away even though I felt stuffed afterward.

I'd be more intelligent concerning the importance of food combinations. I had heard and read briefly concerning certain foods that do not combine well with certain other foods, but I thought I had a cast-iron stomach, so that the amount and combination of foods were unimportant.

I'd pay far more attention to ridding myself of the habit of eating between meals. I had heard it was better not to eat between meals, but this restriction was for the weak and sickly ones, I thought. Strong, healthy boys eat whenever they feel like it and can get the food. So time went on and years passed by.

I was teaching in one of our senior colleges, head of an important department. My wife and young daughter were away in a distant city visiting her parents and friends.

One morning when I awoke I had a dull headache—something I seldom



About the Author

John E. Weaver was born in Sterling, Illinois, February 27, 1891, the oldest of a family of four boys and two girls. His parents were of the Lutheran faith, but as a boy he often visited aunts and uncles in the country nearby and attended the little white Mennonite church with them.

In the early 1900's the family moved to the little town of Union in eastern Oregon. Not long after their arrival the third angel's message was brought to their attention with the result that the mother accepted the message. Later the father accepted also.

Young John attended church school and completed college at Walla Walla in June, 1918. On August 15 of that year he married Muriel G. Haynes, of Portland, Oregon, who had attended Walla Walla College also.

After a year of ministerial internship in the Southern Idaho Conference the Weavers went to Sutherlin Academy for four years, 1919-1923. From 1923-26 Brother Weaver was head of the education department at Walla Walla College. From 1928-30 he was principal and teacher at Portland Junior Academy, Portland, Oregon. In 1930 he was elected president of Walla Walla College. He was invited to join the Southern Union Conference as educational and MV secretary in 1933. At the 1936 General Conference session in San Francisco he was elected an associate secretary of the General Conference Department of Education. He served in this capacity for 12 years.

To be near his aged parents, he accepted the position of superintendent of education in the Upper Columbia Conference from 1948 to 1950. He became president of Pacific Union College in 1950 and served there until 1954 when he joined the faculty of Washington Missionary College as head of the department of teacher education. The Weavers retired in 1958 at St. Helena, California.

had. I got up and dressed a bit more slowly than usual but I felt dizzy, so decided to go back to bed. Our doctor was called and he had me taken to the sanitarium. After a thorough examination and a careful checkup, the doctor said I was suffering from nervous exhaustion. He prescribed complete rest, physical therapy treatments, and mild medications.

So, this strong, healthy young man, just getting ahead in his professional career in college teaching, was suddenly struck down—and I mean down—in bed where he stayed for about four long months. During this time I had lots of time to think.

What was the cause of this sudden tragedy? From apparently good health for years to this ignominious nervous and physical collapse without warning was not only embarrassing but shameful and disgraceful.

In looking back over my life I began to spot weak points here and there that I thought might have triggered this sudden revolt of nature against the many abuses I had perpetrated against myself. And, so, if I were young again I'd give first attention to my intemperate habits and my careless, indifferent, and hypocritical attitudes.

I'd strive to have a more generous and wholesome attitude toward people who differed from me in their habits of life. I'd try to see the other person's point of view and respect him for it even though I didn't always understand it and might not agree with him.

I'd try to think objectively about healthful living and how people live who have good health. I would try to read about the principles of good health and how one can incorporate these into one's life.

I'd put into practice in my life a series of good health habits. I'd visit the dentist twice a year and have an annual physical checkup by a physician.

Frankly, I was greatly surprised to find the effect on my health in not eating between meals. My zest for food at mealtime was sharper and keener, with an appetite that hadn't been tricked and weakened by snacks between times.

I'd be more health conscious if I were young again, and would be interested in how other young people lived and what philosophy of life they lived by. It has been said that we are part of everyone we meet, so why not try to meet the people who have the most and best of life to share?

Being temperate in the amount of food we eat is not so easy when we are young, growing fast, and burning up energy in our bodies like the giant freight locomotives used to burn up

coal when pulling freight cars over the Rockies. It takes strong self-control to eat what we should and not overindulge when some special delicacy appears.

How important it is that we all follow the counsel of the apostle Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).



Your Denominational IQ

By Idamae Melendy



Ten departments of the General Conference are given in column one. Match the secretaries of departments listed in column two with the department in which they serve. Rate yourself by the answers and scale on page 26.

Junior Talks

Prayer Power

By D. A. Delafield

ONE of the great mistakes of the human race is that they commune with God so rarely. As the song writer said:

"O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

"Prayer is the opening of the heart to God as to a friend." Prayer brings us up where God is. It does not bring God down where we are.

If you want spiritual power you must pray. Have you heard the story of the installation of a new pipe organ in a New York chapel? It was a rare instrument costing thousands of dollars. The first time the organ was used, early in the service, the electric current was cut off. How embarrassed the organist was! But he was helpless to do anything, and the majestic organ was silent.

1. Education
2. Home Missionary
3. Medical
4. YPMV
5. North American Regional
6. Temperance
7. Radio and TV
8. Public Affairs
9. Sabbath School
10. Ministerial

- a. F. L. Peterson ()
- b. E. R. Walde ()
- c. J. E. Edwards ()
- d. M. E. Loewen ()
- e. E. E. Cossentine ()
- f. G. R. Nash ()
- g. W. A. Scharffenberg ()
- h. R. A. Anderson ()
- i. T. E. Lucas ()
- j. T. R. Flaiz ()

An electrician was called, and after quick investigation he stated that the trouble would soon be remedied. He scribbled a note to the organist which read as follows: "After the prayer the power will be on."

And sure enough, after the prayer was offered the power surged into the instrument and the organist played some of the loveliest melodies of the day. The power came after the prayer. Then there was joyful music.

I attended Sabbath school in Charleston, West Virginia, recently, and listened as the Sabbath school secretary read the following lines: "When we rely on organization we get what organization can do. When we rely on education we get what education can do. When we rely on eloquence we get what eloquence can do." Then she paused and read: "When we rely on prayer we get what God can do."

She continued to read: "Seven days without prayer makes one weak." And how true it is. If we neglect prayer we walk along without Jesus.

Young Ellen Harmon was called to the prophetic office and received her first vision while engaged in prayer with five other women at the home of Sister Haines in South Portland, Maine. That was back in December, 1844. Think about the fruitage of her wonderful gift.

It was while the disciples prayed in the upper room that the Holy Spirit fell at Pentecost.

Look through the Bible and you

will notice, juniors, that God especially works in human lives when people are praying.

Do you pray much or little? Little prayer, little power; much prayer, much power. That is a law of life. When you pray, believe that God will hear your prayers. Pray according to God's will, and determine that you will not in any way displease God. Pray as though all depended upon God; live and work as though all depended upon you.

God is your best friend, and prayer is talking to God. It is God's plan for conversation and visiting. When did you have your last visit with Him?



● The young people's society of the Wilmington, Delaware (Sharon Temple), church has a scroll on which are listed the names of the persons for whom they are praying in their society.

● "Youth at the Helm" was the theme of the program conducted by the young people of the church in Great Falls, Montana, on Sabbath, February 18. All phases of the Sabbath school and church services were handled by Janet Hooker, Dennis Greer, Susan Clark, Marcia Wilson, Myrna Hays, Spencer Hooker, Bruce Greer (sermon), Richard Clark, Erling Oksenholt, Ray Hooker, Arnold Lund, Gary Lund, and Dick Woehler. On Sabbath, February 25, these same young people went to Chateau to conduct the church service, where Janet Hooker was guest speaker. In the afternoon they went to Conrad to conduct another service.

TRUTH FOR YOUTH

Satan is a persevering workman, an artful, deadly foe. Whenever an incautious word is spoken, whether in flattery or to cause the youth to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. He is in every sense of the word a deceiver, a skillful charmer. He has many finely woven nets, which appear innocent, but which are skillfully prepared to entangle the young and unwary. The natural mind leans toward pleasure and self-gratification. It is Satan's policy to fill the mind with a desire for worldly amusement, that there may be no time for the question, How is it with my soul?—*Messages to Young People*, p. 373.

Air Force Intelligence and Flying Saucers

By the Editor

[In the last three issues we have discussed flying saucers in terms of the saucer clubs and of the National Investigations Committee on Aerial Phenomena (NICAP). We come now to a discussion of the subject of Unidentified Flying Objects (UFO's) in terms of the U.S. Air Force.]

IN AN endeavor to learn firsthand what the Air Force had to say on the matter of Unidentified Flying Objects (UFO's), I went down to the Pentagon, Washington, D.C., the headquarters of all the armed services, and talked with Lt. Col. Lawrence J. Tacker, of the United States Air Force. From his office come the Pentagon news releases on UFO's. I frankly told him that I wanted to hear what the Air Force had to say for themselves on the matter, and added: "You folks are charged by many with holding back on the facts, that you really believe these UFO's are interplanetary, but you refuse to admit it." I smiled as I said it, because I could hardly believe the charge. I added, however, that some of the saucer cases, as cited by critics of the Air Force, had quite impressed me. They had!

His reply was prompt and forthright: "We keep all the records and carry on all the work on this matter at Wright-Patterson Air Force Base near Dayton, Ohio. If you'd like to go we'll send you out on an Air Force plane to the base and you can talk at length with the officer in charge, Major Robert J. Friend. You can ask for the file on any particular cases that you desire. When would you like to

go?" I replied whimsically, "Yesterday. Why delay?" A travel order was immediately prepared. When I reached Wright-Patterson airfield and sat down by Major Friend's desk, here are some of the things I learned:

The Air Force deals with UFO's through the Assistant Chief of Staff, Intelligence, USAF. An element of that office, the Aerospace Technical Intelligence Center (ATIC), located at Wright-Patterson Air Force Base, investigates and analyzes UFO reports submitted to the Air Force. A subdivision of this is the office of the Deputy for Science and Components. A branch of the latter is the Aerial Phenomena Branch. It is here that the records are kept on UFO sightings. The investigation of UFO's carries the code name Project Blue Book. Here is where Major Robert J. Friend is in charge. It should be added immediately that the Aerial Phenomena Branch is really only one small section of the diverse activities of ATIC.

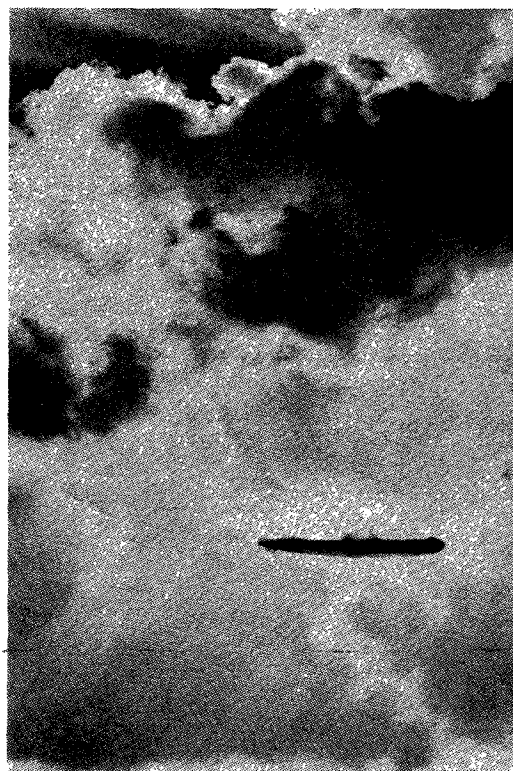
Air Intelligence, for obvious reasons, is concerned about anything unusual or unknown in the field of flying objects, because the safety of the United States may be gravely involved. This is an age of fast-moving objects in the air, both planes and missiles. It is for this very reason that UFO's have been receiving serious study. In a former day if someone thought he saw something strange in the sky, it might interest his neigh-

bors and perhaps the countryside as a whole, but hardly the armed services. Remember, it was not until World War II that the air branch of the armed services of our country truly began to loom as a great and deciding force.

Why a Measure of Secrecy

Now, when someone reports having seen an unknown object, Air Intelligence has as one of its first responsibilities to try to discover the nature of the object. Some of these sightings may be in the United States and some abroad. Many sightings may prove to be only optical illusions, or at best simply a display of physical phenomena. But others—I'm speaking now particularly of overseas—may be aircraft from potentially hostile countries. In other words, Air Intelligence cannot hope to know in advance the nature of any sighting. Further, when it makes an investigation, that investigation may produce facts of significance to the safety of the United States. Again, when investigators are taking the testimony of witnesses they must be prepared to assure those witnesses that their statements will be kept confidential.

For example, if someone sends in a report of a sighting, one of the first things that the Air Force investigators endeavor to do is to evaluate the credibility of the person who has made the sighting. They may talk to a law official as to what kind of person John Doe may be who has sent in



the report. The law official, or perhaps it may be just a neighbor of the man, may say that the testimony of this person is worthless—he drinks heavily, has a criminal record, and no one would believe his word on a stack of Bibles. This light, thrown on John Doe who has sent in the report, is obviously of great importance in evaluating his statement. But what if the Air Force investigators publicized this information concerning John Doe? They would subject those who had given the information to the risk of a libel suit or worse. That is why it is an established policy in any Government investigation to hold certain testimony in confidence.

The reason I have discussed Intelligence procedures is this: One of the chief indictments of Air Intelligence in relation to UFO's, an indictment made by NICAP and by many others, is that they are hiding something, that they won't come out with all the facts, that they have secret reports, et cetera. There is just enough truth to this charge to make it sound plausible, and for the reasons I have mentioned.

But because there is a certain degree of secrecy, as here described, it does not follow for one moment that the Air Force is deceitfully holding back the kind of information that would help to clear up any possible mystery surrounding certain UFO sightings. Nor does it follow that Air Force Intelligence is declaring that these UFO's are only physical phenomena, while privately placing on

their records that the UFO's are interplanetary, supernatural objects. No, the gratuitous indictment of deceit finds no valid support in the mere fact that the Air Force follows prudent procedures regarding information given to them. When this point is clearly established, we have removed a great deal of the fog that surrounds the subject and are in a position to do certain evaluating that should remove much, if not all, of the supposed mystery.

Case Records Examined

In Major Friend's office I saw many files containing UFO records. We talked of these for two days. Did I get a chance to see the files? Yes. When I asked for the record of a particular case—always one that had been the occasion of discussion by Air Force critics—the routine response was: "Sergeant, please bring from the files the folder on this case for Mr. Nichol to see." I literally had each case record in my own hands to read at length. There were original letters, reports of the investigators, and other data, plus photostats of relevant information of various kinds.

When I asked for copies of certain material in those folders, Major Friend's routine response was: "Sergeant, please have copies made at once for Mr. Nichol." (Some of our readers may not know that in most offices today there is a machine through which a letter or other document may be run, and in a moment comes out what we might describe as a photographic reproduction of it. Thus one is certain of having an exact duplicate of the original.) The only instances when my request for a copy of a page was denied was when it contained a statement by someone with regard to the character of a witness. The case records I requested were of sightings in the United States, which critics of the Air Force capitalize on. These cases had no possible relation to the question of the safety of the United States in relation to other countries.

Project Blue Book was not set up until after the report made by Kenneth Arnold on June 24, 1947. I should add right here that Major Friend, by whose desk I sat, is no swivel-chair air authority. He has been a combat fighter pilot and has seen many hours of active service in the air. I earlier mentioned the charge by NICAP and others that in 1948 the

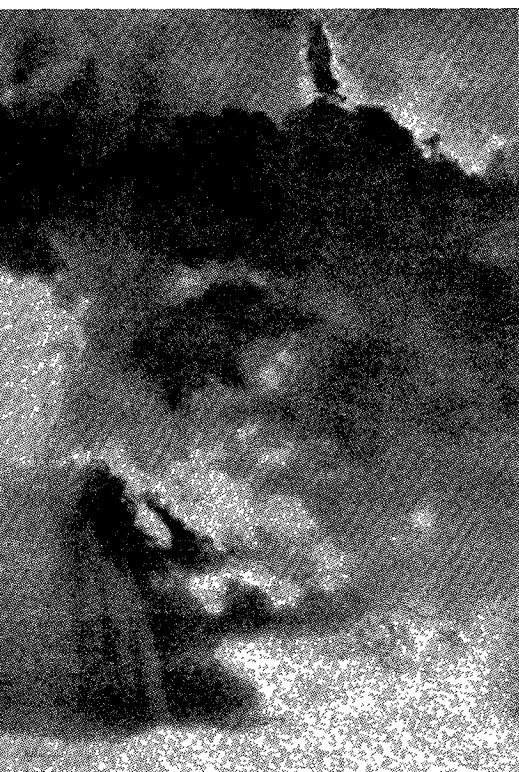
Air Force had prepared a report in which the conclusion was reached that UFO's were "interplanetary," but that this report had been marked "top secret" and accordingly hidden away. I asked the major what was the Air Force side of this story. Here, in brief, is what he told me:

He knew nothing about such a report, nor did he know of any colleagues who did. I felt no reason to doubt his word as he looked at me calmly and spoke. His only guess as to the origin of the story was that perhaps in those early days of investigation the Air Force called for a group study and report on the UFO phenomena, and that one of the group might have expressed the thought that the UFO's were interplanetary objects. Techniques for investigating sightings had not been perfected, so it was difficult to know really what people were seeing. The major digressed here for a moment to bring out a ten-page questionnaire that for some time now has been routinely sent to anyone who says that he has seen a UFO. It contains such questions as what hour he saw it, what was the condition of the atmosphere, rain or shine, light or dark, the angle and altitude of the object, et cetera. That is why today it is possible to dispose of a great many of these sightings without much delay.

Further Note on Captain Ruppelt

Hence, if there were any substance to the story, earlier noted, that an Air Force report said something about interplanetary ships in 1948, it could not conceivably be viewed as a settled, generally accepted, position. Furthermore, if a progress report—of which there are endless in Air Force circles—was made in 1948 on UFO's it could easily have been routinely filed away and even more easily forgotten forevermore. But that there is an official document—final, fixed, and permanent, as a statement of Air Force position, which from 1948 onward was filed away, hidden, top secret—the Air Force emphatically denies. I believe them. I have no good reason to disbelieve them. My conclusion is only strengthened when Captain Ruppelt, who was, for a time, head of Project Blue Book, and who in 1956 launched the strange story, later, as I've already mentioned, reversed himself quite completely by declaring that UFO's are simply natural phenomena. Evidently the captain, on mature reflection, decided that what he had recalled of a 1948 so-called official black-covered report, was nothing more than a progress report, which had no unique standing or official endorsement.

(To be continued)



OFFICIAL U.S. AIR FORCE PHOTO

Not infrequently reports come to the Air Force of a flying "cigar-shaped" object. Here is one. Actually, it is a conventional plane. Unique lighting effects obscure the outline of the wings.

News From Home and Abroad

Advance in the Nile Union

By W. E. Murray
Vice-President, General Conference

THE Nile Union is one of the large and important territories of the world in which the work of the Advent message is being carried on. The population of this vast Arab territory is more than 45 million and in this area we have about 1,000 baptized members. The land area of Egypt, the principal country, is about one and one-half times the size of France, or about two and one-half times the area of California. Egypt is the leading country of the Middle East, and the 33 million people within her borders are a great challenge to our loyal band of ministers and workers.

The historic and cultural background of the countries in this union is indeed intriguing. As one goes about in Egypt he is reminded of course, of many aspects of Bible history. He is in a land where Moses, the great leader of Israel, was born and grew up. The Master in His babyhood was carried to Egypt for security. One thinks of the many times there were famines in other parts and people fled to Egypt for food. There is certainly a vast richness in ancient architecture and archeology in this land.

I was greatly impressed with the cities of Egypt. Such great urban centers as Cairo, Alexandria, and Port Said are a challenge to our people. In Alexandria and Port Said there remains yet, as Joshua would have said, "much land to possess." Our work in these two centers is small, but it is to be hoped that with the present aggressive plans the number of church members in these populous centers may increase.

It was a wonderful privilege to travel along the Nile to Upper Egypt. As one goes along in the train at the side of the river, he is able to see on both sides the rich fields of grain as well as ripening harvests. In places the grain is ripening, in others it is just springing up, while in other places seeding is going on.

The Nile is a center of activity. Boats travel up and down the river. From the river and from the canals there are numerous places all along

where water is being dipped or pumped out of the river to irrigate the fertile, rich valley, where food for millions is produced.

Union and Local Sessions in Heliopolis

Recently it was my privilege to attend the session of the Nile Union in Heliopolis (a suburb of Cairo), as well as the constituent assembly of the local mission embracing the whole of Egypt. These meetings were conducted by Gordon Zytoskee, president of the Nile Union, and R. W. Wilmot, secretary-treasurer. The delegates came from different parts of the territory. Among them were P. G. Christakos, from the isle of Cyprus; Dr. William Wagner of the Benghazi Hospital; R. A. Wilcox, R. H. Hartwell, and V. A. Fenn, president, secretary, and treasurer, respectively, of the Middle East Division.

The regular reports presented at this session showed that there is a

Sabbath school membership in the Nile Union of 1,280, or 160 per cent of the church membership, and that in 1960 there were 21 branch Sabbath schools.

Aggressive promotion is being given to the colporteur work. In the summer of 1960 there were 55 students in the field earning scholarships to enter our Nile Union Academy near Cairo, of which W. R. Leshner is principal.

Important emphasis was placed on evangelism at this session, and goals were set for 1961. The baptisms for 1960, when final reports are in, are expected to reach more than 200. One of the most interesting aspects of evangelism in the Nile Union is the evangelistic center now nearing completion in downtown Cairo. The building is a very attractive structure architecturally. The main auditorium, on the second floor, will have a seating capacity of about 700. Besides the auditorium there are rooms for offices, a book display, a clinic, and living quarters for one family.

The brethren of the Nile Union and the Middle East Division are looking forward with great anticipation to the time when an aggressive evangelistic program can be carried



New Men's Home for Highland Academy

The young men of Highland Academy, Portland, Tennessee, have a new school home (above, left). The \$175,000 fire-proof building, a much-needed part of the plant, was finished in 1960. Each of the 72 rooms has a built-in lavatory, clothes chest, study desk, and wardrobe. The first floor includes the dean's three-bedroom apartment, worship room, and recreation

hall. The area of the three floors totals 22,000 square feet.

Started in 1907 as a self-supporting school, Highland Academy became a conference-owned institution in 1945. Since then the three buildings shown in the photo have been erected.

MYRON HARVEY, *Director*
Public Relations

on at this center. It is expected that the construction work will soon be finished and then meetings will be advertised for the four-million population of that great metropolis.

One of the matters of much importance considered at the Nile Union session was the placing of a separate set of officers in charge of the Egypt Mission. Gordon Zytoskee and R. W. Wilmot have been the acting officers in this mission, as well as in the Nile Union. After consideration it was felt that the time had come to have an administration dedicated wholly to the work of the mission, and at the union session Hilal Dose, one of our ministers in Egypt, was elected president of the local mission, with the following personnel: Habib Ghali, secretary-treasurer; C. V. Brauer, home missionary department and Voice of Prophecy; Hilmy Berbawy, Missionary Volunteer, Sabbath school, and radio departments; Antar Yacoub, temperance department; Fouad Guirgus, publishing department (acting); Hanna Watson, educational department (also serves the Nile Union). We are sure that this group of officers and departmental secretaries will bring strength to the work in Egypt.

Property Purchases

At the local mission session plans were laid to purchase in Tanta, a city of about 300,000, a property that already has a building on it that can be used as a church. When remodeled this building will have a seating capacity of 150. In another city, Minia, with a half-million population, a property has been purchased which can be remodeled into a church of about the same size as that of Tanta. In the city of Sohag arrangements have been concluded for the purchase of a lot on which later a church building will be erected; and in Beni 'Adi arrangements are being completed for remodeling and enlarging the building already in use. This latter city is one of the centers where our work began in Egypt.

At the Cairo meetings I was much pleased to meet a prominent layman who has done excellent service in raising a church in his city. He is a tailor by trade. He earns his living at his trade in the daytime, and at night and on holidays he is busy giving Bible studies and carrying on his ministry for a growing company of believers. He has been a member of the Seventh-day Adventist Church for 14 years, and is credited with having been instrumental in winning 29 who are now baptized into church membership. One of his important methods for increasing the membership of this company, which meets at his



Group of workers at recent Kansas Conference workers' meeting. Front row, left to right: J. F. Kent, publishing secretary, Central Union; D. E. Reiner, Sabbath school and home missionary secretary of the union; Theodore Carcich, president of the union; F. O. Sanders, president, Kansas Conference; E. E. Roenfelt of the General Conference; H. L. Haas, secretary-treasurer, Kansas Conference; and E. E. Hagen, Sabbath school and home missionary secretary of the Kansas Conference, now of the union.

home, is the distribution of tracts and publications. Sometimes as many as one hundred attend his meetings.

As I came away from the meetings in the Nile Union and the Egypt Mission, my heart was made glad to know that in the countries of the Middle East, God's hand is being seen in the advancement of the message. I was glad to have been there and to have seen the people of these Biblical lands interested in the gospel of the soon coming of the Lord Jesus Christ. We hope and pray that the work may go forward with great rapidity in these needy lands.

Kansas Conference Workers' Meeting

By Erwin E. Roenfelt

Associate Secretary, General Conference

The 1961 meeting of the workers of the Kansas Conference, which convened in the Topeka church, February 14 to 16, was an occasion of pleasant Christian fellowship, of frank and constructive discussion of the various features of church activity, and of earnest and challenging study of God's purposes and plans for the ministry of His church in these solemn and climactic days.

Present at this meeting were F. O. Sanders, the conference president, with his administrative and departmental staff, all of the conference workers and their wives, representatives from the Central Union, and the writer from the General Conference.

The major portion of the time was devoted to an earnest consideration of the equipment that God has provided for His church in these last days for the task of proclaiming the ever-

lasting gospel to every nation, kindred, tongue, and people. Time was devoted to a review of the work of the past year and to a consideration of the possibilities in Christian service that face the workers of the conference in this new year. For a number of years the church membership of Kansas has stood below the 4,000 mark and it was agreed that 1961 would see this mark not only realized but passed.

Since the year's Ingathering campaign had just concluded, the respective workers were given an opportunity to report on this phase of the work in each of their churches. These were thrilling reports, and when coordinated in a general report covering the Ingathering work of the entire conference, revealed that previous records had been broken. Souls were won to the message of present truth as a result of contacts made by Ingathering workers.

On display outside the church was a motor van equipped for emergency relief work in the conference. We are living in days when fires, floods, cyclones, hurricanes, and earthquakes are occurring with increasing and alarming rapidity. Our people in the Kansas Conference have been very active in relief and emergency work and this van will certainly make their service speedier and more effective.

The working staff of the Kansas Conference is comprised almost wholly of young men and young women. It is encouraging and inspiring to witness their vigor and enthusiasm, their zeal and devotion. With such a group of workers, fearing nothing but sin and fully yielded to God, great things can be done in the speedy proclamation of the message of present truth.

Week of Devotion at CME

By Stanley R. Peterson
*Associate Professor of Religion
College of Medical Evangelists*

Olivet Chapel of the White Memorial church and the spacious new sanctuary of the Loma Linda College church were the scenes of separate Spring Week of Devotion services for the two campuses of the College of Medical Evangelists, in late February and early March.

The Los Angeles meetings began February 20, with A. Graham Maxwell, chairman of the department of religion at Pacific Union College, as speaker. His meetings were based on the theme, "The Truth Shall Make You Free." In Loma Linda, Neal Wilson of the Columbia Union Conference placed before the students and teachers the challenge of "Godliness With Contentment." Both speakers emphasized that God's sanctifying grace, through the Spirit and example of Jesus Christ His Son, is the only solution in a greatly troubled period of man's history.

The CME campuses possess something of uniqueness among institu-

tional families in that clinics and kindred services must be maintained regardless of other activities. For this reason it was especially gratifying to see hundreds of intensely busy men and women presenting themselves in God's house, responding to the quiet messages of spiritual urgings to reconsecrate hearts and hands.

One veteran worker observed, after noting the progress of the week on one of the campuses: "If this campus of young people is any criterion of spiritual climate, then our denomination need have no fear of the future for leadership in the medical field and its closely related areas of dentistry, nursing, physical therapy, and all the rest."

Supreme Court Considers Sunday Laws

By Marvin E. Loewen

Secretary, General Conference Department of Public Affairs

About 61 years ago the Supreme Court of the United States rendered a decision on an appeal from the State of Minnesota regarding the enforcement of Sunday laws affecting barber

shops in that State (*Petit vs. Minnesota*, April 9, 1900). That decision confirmed the ruling of lower courts, and held that the State legislature had the right to enforce the closing of barber shops in Minnesota on Sunday.

Though many cases have been appealed to the United States Supreme Court in the intervening years, this body has consistently refused to accept jurisdiction of any appeals concerning Sunday legislation, on the grounds that no Federal question was involved. This left Sunday-closing laws in the hands of the States.

Late in the spring of 1960 the United States Supreme Court announced it would hear appeals on four Sunday-closing-law cases that had been referred to it. The key case in their consideration was the Crown Kasher Super Market case from Massachusetts. A group of Jewish merchants had kept their supermarket and delicatessen open on Sunday, beyond the hours prescribed by law, and had been indicted under the State law. In the appeal a three-judge United States District Court, in a 2-1 decision, held the Massachusetts law unconstitutional, although the Mas-



Junior Ingatherers in Hawthorne, California

The junior youth of the Hawthorne, California, church contributed greatly to the success of the 1960 Ingathering campaign. The 12 boys and girls shown in the picture raised \$100 or more in two weeks' time. Dennis Sterling raised \$204, Dwight Hornbacher \$181, George Ettinghausen \$169, Teddy Calkins \$154, Steve Calkins \$150, Donald Russel \$138, Johnny Savino \$116, Vicky Savino \$113, Ronald Sterling \$104, Danny Savino \$104, Jennie Lou Morton \$103, and Karen Christy \$100. These 12 raised \$1,636 of a total church goal of \$3,630. Many other juniors assisted with amounts below \$100.

ELORAINE HORNbacher
*Public Relations Secretary
Hawthorne, California, Church*



Evangelism in Florida

A three-week evangelistic series was held in the Jacksonville, Florida, church in January, by F. W. Detamore and his associates, O. H. Bentzinger and Robert Collar. As a result O. M. Berg, pastor of the church, reports 74 new members added to the church by baptism and profession of faith.

The meetings were held in the new sanctuary erected in 1959, an attractive modern structure that has created much favorable comment in the city.

The Detamore company began another series in the city of West Palm Beach, Florida, on February 25.

CHARLES R. BEELER
*Departmental Secretary
Florida Conference*

sachusetts Supreme Court had upheld the State Sunday-closing law.

The Justices of the United States Supreme Court joined this case with three other appeals from judgments incurred for violating Sunday "blue laws." These included cases involving a discount house in Allentown, Pennsylvania; a discount house in Maryland; and a group of Jewish merchants in Philadelphia.

According to the procedure of the United States Supreme Court, the lawyers of the original litigants are permitted to argue before the Court. Other parties are not allowed to present oral arguments during the hearings. However, the Supreme Court granted permission to interested parties to file briefs *amici curiae* (friends of the court). When granted permission, a friend of the Court may present any material in the form of written briefs that will assist the Justices in understanding the case and arriving at a just decision.

The General Conference officers, through their attorney, applied for and secured permission to file a brief *amicus curiae* in the Crown Kosh case. They invited Boardman Noland, a Seventh-day Adventist attorney, then of Spokane, Washington, to assist William D. Donnelly, an eminent attorney in the field of constitutional law, of the Washington, D.C., bar, in the preparation of the brief to be presented to the United States Supreme Court.

It had been more than 60 years since the United States Supreme Court had considered a Sunday-law case, therefore it was felt that we should give a comprehensive picture of the Seventh-day Adventist attitude regarding the enforcement of such legislation. The resulting brief gave the background of Sunday observance and our belief that the final test will be the choice between God's true Sabbath and a spurious man-made rest day.

This brief in the Crown Kosh case was filed with the United States Supreme Court for consideration by the Justices. Letters of commendation have been received from the deans of two law schools, approving the arguments and the clear, logical presentation of this brief.

It is of interest to note that the Retail Clerks International Association AFL-CIO also received permission to file a brief *amicus curiae* supporting Sunday laws. Two merchants' associations, one of which was the National Retail Merchants Association, also filed briefs in favor of Sunday closing. Here we have the forces of management and labor seeking the support of civil authority to enforce Sunday as a rest day.

The oral arguments were heard by the United States Supreme Court on December 7 and 8, 1960. The cases were then taken under advisement and the opinion of the Court is now being drawn up. There is no way of learning what the decision is until the opinion is read in a Monday session of the Court.

Questions have been asked as to the various possibilities of the decision of the United States Supreme Court. There are a number of avenues the Court might explore. If the Justices should turn the whole matter back to the States, it would be a virtual approval of Sunday laws, and this would amount to a declaration of constitutionality. In such an event, there would be a vigorous attempt across the nation to enforce Sunday statutes now on the books, and we could expect a drive in many States to strengthen their present laws, or to pass Sunday-closing legislation if none is now in existence.

On the other hand, a decision that Sunday laws are unconstitutional would cause consternation among the ranks of Sunday advocates. No doubt there would then be a movement, not only among Sundaykeepers, but also among labor unions and merchants' associations, to forbid business on Sunday.

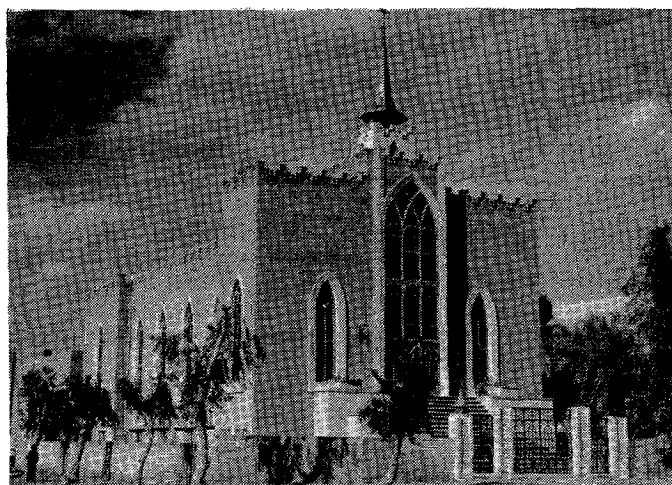
There is a work of education to be done. Our friends and neighbors must be informed of the principles that underlie American freedom and liberty. Freedom of conscience, liberty to worship, freedom from Governmental dictation in spiritual matters—these are the heritage of America, and this precious heritage can be safeguarded only by vigilant effort.

Baghdad Church Dedication

By R. H. Hartwell

Secretary, Middle East Division

An impressive dedicatory service was held in the newly erected Baghdad, Iraq, church on February 18 at the eleven o'clock hour. The division president, R. A. Wilcox, preached the dedicatory sermon; Shukri Nowfel, veteran worker from Lebanon, led in the Act of Dedication; and the writer offered the dedication prayer. Anees Haddad, division MV and temperance secretary, translated.



The new Baghdad, Iraq, church, dedicated February 18, 1961.

Assisting in the service were Mary Haddad, registrar of Middle East College; a choir, directed by Yacoub Nashed; G. A. Keough, division educational and public relations secretary; A. G. Zytoskee, president of the Nile Union; and V. A. Fenn, division treasurer. Behnam Arshat, pastor of the Baghdad church and president of the Iraq field, was chairman of the service.

The Baghdad church is a real credit to the denomination. It has attractive platform arrangements and a fine baptistry. The mothers' room will seat some 25 persons, and the balcony 75 more. The well-made and comfortable pews will provide for at least 200 people in the main auditorium, and by economy of space provision can be made for at least 100 more.

Wall-to-wall carpeting adds much to the atmosphere of reverent worship. The windows of stained glass and the church-model Hammond organ, which was flown from Chicago and arrived in time for the dedication, add much to the worship atmosphere. Amplifying arrangements are adequate, and provision has been made for temperature control in hot weather. Much credit goes to Farag Fargo, the contractor.

The official opening service for the general public took place on the night of February 24. Pastor Shukri Nowfel delivered the sermon. Seven ministerial workers from the Middle East entered the pulpit on that occasion and conducted the service. The choir appeared in attractive robes. The house was full, both in the balcony and in the auditorium.

Sabbath morning, February 25, at the eleven o'clock hour, V. A. Fenn preached a stirring sermon and gave an altar call that resulted in a whole-hearted response. Two local elders were ordained by the ministerial group. R. A. Wilcox offered the ordination prayer for Ghanim Fargo and Philip Saaty.

All the believers and their many friends join in thanking God for His special blessing in preparing this lovely house of worship on one of the principal thoroughfares of Baghdad, which city has a population of more than one million.

The Copenhagen, Denmark, Welfare Center

By Thorvald Kristensen

President, East Denmark Conference

The Copenhagen Welfare Center, situated in the same building as the conference office, has now been in operation for one year. It consists of a waiting room, a reception room, a working room with fifteen sewing machines, a room for storing clothing, and a toilet and washroom with hot and cold water.

Two days a week, between 15 and 20 welfare workers are kept busy in the center. These women have worked 10,382 hours without pay. To needy people in the conference, mostly in Copenhagen, they have given away 9,932 pieces of clothing and 400 meals. In this way 1,800 persons have received help from the center.

Many of the really needy people often say little about their struggles. In finding these people we have the help of two registered nurses who are members of our church in Copenhagen. They are working as home visitors and are paid by the city.

Besides local work, the center has sent clothing to fields such as Greenland, about a ton and a half; Poland, 40 boxes; Ethiopia, 25 boxes; Yugoslavia, 14 boxes; and some even to India.

Two women and the conference home missionary secretary are responsible for the center. They have fine cooperation from the local welfare societies in our churches. From time to time they visit the local societies and talk to the women about their problems, discussing how to make the welfare work more effective.

In November of last year we received word from our workers in Greenland that they were in desperate need of

clothing for children. The last boat leaving for Greenland before shipping would end for the winter was to leave Copenhagen within two weeks. The welfare center sent the appeal for baby clothing to all the local welfare societies. Furthermore, we asked our neighbor conference whether they could help us. We were able to pass on to Greenland 40 boxes of clothing.

Every person who visits the center and applies for clothing or a meal ticket has his name and address written on a card. This card is sent to a welfare office operated by the city, and the next day we receive the card back again. On the reverse side it tells us whether this person has received help from other welfare societies.

But there are problems, too, not easy to solve in running a welfare center. Some alcoholics visit our center, and we have given these men clothing and food; but that is not enough to make it possible for them to live a better life. Recently we made contact with one of the hospitals where they are operating a clinic for alcoholics. Two of the men agreed to take treatments. Another, a young man, is receiving treatments in a private clinic. For this kind of work the welfare sisters need the help of the men, and it gives the men an opportunity to take part in the welfare work.

From Home Base to Front Line

Elder and Mrs. T. C. Murdoch left Seattle, Washington, February 24, returning after furlough to the Philippines. Sister Murdoch's name prior to marriage was

Jean MacLaren. She is a graduate of Newbold Missionary College in England, and Canadian Union College. She also attended the SDA Theological Seminary. She has served as a church school teacher, librarian, and accountant. Brother Murdoch also graduated from Newbold Missionary College and Canadian Union College, and took additional studies in the SDA Theological Seminary. Since 1955 Brother and Sister Murdoch have been connected with Mountain View College in the Philippines, he being the president and business manager, and she serving as an accountant and librarian. They will resume their work upon returning to the field.

Elder and Mrs. Charlie A. Boykin sailed from New York City on the S.S. *Hellenic Hero*, February 28, en route to Bombay, India. Brother and Sister Boykin are returning to India after furlough. Sister Boykin's maiden name was Helen Gertrude Watts. She attended school in Pisgah, North Carolina, and Collegedale Academy, in Tennessee. Her experience has been as a food matron and music teacher. Brother Boykin is a graduate of Southern Junior College (now Southern Missionary College), and also studied at Pacific Union College. In 1930 Brother and Sister Boykin were first sent to India. During the war period they served in South Africa. For approximately four years they were connected with the work in Kentucky and Tennessee. Aside from the seven years spent in the work in South Africa, and four years in the homeland, they have given nearly 20 years of service in Southern Asia. Upon their return to India, Brother Boykin is to be president of the Assam Section.

Mr. and Mrs. Andreas J. Tredoux left New York City March 1, en route to Rhodesia. While in the United States, Brother and Sister Tredoux attended Andrews University at Berrien Springs, Michigan. They are to serve as teachers in Salisbury, Southern Rhodesia. They are nationals returning to their home division.

Elder and Mrs. Edwin R. Chinnock and two children, of Loma Linda, California, sailed from San Francisco, on the S.S. *London Maru*, March 2, for Yokohama, Japan. Before marriage, Sister Chinnock's name was Barbara Jean Core. She attended Pacific Union College, and has served as a secretary. Brother Chinnock graduated from Pacific Union College. His experience has been as a ministerial intern, singing evangelist, pastor-evangelist, and minister of youth in the South-eastern California Conference. His appointment is to serve as Young People's Missionary Volunteer and educational secretary of the Japan Union Mission.

Elder and Mrs. Howard E. McClure left Los Angeles, California, March 2, returning after furlough to Singapore. Sister McClure's maiden name was Ruth Carey. She is a graduate of Pacific Union College, is a registered nurse, and has had experience also as a teacher and secretary. Brother McClure attended Emmanuel Missionary College, and graduated from Washington Missionary College. He took postgraduate work at Pacific Union College. From 1944 to 1947 Brother and Sister McClure were connected with the work in South Brazil. In 1954 they accepted appointment to the



Shown with the Skodsborg Sanitarium truck at the entrance to the Copenhagen Welfare Center are, left to right: Helge Andersen, home missionary secretary of the East Denmark Conference; Thorvald Kristensen, president; Bundgard Albertsen, treasurer.

Far Eastern Division, where Brother McClure has been home missionary and Sabbath school secretary of the division. He will resume this work upon their return to Singapore.

Josephine E. Clayburn sailed March 3 on the *S.S. America*, from New York City, returning after furlough and a leave of absence, to the Southern African Division. Miss Clayburn is a graduate of the Mountain Sanitarium School of Nursing in North Carolina. Later, she took a sister tutor's course at the Witwatersrand University in Johannesburg, South Africa. From 1948 to 1954 she served as a nurse in the Nokuphila Hospital, in Johannesburg. During the years 1954 to 1958 she was connected with the Maluti Hospital, in Basutoland, and the Kanye Medical Mission in Bechuanaland. During her leave of absence she has taken postgraduate studies at the College of Medical Evangelists. Miss Clayburn is to serve as sister tutor at the Kendu Hospital, in Kenya Colony, East Africa.

E. E. ROENFELT



Will You Be the Speaker?

By Gar Baybrook

Pacific Press Publishing Assn., \$3.50

"Only two things prevent us from being great: fear and laziness." This startling declaration suggests the tone and vigor with which the author of this book launches into his discussion of program planning and public speaking. He becomes air-borne in the first chapter, and by the time you get into the second chapter you know he is "going places" in his exposition of artful and forceful sermon making and presentation. This is a how-to-do-it book, not an anthology of lofty generalizations on pulpit eloquence. It tells you how to use visual aids, or "gimmicks," successfully. It shows how to conduct an inspiring church service, and stresses the value of properly "timing" the sermon. Objective, thought-provoking plans are given for visualization of various themes used often by our evangelists—The Flood, Evolution, Wonders of the Heavens, Christ as Creator, The Water of Life, The Two Covenants, and others. Line drawings are liberally used to make these presentations graphic. One chapter is devoted to the problem of getting audience participation in an evangelistic meeting. The book supports many of its admonitions with quotations from the Spirit of Prophecy writings. In the appendix a list of familiar hymns from the *Church Hymnal* gives cross references to where they may be found in two other songbooks. A most useful handbook for the alert church worker.

and has taken up his new responsibilities.

● The Northern New England Conference team of instructors—S. A. Renzi, V. W. Becker, Raymond Pike, Benjamin Plumb, Raymond Richardson, and Russell Aldridge—have completed the last in its series of youth training courses throughout the conference. One hundred and seven certificates were issued, 49 at the Leadercraft training courses held in Bangor, Maine, Rutland, Vermont, and Woodstock, Maine; and 58 at the Pathfinder training courses held in Auburn, Maine, West Lebanon, New Hampshire, and Portland, Maine.

● R. E. Pleasants, Jr., former leader of the Albany, New York, district, has joined the Church Development Service of the New York Conference. The director of the service is M. E. Rees.

● Delmer Wood, assistant manager of the Southern New England Book and Bible House, has accepted a call from the Wisconsin Conference to be assistant

treasurer and auditor. Mr. Wood has been with the Book and Bible House for the past five years—while attending Atlantic Union College and since his graduation.

Canadian Union

● Conrad Samograd, of Myrnam and Beauvallon, Alberta, has accepted the invitation of the Ontario-Quebec Conference to connect with that conference as a pastor-evangelist serving the Simcoe and Paris, Ontario, churches.

● J. A. Hay, M.D., his wife Trudy, and their four children have just returned from more than 12 years of missionary service in the Southern African Division. They have located in Victoria, British Columbia, in association with another Seventh-day Adventist physician, Dr. Reuben Matiko. Dr. and Mrs. Hay are known to many people as the principal characters in the book *Judy Steps Out*, written by R. E. Finney, Jr.

● Leona Radford, director of the British Columbia Conference Bible Correspondence School, reports that during 1960 more than 190 active students maintained a continuing interest in the school. Of this number Miss Radford reports that 15 were baptized last year.

● C. L. Torrey, treasurer of the General Conference, and E. W. Pedersen, associate home missionary secretary of the General Conference, attended the annual corporation meeting of the North York Branson Hospital near Toronto, in connection with the annual audit of the Ontario-Quebec Conference.

Columbia Union

● The largest homecoming program in the history of Mount Vernon Academy, in the Ohio Conference, will be held April 14-16. A talent program is to be one of the high lights of the program.

● Marlo Fralick, formerly of the West Virginia Conference, has taken up his duties as pastor of the Greensburg district in the West Pennsylvania Conference.

● C. L. Penrod is now science and mathematics teacher at Mount Aetna Academy. He comes to the Chesapeake Conference from Nevada, Iowa.

● The Chesapeake Conference received \$26,495.29 in mission offerings during the fourth quarter of 1960. This is a gain of \$3,547.35 over the same quarter for 1959, and a per capita of 60 cents.

● Ronald Neall of the East Pennsylvania Conference, conducted the morning devotions over Station WNBT in Wellsboro for the week of February 13-17. The program is sponsored by the Wellsboro Ministerial Association of which Pastor Neall is secretary-treasurer.

● The second semester for Washington Missionary College started with 74 new students, boosting the current total enrollment to 906.

Lake Union

● E. D. Calkins, pastor, from Trenton, New Jersey, has recently joined the working force of the Illinois Conference as

• In Brief •

NORTH AMERICA

Atlantic Union

● Roland R. Hegstad, associate secretary of the Religious Liberty Association of the General Conference, conducted the spring Week of Prayer at Atlantic Union College, South Lancaster, Massachusetts, March 10-18.

● Dr. Barbara Meister Jones, medical secretary of the Stoneham, Massachusetts, church, reports that a successful school of health and nutrition was conducted recently at the church by Mrs. Hazel Damazo, wife of the pastor. The classes were held each Monday evening for five weeks. Forty-seven adults enrolled, some of whom were interests of the evangelistic program of the church. The school closed with a class demonstration supper. Roderrick J. Carruthers, M.D., was the guest speaker.

● The reading of last year's missionary book, *Planet in Rebellion*, and attendance at W. W. Menshausen's evangelistic meetings in Waterbury, Connecticut, were the means of leading Mr. and Mrs. Rodolphe Cloutier into the remnant church. Their baptism and the dedication of their five sons took place on January 28 at the New Haven, Connecticut, church.

● H. J. Harris of the Chesapeake Conference was invited to fill the vacancy in the home missionary and Sabbath school departments in the New York Conference when D. E. Caslow accepted a call to the Atlantic Union Conference. Elder Harris is a graduate of Union College, has labored as a pastor-evangelist in the Oklahoma and Chesapeake conferences, and has been a mission president in Brazil. He has already arrived in Syracuse

pastor of the West Central church in Chicago. He succeeds P. M. Matacio, who is now pastor of the church at Wichita, Kansas.

● H. E. Hass, pastor of the Peoria district in Illinois, has accepted a call from Faith for Today to serve as public relations director for the television program.

● One of the largest flags to fly over a denominational building in the Michigan Conference will be at the Kalamazoo Junior Academy. This 50-star, 8- by 12-foot flag was presented by Mrs. Otto Strong, Auxiliary Americanism chairman, in behalf of the Red Arrow Auxiliary No. 1527, Veterans of Foreign Wars, at a meeting of the Home and School Association last month. James Anderson, principal of the academy, accepted it on behalf of the church and school, and the students provided a special patriotic program for visitors and members.

North Pacific Union

● Ground-breaking ceremonies for the Walla Walla College church building were held Wednesday morning, March 22. Participating were C. A. Scriven, chairman of the college board, P. C. Heubach, pastor of the church, P. W. Christian, A. W. Spoo, J. C. Kozel, G. W. Bowers, R. H. Brown, C. M. Bunker, Harold Benson (the builder), and the architects.

Music was furnished by the College Chorale under the direction of Melvin Davis, and the concert band under H. Lloyd Leno.

● Harry B. Davis, recently of Tempe, Arizona, has entered upon his new duties as head of the Canyonville district of the Oregon Conference.

● On Sabbath, February 25, Harold R. Turner, pastor of the Vancouver district of the Oregon Conference, baptized nine new members. Three others were accepted into the church on profession of faith. This brings the total brought into the Vancouver church to 57 during the past year.

● An intensive evangelistic campaign is being held in the Walla Walla Valley of the Upper Columbia Conference. The fall and winter meetings were held in the Capitol Theater in Walla Walla, while the spring phase of these meetings is being held in the Milton-Freewater Community Center. Thus far 99 have been baptized or received into church membership by profession of faith by the combined efforts of the workers in this undertaking. About 150 more are still in the valley of decision. The retired ministers in the area, together with the Bible instructors, are busy giving Bible studies. In preparation for the appearance of George Vandeman in Walla Walla, May

5 through 11, a television survey was conducted, and it was found that between 30 and 50 per cent of the people had been viewing *It Is Written*. Don Gray, evangelist, together with Jim Brown and Estel Richardson, have been well supported by the ministers and lay members of the area.

● Forty-three souls have been baptized thus far as a result of The Living Word crusade in Missoula, Montana, by L. Cummings and Curtis Dale. The pastor, Frank Munsey, and his loyal church members are busy shepherding this new group and studying with several other interested persons. The evangelistic team opened a crusade on March 11 in Kalispell, Montana.

Pacific Union

● The growth of the work at Monument Valley Mission has necessitated an increase in the staff. Dr. and Mrs. Dail F. Lodge and their two small sons moved to the mission in January to assist Dr. and Mrs. J. Lloyd Mason with the medical work for the Navahos. Dr. Lodge is a graduate of the College of Medical Evangelists, class of 1955, and Mrs. Lodge graduated from the CME School of Nursing, class of 1954-A.

● Speaker at the special inauguration services of the Van Nuys, California, Spanish church on the afternoon of

MERCY RIDES ON WINGS

—An invitation to adventure

By L. E. C. Joers, M.D.

"Why don't you take your vacation in the jungle of Peru, Doctor?" was the request made by Pastor R. A. Hayden, president of the Ecuador Mission. A ready response was found in the hearts of Dr. Joers, his wife, Annetta, and his daughter, Mary Lou.

Pastor Hayden writes of Dr. Joers's visit as follows: "I can still hear the expressions of appreciation: the 'Thank you's' and the 'God bless you's' of villagers, landowners, their Indian slaves, women, children, and even the nuns in a remote parochial school. Before me lies page after page of signatures in appreciation of the doctor's visit to that isolated corner of the world."

Dr. Joers says, "The gratitude of the people made it one of the most heartening experiences I've ever had. I'd be ready to go again tomorrow."

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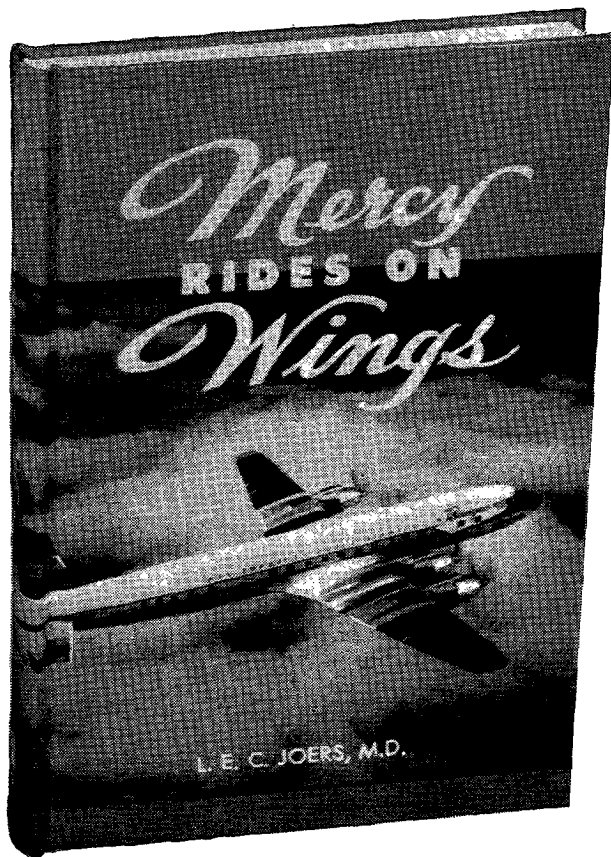
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March 25 was R. R. Bietz, president of the Pacific Union Conference. That evening Samuel Weiss, pastor of the Los Angeles Spanish-American church began a series of evangelistic meetings in the new church, which is pastored by Angel de la Torre.

• The members in the Pacific Union Conference gave the largest Thirteenth Sabbath Offering ever given in the history of the union, on December 24, 1960. It amounted to \$110,625.04, an increase of \$8,743.34 over the corresponding quarter of 1959, according to Helmuth C. Retzer, union Sabbath school secretary.

• R. R. Bietz, president of the Pacific Union Conference, spoke on "Clericalism in the Contemporary World" at the Thirteenth National Conference of Protestants and Other Americans United for Separation of Church and State. The conference was held in Portland, Oregon, February 13 and 14.

• Mrs. Victoria Gilliland was honored by the women of the Southside church, Phoenix, Arizona, upon the occasion of her ninety-second birthday. Her faithful work in the Dorcas Welfare Society from the time she joined the Seventh-day Adventist Church in 1910 was commended in particular.

• Rafer Johnson, recognized as one of the world's greatest all-round athletes, was featured by the American Temperance Chapter of Pacific Union College on Sunday, April 16. Mr. Johnson is a Christian and a forceful speaker.

Southern Union

• Carolina Conference Adventists began a two-month empty-pop-bottle-gathering campaign on April 1 to help pay for a new girls' dormitory at Mount Pisgah Academy. The all-out drive is expected to collect enough cold-drink bottles to ex-

change for \$70,000 in cash by the end of May.

• The It Is Written telecast began on WLOS-TV in Asheville, North Carolina, Sunday, March 26.

• Faith for Today has been added to the program schedule of WAGA-TV, Atlanta. It takes up the time vacated by It Is Written.

• William A. Fagal, director of Faith for Today, helped his brother, Pastor Harold E. Fagal, launch a Sunday evening Bible lecture series in the Miami Temple church.

• More than 70 persons have been baptized in Jacksonville, Florida, as a result of a three-week revival by the Detamore evangelistic team, Pastor Orley Berg, and the members.

• Nearly 1,000 youth and parents from north Georgia and east Tennessee attended a one-day youth rally at Dalton, Georgia, recently. The rally was under the direction of T. N. Graves, Georgia-Cumberland MV secretary. Featured speaker was Desmond Cummings, Southern Union MV secretary.

• Walter Ruba, of Sacramento, California, has joined the publishing department of the Kentucky-Tennessee Conference. He will be in the Memphis area.

• Six members of the Southern Missionary College faculty were promoted at the recent annual board meeting of the college. Dorothy Christensen was promoted to associate professor of home economics, Thelma Hemme was named assistant professor of home economics, Gordon N. Hyde to associate professor of communications, H. H. Kuhlman to professor of biology, Wayne Vandever to associate professor of business administration, and Morris Taylor to professor of music.

1961 Camp Meetings

Atlantic Union

Greater New York	
Sloatsburg (English)	June 30-July 8
Sloatsburg (Spanish)	July 9-15
New York	
Union Springs Academy	
Union Springs	June 29-July 8
Northeastern	
Hyde Park, New York	June 29-July 9
Northern New England	
Freeport, Maine	June 30-July 8
Southern New England	
South Lancaster, Massachusetts	June 29-July 8

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 14-22
Pobida church, Beauvallon	July 26-30
Peace River, Peoria	July 26-30
British Columbia	
Hope	July 21-29
Manitoba-Saskatchewan	
Saskatoon, Saskatchewan	July 7-15
Clear Lake, Manitoba	July 19-23
Maritime	
Pugwash, Nova Scotia	August 4-13
Newfoundland	
St. John's	August 16-20
Ontario-Quebec	
Oshawa Missionary College, Oshawa	June 30-July 8

Central Union

Central States	
Edwardsville, Kansas	June 15-24
Colorado	
Campion Academy, Loveland	August 4-6
Kansas	
Enterprise Academy, Enterprise	August 9-12
Missouri	
Sunnydale Academy, Centralia	July 11-15
Nebraska	
Union College, Lincoln	June 7-10
Wyoming	
Casper	July 7-9

Columbia Union

Allegheny	
Pine Forge, Pennsylvania	June 15-25
Chesapeake	
Catonsville, Maryland	July 27-August 5
East Pennsylvania	
Wescosville	June 30-July 8
New Jersey	
Kingston (English)	June 29-July 8
Kingston (Spanish)	July 9-16
Ohio	
Mount Vernon	June 29-July 9



Thrilling Experiences From Korea

The island of An-Myun, off the west coast of Korea, has nine large villages. Since last year most of the people on that island are attending our church, and there are many Sabbathkeepers in every village. Some of our training school and high school students went there last vacation season. They organized four teams and held Vacation Bible Schools at four places in the morning, and evangelistic meetings in the evening. More than 700 children attended Vacation Bible School every day, and many searchers for truth were won to the message.

Our Vacation Bible School teachers had many problems. They could not sleep at the proper time at night because many people gathered around after evangelistic

meetings, earnestly desiring to know more about the truth; and they had to get up early in the morning because the small boys and girls called them to come out of their rooms.

After vacation was over we held a laymen's institute in our mission. We called two bright, zealous young men from the island to attend the institute. When I visited Korean Union Training School I found three girls from An-Myun Island. They came to our college for a visit and had an opportunity to see what our school is doing. They were impressed by the school program and appreciated the kindness of the college students. They said they would come next year to study in our school.

Eight of our high school students went to another town named An-Sung. There they visited the principal elementary school and were given permission to use the schoolroom for a Vacation Bible School. About 600 children enrolled and about 500 were graduated. We do not have a church building in the town, so church services could not be held. A tent

was donated by the mission in which the new members could gather for their meetings.

In Taejon district a Vacation Bible School was held in almost every church by the cooperation of the Missionary Volunteer Society and students of Taejon middle school. In these Vacation Bible Schools 1,500 children finished the course, and most of them continue to attend our junior class every week.

One of our middle school teachers went to Ku-Wha-Ri, Kang-Wha Island, with five middle school girls. They organized themselves into two teams, both of which held Vacation Bible Schools. One was able to use a room in a public school and the other held meetings out of doors. From these Vacation Bible Schools 321 children were graduated.

Truly the Lord has blessed the Vacation Bible School work in a wonderful way in Korea. Pray that He will continue to lead and bless.

SUK MAN KIM

Sabbath School Secretary
Central Korean Mission

Potomac	
Shenandoah Valley Academy	June 15-24
New Market, Virginia	
West Pennsylvania	August 3-13
Somerset	
West Virginia	June 9-17
Parkersburg	

Lake Union

Illinois (Southern)	
Makanda	June 14-17
Indiana	
Indiana Academy, Cicero	June 8-18
Lake Region	
Cassopolis, Michigan	August 11-19
Michigan	
Grand Ledge	August 3-12
Wisconsin	
Portage	July 28-August 5

Northern Union

Iowa	
Oak Park Academy, Nevada	June 2-10
Minnesota	
Medicine Lake	June 9-17
North Dakota	
Shenandoah River Academy, Harvey	June 16-24
South Dakota	
Huron	June 16-24

North Pacific Union

Idaho	
Gem State Academy, Caldwell	June 22-July 1
Montana	
Mount Ellis Academy, Bozeman	June 29-July 8
Oregon	
Gladstone	July 19-29
Upper Columbia	
Walla Walla College	
College Place, Washington	June 14-24
Washington	
Auburn Academy, Auburn	July 12-22

Pacific Union

Arizona	
Frescott	July 20-29
Central California	
Soquel	July 6-16
Nevada-Utah	
Moab, Utah	May 5-6
Bishop, California	June 9-11
Las Vegas, Nevada	May 19-20
Reno, Nevada	June 2-3
Salt Lake City, Utah	June 16-18
Northern California	
Santa Rosa	June 9-10
Paradise	June 21-25
Fortuna	July 5-9
Redding	July 27-30
Auburn-Meadow Vista	August 3-6
Oakland	October 6-8
Lodi	October 12-15
Southern California	
Lynwood	June 15-25
Southeastern California (No meeting)	

Southern Union

Alabama-Mississippi (No meeting)	
Carolina	
Lake Junaluska, North Carolina	May 26-June 3
Florida	
Forest Lake Academy, Maitland	June 2-10
Georgia-Cumberland	
Southern Missionary College	
Collegedale, Tennessee	June 8-17
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 9-17
South Atlantic	
Hawthorne, Florida	June 15-25
South Central	
Oakwood College, Huntsville, Alabama	June 1-10

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 2-3
Gentry, Arkansas	July 26-30

Oklahoma	
Oklahoma City	August 3-12
Southwest Region	
Winnona, Texas	June 2-10
Texas	
Southwestern Junior College, Keene	June 2-10
Texico	
Albuquerque, New Mexico	June 9-17

ANSWERS TO

Your Denominational IQ

(Page 15)

1-e; 2-c; 3-j; 4-i; 5-a; 6-g; 7-b; 8-d; 9-f; 10-h.
Rating: 10 correct, excellent; 8 or 9, very good; 6 or 7, average; 1 to 5, better read the REVIEW AND HERALD more carefully.

Church Calendar FOR 1961

Signs of the Times, These Times, and Message Magazine Campaign (Special prices during April and May)	April 1-30
Dorcas-Welfare Evangelism	May 6
Church Home Missionary Offering	May 6
Disaster and Famine Relief Offering	May 13
Spirit of Prophecy Day	May 20
Home-Foreign Evangelism	June 3
Church Home Missionary Offering	June 3
Oakwood College Offering	June 10
Thirteenth Sabbath Offering (Southern African Division)	June 10
Medical Missionary Day and Church Medical Missionary Offering	July 24
Midsummer Missions Service and Offering	July 1
	July 8

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by Richard Lewis

From the name of our denomination one can readily discern that we believe that the seventh day, Saturday, is the Sabbath. But, why? Many leading Sunday advocates have posed what they consider to be real arguments in favor of keeping the first day of the week. Here is a logical, clear, concise answer to each controversy. Dr. Lewis has done a great amount of research in tracing the Sabbath through early church history. Surely as a seventh-day-Sabbath keeper you will not want to be without the answers as to why Saturday is the Sabbath.

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Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, APRIL 29, 1961

Restoring the Union With God

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

ONLY through the gospel of Christ can man find the way back to God. This is why the Old English word *gospel* means "good news." The word comes from the Greek *euangelion*, which originally signified a reward for good tidings. Later the reward idea was dropped, and the word came to mean the good news itself.

In the New Testament the gospel means the good news of God's kingdom and salvation through Jesus Christ, all to be received through faith in the sacrificial atonement on Calvary's cross. Only by acceptance of this gospel can we find reunion with God.

1. The Appeal of Love

MATTHEW 11:25-27. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." The last clause here reads in the Revised Standard Version, "and any one to whom the Son chooses to reveal him." Why would Jesus choose some for this revelation, and not others? God chose the children of Jacob (Ps. 105:6) because He foreknew the desires after righteousness of the faithful remnant through whom the Redeemer came. The New Testament Christians were a chosen generation (1 Peter 2:9) because they sought God through accepting Christ. God chooses "those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him" (James 2:5, R.S.V.). Compare John 14:8, 9 on seeing God through Christ.

1 JOHN 4:10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." God is the first cause in Creation and in redemption. Man cannot initiate his own efforts for salvation. Even the faith by which he accepts God's proffered grace is a gift of God. God's love is aggressively redeeming, searching for the lost always and everywhere. When the mighty power of God came at Pentecost, "lost in wonder, the apostles and disciples exclaimed: 'Herein is love.' 1 John 4:10. They grasped the imparted gift."—*Testimonies*, vol. 7, p. 31.

ROMANS 2:4. "The goodness of God leadeth thee to repentance." The word *goodness*, used twice in this verse, may be rendered *kindness*. Paul asks if his readers despise the rich goodness of God. Someone has said: "The blackest sin is not righteousness violated, but mercy despised." "In spite of His judgment against evil He is always long-suffering to the

evildoer. And yet the sinner is here depicted as despising grace, ignoring goodness, and thereby accumulating punishment. Surely the wealth of God's grace is not to be contemptuously treated."—W. H. GRIFFITH THOMAS, on Romans 2:4.

2. The Road to Reunion With God

ISAIAH 59:2. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." The expulsion of Satan and his hosts from heaven was the result of overweening pride and ambition—a form of self-idolatry (Isa. 14:13, 14). The godly Bishop Wilson of India, said: "All sin includes in it Atheism, Rebellion, and Idolatry." Sin is a deliberate act that separates men from God. Men can only return to God by a deliberate act of faith and surrender of the will. Further reading: *The Desire of Ages*, page 466.

LUKE 9:23. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "Only by the cross can the human family be elevated to connect with heaven. Self-denial and crosses meet us at every step on our heavenward journey."—*Testimonies*, vol. 4, p. 79.

REVELATION 3:20. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door [“If any one hears . . . and opens,” R.S.V.], I will come in to him, and will sup with him, and he with me." Christ knocks—that is the divine initiative. Man opens—that is the human response. "Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says . . . [Rev. 3:20 quoted]."—*The Desire of Ages*, p. 161.

3. The Conversion of Saul

ACTS 22:4. "And I persecuted this way unto the death, binding and delivering into prisons both men and women." See an enlargement of this confession in Acts 26:9-11. In both scriptures Paul is making both a defense and an appeal. "Follow the line of his appeal. First, his claim of sincerity. He also had been zealous for God. Had he not persecuted unto the death men who held the views for which he was now being persecuted? How had the change come in him? There was no abandonment of sincerity. There was no turning away from the God of their fathers. Thus he gave to those listening men, as his most powerful argument, his own definite experience."—G. CAMPBELL MORGAN, *Acts*, p. 492.

ACTS 7:58-60. "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Had Stephen lived he might have been one of the greatest New Testament leaders—perhaps as great as his persecutor Saul. "I saw that Stephen was a mighty man of God, especially raised up to fill an important place in the church. Satan exulted in his death; for he knew that the disciples would greatly feel his loss. But Satan's triumph was short; for in that company, witnessing the death of Stephen, there was one to whom Jesus was to reveal Himself. Saul took no part in casting the stones at Stephen, yet he consented to his death."—*Early Writings*, p. 199.

ACTS 9:3-6. "Who art thou, Lord?" "That use of the word *Lord* revealed a fine recognition of a trained mind, in the presence of such a manifestation of supremacy. When the light came, and the voice spoke, prejudices went, and all the antagonism that created the fever heat of his hostility ended. He was in the presence of supremacy, and he admitted it as he said, LORD!"—MORGAN, *Acts*, p. 227.

ROMANS 1:1. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." At least seven nouns are rendered "servant" in the New Testament, with others for "hired-servant," et cetera. But here Paul uses the most common one, *doulos*, which contains the idea of subjection.

GALATIANS 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." "Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in His name those spiritual truths that will work in the receivers the experience of Paul [Galatians 2:20 quoted]."—*The Desire of Ages*, p. 510.

4. The Blessed Life

PHILIPPIANS 2:12, 13. "It is God which worketh in you both to will and to do of his good pleasure." Two contrasting thoughts appear in these verses: (1) We are to work out our own salvation, yet (2) it is God operating within us to carry out His own good pleasure. On the various operations of God in man see 1 Corinthians 12:6, 11; Ephesians 1:20; 2:1-6, where there are some of the 17 such parallels used by Paul.

PSALM 37:5, 6. "Commit thy way unto the Lord. . . . He shall bring forth thy righteousness as the light, and thy judgment as the noonday." "Commit, etc. Literally: Roll thy way upon Jehovah; shake off and devolve upon Him all the burden of anxiety for life's course. Cf. Prov. xvi. 3; 1 Peter v. 7."—KIRKPATRICK, *The Psalms*, p. 190.

PROVERBS 3:5, 6. "Trust in the Lord with all thine heart; and lean not unto thine own understanding." "Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy."—*The Desire of Ages*, p. 331.

F-3101 Alone
F-3102 America
F-3103 At the Cross
F-3104 At the Door
F-3105 Beneath the Cross of Jesus
F-3106 Brightly Beams Our Father's Mercy
F-3107 Can the World See Jesus in You?
F-3108 Day Is Dying in the West
F-3109 Face to Face
F-3110 Give Me the Bible
F-3111 He Leadeth Me
F-3112 He Lifted Me
F-3113 He Lives
F-3114 He Ransomed Me
F-3115 He Whispers His Love to Me
F-3116 How Sweet Are the Tidings (He's Coming)
F-3117 I Came to the Garden Alone
F-3118 I Shall See the King

F-3119 I Sing the Mighty Power of God
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F-3121 I Want to See Jesus, Don't You?
F-3122 I Will Follow Thee, My Saviour
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F-3125 In a Little While We're Going Home
F-3126 In the Sweet Bye and Bye
F-3127 Is Your All on the Altar of Sacrifice?
F-3128 Jesus, I Come—Out of My Bondage
F-3129 Jesus, I My Cross Have Taken
F-3130 Jesus Is Tenderly Calling
F-3131 Jesus, Keep Me Near the Cross
F-3132 Jesus Paid It All
F-3133 Jesus Saves
F-3134 Jesus, Saviour, Pilot Me
F-3135 Jesus Took My Burden
F-3136 Just as I Am

F-3137 Just When I Need Him Most
F-3138 Lift Up the Trumpet (Jesus Is Coming Again)
F-3139 Living for Jesus
F-3140 Longing
F-3141 Marching to Zion
F-3142 Master, the Tempest Is Raging (Peace, Be Still)
F-3143 No Disappointment in Heaven
F-3144 O That Will Be Glory (The Glory Song)
F-3145 Old Rugged Cross, The
F-3146 Redeemed
F-3147 Ride on, King Jesus
F-3148 Saviour, Like a Shepherd Lead Us
F-3149 Shall We Gather at the River?
F-3150 Since Jesus Came Into My Heart
F-3151 Softly and Tenderly Jesus Is Calling
F-3152 Some Bright Morning
F-3153 Sweet Hour of Prayer

F-3154 Tell Me the Story of Jesus
F-3155 That's Why I Love Him
F-3156 The Golden Morning Is Fast Approaching
F-3157 There Is a Gate That Stands Ajar
F-3158 Throw Out the Life Line
F-3159 'Tis So Sweet to Trust in Jesus
F-3160 Trust and Obey
F-3161 You Must Open the Door
F-3162 Walking With Jesus
F-3163 Watch, Ye Saints (Jesus Comes)
F-3164 Way of the Cross Leads Home, The
F-3165 We Are Nearing Home (Just Over the Mountains)
F-3166 We Have an Anchor
F-3167 What a Friend We Have in Jesus
F-3168 What a Gathering of the Faithful
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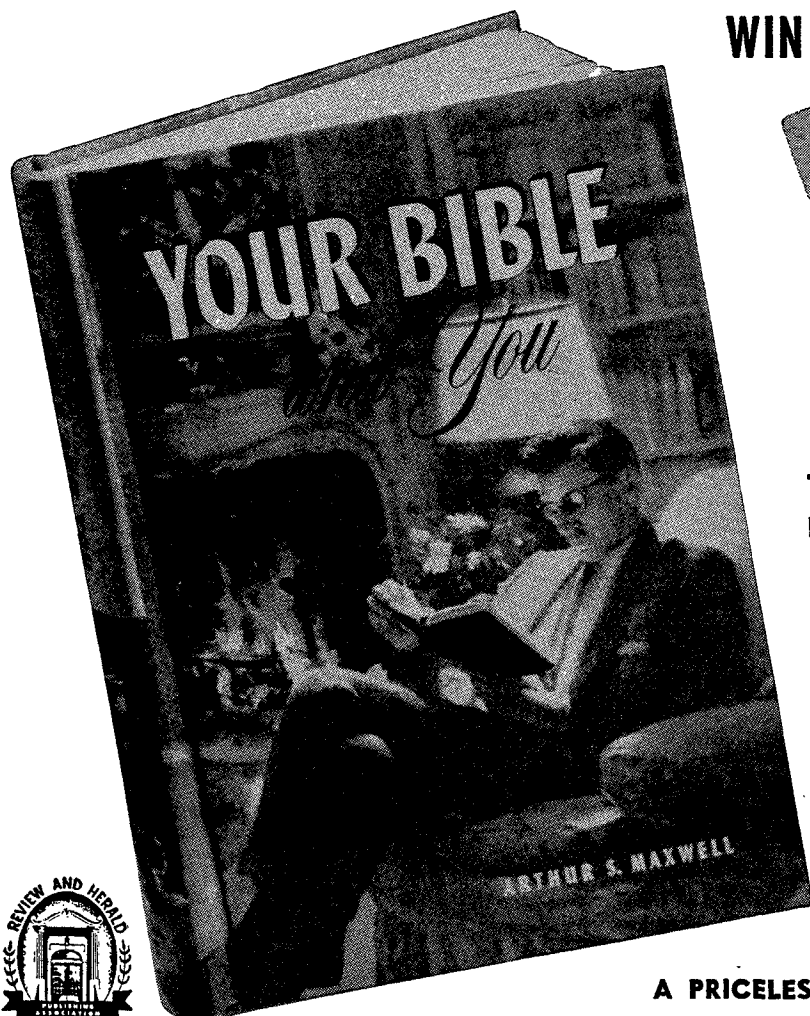
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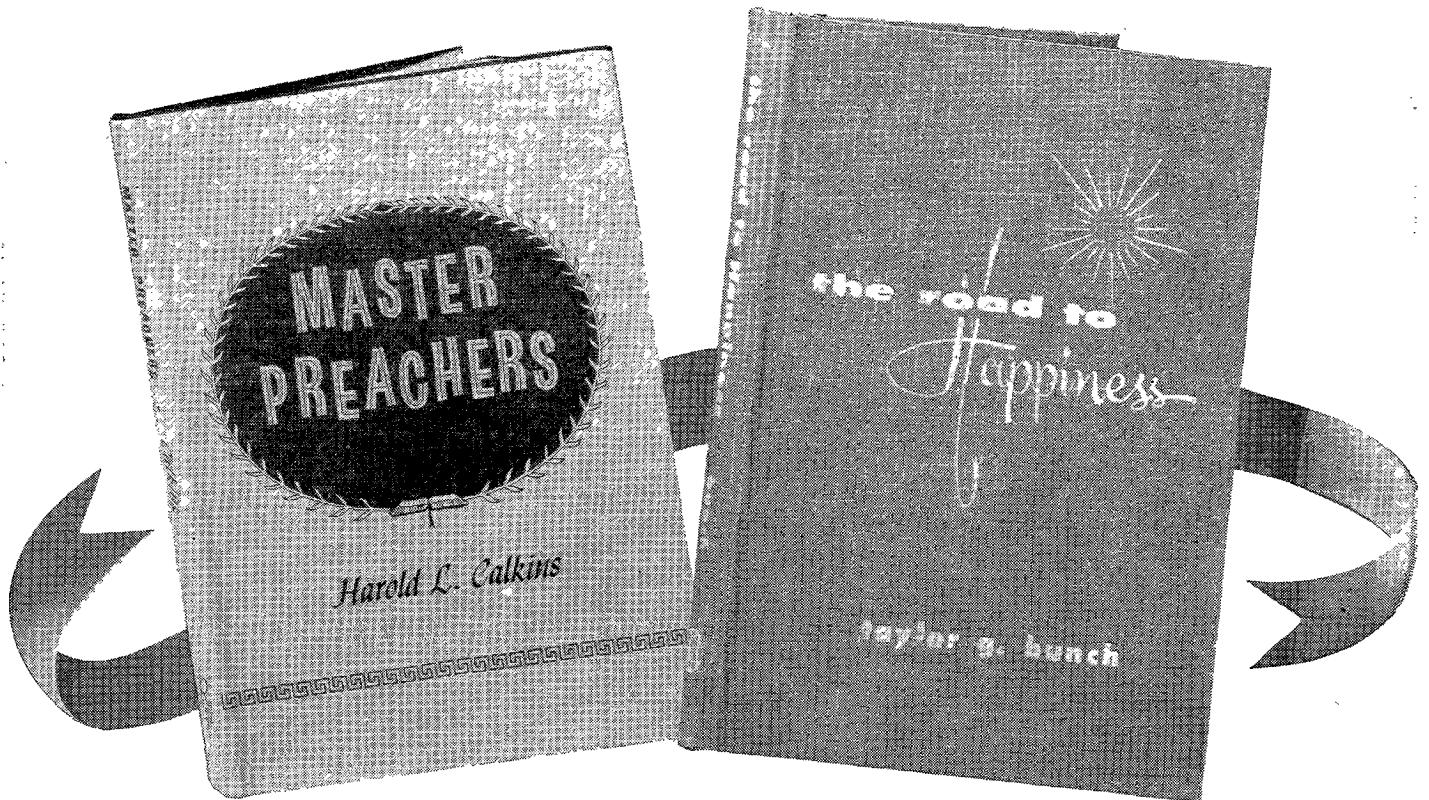
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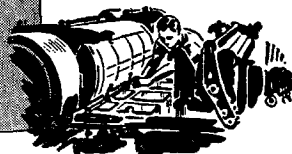
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As We Go to Press



A Liberal TV Offering

The Radio-TV Department of the General Conference joins the Faith for Today staff in expressing heartiest appreciation to the churches of North America for the liberal response to the annual Faith for Today offering appeal presented on February 11. Nearly \$145,000 has already been reported, and we prayerfully anticipate that when the final totals are in our goal for 1961 of \$175,000 will not only be realized but surpassed.

The Faith for Today telecast is currently beamed from more than 170 stations on several continents. A vast unnumbered audience is finding this program to be an intimate, personal, and persuasive means of bringing to them the will of God for their lives. Your gifts and your prayers are paying dividends.

E. R. WALDE

Yugoslavs Baptized in New York City

A recent letter from Branes Kanachky, pastor of the Yugoslavian church in New York City, reveals an interesting experience in soul winning among Yugoslavian people in America. He says, "Our new Bible correspondence course is showing very good fruitage. Of the first ten who completed the course last year (1960), seven were baptized! Our Bible school secretary, Brother M. Zuvicich, said in his report: 'Next to personal labor in soul winning, the most successful method is the Bible correspondence school.'"

WESLEY AMUNDSEN

Recent Report on Medical Launch Work

Most of our people are aware that Seventh-day Adventists operate medical launches on the Amazon and San Francisco rivers of South America. What many do not know, however, is the extent of the work done by the workers on these launches. There are ten launches distributed up and down the Amazon and on the San Francisco River farther south. These boats operate in parts of Brazil where no other kind of medical service is available.

The report of this launch activity covering the last quarter of 1960 has

just come to hand. This report shows treatment of malaria, skin diseases, eye, ear, nose, throat, respiratory, and circulatory diseases, parasites, digestive ailments, genito-urinary problems, malnutrition, minor surgical problems, and dental cases.

Many thousands of patients are cared for by the staffs of these launches, but their medical service is only one aspect of the activities of these launches. Their report also mentions evangelistic campaigns, Bible studies, missionary visits, religious meetings, and distribution of literature. Food and clothing also were distributed, and lectures were presented on health and hygiene. Classes in child training and in food preparation were conducted.

L. H. Olson, secretary of the South American Division, writing concerning this work, states that there are further additions to be made to this fleet of launches in the near future. Let us pray for the faithful missionary launch operators as they work from their boats in the lonely, isolated areas of interior Brazil.

T. R. FLAIZ

Temperance Oratorical Contest Winner Announced

Augustus Cheatham, sophomore theology major at Washington Missionary College, was awarded first place in the sixth National Intercollegiate Oratorical Program, held on the campus of Union College, Saturday evening, March 25.

A native of Dover, Delaware, Augustus spoke on the topic "America Is Off Side," pointing out that "the 8 million problem drinkers" in America "have caused the total population to be penalized."

Other finalists representing Seventh-day Adventist colleges in North America included: Garland Day, Atlantic Union College; John Wells, Canadian Union College; H. Roger Bothwell, Emmanuel Missionary College; Ed Lugenbeal, La Sierra College; Harriett Alene Golson, Oakwood College; Carlos Batista, Pacific Union College; Terry McComb, Southern Missionary College; Jim McIntosh, Southwestern Junior College; Jean Nowack, Union College; and John Buckley, Walla Walla College.

MIKE A. JONES

A Hearty "Thank-you"

Word has just been received from Fernon Retzer, Sabbath school secretary for the Inter-American Division, relative to the Thirteenth Sabbath Offering overflow for the fourth quarter of 1960, as follows:

"Yesterday we received a most cheering letter announcing the Thirteenth Sabbath overflow. We think it is wonderful! On behalf of the Inter-American Division we want to take this opportunity to thank you and, through you, our dear people all over the world for their wonderful spirit of sacrificial giving. We sent our members a call for help, and they responded most generously.

"These funds will do much to advance the cause of God in the various fields of Inter-America that will benefit from this good offering. Inter-America sends you an *abrazo* and a very hearty Thank-you."

G. R. NASH

Loma Linda University

Loma Linda University will officially take up its work July 1 of this year. This is not a new institution; heretofore it has been known as the College of Medical Evangelists. For many years it has been conducting its work on a university program with several schools, the chief ones being the schools of Medicine, Dentistry, and Nursing.

Recently Pacific Union College and La Sierra College have joined with the College of Medical Evangelists to establish Loma Linda University. The General Conference has designated this as the denominational graduate school for the West. Graduate work will be given on all three campuses as part of the university program.

At the last board meeting, Dr. Thomas A. Little, of La Sierra College, was called to be dean of graduate studies and in charge of the graduate programs on the three campuses. He will take up his duties at Loma Linda, July 1. Dr. Little has been associated with several of our colleges. He has had wide experience with accrediting associations, and we believe that he will give excellent service to Loma Linda University as dean of graduate studies.

M. V. CAMPBELL, *Chairman*
CME Board