

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Pioneering in South America—Part 6

Among Wild Animals and Wild Men

By O. Montgomery

WITCHCRAFT is common among all the tribes of the Chunchu Indians. The witch doctor or medicine man has great power over these Indians. For instance, when an Indian is sick, the witch doctor is called. He will chew large quantities of coca leaf and tobacco, drink copiously of native beer, and then proceed to "discover" the one who has bewitched the sick person and caused his illness. He will begin to explore all about the place, examining the different trees and shrubs and bushes, and looking under the leaves here and there.

Then he will examine each member of the family. Finally, he may accuse one of the children of being the cause of this illness by bewitching the sick one. According to the law of the tribe, the father of that child—or, in case it is the father who is ill, the other members of the family—must take the child and hang him up either by the thumbs or big toes to a tree so that he can barely touch the ground. Then they thrust the child's abdomen full of long sharp thorns that grow on the thorn trees of that region to a length of from eight to ten inches. These thorns, first one, then another, are thrust clear through the abdomen.

Of course, the child cannot live very long, but if the evil spirit is not quickly expelled from the sick one so that he begins to improve, then the father must dispatch the child by breaking his skull with the use of a club. It is seldom that a child escapes when once it is condemned by the witch doctor. However, Señor Real told us of one Indian father whose little girl, six or seven years old, was thus condemned. The father loved his child deeply, and rather than sacrifice her life, he stole away with her into the forest and fled, never again to see his tribe or his people. This was an unusual demonstration of the affection

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The Indian canoe used by the author and W. H. Williams on their journey down the Pichis River.



Camping for the night on a sand bar on the Pichis River. The tents are mosquito net. Author is at the right; W. H. Williams, left.

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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.]

15,000 Hear Graham Open Miami Crusade

✓ More than 15,000 persons packed Convention Hall to hear Evangelist Billy Graham open his three-week crusade in Miami Beach, Florida. After the sermon crusade officials said 475 came forward to make "decisions for Christ." "We are living in the most critical period in the history of the world," Dr. Graham said. In welcoming the evangelist, Mayor Robert King High said, "Governments and nations, like individuals, can experience moral and spiritual revolution. I believe such a revolution is a categorical imperative if our nation is to fulfill its manifest destiny as leader of the free world."

"Christian Amendment" Again Introduced in Congress

✓ The so-called Christian Amendment has been introduced in Congress again with bipartisan support. The amendment is designed to correct what its backers see as a deficiency in the Constitution in that it does not recognize Jesus Christ. The amendment would provide that "this nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God." It further provides that Congress shall have the power "in such cases, as it may deem proper, to provide a suitable oath or affirmation for citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution, as herein amended."

Baptists Move Toward Greater Fellowship

✓ A program to help all Baptists in North America get to know one another better was approved by leaders of the Baptist Jubilee Advance at their semiannual meeting in Washington, D.C. A committee will be appointed representing six major Baptist groups in the United States and Canada to arrange for pulpit exchanges and other acts of fellowship among the various conventions into which Baptists are divided. The Baptist Jubilee Advance is a cooperative five-year program sponsored by nearly all North American Baptists.

1,155 Catholic Hospitals in North America

✓ A new 1961 directory published in St. Louis, Missouri, by the Catholic Hospital Association of the United States and Canada lists 1,155 Catholic hospitals with 202,033 beds and 27,865 bassinets in the U.S., Canada, and Puerto Rico. On an average day in 1960 there were 105,217 patients in Catholic hospitals throughout the United States as reported by 852 hospitals out of 868. The directory said there were almost 5 million admissions reported by these hospitals for the year. About 56 per cent of the admissions were listed as non-Catholic, according to the new publication.

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• EDITORIALS •

"How Great Thou Art"

From time to time we hear the term *God Almighty* used in public prayer. We do not question the sincerity of those who address God in this way, but we are confident that if they had a clearer understanding of His greatness they would avoid this expression.

On this point Ellen G. White has written: "I saw that God's holy name should be used with reverence and awe. The words God Almighty are coupled together and used by some in prayer in a careless, thoughtless manner, which is displeasing to Him. Such have no realizing sense of God or the truth, or they would not speak so irreverently of the great and dreadful God, who is soon to judge them in the last day. Said the angel, 'Couple them not together; for fearful is His name.' Those who realize the greatness and majesty of God, will take His name on their lips with holy awe. He dwelleth in light unapproachable; no man can see Him and live. I saw that these things will have to be understood and corrected before the church can prosper."—*Early Writings*, p. 122.

We are urged to be careful in the way we approach God, not because He will refuse to hear us unless we follow a legalistic formula or prescribed ritual. No, the real issue is this: When we address God carelessly we reveal that we have fuzzy concepts of His character, His greatness, His majesty, His power. Perhaps our minds are cluttered with anthropomorphic ideas—we think of Him as a man like ourselves. Without being aware of it we attempt to bring Him down to our level. We try to make Him a prisoner of human concepts.

What a mistake! To do this robs us of the inspiration we should receive from contemplating Him who is perfect in wisdom, in power, in character. It removes the challenge of climbing the heights of mental and spiritual development. By reducing God to human dimensions, man loses the power to rise; he sinks lower and lower in character and ideals. This was one of the mistakes of the ancients. They "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:23).

The Revelation in Scripture

Because God knew that man, using reason alone, could not conceive of a God greater than himself, He has given us in Scripture a partial revelation of Himself. In the Word we see a great God. We see the God who created all things. We learn that He upholds the worlds by His might, that He is the Life-giver, that He guides the stars along the broad highways of limitless space, that He is perfect, that He is a consuming fire, that the angels veil their faces in His presence.

This magnificent concept humbles our proud hearts. It shrinks our overweening ego. It causes us to cry out as did the psalmist: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4). Then, lest we feel discouraged, lest we feel that God is too great to be interested in us and our problems, we are invited to look at Calvary. There we see that God is love and that He considers us of infinite

worth. With reverence we kneel at the foot of the "old rugged cross," having glimpsed a new dimension of God's greatness.

No, the Spirit of Prophecy counsel against coupling "God" and "Almighty" together in prayer is not legalism. It is not a meaningless prohibition. Rather, it is an aid to maintaining an exalted view of God and His greatness. And who can doubt that our concepts of God have almost everything to do with our spiritual growth and development?

K. H. W.

What Is Christian Perfection?—3

Two weeks ago we considered the disparity between the committed Christian's aspiration to perfection of character on the one hand and his relatively disappointing level of attainment on the other. Last week we found a "perfect" Christian, by Bible definition, to be one who is wholly dedicated to the Lord but who still has weakness of character to overcome, and who by God's grace is pressing resolutely "toward the mark for the prize of the high calling of God in Christ Jesus." This week let us turn to the Spirit of Prophecy for further light on this important subject. From scores of illuminating passages we have selected seven brief statements for consideration and comment. These, we believe, are sufficient to set the essential facts regarding Christian perfection in clear perspective.

A Daily, Lifelong Process

1. "True sanctification . . . consists in the cheerful performance of daily duties in perfect obedience to the will of God."—*Christ's Object Lessons*, p. 360.

The ideal of Christian perfection to which God expects—yes, requires—us to attain in this life is not a tenuous, ethereal experience remote from the realities of life. To the contrary, He designs that this ideal shall be progressively and ever more effectively integrated with our daily duties and experiences. True sanctification is simply a matter of maintaining a right relationship with God, with truth, and with duty in all the affairs and relationships of life—here and now.

2. "There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last."—*The Sanctified Life*, p. 10.

We enter into true sanctification, or the experience of Christian perfection, simply by accepting God's goal for our lives as our own. This step is taken instantaneously by an act of the will. Then we devote the rest of our lives to an earnest pressing toward the mark for the prize of the high calling of God in Christ Jesus. But while probationary time lasts, the moment never comes when we shall be able to say that we have attained the goal of absolute perfection.

3. "[Christ] is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, vol. 2, p. 549.

Christ has provided us with a perfect example of a life that conforms in every respect to the will and character

of God. Our lifelong task is to copy that pattern, and "according to the ability which God has given us," seek to "resemble it." The fact that in this life we never quite "equal the pattern" is irrelevant to God's estimate of our character and our standing in His sight. Fortunately for us, His approval does not depend on our equaling it, but on our wholehearted dedication to it and on our consecrated lifelong endeavor by His grace to resemble it. True sanctification is thus a cooperative venture in which finite intention and effort are united by faith with the perfect example and infinite power of Christ.

Christ Makes Up the Deficiency

4. "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—*My Life Today*, p. 250.

True sanctification, or Christian perfection, is a fixed attitude, disposition, or set of mind that gradually finds expression, ever more perfectly as the days go by, in the thoughts, words, and actions. "Jesus accepts this disposition and effort as man's best service." But how about the abysmal disparity between our best efforts and the perfect ideal of character set before us by the Saviour? Divine grace has the answer! At this point Christ steps in and "makes up for the deficiency with His own divine merit."

Our intention and effort are indispensable, but Christ's infinite power and His willingness to make up our deficiency are the decisive factors in winning God's approval of our finite efforts. Inasmuch as it is faith alone that enables us to appropriate Christ's offer to make up the deficiency, this divine certificate of approval is rightly called righteousness by faith. In no sense is the divine seal of approval a recognition of merit or perfection on our part—which are, in fact, nonexistent—but of the merit and perfection of Christ, which have become ours by faith. Our part in the transaction consists simply of placing our will without reserve on the side of His will, of uniting our best efforts with His divine power, and of appropriating His offer to make up the deficiency.

Christian Perfection of the Soul

5. "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God."—*Selected Messages*, vol. 1, p. 360.

As the process of true sanctification advances we shall have less and less "relish for sin." In fact, we come to loathe and hate it ever more emphatically, both in principle and in practice. Even though we still make mistakes, we are privileged to keep on wearing the priceless robe of Christ's righteousness, but should we ever deliberately countenance sin or compromise with it, at that moment we would forfeit the privilege. Fortunately, our right to that indispensable garment of character is not determined by whether we make mistakes, but by our basic attitude toward sin and righteousness.

6. "Character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."—*Steps to Christ*, p. 57.

A man attains to and continues in a state of Christian perfection, not on the basis of good deeds versus misdeeds but on the basis of his bent of mind and his relationship to Christ. Christian perfection is not a matter of the degree or level of one's attainment, or of how far along the road toward absolute perfection he may have journeyed, but of the direction in which he is headed, and whether he is making progress proportionate to the light that shines on his pathway. It is not a matter of the

extent to which our deeds have been brought into conformity with the will of Christ, but of the conformity of our will to His will.

7. "While we cannot claim perfection of the flesh, we may have Christian perfection of the soul. . . . Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. . . . [We] are accepted in the beloved."—*Selected Messages*, vol. 2, pp. 32, 33.

We do not attain to perfection of the flesh, or perfect conformity of our deeds to the will of Christ, at any stage of probationary life. But Christian perfection of the soul (the will) is possible. It becomes a reality the moment our faith lays hold of divine grace. On this basis it is our privilege to claim sanctification here and now. In fact, it is by virtue of this experience that we are accepted with God each day, and when this experience becomes a fixed habit in the life, it is our blessed privilege to receive the seal of divine approval. This does not necessarily mean that we have attained to absolute perfection of the flesh, but that we have a permanent set of mind conformable to the will of God, and that for time and eternity we cannot be diverted from that ideal.

What God might think of us were He to evaluate our lives, on the basis of our present stage of progress toward the goal of absolute perfection, is altogether irrelevant to His estimate of our state of Christian perfection or of our standing before Him. He does not evaluate our "flesh" or our "deeds." The factors that are of supreme concern to Him are our fixity of purpose, our sincerity of effort, and our faith in Christ's willingness and ability to make up whatever deficiency there may be, at the moment, between our degree of Christian perfection and the absolute perfection of Christ's character.

Absolute Perfection at the Close of Probationary Time

By an instantaneous miracle of divine grace God accounted us perfect the moment we submitted without reserve to the process of character transformation. This is justification. By a continuing miracle of grace He credits us with perfection at each step in the process, so long as we remain in cooperative submission to Him as the master architect of character. This is sanctification. By another instantaneous miracle of grace when life's probationary course has been run, God makes absolute perfection ours for eternity. This is glorification. Our part all along the way is to accept the progressive gift of grace and to cooperate with the agencies of heaven as God works in us to will and to do of His good pleasure.

Inspiration compares this repeated outpouring of God's transforming grace with the early rain, which germinates the seed of character, and the latter rain, which brings it to maturity and so prepares it for the harvest. From one stage to another the Holy Spirit is imparted to carry forward the process of spiritual growth. "The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ."—*Testimonies to Ministers*, p. 506. Thus when our Lord appears in glory "we shall be like him; for we shall see him as he is" (1 John 3:2).

Let us by faith cooperate wholeheartedly with the Holy Spirit in the process of character transformation, in preparation for the latter rain that ripens the precious grain of character, and thus be ready for the final edict of divine grace that fixes character for eternity.

R. F. C.

Stand and Be Counted

By R. G. Lucht, Pastor, Minnetonka, Minnesota

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13).

MARTIN LUTHER had been summoned to appear before what we might call the supreme court of his day to answer the charges brought against his faith. History tells us that as he was brought before the emperor he was shown a pile of books and asked two questions: "Are these books yours?" and "Will you retract the teachings in them?"

Without hesitation Luther bravely claimed the books as his own but requested more time to answer the second question. The next day Luther appeared before the council again and gave his defense. His opponents, dissatisfied with his reply, demanded a Yes or No answer to their question "Will you or will you not retract?"

Then followed the never-to-be-forgotten words of Luther: "I cannot, and I will not retract. It is unsafe for a Christian to speak against his conscience. Here I stand. I can do no other; may God help me. Amen."

Huss, the Bohemian Reformer, when tied to the stake was given a last opportunity to recant and return to the Roman Church, and thus save his life. Instead he testified: "What errors shall I renounce? I know myself guilty of none. I call God to witness that all I have written and preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached." With this decision the flames were kindled and another of God's servants sealed his testimony with his blood.

These men stood firm and were counted. They were obedient to the words of Jesus in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life."

Every Christian from the beginning of time has been keenly aware of being involved in a warfare. Those who have been willing to be counted on the side of truth have never feared the consequences of their stand. "The

prize of the high calling of God in Christ Jesus" has ever overshadowed the cost involved (Phil. 3:14).

The heat and fury of the battle often comes just before its end. Thus as we near the end of the great controversy Satan will drive his darts with all possible power, knowing his time is short. "The 'time of trouble such as never was' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us."—*The Great Controversy*, p. 622.

Seemingly the stage is set for the last act in the drama. Everything that we have preached for the past ten decades seems to be in process of present fulfillment. God's truth has progressed until it can be found in almost every corner of the world. God



is ready to finish His work, but are His people ready? We are called upon to achieve an experience we do not now possess. More alarming than this, however, is the case of those among God's professed people who are too indolent to obtain such an experience.

The Experience Needed

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God could not have heard his prayer and mercifully preserved his life. So in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their un-

worthiness, they will have no concealed wrongs to reveal. Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance."—*Patriarchs and Prophets*, p. 202.

The time is coming when we shall have to stand or fall. God's people shall be sifted as wheat. Slackness and indifference among God's people will be cut off—those who possess these characteristics will be sifted from the ranks.

As a chain is no stronger than its weakest link, so we are no stronger than the smallest sin we permit to exist in our life unconfessed. Hidden sin in the day of trouble ahead will bring anguish and fear—thus despair will cut off our faith. Confessed and forsaken sin will assure us of a strong faith that cannot be broken in that time of crisis—the time when we shall live without an intercessor.

In writing to the Thessalonians Paul declared: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

It is not often that God speaks thus comprehensively of man. Here Paul emphasizes that no part of man is to be excluded from the influence of sanctification. Body, mind, and, as it were, the very intents and emotions of our being must all be transformed into the likeness of Christ through His grace. True sanctification of the life involves our whole being. It is not possible to be partially sanctified in the sense of holding back certain phases of our life from being made holy. In order to stand in the evil day that we face, we must grow to the fullest extent possible during the time allotted to us.

We Must Stand Alone

In the time of trial every person must stand by himself. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness" (Eze. 14:20).

Noah stood alone when the whole world scoffed. Daniel stood alone when the death decree was issued. Job stood when his last friend forsook him. Joseph stood when yielding to temptation seemed the easy way out. Paul stood under all circumstances. The disciples, reformers, and pioneers of this Advent message stood firm. God has always had those who were willing to die for truth, if need be.

Will we who are entrusted to complete the work of God in these last days stand? Will we stand with less devotion to Him than did our forefathers? We must not. The Christian who is willing to stand and be counted leaves no room for a casual or "just

get by" attitude in his life. It will take all we have to pass the supreme test to come.

Paul doesn't leave room for doubt in his counsel to us. If we will make every preparation for the conflict ahead, we may live in assurance of victory. While we can never expect to win without the armor and strength offered us by God, neither can we expect to win without combining our human efforts with assured divine strength.

Christ says of those He died to redeem, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." This same Jesus expects us to stand for Him. Let us not disappoint Him.

and Eve chose to obey Satan. Asserting their independence, they rejected divine control, thus separating themselves from divine help.

God never forces the will. And since He works only by love, His help is granted only if we desire it. This involves, therefore, the surrender of our will. We must voluntarily submit our heart and mind to Him, asking Him to do for us what we cannot do for ourselves. We cannot atone for our past sins. We cannot break the bondage into which we have sold ourselves, and we cannot successfully resist temptation alone. All this Christ must do for us; but He can do it only if we are willing and ask Him to. Here lies the crux of the matter.

To break Satan's yoke and then to yield to God is very difficult. Satan's spirit is one of pride, self-determination, and self-sufficiency, and we have imbibed of that spirit. We long for pardon, but only Christ can forgive. We long for freedom, but only Christ can set us free. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). We long for power, but only His power will suffice for our needs. All this can be ours only if we are willing to submit to Him so that He can freely work in us to do His good pleasure. His call is, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). There must be a death to self before there can be a resurrection to a new life (John 12:24, 25).

This warfare against self, fought with the aid of our Saviour, is the greatest battle that we have to fight. It is the breaking of Satan's bondage, and repudiating a nature that is proud and self-centered. If we win this battle and yield to Christ, He will come into our hearts and do for us that which we most need to have done. When we invite Him to come into our hearts we restore the union that rebellion has broken.

This, then, is the pathway to righteousness. The key word is surrender. We yield to conquer. As we choose a loving Saviour, He will set us free. "The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to Him in whom all fullness dwells."—*The Desire of Ages*, p. 300.

What happens when we yield our

Righteousness by Faith in Christ—2

The Pathway to Righteousness

By C. J. Ritchie

WHEN Adam and Eve came forth from the hand of the Creator they were beautiful in appearance, lofty of stature, and had great powers of intellect. The Scriptures say that God created man "upright." Eden in all its beauty was their home, and the greatest joy of our first parents was the personal communion they enjoyed with their Maker. From Him they received optimum physical life, and so long as they remained true to Him, there was also communicated to them an abundant flow of spiritual life.

Since God's nature is love and He has granted to all intelligent beings the power of choice, man must voluntarily choose to love and serve his Creator. So long as Adam and Eve were in harmony with God, obedient to His will, and living in conformity to His law, they were clothed with a garment of light. This was symbolic of their pure, spotless character and indicated that they were in connection with God, receiving from Him spiritual life as well as physical life. When sin came in they severed their connection with God, and the robe of light departed. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2).

The first important step that confronts us is to restore this connection with God, that we may receive the righteousness of Christ to undo the damage sin has done and to give us power to be victorious over every temptation.

What has sin done? It has left us guilty and under the condemnation of the law (Rom. 3:19). It has brought us into bondage to Satan, for we have chosen, like Adam and Eve, to obey him rather than God, thus showing where our allegiance lies (Rom. 6:16).

And sin has done more than this. It has polluted, defiled, and weakened our natures (Rom. 7:18). We need, then, to have our sins forgiven, that the death penalty for transgression may be removed. We need to be freed from bondage to Satan; our natures need to be changed.

Restoring Union With God

How shall the union between the sinner and God be restored so we may once again be covered with the robe of righteousness? Let us notice the principal factors that entered into the severance of man's original spiritual connection with God. Instead of acknowledging the love and wisdom of God, the holiness, justice, and goodness of His law, and yielding Him cheerful and willing obedience, Adam

will fully, unconditionally to the Saviour? "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks down upon us, He sees, not the fig-leaf garment, not nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—*Christ's Object Lessons*, p. 312.

Opening the Door

An artist sought to visualize what needs to be done before Christ can come into our hearts. He painted several pictures in each of which the Sav-

iour stood knocking at a door. Behind one door was a beer barrel. Behind the second was a table with articles of make-up. The third had a pack of cards wedged in to keep the door closed. A table with piles of money barred the entrance to a fourth door. What lies behind the door of your heart? The rubbish must be removed before we can swing open the door and say to the Saviour, "Come in."

It may be hard, very hard, to yield up some cherished sin, some secret, unwise ambition, some long-practiced injurious habit. But why not let it go? Look what we receive in exchange: The Lord Our Righteousness. No wonder God says, "Come now, and let us reason together." No wonder Jesus invites, "My son [my daughter], give me thine heart." Can

we do less than invite Him to come in? How long will we keep Him outside knocking? It is opening the door and letting the Saviour in that transforms lukewarm Laodicea into the church triumphant.

What added rewards does this submission to Jesus bring to us? When we commit our ways fully to Him, He makes Himself responsible for our safety and assures us that we will never be placed in a position for which He has not made provision (see *The Ministry of Healing*, p. 248). If we determine to do nothing contrary to His will, He will reveal to us our next step of duty (see *The Desire of Ages*, p. 668). "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17). Surrender is also the pathway to limitless power. "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Christian Service*, p. 254.

Some years ago a group of archeologists were digging around the ruins of the old Colosseum. The shovel of a workman plunged into a mound of dirt pressed hard against a wall. As he lifted his shovel load, a stream of water began to flow. Connected by subterranean channels with a mountain spring, the water had been held back by debris. The Saviour desires that the waters of righteousness shall flow freely from Him to us, and through us to others. Why not remove that last impediment to His blessings right now?

The righteousness that we receive from Christ is received by faith. It is righteousness by faith. Faith is customarily defined as belief. To have faith in God is usually interpreted to mean believing there is a God.

Faith, however, must go farther. There must be trust as well. In Hebrews 11:6 we learn that we must not only believe that He is but also "that he is a rewarder of them that diligently seek him." "With the heart man believeth unto righteousness" (Rom. 10:10). Saving faith is not merely consenting intellectually to the knowledge of Christ; it is a belief from the heart that accepts Him as a personal Saviour.

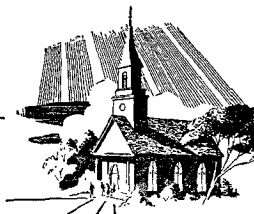
How Faith Is Born and Developed

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The story of the brazen serpent (Num. 21:4-9) provides a good illustration of how faith comes by hearing the Word of God. Faith is a gift implanted in the human heart by the divine Spirit. Like other gifts, it is to be used by the human instru-

SUNDAY AGITATION SPOTLIGHTS SABBATH

By M. E. Loewen

Secretary, General Conference Department of Public Affairs



Freedom Preserved in Florida

Toward the close of 1959 Sunday law advocates in Orange County, Florida, placed before the electorate a proposal to close business places on Sunday. A referendum was to be held May 3, 1960. Certain so-called necessities were excepted. Exemptions were granted for anyone who for religious reasons closed his place of business on any other day of the week.

Immediately the advocates of religious liberty marshaled their forces and planned a campaign to combat this effort to utilize the police power of the civil authorities to enforce Sunday rest. Several years previously an effort had been made to close business houses on a voluntary basis, but simple persuasion had not been sufficient, so now an appeal was made to legislative force.

Since there was an exemption in favor of those worshiping on another day, it was believed by some that Seventh-day Adventists should not oppose this proposed law. However, toleration is not liberty. Law-making bodies should not arrogate to themselves the prerogative of legislating in matters of conscience.

At the biennial session of the Florida Conference, March 31, 1960, a resolution was passed that publicized Seventh-day Adventist opposition to this law. The resulting coverage in newspapers and radio broadcasts brought an immediate response from the public.

Three weeks before the election personal letters were sent to 1,000 key people of the community. These were followed by 65,000 printed appeals sent to box-holders in the county.

A public rally was held in the Municipal Auditorium of Orlando, with W. M. Adams, associate secretary of the Public Affairs Department of the General Conference, as the main speaker. The newspapers gave good publicity to this meeting.

Then a series of seven large advertisements was placed in the newspapers giving the objections to Sunday blue laws. The newspapers in their editorial columns endeavored to maintain a neutral position. Some of the cartoons published did take some sly "digs" at the proposed law, however.

On May 3 the proposal was defeated by a vote of two to one. Many voters admitted that the publicity given to the issue by the Seventh-day Adventists caused them to think the issues through and to cast their vote against the Sunday law.

This is an example of what can be accomplished when the champions of freedom are alert and are willing to bear the brunt of the battle for basic human rights. Only as every true lover of liberty is willing to stand up and be counted in time of crisis can the God-given right to worship according to the dictates of the individual conscience be preserved.

ment. He has the power to exercise it, as he does his memory or his judgment or his conscience, or to leave it unused. Faith is the hand that throws the switch to unleash Heaven's power provided in and through Christ Jesus. It is the hand by which man takes hold of Jesus and appropriates His merits.

We are told that there are some who have been many years in the church but who have never been converted. Like the children of Israel who trusted in their offerings and sacrifices for salvation, they are trusting in their works. The ancient Israelites felt that when they had given their gifts, slain their lambs, and attended the tabernacle services they had made ample atonement for their sins, and they felt that God ought to accept them. But works could not save them. They had to look from self to the great sin offering.

Jesus taught the same vital lesson by His healing of the paralytic at Bethesda's pool. For 38 years the paralytic had lain helpless by the water. The sympathizing Saviour came by with the invitation "Wilt thou be made whole?" The look and words of the Saviour inspired hope in the sufferer's heart. He had often tried to help himself to the waters, but had failed.

Now he hears words of mysterious power. "Rise, take up thy bed, and walk." He does not stop to reason, to doubt. He acts on the word of Christ. He exercises faith in the words he has heard. He wills to walk in response to the promise, and God supplies the power. His muscles and nerves are revitalized and he rises up healed.

We are weak. Sin has palsied our souls. Sin has cut us off from the spiritual lifeline, the power of Christ. We hear the Saviour ask, "Wilt thou be made whole?" If we exercise the faith that is within us, if we believe the word which says, "Look, believe, confess, and you will be forgiven," we receive forgiveness, we are cleansed from all unrighteousness. The moment we believe, Jesus enters our hearts and faith brings to us a new life from above.

"Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. Faith takes God at His Word."—*Gospel Workers*, p. 261. We are justified by faith through the imputed righteousness of Christ.

(To be continued)

Among Wild Animals and Wild Men

(Continued from page 1)

these people have for their children. Generally speaking, the Chunchos are very kind to their children and love them dearly, although witchcraft has such a strong hold upon them that they will sacrifice even their dearest children when the witch doctor condemns them.

It was the morning of the tenth day before we were able to get away from Puerto Bermúdez for our canoe trip down the Pichis River. In the high-water season the river launches come up as far as Puerto Bermúdez, but this being the low-water season, we were obliged to take the canoe down to a point where we would find a launch waiting for us. These canoes are made of the trunk of a large tree dug out by the Indians and made into a long canoe.

About 1,500 pounds of mail had been accumulating at Puerto Bermúdez for the down-river trip. This was stacked into two canoes and our bag-

gage put aboard. The paddlers took their places, the steersman at the stern, the paddlers huddled in the front end of the canoe. The Peruvian, Señor Rivera, who owned these canoes and who had the contract of carrying the mail from Puerto Bermúdez down to the launch, was in charge. He, with some of the paddlers, took his place in the smaller of the two canoes. We took our places in the other canoe with our paddlers.

Launch Already Gone

It was supposed that we would have to travel only one or two days in this canoe before we would find the launch waiting for us downstream where the water was deeper. But when we reached that point we found that because the water was lowering rapidly the launch had proceeded downstream the day before.

At this point the cargo was transferred from the two small canoes into

one large one. This meant that we were all to be in one canoe—1,500 pounds of mail, our baggage, the cooking equipment and food that was carried for all, our guide, and six Indian paddlers. Not a small load. In fact, when in smooth water our canoe was loaded down so that the water came within four or five inches of the top of the canoe.

When we were coming over the mountain trails and were encountering some of the dangers and thrills, I used to look forward with a great deal of longing to the time when we would be off those mules and seated in a canoe where we would be in less danger. I little realized what was awaiting us. The first day in the canoe after leaving Puerto Bermúdez, we shot 12 fierce rapids, some of them very dangerous. I sat with my hands on the edge of the canoe, ready to spring into the water in case we were capsized or wrecked on some big rock. At such times I wished that we were again back on the mules.

It was necessary to make our camp on a sand bar at the water's edge each night. While our guide was preparing the evening meal, we made ready our netting in the form of tents. Putting up a couple of sticks, hanging a stout cord from one to the other, I hung my netting over this cord, folded the ends, and packed sand all along the bottom on each side and across one end leaving the other end open.

As soon as we had eaten our evening meal we crawled under the netting, carefully closing the end and packing sand across the bottom on the inside. We were well protected from bugs, beetles, snakes, mosquitoes, and all other pests of that kind. Having no blankets, we lay down in our clothing. I used to scoop out a little hollow for my hips and another for my shoulders. Stretched out on the sand, we would sleep peacefully when we were not disturbed by some marauding animal.

In case of rain we always got up and got into the canoes and started on our way, for all were agreed that it was much better to be sitting up in a canoe in the rain than it was to be lying flat on the ground in the rain.

Each morning we started on our way between three and four o'clock. There were two reasons for this, I discovered. One was that our guide was eager to catch up with the launch before it ran farther down the river. The other was to give our Indians the opportunity of sighting wild turkeys roosting in the branches of the trees overhanging the river. Our guide carried a single-barreled shotgun.

When the Indians spied the outlines of roosting turkeys on the

branches above they would quietly stop the canoe. One or two would get out and creep up under the tree and shoot the turkeys. We were dependent for food on yucca root that we could secure along the way, wild turkeys, and the limited supply of rice that our guide carried. There was no choice as to the bill of fare. Day after day was the same.

Dangerous Fish

One evening when we stopped to make camp for the night we began to prepare for a swim in the river. When our guide, Señor Rivera, saw what we were planning to do, he earnestly warned us that we must not go in the water, for it was very, very dangerous. These rivers are infested with a man-eating fish called the piranha, or tiger fish. It runs in schools and is very ferocious. The head is massive, the mouth large, the jaws are like those of a bulldog. It is armed with three rows of sharp teeth, one row back of the other, clear around its massive jaws both above and below. When it bites, it takes out a full mouthful of flesh.

A man attacked by these fish scarcely ever escapes with his life. Many cases have been known where a full-grown cow or steer standing in the water has been attacked by a school of piranha. Their legs have been literally cut from under them, the muscles, tendons, and cords severed and chewed to pieces. The poor creature sinks down in the water unable to move and is devoured. The piranha is not a large fish; most are less than 14 inches in length when full grown. It tapers rapidly to a small tail. The biggest part of it is its head and jaws.

This canoe trip was lengthening out much longer than either we or Señor Rivera had anticipated, for we discovered that the small launch had left us and gone several days farther downstream. We were now in the Pachitea River, into which the Pichis River empties. This Pachitea River forms the south boundary of the territory occupied by the cannibal Cashibo Indians. We were told by our guide that there would be no danger of an attack by them at this season of the year, for this was the mosquito season, and inasmuch as the Cashibos are entirely nude they never come down to the river during the mosquito season but keep back in the hills and the mountains. However, I noticed that in choosing our camping places each night, he always chose a sand bar on the opposite side of the river from the Cashibo territory.

These Cashibos eat their enemies killed in battle. When their old people become too aged and feeble to

The Violet

By W. W. Armstrong

Pretty little violet

Hiding 'neath the grasses;
Now you think you're safely hid
From everyone that passes.

Simple, dainty loveliness,

I cannot help but seek you!
Covered in your shady bed,
Timidly you peek through.

Faint perfume, so delicate,

Draws me close to touch you;
Joyous thoughts and deep content
Fill my soul with rapture.

follow the tribe, they are killed, wrapped in banana leaves, roasted, and eaten. If any of their own children die, they too are eaten. They have no family life, no villages, towns, or shelter of any kind. They wander through the forest like wild animals seeking food.

One of the paddlers in our canoe was a half-civilized Cashibo. His upper and lower front teeth were ground to sharp points. When we got down to the place where monkeys abounded, he went into the forest and soon came back with a large monkey, which furnished him with food for two or three days. When we reached the territory occupied by his people this man disappeared from our crew, and with him disappeared one of our flash-

lights. Evidently he had joined his tribe again.

One night we were lying on the sand bar. All were fast asleep when about two o'clock I wakened, and while lying there listening to the night sounds of the jungle—for they are many—suddenly right over our heads on the top of the bluff of the riverbank about eighteen feet high I heard a fierce growl and a snarl. Immediately there were little snarls and growls. Then another heavy growl, snarl, and spitting. Then several little growls and snarls and spitings. Brother Williams' netting tent was right next to mine. I reached over and pushed his elbow. Instantly he was awake, and just then there was another chorus of growls. He whispered to me, "What do you think it is?"

Instantly there were more and much fiercer growls and snarls and spitings—this time so loud that they awakened one of our Indians. The fire had been banked the night before. He reached over, took hold of one of the sticks, and pulled it out of the fire. The end was all live coals. This he threw up onto the bank over our heads. As it went whirling over and over, the sparks flying in the darkness, the growling and snarling and spitting became more fierce than ever, and then we could hear our visitors withdrawing into the jungle. A tiger had come with her family of kittens, no doubt to give them a drink at the sand bar.

(To be continued)

Parents' Fellowship of Prayer

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

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

Requests and Recent Answers to Prayer

"About a year ago I sent in a request concerning my daughter. Since then she has turned to the Lord and is seeking to do His will. Thank you so much for your prayers. Pray that she will be such a good witness for Christ that her husband will see the change in her and will want to go back to church with her and their little son. God has been very good to our family."—Mrs. F., of Minnesota.

"Several months ago I requested you to pray for my husband to overcome alcoholism. That prayer was answered in a very definite way. He has been attending church with me for several months and has expressed a desire to become a member. I would like to request prayer for his victory over the tobacco habit, that he may be able to go forward in his Christian experience."—Mrs. B., of Michigan.

"Quite some time ago I asked you to pray for my daughter and her husband, who were in the world with apparently no interest in the SDA Church, although both were members of a worldly church. About a year ago my daughter became seriously ill and gave her heart unreservedly to the Lord. She lived a number of weeks and was so happy in Jesus. The Lord didn't see fit to heal her, and we miss her sorely, but we 'sorrow not as those who have no hope.' I want to thank you from the bottom of my heart for your prayers. We spent a precious time with our beloved daughter and look forward to seeing her in the first resurrection if we are faithful. Please continue to pray for her husband. Since her death he has gone back to his old ways."—Mrs. M., of Washington.

As Ye Sow

By Roy B. Thurmon

Minister, Georgia-Cumberland Conference

IN JERUSALEM, nearly 2,000 years ago, Christ planted the seed of truth in the hearts of men. "The seed is the word of God" (Luke 8:11). The germination of this seed brought forth the church of Christ. The first harvest was on the day of Pentecost, when 3,000 souls gladly received the word and were baptized. A few days later the number of men alone was 5,000 (Acts 4:4). Soon it was a "multitude of them that believed" (Acts 4:32). Then "multitudes both of men and women" (Acts 5:14).

The early church was a Spirit-filled church. Its members knew what it meant to sacrifice for the cause of Christ. It was a united church. "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:44, 45). "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart" (Acts 4:31, 32).

The apostolic church was a militant church. It "went forth conquering, and to conquer" (Rev. 6:2). A message of hope was to be given to the whole world. The great commission must be fulfilled. Nothing else was so important as filling the earth with the doctrine of Christ.

When persecution scattered the disciples from Jerusalem, they "went every where preaching the word" (Acts 8:4). Deacons became evangelists, performed miracles, and preached with such power that "the people with one accord gave heed" and "were baptized, both men and women" (Acts 8:5-12). Soon the seed of the gospel was planted in foreign soils. An abundant harvest was reaped. Within 35 years after the crucifixion Paul was able to declare that the gospel had been "preached to every creature which is under heaven" (Col. 1:23).

The spirit of iniquity began to work early. Apostasy spread, and the long night of spiritual darkness settled down. The precious seeds of truth were sealed in cold cathedrals and chained to pulpits in secluded monasteries. Only a few plants of the Lord, in hidden fields, were left to

grow under the oppressive wrath of the Roman hierarchy. If those days had not been shortened, no flesh would have been saved: but for the elect's sake they were shortened (see Matt. 24:22).

At the right time the Lord raised up men to open the tombs where the seeds of truth had been lying sealed and dormant. Rejoicing at their prized discovery, these men planted the original gospel seed in human hearts. The seeds germinated and grew. The remnant church of God was the result.

"Repairer of the Breach"

The last church is not only to finish the reformation begun by Luther and others but to restore the primitive order of Christianity as was believed and practiced in apostolic days. "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58:12).

The world is now waiting to see an exact reproduction of the church of the first century. More would attend prayer meetings if "when they had prayed, the place was shaken where

they were assembled together; and they were all filled with the Holy Ghost" (Acts 4:31). What a day that would be!

Will the original church ever be reproduced in its apostolic glory? Certainly! When the same seeds are planted today that were sown at Pentecost, the harvest will be identical. When preachers filled with the Holy Spirit denounce the evils of the age with the fire of urgency burning in their hearts, crying to the indifferent multitudes, "Ye with wicked hands have crucified the Son of God," then people will be cut to their hearts and ask in agony, "What shall we do?"

When ministers of God reason, as Paul did, of righteousness, temperance, and judgment to come, the congregations will tremble with the convicting presence of the Holy Ghost. When the law of Jehovah is proclaimed, as when Ezra "stood upon a pulpit of wood" and "opened the book in the sight of all the people," then the people will answer as they did long ago, "Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord. . . . For all the people wept, when they heard the words of the law" (Neh. 8:4-9). The world must know God's hatred for sin and His everlasting love for the sinner.

"Shall we be less earnest than were the apostles? . . . As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. . . . Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference. . . . What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. All that the apostles did, every church member today is to do. . . . Should not the power of God be even more mightily revealed today than in the time of the apostles?"—*Testimonies*, vol. 7, pp. 32, 33.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy*, pp. 611, 612. The remnant church will then be ready for translation.

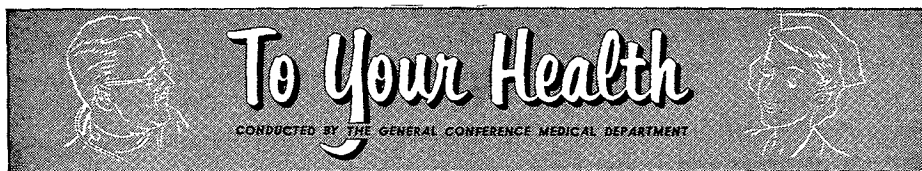
Hail, High Priest of God!

By Harrison Palmer

Before our lovely Lord I bow the knee;
And as I do I see Him standing there
Before His Father's blazing glory, where
He ministers His precious blood for me!

High Priest of heaven's sanctuary He,
Uplifting nail-pierced hands in holy prayer,
Atoning for repentant sinners there
As He presents His blood of Calvary!

Then hail God's Lamb, whose precious blood was shed!
And hail our great High Priest, God's holy Son!
His righteousness, not ours, the Book has said
Nought else can save us when life's race is run;
Good deeds of ours will never do instead
When Christ, ere long, shall rise and say, "Tis done!"



Nerves and Fatigue

By J. Wayne McFarland, M.D.

*Medical Secretary
Atlantic Union Conference*

THE complaint of being tired is a common one these days. Of people who seek the help of internists (doctors of internal medicine) about half will say, "I'm tired."

Fatigue is of two kinds. There is a normal tiredness, or fatigue, after severe physical exertion or after extended mental exertion. This normal fatigue is usually relieved by rest and sleep. On the other hand, the feeling of chronic tiredness may mean the beginning of some physical ailment.

Fatigue that is impairing your work, or a feeling of tiredness severe enough to bring your performance below par, means that you are in need of competent medical advice. Physicians usually think of three classes of disease as a cause for tiredness—first, mental or emotional attitudes that are not healthy; second, postinfection tiredness such as follows influenza, undulant fever, or acute and chronic bowel disorders; and last, anemia and certain endocrine disorders. In the latter type of disease there is often muscular weakness.

If you have had a good physical examination and the doctor says you are not suffering from any disease, but you are still tired, then what?

Let's consider what is taking place in a muscle when it becomes fatigued. Two things happen in the muscle itself. It will lack glycogen, or muscle sugar; and in addition there will be an increase of lactic acid. These two factors, plus other chemical products, hinder the muscle in contraction and relaxation. Along with this the heart may beat faster, breathing become more rapid, and the blood pressure rise.

In a normal person all these things happen to muscles when they are exercised. The muscle fuel, or sugar, drops; the heart rate increases, et cetera; but very soon the muscle is restored and ready to work again. In the person with chronic fatigue the restoration takes too long or is never complete.

Interestingly enough, in the Harvard University Fatigue Laboratory certain types of people seemed to have a built-in resistance to fatigue.

These were the slightly obese extroverts with a mildly elevated blood pressure. At Harvard they feel there can be a definite correlation between types of people and the type of work they do, and the degree of fatigue that will occur at their jobs.

Here is a mother coping with the family, household duties, and a social calendar all at once—a real job. In one medical journal a doctor described what he called "the tired mother syndrome." In a study of 48 mothers complaining of chronic fatigue, yet showing no evidence of organic causes, 28 were diagnosed as 'normal tired mothers,' with average emotional stability and no major immediate problems that would create extreme anxiety reactions. There was no correlation between degrees of fatigue and the number of children they had. Most had previously sought medical help for their fatigue and had received various kinds of therapy. It was concluded that these women were simply trying to do too much too well. They needed reassurance and education for living within their energy reserves."

Mental Attitude Important

This mental or psychological factor is very important in chronic fatigue. It may be the primary and only cause for the sense of feeling tired. Here is a list of mental attitudes that are often related to that chronic "all gone" feeling: boredom, dissatisfaction, disinterest, irritability, depression, tendency to find fault, blaming others or your environment for your troubles, remorse, guilt, fear, ending up with "I am good for nothing."

A bit of discussion on what to do with boredom may be timely. In older persons this may be the dominant cause of their tiredness. They are just plain "bored to death." Rest is not the cure for this condition, but graduated exercise, up to tolerance and increased a little every day. A new interest must be developed, a new hobby, a new incentive. Without this, one cannot combat fatigue.

Not only is this true of elderly people but many a young person has not

learned how to carry on a balanced program—rest, relaxation, and recreation. Some people do not seem to have the capacity to "let go" and relax. They are constantly tense and also chronically tired. They may appear outwardly calm, but inwardly be a raging storm. In either case learning to relax, to "roll with the punch," is vital. Here are some suggestions for such persons:

1. A program of regularity. Get up and go to bed at a definite set time. Have regular set times for meals. Eat nothing between meals. Regularity is a must for a tense, tired, nervous person.

2. Do not outline a program for one day that needs three days to do. Set a reasonable goal and do your best to reach it. If you miss it—relax; you did your best.

3. Sleep is the great restorer. A regular time for retiring and a set time for arising is essential for resting a tired body. You cannot keep shifting the hours of getting to bed and the hours of arising without sooner or later finding the nervous system maladjusted. Most adults require eight hours of sleep, children more according to their age.

4. Physical exertion every day of long enough duration to cause you to perspire is the ideal. A daily brisk walk to stir up a sluggish circulation, if it is only 10 or 15 minutes long, has been a lifesaver to many an executive or hurried housewife.

5. A tepid or slightly warm bath in the evening before retiring will help you to relax and also aid in getting you off to restful sleep.

6. Avoid stimulating reading, music, or television programs just before retiring.

7. Avoid stimulants such as coffee, tea, and other caffeine-containing beverages.

8. Many people have discovered that they are much better for eliminating the night meal entirely, or at least making it very light. The sleep is not disturbed, and the next morning they awaken refreshed, ready for a good breakfast.

9. Sleep with fresh air circulating in your bedroom. Begin slowly if you are not used to plenty of fresh air. Avoid drafts, but become accustomed to a cool or even a cold atmosphere in your sleeping quarters.

10. Keep your record in heaven clear. You cannot be calm and be dabbling in sin at the same time. Sin is an irritant.

The Scriptures contain the heaven-born prescription for the tired, the weary, the fretful. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Just Common Courtesy

By Mae Carberry Bradley

UNCOMMON" was the brief comment of a dear mother in Israel when I mentioned common courtesy recently. Courtesy uncommon? Yes, I fear the mother is right.

We spend hundreds of dollars to win one soul when a smile might have won two. We bring them into the church at great expense, and then perhaps freeze them out before they can get acquainted with us.

Some of our older readers learned in school, as I did, the rhyme "Politeness is to do and say the kindest things in the kindest way."

Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

Paul admonishes us, "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10).

"The value of courtesy is too little appreciated. Many who are kind at heart lack kindliness of manner. Many who command respect by their sincerity and uprightness are sadly deficient in geniality. This lack mars their own happiness, and detracts from their service to others. Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the uncourteous. . . .

"The essence of true politeness is consideration for others. . . . That so-called culture which does not make a youth deferential toward his parents, . . . which does not make him considerate and tender, generous and helpful toward the young, the old, and the unfortunate, and courteous toward all, is a failure."—*Education*, pp. 240, 241.

We do not condemn rules of etiquette—we believe they have their place—but courtesy comes from the heart, not from a book.

"Real refinement of thought and manner is better learned in the school of the divine Teacher than by any observance of set rules. His love pervading the heart gives to the character those refining touches that fashion it in the semblance of His own. This education imparts a heaven-

born dignity and sense of propriety. It gives a sweetness of disposition and a gentleness of manner that can never be equaled by the superficial polish of fashionable society."—*Ibid.*

This beautiful and helpful instruction could be multiplied many times if we copied from the Bible and the Spirit of Prophecy writings all that is given on the subject. Why then should any of our people be lacking in this virtue? Possibly it needs to be brought to our attention more often at church, in the Sabbath school, the Missionary Volunteer Society, and maybe even in the missionary service.

A Cheery "Good Morning"

I have the utmost confidence in our brothers and sisters around the world field. I know they have much love and kindness in their hearts, and it shines out in the words and deeds of many. But we are too busy. We walk down the street so preoccupied with life's problems that we forget that every soul we meet is a prospect for the kingdom.

Try taking an extra long walk and see how many people you can catch with a smile. You may be able to speak to a few, possibly even strike up a conversation with one. Many could save gas as well as souls (and doctor bills) if they would start early enough to walk to work and call out a cheery "Good morning!" to everyone. Neighbors who don't know who you are will soon find out. It's hard to get close to neighbors when you ride down the street. If someone ignores your friendly greeting, he will be forgotten when you see the next face light up.

If you ride a bus you have probably seen those same people day after day. Have you been flashing smiles around? They will be appreciated, and soon you will have friends all about you. Some will want to hear about your religion.

If you must drive to conquer the miles, have you given the uniformed man you see on the corner a smile and cheery greeting? Did you wave that timid pedestrian on across the street ahead of your car? Were you pleasant to the man who bumped your fender? Did you refrain from using the horn when it would only have expressed an angry opinion? I wonder how Jesus would drive a car.

In America we have no caste sys-

Just being friendly is an important part of courtesy.



tem. I like to think there are no outcasts. I can't imagine a servant of Christ becoming so rich or influential that he (or she) would be above speaking to a fellow church member at any time or place.

I was grieved to hear a sweet, consecrated mother of little children, a faithful worker in the church, say, "I saw Mrs. ——— in the dentist's office. She always speaks to me at church. I smiled and tried to be friendly, but she just ignored me."

Now maybe this woman had an extra bad tooth, or possibly all her teeth were out, and she didn't care to reveal the vacancy, but wouldn't it have been nice if she had just smiled with her eyes or given that dear sister a friendly pat on the shoulder? Thoughtfulness for someone else would have eased her own pain. If she didn't recognize her, there is still a chance that a stranger who wants to be friendly could be helped by friendliness in return. Courtesy is so comforting.

The patriarch Abraham had a habit of being polite to everyone. He didn't put on an act for that trio of weary "travelers." Lot had been influenced by that same great man, and his life was spared because of his courtesy to some "travelers."

Children Can Learn Courtesy

It takes a great deal of time and effort to make grownups of children, but even children can learn courtesy. I was charmed last Christmas morning when two neatly dressed and adorable children knocked on my front door. After a polite "Good morning" the little boy spoke as he handed me a small package, "The hanchuffs are for the boys and girls an' the pitcher is for you." I invited them in, but they declined and took a few steps down the walk. Then little Tommy's dimples all came out as he called, "Merry Christmas." Somehow I felt happier all day, not because of the handkerchiefs or the picture but because of the courtesy of those little ones.

"Not long since I heard a mother say that she liked to see a house fitly constructed, that defects in the arrangement and mismatched woodwork in the finishing annoyed her. I do not condemn nice taste in this respect, but as I listened to her, I regretted that this nicety could not have been brought into her methods of managing her children. These were buildings for whose framing she was responsible; yet their rough, uncourteous ways, their passionate, selfish natures, and uncontrolled wills, were painfully apparent to others. Ill-formed characters, mismatched pieces of humanity, indeed they were, yet

the mother was blind to it all. The arrangement of her house was of more consequence to her than the symmetry of her children's character."—*Fundamentals of Christian Education*, p. 157.

One group of people who are especially sensitive, and deserving of our every courtesy, are sometimes rudely jostled and neglected. "God has especially enjoined tender respect toward the aged. He says, 'The hoary head is a crown of glory, if it be found in the way of righteousness.' Proverbs 16:31. It tells of battles fought and victories gained, of burdens borne and temptations resisted. It tells of weary feet nearing their rest, of places soon to be vacant. Help the children to think of this, and they will smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their young lives as they heed the command to 'rise up before the hoary

head, and honor the face of the old man.' Leviticus 19:32."—*Child Guidance*, p. 144.

Courtesy in church could be labeled courtesy to God. When God was speaking the Ten Commandments on Mount Sinai, do you suppose the boys and girls were whispering and giggling so that some could not hear the speaker? Could there have been a steady stream of children and youth going to, and returning from, the restroom? I don't think I've ever read that each group of children were with their own parents then, but I feel sure they were, for I have read that they should be when they come to worship (see *Child Guidance*, p. 543).

Courtesy results "alone from the presence of Christ in the soul."—*Testimonies*, vol. 6, p. 257. Let's associate with Christ more, and adopt His customs. Then we can help others to prepare for His kingdom.



Ye Shall Be My Witnesses

By Arthur S. Maxwell

While Jesus was in Galilee He must have told His eleven special friends to go to Jerusalem and wait for Him there, for the next time we hear of them, they are in a room in the city—probably the same "upper room" where they ate "the last supper" together—and Jesus "is eating together with them" again (Acts 1:4, margin).

Things are very different now. The cross is past. So is the resurrection. Jesus has died and risen again. He is alive forevermore. All power in heaven and earth is His, and no one can take it from Him.

But while Jesus is strong His disciples are weak—far too weak for the great burdens they will have to carry when He has returned to heaven. So He urges them to wait in Jerusalem until they receive "the promise of the Father."

What is "the promise of the Father"? It is something the Father wants to give them because they have so faithfully followed His Son. It is something that will change them suddenly from ordinary men—fishermen, taxgatherers and the like—into mighty men of God, brave, tireless, powerful preachers of the gospel.

"John baptized with water," Jesus tells them, "but before many days you shall be baptized with the Holy Spirit" (R.S.V.).

Still thinking about the kingdom, they ask, "Lord, will you at this time restore the kingdom to Israel?"

"It is not for you to know times or seasons which the Father has fixed by his

own authority," He answers. "But you shall receive power when the Holy Spirit has come upon you."

Will the coming of the Holy Spirit mean the setting up of the kingdom they have hoped for so long? No. The Holy Spirit will bring them the strength, wisdom, and courage to preach the gospel of the kingdom to people who have never heard of it. "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Here was a new idea. How could a little group of poor, humble, uneducated fisherfolk witness in the very city where the priests and rulers had put Jesus to death? And how could they, without money or possessions of any kind, carry the gospel to the "utmost parts" of the earth? How could the Holy Spirit, "the promise of the Father," make such things possible?

Still wondering what Jesus could mean by these strange words, they walk with Him once more to the Mount of Olives. This time they do not stop at the Garden of Gethsemane but climb to the top.

Now Jesus is looking at them all with a special tenderness in His eyes. The hour of parting is at hand. He loves these dear men—every one of them. He has lived with them for more than three years. He knows how much they have given up for Him and how much they will soon have to suffer as they witness in His name.

Dear Peter! Dear James! Dear, dear John! And Thomas too; bless him, despite his doubts. And Matthew, Philip, and all the rest. Such good men and true, with all their faults!

"Bless you, bless you, every one!" I can hear Him saying, and there are tears in His voice.

Suddenly they notice that He is rising into the air. He is going away! Yes! Up, up, up He goes.

I'd Emphasize Healthful Living

By Ernest Lloyd

IF I WERE young again I'd cultivate the same health habits that have greatly helped to bring me to my eighty-second year, but I'd obey the laws of health even more carefully. Good health is a great gift, and to retain it one must guard it well. In a letter to his friend Gaius, the apostle John wrote, "Beloved, I wish above all things that thou mayest prosper and be in health" (3 John 2). The apostle lived to be an old man, and I am sure he knew the value and importance of good health.

Health comes through obedience to good rules and good habits just as true success in any worthy enterprise comes through obedience to good rules and good habits. I have always been a lightweight, never weighing more than 135 pounds. And I have often been teased by some of my old friends and co-workers who were heavyweights with mighty girths. They are all sleeping today, I regret to say, but I am still in good health and quite active in denominational work. I would like to say some plain things to our younger readers, for they are sometimes inclined to be careless about their health habits.

1. Eating habits. I'd rather have three light meals a day than two heavy ones. The youthful appetite is keen, and there is danger of overeating when the schedule calls for only two meals. One must be watchful also when eating three a day. Control is the needful thing in all physical matters, and particularly with the food and drink appetites.

If I were young again I'd exercise better self-control. I'd never eat anything between meals and I'd be determined about it. I'd not accept a second helping of food at any meal. Remember that most people, especially in America, eat more than they really need.

If I were young again I'd leave sugar alone. I'd eat very little pie and



cake. Let me urge you to read and practice the wise suggestions in the writings of God's special messenger to the remnant people. Note the paragraphs regarding that remarkable youth Daniel, on pages 515 and 516 in *Testimonies to the Church*, volume 4. See page 113 in *Counsels on Diet and Foods*; also page 305 in *The Ministry of Healing*.

2. Drinking habits. I'd shun soft drinks as I would poison. An old

friend of mine died too young because of his early habit of drinking sweet drinks and eating sweet foods. He became a victim of obesity and then heart trouble developed. He was a slave to soft drinks. Remember that the cola drinks are habit forming because of their caffeine content, and that all soft drinks help to form the sugar-consuming habit which can ruin health.

3. Exercise. If I were young again I'd walk more. I'd not be a slave to an automobile. True, we need the car at times and we use it. But most of us make the mistake of riding to work even when that work is only three or four blocks away. And it is so easy to step into the car and run down to the store or post office.

You don't have time to walk? That is only a matter of better planning, of starting the daily program a little earlier.

An old friend of mine spent some years in China. A serious illness revealed signs of tuberculosis. He at once began the good habit of early rising and then walking to his work and his appointments. He was determined to live a while longer. Today he is still taking his long daily walks, is a healthy man, and engaged in business. Dr. Paul Dudley White, the well-known heart specialist of Boston, takes time out from his busy schedule to walk, and he urges all Americans to walk more and ride less.

4. Dressing habits. I'd never use a belt. I'd stick to suspenders for health's sake. The belt is a nuisance. And what an unsightly thing it is to see a man "hitching up" his belt every little while. Recently I saw a college professor doing it while he was talking to a group of students. And he was on the platform in a chapel service!

That tight belt around your waist may injure you in time. Hang your trousers from your shoulders as wise women hang their dresses.

What about shoes? It never pays to wear a tight-fitting shoe, no matter what the style may be. Foot comfort has more to do with the general health than many people realize.

5. Sleeping habits. I'd never eat just before retiring, nor within a couple of hours of doing so. If circumstances deprive you of your light evening meal, just take a warm, nourishing drink, and be better prepared for a good sleep and a good breakfast. Fifty years ago I was a song leader for one of our leading evangelists. After the night meeting he went home to a full meal and then retired. I'd avoid any program like that. The good man died before he was 55 years old. Why do we go on in wrong ways when we know better?

"Early to bed and early to rise" is

About the Author

Born in Guelph, Ontario, Canada, February 22, 1880, Ernest Lloyd moved with his family to Chicago, Illinois, in 1882. He was baptized in the spring of 1896, and spent that summer as errand boy for Drs. W. B. Holden and David Paulson in the Chicago Branch Sanitarium. He went to Battle Creek, Michigan, that fall, and remained there until the autumn of 1901. While a student in Battle Creek young Ernest earned expense money working daily in either the old sanitarium, the Review office, or the General Conference office. He colporteur in summers. In 1902 Brother Lloyd went to New York City to engage in colporteur work. Two years later he went West for the same purpose, arriving in Los Angeles in August of 1904. In 1910 he was called into conference work as home missionary secretary, and the next year married Beulah Baker, a former teacher and Bible instructor. Brother Lloyd became home missionary secretary for the Pacific Union Conference in 1914. In 1917 he went to the Pacific Press in Mountain View, California, to serve as field secretary. He became editor of *Our Little Friend* in 1924 and continued in editorial and field work until 1949. He has authored eight books for juniors.

Since "retirement" in 1950 (at 70 years of age) Elder and Mrs. Lloyd spent about four years (1953-1957) assisting with the many visitors who call at the Ellen G. White home, Elmhaven, near the St. Helena Sanitarium. Since January of 1958 they have held nearly 300 meetings with our youth in California, accenting the certainty of the prophetic voice in the remnant church, presenting the subject material with pictures, experiences, and stories from the life of Sister White.

still a sensible motto. Shun anything like "night life," even the practice of spending precious evenings visiting aimlessly here and there. If I were young again I'd cultivate the habit of retiring early and rising early. One can accomplish far more by doing so.

I'd never sleep in on Sabbath morning. If it is the "day of all the week the best," why not begin it early and help make it the best? It would pay every Adventist youth to retire early on Friday night. A longer Sabbath would give more time to memorizing Scripture, and this good habit would give a fine glow to the weekdays, believe me. And I'd memorize more of the great hymns of the church if I were young again.

Yes, I'd *work* for health of body and health of mind, do my best to keep well, and thus be a better "example to the believers" and a better witness for our Lord.



Your Denominational IQ

By Idamae Melendy



The world divisions of the General Conference are listed in column two. Assign to them the countries given in column one. Rate yourself by the answers and scale on page 25.

- | | | |
|----------------------------|----------------------|-----|
| 1. Norfolk Island | a. Southern African | () |
| 2. Thuringia | b. Middle East | () |
| 3. Okinawa | c. South American | () |
| 4. Republic of El Salvador | d. Southern European | () |
| 5. The island of Cyprus | e. Australasian | () |
| 6. Scotland | f. Inter-American | () |
| 7. Republic of Uruguay | g. Southern Asia | () |
| 8. Uganda Protectorate | h. Northern European | () |
| 9. Ceylon | i. Far Eastern | () |
| 10. Belgium | j. Central European | () |

Junior Talks

How Francisco Found God

By D. A. Delafield

FRANCISCO was a bright young man who lived in a city of northern Brazil. He was a worldly boy and he had many bad habits. One day he and a friend entertained a number of their companions at a gay party that was held at Francisco's home. There was much drinking and smoking and wild revelry. Poor Francisco! He got drunk and became involved in a serious quarrel with his friend. Losing control of himself, he got out his knife and plunged it into the breast of Jose. His friend died and Francisco was taken away to the city jail by the local police.

Francisco was not a bad boy at heart, but now he was a criminal behind bars. What a disgrace to himself and to his poor family! Worst of all, his friend was dead. What a fool he had been! How he hated himself for drinking. He vowed that he would never again touch liquor as long as he lived.

God loved Francisco and He knew all about his character. One day He sent the young people from the Adventist church in San Luis to the jail to bring whatever help they could to the prisoners. As the Jail Band sang songs and the leader read from the Bible to the prisoners, many were encouraged. A Sabbath school was started right inside the jail.

Sabbath after Sabbath they met with the prisoners. Francisco was more interested than any of the rest.

He was so interested that instead of simply learning his memory verse each week he committed to memory practically every verse of the Sabbath school lesson. As he studied the beautiful teaching of the Adventist faith his heart was warmed and he decided to become a Seventh-day Adventist.

As the weeks and months passed by, Francisco was confirmed in his belief that the Adventists were right. Then one day—oh, day of days—the heavy old prison doors opened and Francisco was free.

"You can go now," the warden said. "Be a good man, Francisco."

Well, where do you think Francisco went? He walked right over to the Adventist church and faithfully began to attend the meetings. He went to church faithfully and studied the Bible more and more. Then one happy Sabbath day he was baptized and became a church member. He joined the church choir and began to sing the songs of Zion. Yes, Francisco was now a new creature in Jesus Christ, and he has found his way to God.

As I listened to my friend, Missionary Eugene Walker, of Brazil, tell this story, I was greatly stirred. "You see," said Brother Walker, "Francisco had to go to jail before he wanted to go to Sabbath school."

And that is the way it is, juniors, with lots of people. Many of them are like Jonah—all closed in by the walls of a dark prison. They don't seem to want God until they are in darkness

behind bars. Then they long to get out in the sunlight with God. Anyway, I am glad Francisco found his way to God, aren't you? And thank God for that Missionary Volunteer Jail Band. If you get a chance why don't you join a Jail Band? There are many Franciscos that we may find behind prison bars.



● Four hundred and fifty parents and students attended the first Parent-Son Banquet held at Monterey Bay Academy, Sunday, March 12. "Mom and Dad—King and Queen of Our Lives" was the theme for the banquet. The program following the dinner was introduced by the club president, Lannis Galbraith, and included several readings and musical numbers. Senior Bob Krick acted as emcee for the program sponsored by Dean Tracy R. Teele.

● Lester Mohr, junior premedical student at Washington Missionary College, was honored at an award dinner on March 9 by the Chemical Society of Washington as being the outstanding chemistry major in the junior class of Washington Missionary College. He is the son of Dr. and Mrs. E. I. Mohr. Dr. Mohr is chairman of the college physics department.

● Church school students in the Ohio Conference raised \$16,608.40 in Ingathering during the 1960-1961 season.

Air Force Explanations of Flying Saucers

By the Editor

[In the last four issues we have discussed flying saucers. Last week we considered the relation of the Air Force to this phenomenon. The Air Force carries on its investigation of unidentified flying objects (UFO's) under Air Intelligence, whose offices are at Wright-Patterson Air Force Base in Ohio. The subdivision of Intelligence that deals with UFO's is known by the code name Project Blue Book, with Maj. Robert J. Friend in charge. We visited Wright-Patterson Air Force Base and had long interviews with Major Friend. We mentioned that the Air Force is charged with hiding facts about UFO's and thus deceiving the public.]

I CAN hardly overdo this matter of clearing the Air Force from the charge of deceiving the public by concealing important data. It is this charge that has provided the plausibility for much of the strange and fanciful interpretations that have been placed on UFO's. Let me, therefore, add one more piece of evidence on this point. I got it from Major Friend. In substance he said: Every year the Air Force goes before a secret hearing of the Budget Committee in Congress. If we had evidence that mysterious interplanetary ships were spying on this world for reasons unknown, we would electrify that committee, and unquestionably they would give us all the money we might request for the Air Force and some besides. We've missed a great chance to simplify the problem of getting all the funds we want, if we've been holding back secret information, as our critics allege.

That line of reasoning makes sense to me. I think it does to the readers of the REVIEW, indeed, to anyone who is reasonable-minded.

Let me add one further point on my own. The passing years have revealed that members of the journalistic fraternity oftentimes prove to be no mean sleuths. Some of them have won distinguished citations for their skill in ferreting out this, that, or the other thing in Government service.

Sometimes their ferretings have caused men in high places to fall. Sometimes, of course, their ferreting cannot be commended, as when some reporter, more interested in showing his detective skill than in protecting the interests of his country, publishes information on some defense item or feature of national policy that is not yet ready for publication. But be that as it may, the fact remains that journalists today have given a vivid comment on the scripture that says there is nothing secret that shall not be made known. To think that the United States Air Force, or any other Government unit could, for a period of some 13 years of investigation, hide completely from the public such startling news as the visit of interplanetary ships passes credulity.

Perhaps in this connection I should at least make note of the story that President Eisenhower made a hurried trip to California to see the remains of a space ship that had been captured. Allegedly, the air base, with its great number of soldiers, officers, and other officials, was completely surrounded by the police to keep out the curious. Then President Eisenhower is supposed to have come back to Washington, called a secret session of Congress, and told them about what he had seen.

What a story! Anyone who has lived in Washington and knows what a goldfish bowl the capital really is, with all its great gatherings of Congressmen, will find this story topping the list of all the incredible stories he has ever heard. It passes the utmost bounds of credulity to believe it. What a story for the newspapers! What a scoop for a journalist! And yet never a word about it in print,

not even a word-of-mouth account of it among respectable, responsible folks in the immediate area. We have to wait for this story until we move far out from Washington and hear it in the context of a lecture on saucers. Need more be said?

For the captious, who would remind me that the Budget Committee in Congress holds closed-door sessions at times, and secrets are kept—though not always—I need only say that a small committee can successfully do some things that a large body cannot. Incidentally, when a secret hearing is conducted in a committee room, the police often check the room for a possible concealed mike that might leak information, something hardly possible in the great halls of Congress.

Investigations Very Thorough

Let us get back, now, to Major Friend's desk and an examination of the cases of UFO sightings. What impressed me first of all was the thoroughness with which the investigations have been carried on. If anyone



OFFICIAL U.S. AIR FORCE PHOTO

A rare cloud formation sometimes referred to as a lenticular cloud.

ever tells you that Air Force investigators, persuaded in advance in their minds that they are dealing with just one more harmless UFO, or perhaps even a hoax, do a casual, hurried job, he is mistaken. An examination of the filed reports would reveal how *great* is his mistake. The Air Force seems to have overlooked nothing. Sometimes the reports include numerous photostatic copies of data from nearby weather bureaus. For example, data on temperature, including the changing temperature as the elevation rises. This has an important bearing on the appearance of mirages, for example.

Naturally the investigators seek to find what we would describe as a natural explanation for phenomena reported. Why not? We live in a world of material things, of winds and storms, of electricity, of rain and snow. Furthermore, we all know that changing weather conditions *can* at times produce unusual situations, some-

times unusual sights. Why forget these facts and hurry off on some mystical line of reasoning that seems to require the conclusion that an interplanetary ship visited the earth? When we can find an entirely reasonable explanation in terms of physical phenomena, why need we go further?

To do other than this will logically and almost certainly lead us along a path back to medieval times when people, ever and anon, saw wondrous things in the sky and other places and gave to them a magical implication. There was a day, for example, when comets, eclipses, circles around the sun or the moon, terrified multitudes of people. Today neither the godless nor the godly are troubled by such physical phenomena.

Be Slow to Inject the Supernatural

Nothing I am here saying is intended to rule out or even minimize the supernatural. Far from it. I am here seeking only to protect the reader from the temptation to mistake this or that physical phenomenon for some mysteriously supernatural happening. The person who falls before this temptation risks losing his whole faith in the supernatural, because when a strange sight or sound is finally proved to be simply a physical phenomenon, he may be tempted to feel that there really is nothing in the whole idea of the supernatural. Perhaps even worse, if he accepts as supernatural a merely physical phenomenon, he may find himself finally a prey to a capital deception!

Now, in the light of the fact that there are many physical factors, expressions of known physical laws, that explain various sights, such as mirages, eclipses, rings around the moon or the sun, ball lightning, fireballs, et cetera, we certainly should be on our guard against jumping to conclusions about supernatural manifestations. But many people are not on guard. That helps to explain part of the total of 6,812 sightings of UFO's.

There is a further fact that should be remembered. It is only since the second world war that air travel has become a really dominant aspect of modern travel, and it is from airplanes that many of the UFO sightings come. In the air we see more sharply different kinds of weather phenomena. Again, it is only in very recent years that a great host of weather balloons have been ascending all over the land—about 4,000 rise daily in the United States. They are sometimes mistaken for "saucers." Also there are high altitude balloons checking on cosmic rays. The latter look like nothing so much as an elongated ice-cream cone. They can sometimes be caught up in jet streams and whisked along at a great pace, reflecting strangely the light of the sun or of the moon. There was little of this in the days before the second world war. And there were no satellites.

Another factor should be remembered—a well-known one—mirages. How many are the people who have seen a mirage, especially on a desert where a beautiful oasis of sparkling water looms ahead. There are well-established instances of mirages where a ship at sea may be seen, not only on the water but up in the sky, sometimes upside down. The boat is real, but it is actually on the water, and right side up. The reason it appears to be in the sky is that there is a temperature inversion. Let me explain.

Temperature Inversion

Normally, as one rises from the earth, the temperature drops at the rate of about two degrees centigrade for every one thousand feet and continues dropping until a height of about 35,000 feet is reached and a constant temperature of —55 degrees centigrade is encountered. Occasionally this situation develops: The temperature may drop steadily for a few thousand feet and then reverse itself and grow warmer for a few thousand feet, till once more it returns to the

pattern of growing colder. In such instances a warm stream of air floats some distance above the earth. This temperature inversion causes greater refraction of light, and this condition is responsible for mirages.

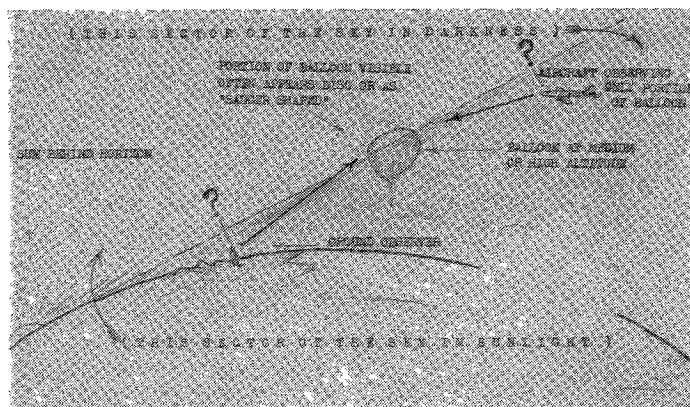
This condition is also responsible for our ability at times to see beyond what would be the natural horizon in the distance. Thus we can see a planet, for example, that normally is not yet quite visible on the horizon. This meteorological fact of temperature inversion, little understood in years gone by, explains a number of phenomena. Only in recent years, when weather balloons have been increasingly sent up all over the land, have we been able to know the temperature at different elevations above the surface of the earth, and thus discover when there is such an inversion.

UFO's Before 1947

Now, someone will remark immediately that if all this be so, then why is it that the first saucer sighting was in 1947—in other words, why this sudden burst of mysterious UFO's and the like in the sky? The answer is that such mysterious objects did *not* begin with 1947. Books written both on the Government side of the matter and by saucer club leaders—even more so by the latter—present lists of strange objects people have seen in the sky through the years; yes, back through centuries. True, in earlier days people did not see so many, and for reasons I think are evident from what I've said about our air age.

Though there have been 6,812 sightings in America since 1947, it does not follow therefore that the skies are filled with UFO's. As I mentioned earlier, the sightings seem to come in waves and are often directly related to some striking phenomenon reported in the newspapers. For example, as already mentioned, within three months after the first Russian

(Continued on page 23)



OFFICIAL U.S. AIR FORCE PHOTO

A sketch illustrating how unusual lighting conditions could deceive a ground observer. The sketch is purposely exaggerated to emphasize the phenomenon.



OFFICIAL U.S. AIR FORCE PHOTO

A mirage in high, dry mountain air showing "saucers" resembling what Kenneth Arnold presumably saw on June 24, 1947, and described as "flying saucers."

News From Home and Abroad

Karachi Hospital Exhibit Reaches Wide Audience

By D. T. Hawley

Departmental Secretary, Pakistan Union

THOSE who attended the recent Pakistan National Exhibition in Karachi could not help noticing that one particular booth was consistently surrounded by a host of interested people. This booth was the one sponsored by our Karachi Hospital. The church had never before ventured into exhibition work in Pakistan, but the effort proved to be successful beyond expectation.

The fair, Pakistan's first truly national exhibition, rose from the barren, desert floor in a matter of weeks. The desert literally "blossomed as the rose" as cactus plants and sand gave way to bubbling fountains, grassy lawns, flowering plants, and quiet pools reflecting gaily colored footbridges. These fine grounds will be the permanent home of all future exhibitions.

Major General S. Shahid Hamid, chairman of the advisory board, in stating the purpose of this large enterprise, pointed out that it was to be a "show window of Pakistan's economic progress." Its timing was such that it coincided with the International Businessmen's Conference, which had brought more than 400 delegates to Karachi from 42 different countries. All of Pakistan's leading dignitaries, including the president, visited the grounds.

In planning this new venture we made a careful sketch of our proposed layout. When I brought this before S. M. Jamil, the fair organizer, the head architect, Mr. Merchant, happened to be in his office. Mr. Merchant was immediately attracted by our design, and suggested that we be allotted a choice site. Out of the 181 proposed small booths only two were to be corner stalls, and we were offered one of them. The stall was the first one inside the entrance to the grounds.

Having been given this exceptionally good location, we felt doubly obligated to make an attractive and interesting presentation. On the back wall of our section we suspended a large world map upon which small flashing lights indicated the many Seventh-day Adventist hospitals all

around the world. At one side was an elevated stand upon which was what appeared to be a television set. Actually, this was a special device that endlessly displayed colored 35 mm. slides depicting various stages in the construction of our new hospital wing.

In front of this stood a life-size model torso, which our school of nursing uses to teach the students about the organs of the body. On the opposite side of our booth was an iron lung containing a lifelike dummy patient. This machine was kept in actual operation, and the many questions concerning its use were carefully answered.

Permission Given to Feature Health Course

One of the conditions upon which we were granted permission to participate in the exhibition was that we would not bring in anything of a religious nature, but would concentrate on our medical work. However, we were permitted to feature our new Health Correspondence Course, and past experience has proved that more than 90 per cent of those who take this course later sign up for the religious lessons. Before we closed our booth 9,500 people had asked for the health course. Our health school will be greatly taxed trying to care for this flood of enrollments.

Nearly six months before the exhibition

opened we began saving all our health literature, and thousands upon thousands of leaflets and magazines were distributed. On one end of our counter stood a large glass jar containing nearly 2,000 empty medicine capsules. A sign invited visitors to guess as to the exact number, and then register their guess in the large book provided for this purpose. Out of the many thousands that entered their names, five guessed the exact number and received denominational health books as awards.

Unlike the usual one-week or ten-day fair, this exhibition was scheduled to remain open for one and one-half months! Finding sufficient volunteers to man the booth nightly from 5:00 p.m. until midnight was not always easy. When the officials decided to keep the fair open for two weeks beyond the original closing date, we found it necessary to close our booth. The fair organizer pleaded that we remain open if at all possible, but our literature was exhausted, our funds depleted, and we were afraid that our health school was already inundated with applications. Weary, but highly satisfied with our endeavors, we began the task of dismantling our equipment. Many interesting and valuable contacts were made at the booth itself, and we believe that for a long time to come we will be reaping rewards from this major project.



Harold Googe and Mrs. D. T. Hawley in the Karachi Hospital exhibit.

Bates Memorial Medical Center, New York

By G. Eric Jones

President, Greater New York Conference

A Seventh-day Adventist medical institution to serve New York is at last becoming a reality as the Greater New York Conference takes possession of a beautiful 80-acre property four miles north of the New York City line in Westchester County.

Situated on a high, wooded ridge, two substantial brick hospital buildings and eight auxiliary buildings provide facilities for Adventist medical missionary work in a setting that fits in remarkable detail the blueprint given 60 years ago through the Spirit of Prophecy.

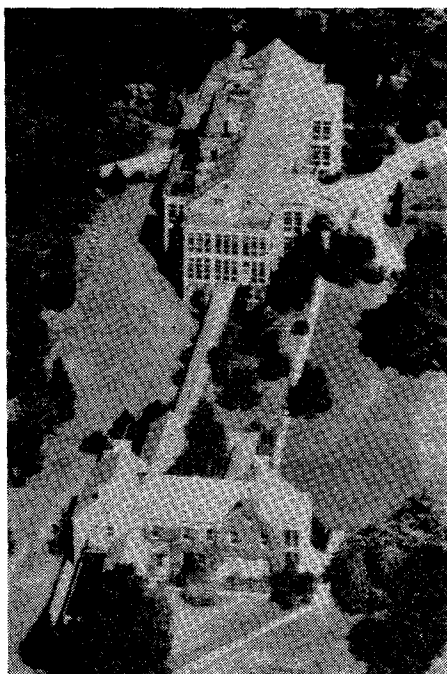
"To start medical missionary work in New York will be the best thing that you can do," Mrs. White wrote in 1901 (*Evangelism*, p. 387). "Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities."—*Testimonies*, vol. 9, p. 167 (1909). "When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement, such as we have not yet witnessed."—*Medical Ministry*, p. 331 (1910).

The denomination's most skilled evangelists have preached in the halls and theaters of New York. Colporteurs have distributed millions of printed pages. Church members have borne witness. The New York Center through its varied ministry holds up a perpetual light at the city's heart. A turn of the dial and the message comes over the ether waves or is portrayed on the screen. Thousands have completed Bible correspondence courses. Yet after a century of endeavor, the surface of the work to be done has been barely scratched.

An Awesome Challenge

Now we are face to face with the awesome challenge of establishing a medical institution. We are keenly aware of the truth of the warning that "we need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become."—*Medical Ministry*, p. 308.

Perhaps because of the many delays and disappointments, God has given more than ordinary evidence of His leading in recent months. It has been a severe test of faith for a conference of only 4,000 members and few financial resources to undertake a \$1.5



Aerial view of brick hospital buildings purchased for a Seventh-day Adventist medical institution near New York City. Auxiliary buildings are downhill to the left.

million project. But from the moment that local and union conference officers began to pray for clear evidence of God's will in regard to the property that had been located, God has opened the way time after time as we faced seemingly unsurmountable obstacles.

The demonstration of unity and self-sacrifice that the proposal elicited has been an inspiring experience. When the plan was presented to the little group of conference workers, \$25,000 was pledged in a few moments' time without any pressure or urging. Laymen have followed the example of their ministers in pledging gifts that represent real sacrifice.

The promise that those not of our faith will respond to our appeals for financial aid has already been realized in several generous gifts even though no organized fund-raising drive has been launched.

With \$750,000 received in cash and pledges, the Greater New York Conference has completed the purchase of the property. We face the unfinished undertaking with prayer and faith that what lies ahead is no more impossible for God than what He has already done for us. It is hoped that funds can be raised and the buildings readied for opening before the end of 1961.

We covet the prayers of our fellow Adventists, that God's plan for medical missionary work in the vast metropolitan area of New York City may be faithfully carried out in the establishment of Bates Memorial Medical Center.

Evangelism in San Salvador

By L. L. Reile

President, Central American Union

A successful evangelistic campaign has just been completed in San Salvador, capital of Central America's smallest and most densely populated republic, El Salvador. Henry J. Westphal, ministerial secretary for the Inter-American Division, led out in this three-month series of meetings. On the opening night he was introduced by the mayor of the city.

Two simultaneous efforts were conducted, consisting of six meetings every week—three in the central part of the city and three in our new church. Although it was the rainy season and most of those who attended had to walk to and from services, the attendance was most encouraging. For almost a third of the evenings heavy rains fell just at the time people were due to arrive, but they came anyway. More than eleven hundred witnessed the first baptism.

Right from the beginning hundreds asked for prayer, and wonderful transformations in lives took place. Every day Wilfredo Lacayo, pastor of the church, and the ministers and Bible instructors assisting him, heard testimonies of heartfelt appreciation, and were able to help the interested persons make decisions. Four hundred and forty signed cards requesting baptism, and 391 promised to keep the Sabbath.

At the meetings special features held the attention of the people. Every night Mrs. Westphal drew black-light pictures with fluorescent chalk—something never seen in El Salvador before. The lectures themselves were illustrated with black light and slides. Mimeographed outlines passed out at the door enabled the listeners to study the lectures at home.

Many new students were enrolled in La Voz de la Esperanza ("Voice of Prophecy") correspondence courses, and 93 of them received their certificates at a presentation program.

For three Sabbaths visitors to Sabbath school were welcomed at the door by the evangelist and Mrs. Westphal, presented with flowers, and shown to special seats marked off with crepe paper. The first week 100 visitors were honored, and the next two weeks there were 150 each time. Five new classes have been organized in the Sabbath school.

One hundred thirteen have been baptized, and others are preparing. Many have perplexing problems to solve, because it is especially difficult to find work with Sabbath free in El Salvador where there are thousands of unemployed, and where schools



Ninety-seven of the 113 new members added to the church as a result of the evangelistic crusade held by H. J. Westphal in San Salvador, Central America. Twelve of these members were prepared for baptism by the veteran retired missionary Orley Ford.

and offices are open six days a week. Other candidates have matrimonial problems to be straightened out before entering the church. About half of those baptized came from Catholicism.

The Adventist congregation in San Salvador is a praying and working church, reflecting the influence of missionaries Orley and Lillian Ford, who have been with them for 16 years. One Friday night 150 church members spent the entire night at the church, singing, studying the Bible, and praying. A second vigil from 10:00 P.M. until 1:30 A.M. was held near the end of the campaign, when more than 300 new people attended, seeking God for strength to follow Him all the way. With such loyal support on the part of church members and ministers the Lord gave rich blessings.

Christian Medical College, Vellore

By T. R. Flaiz, M.D.
Secretary, General Conference
Medical Department

The standards of medical practice in the rapidly progressing countries of the Orient are advancing to levels that could not have been anticipated a few years ago. Some of the younger generation have studied in schools of medicine in their own countries, others have gone to Europe or America to receive their basic professional training and their advanced or specialty work.

As the young physicians of these countries acquire a competency adequate to meet the medical needs of their communities, there is a diminishing demand for the services of the foreign missionary doctor, particu-

larly in the larger centers. This diminishing need is reflected in various pressures on the missionary doctor. This may take the form of difficulties in connection with licensure. It may be in the complications of obtaining residence permits, or as in the most recent evidence of this pressure, the refusal of permits to foreigners to open medical institutions.

Mission boards for several years now have recognized that if they are to continue their medical ministry in some of these countries, it will have to be accomplished by well-trained Christian physicians of these lands. In some of our fields excellent progress has been made in the development of national staffs.

In the city of Vellore, in southern India, there has been developed one of the most significant Christian medical educational institutions on record. The name of Ida Scudder, M.D., will probably go down in mission history, not only as the founder of the Christian Medical College of Vellore but as the outstanding Christian missionary of this century. Seventh-day Adventists are privileged to be identified with this project both in the staffing and support of the institution and in the use of the institution for the education of Adventist Indian physicians.

Until 15 years ago most of the schools of medicine in India were teaching on a scholastic level somewhat below that of the regular M.D. course. Upon the completion of this course they were granted a license to practice medicine on a very general basis. They practiced medicine and surgery under the title of Licensed Medical Practitioners (L.M.P.). With this lower level of medical education these physicians were not admitted directly to the schools of post-graduate medicine in other countries.

Determined that Indian medicine should be second to none, the government placed a deadline beyond which there was to be no more of this lower-level medical education. For the three struggling Christian medical schools of the country this meant a great additional burden of financing and staffing. The administration of the Christian Medical College in Vellore, South India, established by Dr. Scudder for Indian women, gave study to the future of this school and proposed that other denominations join them in raising it to a first-class school of medicine. They also proposed that it be opened for young men as well as for women. This proposal was accepted by six or eight major mission boards, among which was our Adventist mission. Some 30 other groups affiliated with the project on the basis of a lesser contribution to the program.

Adventists are now associated with the college on the basis of contributing two overseas faculty members, plus regular contributions to the capital improvements and to the regular operating costs. We have two representatives on the board of the institution in India and two representatives on the board in New York. We have 24 Indian young men and women in training besides several young physicians who have graduated and are doing advanced work or are actually serving on the medical staffs of our mission hospitals. We can reasonably look forward to seeing our mission hospitals staffed very largely by Indian physicians trained to the same levels as our better trained physicians from overseas.

While in training these young men and women have the advantage of Adventist church services conducted in the large living room of our Dr. Patt, professor of ophthalmology. This mission home was constructed with the need for such a meeting place in mind, and our young people gather here regularly for their meetings. They may come at other times to study or to read the literature kept here for their use. They join with other Christian young people in missionary endeavors for the non-Christian peoples for whom they work medically.

We believe the Christian Medical College of Vellore to be a most important factor in the further development of our medical institutions of Southern Asia. We believe the Lord guided Dr. Scudder, whose contribution to the cause of missions is excelled by none, to establish this educational center from which would flow a veritable stream of physicians, nurses, and other medical workers for Christian witness in India.

A Good Harvest in Winston-Salem

By J. Malcolm Phipps
Pastor

On February 24, 1960, I arrived in Winston-Salem, North Carolina, to assume the pastorate of the church. Immediately I set a goal of 100 baptisms for the year even though the city had been well evangelized in the past.

Bible study teams were then organized, instructed, and sent out to lay the groundwork for evangelistic meetings. The entire church was called upon to fervently petition the throne of grace in behalf of the proposed campaign.

After much preparation, on Sunday night, July 17, the eighth evangelistic campaign in 11 years was begun in Winston-Salem. Anxiously we approached the tent, wondering whether the people would come out after having heard the message repeated so many times. To our happy surprise nearly all the 350 seats in the

tent were occupied. By the time the service began more chairs had to be set up, and before the sermon was delivered there were about 500 people seated under and around the tent, with another 350 standing. The attendance remained good throughout the meetings.

The Lord worked mightily in behalf of honest and sincere men and women, but opposition, which began before the meetings opened, increased as the meetings progressed. Neighbors who did not care to have the meetings conducted in the community deluged city officials with complaints until the officials threatened to discontinue the meetings. This happened on several occasions, but after much prayer and fasting, plus conferences with those in authority, we were able to continue preaching the gospel for 11 weeks. As a result 108 precious souls were baptized. Including the 11 people baptized before the campaign started we can report that our goal of 100 baptisms for the year was exceeded by 19.

Many of the new believers have

been severely "persecuted for righteousness sake." Some have been beaten, others ostracized by parents and families; some have lost good jobs, while still others are being harassed by their former ministers. The testimonies of these faithful saints have injected new life into our entire church program and the church now burns with zeal for God.

Much credit for the results must be given to the faithful church members who helped to prepare the field by giving Bible studies. They also contributed hundreds of dollars to help defray the heavy advertising expense, and willingly helped with the ushering, singing, and distribution of handbills.

Henry Wright was our singing evangelist; he also operated our mobile sound system. Sisters Willie L. Wright, Josephine Williams, and Mary E. Tarpley were our Bible instructors. In the midst of the campaign, when the visiting list became very large, Brother R. E. Jones and Sister Q. A. Wright were added to our staff. Sister Williams and Sister Tarpley were our soloists. Sister A. E. Brantley served as our pianist and Sister L. M. Phipps was our organist.



Mission Feature at Scottsbluff, Nebraska

At an area-wide meeting in Scottsbluff, Nebraska, J. Ray Bailey, acting Sabbath school superintendent, conducted a special mission feature. A papier-mâché-covered globe of the world was displayed on which small, colored flashlight bulbs showed the headquarters and institutional locations of our work throughout the world.

Upon invitation, from the audience of approximately two hundred, eighteen people with relatives laboring in overseas territory came forward. In one instance it was a brother. In other cases sons or daughters. Each person was asked to pin one end of a streamer to the location on the globe where his relative was laboring. He then held the other

end of the streamer, symbolizing the ties maintained between families and churches in the panhandle of Nebraska with missionaries overseas.

Those who took part in this service are, from left to right: Front row: Mrs. E. Sanders, Mrs. J. E. Shively, Mrs. Roy Williams, Mrs. Merrill Wheeler, Mrs. Vienna Riter, Mrs. J. N. Brown, Mrs. Charles Kutschara, Mrs. Charles Ellis, Mrs. Calvin Hucke, Mrs. Phil Neuhardt, and J. Ray Bailey. Back row: J. E. Shively, Roy Williams, Merrill Wheeler, J. N. Brown, Charles Kutschara, Charles Ellis, Calvin Hucke, and Don Neuhardt.

C. R. FRENCH
*Departmental Secretary
Nebraska Conference*

Lightning and a New Church in Nyasaland

By E. J. Zintambira
Vice-President, South Nyasa Field

On December 17, 1960, there came to Sabbath worship at one of our Nsambe churches 343 people, including children. The Sabbath school had just finished and the people were waiting for the preaching service. The church was filled to capacity, and some people were standing on the veranda of the building.

It was raining, so the people remained in their seats and sang while the officers went into the back room to arrange for the different parts of the next service.

Just as the elders were ready to go on the platform to open the service, a flash of lightning struck right in the center of the building from the front wall to the roof. Soon the roof was on fire, and smoke filled the room. Everyone fell off the seats. Only the children and a few people escaped through the windows; the others were unconscious for some minutes. Twenty people were in a state of shock.

A message was sent to Matandani Industrial Training School to Elder and Mrs. O. I. Fields, who immediately left their lunch on the table and ran to help those who had been hurt in the accident.

The Lord blessed their efforts so that only one woman out of 20 who were in shock died. The rest revived and were brought to Matandani Dispensary for further treatment. They also went to the home of the woman who passed away and comforted her relatives.

The next Sabbath I went again to meet with these people to encourage them. I thought they might be afraid to worship the Lord at the same place, but I was surprised and happy to see that they all came with zeal and sang songs of praise for what the Lord had done for them. They said, "This experience reminded us of the day of the Lord, that He will come as a thief in the night; we believe this happened to waken us from sleep." The church, built of mud and poles, was entirely destroyed.

On New Year's Day all the people agreed to go out to collect materials for a new church. They said, "We will be more blessed if we start the new year by building God a house in which He will dwell with us."

They have now built a new church, with an iron roof and a lightning rod. The heathen people around that area are beginning to believe in the power of the Lord and one by one they are accepting our faith.

Enlisting Women for Home Evangelism

By Marenus H. Jensen
Pastor, Jefferson, Texas, District

For years we have conducted lay-workers' institutes, usually called lay preachers' institutes. They have been beamed largely to the men. Recently the thought occurred to me that maybe the time has come when we should have a lay workers' institute beamed largely to women.

This plan was presented to some of our women, and when they caught the vision of personal evangelism, several said, "Oh, I can do that. I can run over to a neighbor in the morning after the children have gone to school and help her study the Bible. I might be able to go out in the afternoon for an hour or two."

The interest and enthusiasm was so great that I got in touch with R. A. Bata, our conference home missionary secretary, and A. R. Mazat, union home missionary secretary, and they placed a call for Maybelle Vandermark, of the General Conference Home Missionary Department, to come to our field. She came to my district and conducted such a meeting. Our sisters were thrilled. This was a General Conference leader conducting an institute for them!

Words cannot express our appreciation to Miss Vandermark for the guidance, counsel, and inspiration she gave in this new approach to our lay work. We are following through with a training class once a week.

When I think of the many thousands of women in our churches who could dedicate a portion of their time to this simple yet effective form of lay evangelism, I can see tremendous possibilities. Perhaps a new day is dawning in our soul-winning program.

Growth of the Educational Work in Korea

By Rudy E. Klimes
Secretary, Department of Education
Korean Union

The recent Korean Union educational council served to emphasize the phenomenal growth of God's work in Korea. Among the 17 members present were a number of workers newly appointed to major educational leadership—T. V. Zytoskee, president of the Korean Union Training School, and new mission educational superintendents for all four missions in the union.

Formerly the work of the mission educational superintendent was carried by the academy principals. In broadening the level of educational leadership in the missions, more help and direction is being given to our 52 schools and more than 3,000 students. Our new superintendents now carry on a full program of school inspection, teacher institutes, and instruction improvement.

The Korean Union Training School, with an enrollment of 314, last year constructed an attractive administration building and is presently adding a library building and a sec-

ond women's dormitory. The General Conference has authorized the school to offer full senior college work.

Our biggest school in the Korean Union, Seoul Junior Academy, is continuing to grow. Seven hundred black-uniformed students crowded the classrooms last school year—300 in the elementary section and 400 from grades seven to nine. Last year an auditorium and student cafeteria were constructed on the school campus. This year another 100 students are expected to apply for admission from our 24 Seoul churches.

Plans for a much-needed industrial and home economics addition have been approved by the mission committee, but have been indefinitely postponed because of lack of finances. To take care of the overflow of high school students, a regular night high school is being planned. This will provide an opportunity for Christian education for hundreds of Adventist teen-agers and youth who are employed in the daytime. In the countless fatherless homes, the high school student is often also the family rice winner.

Full Academy Work at Junior Academy

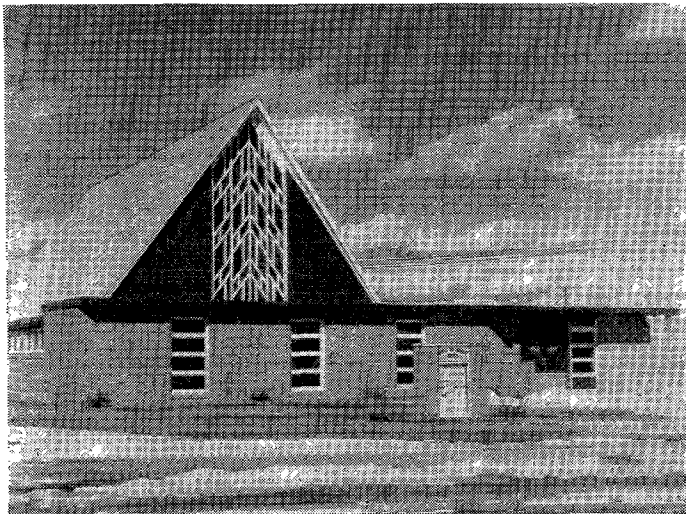
Our junior academy in the Middle East Korean Mission has requested permission to offer full academy work. More dormitory and classroom space will have to be provided. This small but important school serves the many scattered churches on the Korean east coast, some of them situated above the thirty-eighth parallel.

Recently some church school boards have instituted successful self-assisting programs through the raising of bees, black sheep, and mushrooms.

In 1960 thousands of fishermen and farmers on the west coast of Korea forsook their lobsters and rice wine, and accepted the message of a soon-



Representatives at a recent Korean Union educational council.



Minot, North Dakota, Church Dedicated

The new church at Minot, North Dakota, was dedicated on Sabbath, January 14, 1961. Besides the well-appointed church sanctuary, this building contains a fellowship hall and two large rooms that are used for Sabbath school and church school. The church is well situated only a short distance from one of the leading highways.

W. P. Bradley, associate secretary of the General Conference, preached the dedicatory sermon. R. G. Lucht was the pastor while the church was being built and gave energetic leadership to the enterprise. Others assisting in the dedication service were L. H. Netteburg, secretary-treasurer of the Northern Union Conference, K. D. Johnson, president, and the writer.

R. H. NIGHTINGALE, *President
Northern Union Conference*



The Publishing Work in the North Philippine Union

The publishing leaders and literature evangelists of the North Philippine Union Mission made an unusual sales record in 1960, writes R. A. Van Arsdell, publishing department secretary for the union (front row, third from left). Pictured are those in attendance at a publishing convention conducted early this year.

God is greatly blessing the publishing work in the North Philippine Union Mission. The value of books and magazines delivered in 1960 amounted to 500,745.61 pesos (\$250,372.80 U.S.), and 96 persons were reported baptized as a result of the contacts made by our consecrated literature evangelists.

D. A. McADAMS, *Associate Secretary
General Conference Publishing Department*

returning Saviour. As they heard the words of life, they desired the same privilege for their children. So in different localities schools were opened by the parents who refused to send their children to public schools on the Sabbath. Today in eight such junior academies 510 eager students study from our Bible textbooks, learn to pray in the prayer bands, and share their new-found faith on Sabbath afternoons.

Some of these schools meet in the newly erected and already crowded churches, others in old army tents. The parents, Sabbath school members, and the Central Korean Mission are assisting these schools, but many a faithful teacher is assured of little more than rice and water. These sacrificing teachers are often the only established church members in the district, and thus also do the work of the preacher, evangelist, and church leader.

Pray that the thousands who are gathered in during the present outpouring of God's Spirit here in Korea may be able to have their children educated in Christian schools. Pray that the Lord may provide men and means for this gigantic task.

Air Force Explanations of Flying Saucers

(Continued from page 17)

Sputnik was put in orbit in 1957, some 700 sightings were made and reported to the Air Force. But how many of you reading these pages have ever seen a UFO, or have talked firsthand with some neighbor or friend who has? I've never seen one, nor have I talked with anyone, except Daniel Fry, who has told me he has seen one. Yet I have traveled a great deal and talked with a great host of people.

However, if I went to a saucer club gathering where with great fervor and obvious excitement they discuss flying saucers, I could find a host of people who were sure they had seen UFO's, and in some instances had talked with interplanetary beings; yes, and had ridden with them. They even assure you that at their conventions spacemen from faraway worlds address them. I think it is a point of no small significance that such a high total of sightings is made by a limited and rather well-defined category of people!

Then again, this factor must be remembered—people emotionally distraught and suffering from insomnia are likely to "see" things when they look out a window on a sleepless night—things that other mortals would never see. Here's a specific exhibit from the records. A woman reported that, unable to sleep, she stood up and looked out the window and saw a bright disk of light, which in time departed. The investigators asked her, "Were you watching TV just before you retired?" Her answer was Yes. She was looking at *Dracula's Daughter*. I am informed that this is a horror movie that can chill the blood of almost anyone and guarantee him nightmares. Furthermore, the woman explained that she had been distraught emotionally because of certain conditions that faced her at home.

Now, let me make clear that while I believe we can explain many UFO sightings as exhibits of troubled and excited minds, and many other sightings as displays of well-known physical phenomena that would hardly deceive an educated person, there have been a number of sightings by well-educated people who are Grade A

witnesses. But the fact that they are veracious witnesses does not mean that they may be acquainted with all the laws that govern physical phenomena, or with a particular situation, such as temperature inversion at the time, or other highly relevant information. Generally when such cases are reported they are solved in terms of information obtainable through careful investigation, and the matter is satisfactorily disposed of. However, that does not mean that everyone who has heard of the sighting will be satisfied with the explanation offered. This can be illustrated by two dramatic cases.

(To be concluded)

• In Brief •

Canadian Union

• After more than ten years of pastoral service in the Manitoba-Saskatchewan Conference, Ben J. Kuhn, of Moose Jaw, Saskatchewan, has accepted the invitation of the Alberta Conference to serve as minister of the Leduc district of churches.

• A report just received from Fredericton, New Brunswick, reveals that seven people were baptized at the close of a special two-week revival campaign and evangelistic seminar conducted by Kenneth McComas, minister of the First Seventh-day Adventist church in Toronto, Ontario. Elder McComas held the meetings at the request of the Maritime Conference.

• F. Brock Wells, educational and missionary Volunteer secretary for the Canadian Union, was the principal speaker at a special weekend youth rally held in Winnipeg, Manitoba, for all church youth societies in the eastern half of this twin-province conference.

• In connection with an itinerary through Western Canada, where he visited four provincial capitals calling upon high-ranking government officials, Darren L. Michael, public affairs secretary for the Canadian Union, was the guest preacher at the Central Alberta youth rally held on the campus of Canadian Union College. A few days later he spoke at a special community relations seminar held in Vancouver for pastors and church press secretaries in the Lower Fraser River Valley of the British Columbia Conference.

Central Union

• The Nebraska Conference plans a series of Spanish-language meetings in Scottsbluff and Mitchell. R. M. Sanchez, from the Texico Conference, will be the speaker with R. S. Watts, Jr., assisting.

• Ground-breaking ceremonies for the new church school building in Colorado Springs, Colorado, were held April 3.

This building will have two classrooms and will be built to provide for future expansion. O. L. McLean is the pastor.



Faithful Centenarian

Mrs. Isabel Sellars Ware, of the State Soldiers' Home at Hot Springs, South Dakota, celebrated her one hundred and second birthday April 11, 1961. Sister Ware still writes letters in a clear bold hand, without the aid of glasses, and reads her Bible every day.

Born in County Antrim, Ireland, she was the seventh of ten children born to Thomas and Betty Jerrow. She well remembers the careful training administered by her staunch Presbyterian parents. Before daybreak every Sunday morning the children of the family, well-wrapped and carrying a lantern to light the way, were ready for their one-mile walk to Sunday school. As they started out the father would intone, "See then that ye walk circumspectly, not as fools, but as wise."

At the early age of thirteen Isabel came to America in company with an older sister and a friendly neighbor. The sisters settled in Hennepin, Illinois, expecting their parents to arrive shortly, but they never came. Isabel found a home with a wealthy family where she could work and take care of herself. She married at the age of twenty and became the mother of four sons.

In 1914 Mr. and Mrs. Ware moved to Clark, South Dakota, where they bought a farm. In 1934 they attended a Seventh-day Adventist camp meeting at Huron, South Dakota, where they were baptized and became members of the Adventist Church. Mr. Ware passed away in 1936.

Mrs. Ware attends services in the Hot Springs church when the weather is suitable, and faithfully supports God's work. The second coming of Christ is a blessed hope to her, and her joy in the Lord is an encouragement to all who visit her.

JAMES B. GRAY, Pastor
Rapid City, South Dakota

• M. W. Deming, pastor of the College View (Nebraska) church, reports the election of a steering committee to direct fund raising for a new secondary school building. L. W. Wasmiller, first elder of the church, is chairman. Members of the committee are V. S. Dunn, business manager of Union College; W. A. Howe, educational secretary of the Central Union Conference; C. G. Cross, manager of the Christian Record; Ben Trout, secretary-treasurer of the Nebraska Conference; P. C. Jarnes, professor of religion at Union College; L. W. Wasmiller, and Mrs. John McArthur, secretary.

• E. E. Shafer, formerly pastor of the Grand Island, Nebraska, church, has accepted a call to the Kentucky-Tennessee Conference. He and his family will be located in Lexington, Kentucky.

Columbia Union

• The Board of Trustees of Washington Missionary College recently voted that faculty members be advanced as follows: Robert Robinson, to assistant business manager; Linnie Keith to professor of English; Daniel Cotton to assistant professor of religion; Lloyd Mauldin to chairman of the department of education; Gerald Shadel to acting chairman of the department of history; Neil Tilkens to chairman of the department of music.

• Mrs. Lova Walker, at 76 years of age, has solicited a total of \$617.50 for Ingathering this year. She is a member in the Ohio Conference, and has walked as much as 40 city blocks in a day to solicit places of business.

• Ground has been broken for the New Carlisle church in the Ohio Conference. Value of the building is expected to be \$40,000.

• Greater Baltimore Academy has released a new long-playing record album entitled "I Heard a Forest Praying." This 14-song release contains religious music on one side and secular songs on the other.

• James Chase, of the Radio-TV Department of the General Conference, began a two-week series of meetings in the Takoma Park, Maryland, church, on April 16.

• New literature evangelists in the West Pennsylvania Conference are David Robinson, of Erie; Mrs. Alice Cook, of Irwin; Ellie Peasley, of Jamestown, New York, who will be in West Pennsylvania soon; Richard Lange, of Evans City; Mrs. Elsie Williams, of Washington; Mrs. Pearl Burkhardt, Monongahela; and Mrs. Donley Thompson, of Bentleyville. Two new student workers are expected to join soon—Paul Duncan, of Erie and Janet DeLozier, of Altoona.

Lake Union

• The Michigan Conference has launched a strong evangelistic program during this its centennial year. In spite of bad weather, an estimated 700 were present at the new conference airatorium in Lansing to hear the Walter-Henderson team. In connection with this effort a field school is being operated with the assistance of George Clavet, Gordon

Stecker, and James Wyckoff. The Pontiac effort by Dill-Barton-Turner had a full house with 550 in attendance. So far baptisms in the conference are well ahead of last year.

● The second semester enrollment at Andrews University totals 197 students—121 in the Seminary and 76 in the School of Graduate Studies. Fifty-eight come from 24 countries. The largest overseas representations are from Jamaica, eight; Japan, six; South Africa, six; India, five; and Brazil, four.

Northern Union

● R. W. Wiedemann, an intern in the Minnesota Conference, is serving as assistant pastor of the Stevens Avenue church in Minneapolis.

● In North Dakota 130 Missionary Volunteers completed the ten-hour MV Leadercraft Course at three sessions during February. They were held at Bismarck, Beach, and Jamestown. A. E. Zytkoske is the conference MV secretary.

● Mrs. Marie Cook has accepted a call to the Iowa Conference to serve as Bible worker at Des Moines. For the past three years she has served in Minneapolis.

● When station KRSD-TV at Rapid City, South Dakota, celebrated its third anniversary on January 22, the Seventh-day Adventist church there presented the manager with a beautiful basket of flowers in appreciation for his use of the Faith for Today program. The pastor, J. B. Gray, and the conference radio-TV secretary, J. W. Fisk, made the presentation.

● The new Northern Union Conference office situated on Highway 100, four miles west of downtown Minneapolis, is nearing completion. The structure, 100 feet by 36 feet, will have 12 offices and a large committee room upstairs, and three offices, two vaults, an assembly room for 150 people, a guest room, and storage facilities downstairs. The committee room is attached to the center rear of the building and is a seven-sided room

with sliding glass doors leading out to a patio.

Pacific Union

● Additions to the faculty of Pacific Union College for the 1961-62 school year have been announced as follows: Dr. Herbert Stoeger, principal of the Bogenhofen Seminary, Austria, to teach German; Dr. Toshio Yamagata, president of Japan Missionary College, to join the science department; Sylvia Bartley, secretary to the principal of Mountain View Union Academy, to join the secretarial science department as a part-time instructor; Barbara Phipps, Emmanuel Missionary College librarian, to serve as associate librarian. Dr. Stoeger and Dr. Yamagata will be on two-year leave from their present posts.

● Fourteen Sabbathkeepers living in and near Lompoc, California, met at the home of Dr. and Mrs. Floyd Vipond on Tuesday evening, March 7, to organize a company of Seventh-day Adventists. Dr. Vipond was elected as company leader; R. E. Odell is the pastor.

● Maybelle Vandermark, of the General Conference Home Missionary Department, attended Dorcas Federation meetings in the Southern California and Arizona conferences, April 2 to 10.

● George W. Akers, dean of students at La Sierra College, conducted the spring Week of Prayer at Monterey Bay Academy, March 13 through 17. Eleven students joined the baptismal class in preparation for the May 20 baptism.

Southwestern Union

● Twelve persons were baptized into the Baytown-La Porte, Texas, church recently. Ten of these new members attended the Operation Fireside.

● Plans are under way for a new girls' dormitory at Ozark Academy, Gentry, Arkansas.

● J. L. Jespersen, MV and educational secretary of the Texico Conference, re-

cently accepted an invitation to do pastoral work in the Montana Conference. E. D. Clifford, pastor of the El Paso church, will fill this vacancy.

● Mr. and Mrs. Gus Robbins, literature evangelists of the Oklahoma Conference, delivered more than \$16,000 worth of literature during 1960.

● The Southwestern Union gained 11 new schools during the past year, with an enrollment increase of 221. Twenty new teachers were added.

● It is estimated that around 1,000 attended the Oklahoma Festival of Christian Education held recently at Oklahoma City. R. A. Nesmith, union education secretary, was the guest speaker.

● The Keene, Texas, church, for the first time in five years reached the Ingathering goal of \$16,000 set by the conference, with an overflow of \$500. The students of Southwestern Junior College accounted for \$3,560 of this total.

ANSWERS TO

Your Denominational IQ

(Page 15)

1-e; 2-j; 3-i; 4-f; 5-b; 6-h; 7-c; 8-a; 9-g; 10-d.
Rating: 8 or more correct, excellent; 6 or 7, very good; 4 or 5, average; 1 to 3, better do some studying.

Church Calendar FOR 1961

<i>Signs of the Times, These Times, and Message Magazine Campaign (Special prices during April and May)</i>	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 24
Medical Missionary Day and Church Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8



Sabbath School Progress in 1960

Here are some of the ways in which God blessed us during 1960:

The number of Sabbath schools increased 602 during the year, bringing the total up to 22,617. This is an average of one new Sabbath school every 14.5 hours during the year.

The Sabbath school membership increased 97,104 during the year, bringing the total up to 1,682,983. This is an average of one new Sabbath school member every 5.4 minutes.

The number of Sabbath school mem-

bers baptized during 1960 was 63,164. This is an average of one Sabbath school member baptized every 8.3 minutes.

The total Sabbath school offerings for 1960 amounted to \$8,150,155.62 (not audited). This is an increase of 9.9 per cent over 1959 and averages \$1 every 3.9 seconds! Since 1886 our total Sabbath school offerings for missions amounts to \$140,355,933.30.

The Birthday-Thank Offering for 1960 was \$232,196.92—an increase of 10.3 per cent over 1959. Since 1919 total birthday offerings amount to \$3,069,224.29.

The Investment Fund for 1960 was \$786,241.76. This is an increase of 16.1 per cent over 1959. Since 1925 the Investment Fund has amounted to \$9,504,194.09. If every Sabbath school member would work on some Investment project, we could easily reach \$1 million in 1961.

The Thirteenth Sabbath Offerings increased 8.8 per cent over 1959, amounting to \$1,594,435.22 for 1960. The fourth quarter Thirteenth Sabbath Offering provided an overflow for Inter-America of \$88,844.60—the largest overflow offering ever given in the history of the Sabbath school.

The proportion of our various Sabbath school offerings to the total offerings has remained almost the same for several years.

	Per Cent of Total
Twelve Sabbath Offerings.....	67.8
Thirteenth Sabbath Offerings	19.8
(Overflow 3.4 per cent)	
Investment Fund	9.6
Birthday-Thank Offering	2.8

ERIC B. HARE

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, MAY 6, 1961

Imputed Righteousness—Justification by Faith

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

IT IS fundamental that God forgives and accepts sinners who confess and believe. David cried, "I acknowledged my sin unto thee. . . . I said, I will confess my transgressions unto the Lord." He found by experience the truth of his own words: "Blessed is he whose transgression is forgiven, whose sin is covered" (see Psalm 32:1-5). The publican in Luke 18:13 was justified because he prayed, "God be merciful to me a sinner."

Paul's desire to "win Christ" involved (a) the forsaking of what he called "mine own righteousness, which is of the law"; (b) being "found in him" and having "that [righteousness] which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

1. The Removal of Guilt

MATTHEW 5:18. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." "Could the law have been changed or set aside, then Christ need not have died. By His life on earth He honored the law of God. By His death He established it. He gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast forever."—*Christ's Object Lessons*, p. 314.

ROMANS 3:25, 26. "Whom God hath set forth to be a propitiation ["expiation," R.S.V.] through faith in his blood, to declare his righteousness for the remission of sins that are past," Paul follows this by saying that the declaration of righteousness is to show God's justice and His justification "of him which believeth in Jesus." Faith in the sacrificial atonement for sin on the cross is the basis of the sinner's justification, and of every subsequent act in the process of sanctification.

1 CORINTHIANS 15:3. "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." "For our sins" indicates a substitutionary death. "In my place condemned He stood," we often sing. Isaiah 53:5 predicted this in the words: "He was wounded for our transgressions, he was bruised for our iniquities." "Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a trans-

gressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart."—*The Desire of Ages*, p. 753.

2. The Forgiveness of Sin

PROVERBS 28:13, R.S.V. "He who conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy." "The Lord does not require us to do some grievous thing in order to gain forgiveness. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression. He that 'confesseth and forsaketh' his sin 'shall have mercy.'"—*The Acts of the Apostles*, p. 552.

ACTS 5:31. "Him hath God exalted . . . to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." It is "the goodness of God [that] leadeth thee to repentance" (Rom. 2:4). "God bestowed the utmost honour upon Him . . . to bless His people with the grace of repentance and the gift of forgiveness."—F. F. BRUCE, *The New London Commentary*, on Acts 5:31. In the eloquent passage Romans 2:1-4, Paul presents the despiser of God's goodness as the man who, though God's hand draws him toward higher things, uses divine forbearance as an excuse to remain impenitently in sin.

1 JOHN 1:9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confession of sin is to be made to God, who only can forgive. All sin is an act against God. "True confession is always of a specific character, and acknowledges particular sins."—*Steps to Christ*, p. 38. "Satan had declared that . . . should the law be broken, it would be impossible for the sinner to be pardoned. . . . If God should remit the punishment of sin, He would not be a God of truth and justice."—*The Desire of Ages*, p. 761. Our text asserts positively that forgiveness of, and cleansing from, sin are assured on the one condition of true confession. Does the church need to keep these things constantly in mind? See *Testimonies*, volume 3, page 476.

ROMANS 8:1, R.S.V. "There is therefore now no condemnation for those who are in Christ Jesus." "It is our privilege to go to Jesus and be cleansed, and to

stand before the law without shame or remorse [Rom. 8:1 quoted]."—*Steps to Christ*, p. 51. A sense of unworthiness and condemnation can at times overwhelm "those who have known the pardoning love of Christ." Even when a sense of imperfection almost overwhelms us, "we are not to be discouraged."—*Ibid.*, p. 64. Satan can bring no condemnation to those "who are in Christ Jesus."

3. Imputed Righteousness

2 CORINTHIANS 5:21. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Upon Christ as our substitute and surety was laid the iniquity of us all." "The Sinless One has taken our place."—*The Ministry of Healing*, p. 71. "The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe."—*Selected Messages*, vol. 1, p. 392. Confession, forgiveness, cleansing—these great steps in salvation bring justification to the sinner, who is viewed by God as covered with the robe of Christ's righteousness.

ROMANS 5:1. "Being justified by faith, we have peace with God through our Lord Jesus Christ." In the same Epistle Paul states the fact of justification "freely by his grace." The act of man's will is turning to God, accepting Christ by faith. The act of God is in offering salvation freely, and in extending thereby, and thereafter at every step of the way, free redemptive grace. See Romans 3:24. Clearly, with the apostle, "we conclude that a man is justified by faith" and not by his works (verse 28).

4. Righteousness Changes Man's Nature

1 JOHN 5:1. "Whosoever believeth that Jesus is the Christ is born of God." When a man surrenders his will to God, confesses his sin, receives forgiveness, cleansing, and justification in God's sight, he becomes a new creature. He is "born of God" and does not henceforth live in sin (1 John 3:9). He is now launched upon the life of sanctification, growing daily more Christlike. It is to as many as receive Him that God gives power "to become the sons of God, even to them that believe on his name."

HEBREWS 8:10. "I will put my laws into their mind, and write them in their hearts." "The law [under the new covenant] shall no longer be an external code by correcting and prohibiting, but being itself within the mind and heart shall be obeyed from reason and love."—W. H. G. HOLMES, *Hebrews*, p. 313. "The 'new covenant' was established upon 'better promises,'—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. . . . The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the spirit.'"—*Patriarchs and Prophets*, p. 372.



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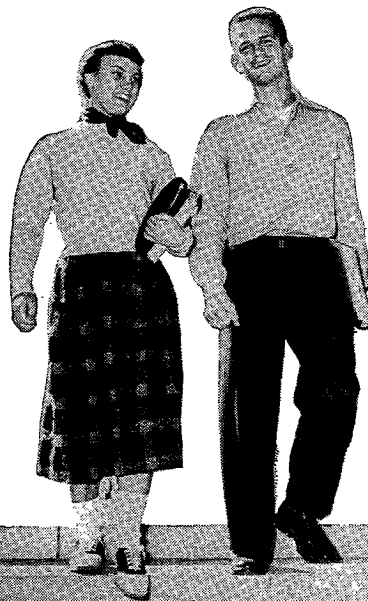
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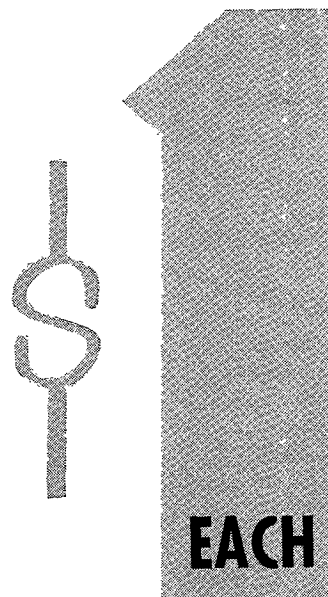
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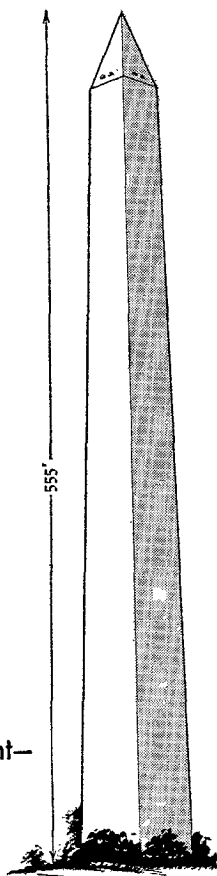


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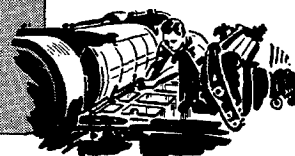
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As We Go to Press



Religious Liberty Rally in Houston, Texas

During the past few months there has been a great deal of agitation regarding Sunday laws in Houston, Texas. As a result considerable interest has been generated over the Sabbath question, and a number have studied the truth and received baptism.

Sabbath, April 8, an all-day religious liberty rally was held in the Stephen F. Austin High School. Various aspects of religious liberty were studied. Major addresses were given on church-state relationships, government aid to parochial schools, and Sunday blue laws and religious freedom. Panel discussions allowed these subjects to be more thoroughly explored.

Among the speakers were men from public life in Texas and also Seventh-day Adventist ministers from the Southwestern and Central unions and from the General Conference. Such public meetings are valuable to focus public opinion on the real issues involved in Sunday legislation. The large attendance and the enthusiastic response proved that these issues are of intense interest to the American people.

M. E. LOEWEN

Spring Council

Another spring meeting of the General Conference Committee has just closed. Spring councils are not large meetings, but they are important. The General Conference treasurer rendered his audited financial statement for the preceding year, which again was very encouraging.

Perhaps the most cheering item of the whole meeting was the reference to and indications of a greater evangelistic effort on the part of our leaders and people around the world. Three large divisions—Australasia, South America, and Southern Europe—reported outstanding gains over anything done in the past in soul winning. All the divisions, with the exception of one or two, report gains. The union presidents of North America gave brief reports of evangelistic activities in their unions during the past year and outlined plans for the present year. It was interesting to note that the TV program *It Is Written*

has, in several sections, given notable impetus to public evangelism.

We are glad for indications that not only in North America but in other lands strong emphasis is kept upon the chief task of this church—soul winning.

Among other items of interest were the following: plans for the next General Conference session, to be held in San Francisco next year; a wider circulation of our official church organ, *THE REVIEW AND HERALD*; and the attendance at the next Autumn Council, which is to be limited to the regular committee members. A high point of the meeting was the visit of Dr. Glenn Archer, and his address on the present live question of government aid to church schools. He emphasized the necessity of eternal vigilance that the wall of separation between church and state be not breached.

This was a good meeting characterized by a spirit of harmony and confidence.

R. R. FIGUHR

[A more detailed report will appear in an early issue.—EDITORS.]

Our Overseas Medical Work

Our overseas hospitals and dispensaries are effectively playing their part in the great program of the Advent Movement. The doctors, nurses, technicians, and other staff members of these institutions are not only ministering to the desperate physical needs of the people among whom they are located but are also doing their utmost to make Christ known to them.

Illustrative of the vast amount of work that is being done at these medical institutions is the Ile Ife Hospital in Nigeria, West Africa. A report from there covering last year reveals that the hospital's bed capacity of 137 was almost constantly taxed, that the inpatients numbered 5,444, that 3,873 surgical cases were handled, that 1,144 babies were delivered, and that the visits of outpatients numbered 188,897.

Conducting branch Sabbath schools nearby is one of the spiritual activities of several of the nurses. Three such schools are being conducted, with an attendance ranging from 175 to 300 at each.

ERWIN E. ROENFELT

Publishing Successes in South Africa

J. N. Hunt, publishing department secretary for the South African Union, writes:

"The literature evangelists in the South African Union Conference have just concluded their most successful year. They delivered the equivalent of \$208,000 worth of literature, which was a gain of \$56,300 over the previous highest year. All conferences and all except one mission showed good gains for the year. The Transvaal Conference reported a 48 per cent gain in deliveries.

"The African fields showed remarkable progress, one of them reporting a 100 per cent gain. These reports are especially encouraging when one considers the 1960 state of emergency and its detrimental effects on the nation's economy.

"Last week our European literature evangelists and their leaders from every part of Southern Africa met together at Camp Anerley on the South Coast of Natal. Those from South West Africa and Northern Rhodesia traveled 2,000 miles to be present for the meeting. We had planned and prayed for a special blessing, and the Lord did not disappoint us. A group of literature evangelists formed a special prayer circle every morning at four-thirty on the beach. As I beheld them kneeling there in the sand, pleading with the Lord for power to do His work, I knew that the Lord would work mightily through them during the months ahead.

"Altogether the colporteurs in the South African Union reported 128 souls won during 1960. One of the most outstanding experiences was related by A. M. du Plessis, our publishing secretary for South West Africa. He told how his brother, H. S. du Plessis, working in that sparsely settled area as a student colporteur during 1958, sold a book to an isolated rancher in his territory. As a result of that one book, 13 souls today rejoice in the knowledge of the truth. One of those people became a literature evangelist a few months ago.

"Our South African literature evangelists pledged themselves to win 154 souls during 1961. Please pray for us as we go forward to accomplish quickly all that must be done in the little time that remains."