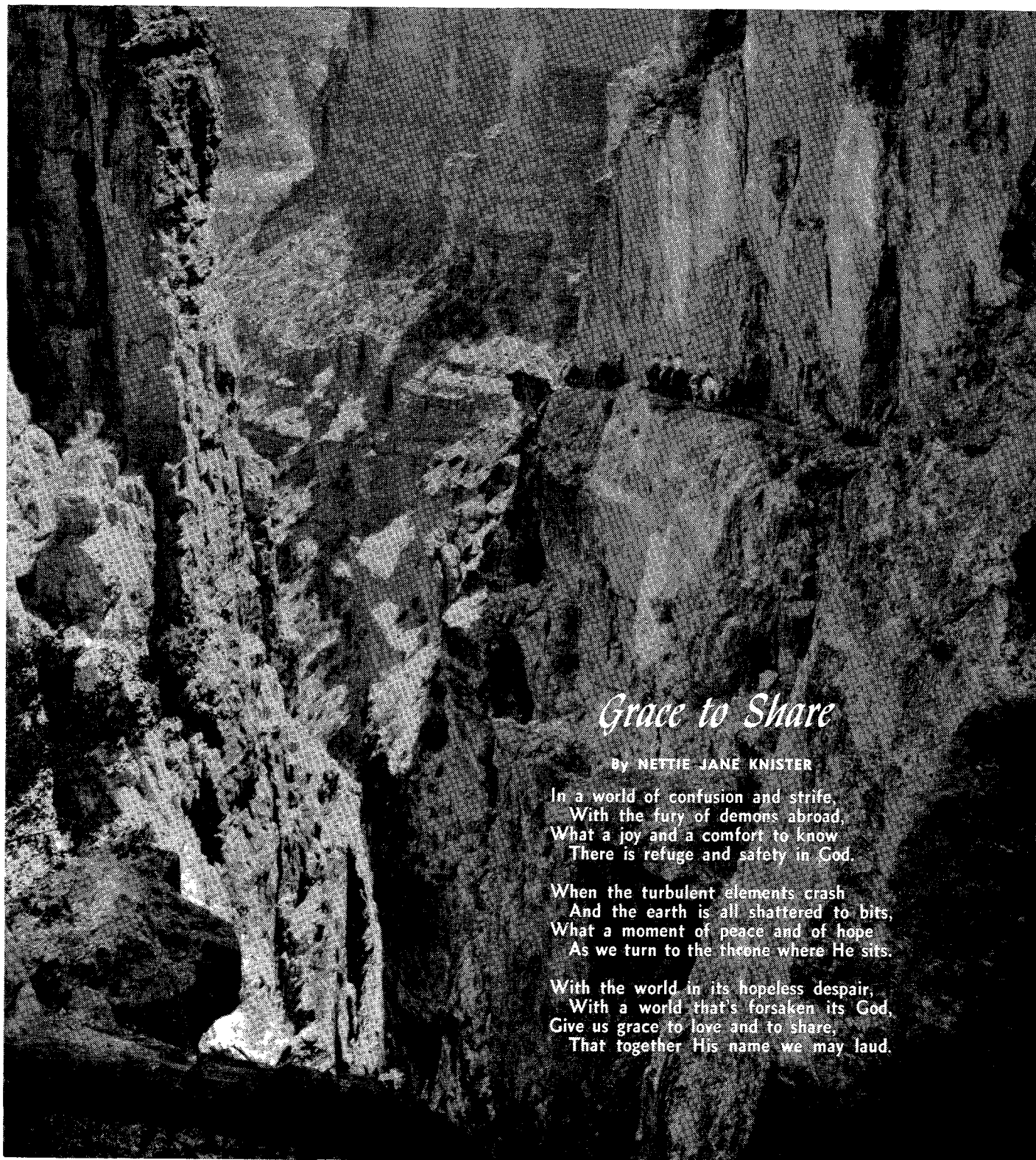


THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Grace to Share

By NETTIE JANE KNISTER

In a world of confusion and strife,
With the fury of demons abroad,
What a joy and a comfort to know
There is refuge and safety in God.

When the turbulent elements crash
And the earth is all shattered to bits,
What a moment of peace and of hope
As we turn to the throne where He sits.

With the world in its hopeless despair,
With a world that's forsaken its God,
Give us grace to love and to share,
That together His name we may laud.

GENE AHRENS PHOTO

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TO OUR CONTRIBUTORS

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 An out-of-date report is not news, and is not acceptable.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

All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable. Unsolicited manuscripts cannot be returned unless a stamped self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

All communications relating to the editorial department should be addressed to: Editor, Review and Herald, Takoma Park, Washington 12, D.C.

THE ADVENT REVIEW AND SABBATH HERALD

113th Year of Continuous Publication

Editor: FRANCIS DAVID NICHOL

Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.

Consulting Editors: R. R. Figuhr, M. V. Campbell, W. E. Murray

Editorial Secretaries: Promise Joy Sherman, Idamae Melendy

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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.]

New English Bible Heads Best-Seller List

✓ Complete and near sellouts of the New English Bible New Testament by thousands of bookstores throughout the country have zoomed it to the top of the best-seller list in the United States. Branches of the Cambridge and Oxford University presses in New York already have ordered an extra 100,000 copies for a total printing of 350,000. This is in addition to 125,000 copies printed by six religious book clubs in New York. The university presses in London had an initial printing of 900,000.

Anglican, Vatican Contacts Reported "Lively"

✓ Canon Bernard C. Pawley, of the Ely diocese in England, arrived in Rome before Easter to assume his new post as liaison officer between the Church of England (Anglican) Council on Inter-Church Relations and the Vatican's Secretariat on Christian Unity headed by Augustin Cardinal Bea, the Rome Radio reported. It said unofficial contacts between the Anglican Church and the Vatican have been "lively" during the past few months and are expected to increase as the Second Vatican Council draws nearer.

Union of Churches to Be Discussed

✓ Union of the Armenian Orthodox and Coptic churches with the Eastern Orthodox Church will be a major topic at the Pan-Orthodox Council to be held in the island of Rhodes next August, a leading Greek Orthodox prelate said in Athens in an interview. "Ecumenical Patriarch Athenagoras has said that we have no reason to be separated from the Armenian and Coptic Churches, and he is sure that a committee of representatives of all the Churches concerned will easily prepare the ground for union," Bishop Emilian Timiadis, permanent representative of the Ecumenical Patriarchate at the World Council of Churches' headquarters in Geneva, Switzerland, told newsmen.

Judge Proposes New Penalty for Drunkenness

✓ District Judge Christ T. Seraphim, of Milwaukee, proposed that persons convicted repeatedly of drunkenness be ordered to attend four consecutive Saturday night court sessions as part of their penalty. Judge Seraphim, a member of the Greek Orthodox Church, said the sessions would be conducted by a Lutheran minister, a judge or a lawyer, a Catholic priest, and a representative of Alcoholics Anonymous. Attendance would be accompanied by suspension of the usual fine in such cases, the judge said. He also suggested a series of Sunday morning church services and breakfasts for offenders, on a voluntary basis.

SPECIAL CONTRIBUTORS

C. H. Watson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, W. B. Ochs, Presidents of all Divisions

CIRCULATION DEPARTMENT

Circulation Manager R. G. Campbell		
Subscription rates	One year	Six months
In United States, Canada, and U.S. possessions	\$7.50	\$3.90
All other countries	8.50	4.40

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C.

Vol. 138, No. 17.

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REVIEW AND HERALD



• EDITORIALS •

Teen-age Driftwood

Earlier this month a large group of Washington, D.C., juveniles ranging in age from 12 to 16 spent an hour and a half listening to police officers tell their surprised parents about a series of wild parties involving beer, malt liquor, and wine, in shacks and old houses of southeast Washington over the past six weeks. "Enough of this has come to our attention," the detective-spokesman for the police explained to the group, "to warrant asking you and your parents to come here for a talk. We don't want to march you kids off to Juvenile Court and give you a record. This meeting is being held to prevent this."

No specific criminal acts had been committed, as yet, but all the ingredients of juvenile crime were present—parental neglect, liquor, and unsupervised activities. One midget of a boy admitted to being head of the group's "war council," and to giving the word on when to fight. Several parents gasped at sight of the small youth as he went on to explain, "No, we didn't have fights. They were just rock battles."

Looking reproachfully at her 12-year-old daughter, one mother said accusingly, "You didn't tell me anything about this." One father, upon discovering that no charges were being filed against his young son, beckoned to the boy and walked out of the room heatedly threatening the police: "I don't need anyone to tell me how to raise my boy. . . . If he's done something wrong, convict him." Parents began to blame one another for what had happened, but the detective in charge cut them off with the advice: "It's pretty obvious that you are going to have to know more about what your children are doing."

Parents have no more important duty than to know where their children are and what they are doing. But that is only the negative side of the problem. How about the positive obligation for cooperative parent-youth planning of worth-while activities? "Parents cannot commit a greater sin than to allow their children to have nothing to do. The children soon learn to love idleness, and they grow up shiftless, useless men and women."—*Christ's Object Lessons*, p. 345.

A drifting object always goes downstream. Where are your teen-agers headed?

R. F. C.

Precious Light for a Dark Hour

We believe that the designation of 1961 as Spirit of Prophecy Year was in the providence of God. Surely there has never been a time in the history of the Advent Movement when the remnant people needed special revelation more than now.

It is not surprising that "the very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish' (Prov. 29:10). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. . . .

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason:

Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded."—*Selected Messages*, vol. 1, p. 48.

At the very time when the church most needs the Spirit of Prophecy writings, Satan endeavors to arouse opposition against them. He knows that those who open their hearts and minds to the inspired counsel found in these volumes will be impregnable to his assaults. He knows that they will not accept his spurious ideas, his counterfeit plans, his subtle heresies. Hence he makes the inspired messages to the church the object of his attacks.

Brethren and sisters, God has demonstrated His love for the church by placing in its midst the prophetic gift. If we prize the counsel given, we shall be protected against the wiles of the enemy. Let us be wise and redeem the time. Let us read these inspired writings, walk in the precious light revealed in them, and encourage others to rest their faith on a "Thus saith the Lord." K. H. W.

The New English Bible

By March 14 the presses at Oxford and Cambridge, England, long-time printers of the King James Version of the Bible, had completed publication of more than one and a quarter million copies of *The New English Bible* (N.E.B.) version of the New Testament, which went on sale throughout the English-speaking world on that day. In another five years or so the Old Testament will be ready. The N.E.B. is a joint project of the major Protestant bodies of England, the two leading Bible societies, and the Oxford and Cambridge University presses.

As *Time* for March 24 expressed it, "The book was a runaway bestseller the moment it appeared," in both England and the United States. Many bookstores were sold out within a few hours, testifying to the undiminished popular appeal of the Book of books.

The motive behind this new translation was a desire to bring the great truths of Scripture within the grasp of the modern English reader, to make it possible for him to listen to God's Word in language he could readily comprehend. Those familiar with the magnificent prose of the K.J.V., and who, in measure at least, grasp its meaning, often find it difficult to realize that the antique English of King James and Queen Elizabeth I is almost a foreign language to modern English readers untutored in the tongue of their ancestors a dozen generations ago. The N.E.B. translators' chief objective was clear, understandable English. They sought to sharpen the Sword of the Lord so that it might the more readily cut through to the thoughts and intents of the modern mind and heart. Observed the *Christian Century* for March 15, "The new translation stands stripped for action as an evangelizing weapon—evangelization being its sole purpose."

The translators say in their Introduction (which should be read before turning to the text of the N.E.B.): "We have conceived our task to be that of understanding the original as precisely as we could (using all available aids), and then saying again in our own native idiom

what we believed the author to be saying in his." A sampling of the N.E.B. New Testament leaves the impression that they have succeeded commendably.

The Translator's Dilemma

Anyone who sets out to render the Greek of the New Testament into another language is confronted with the disconcerting fact that it is often all but impossible to make an exact translation from one language into another. Each language has its own idiom, and many words and expressions have shades of meaning that defy translation, especially a literal translation. Also, there are ambiguous expressions, ones that can be construed in two or more ways, and the translator must decide whether to retain this ambiguity in his translation, or to select one of several possible meanings.

The two horns of the New Testament translator's dilemma are: (1) an exact, literal translation of the Greek that approximates the original, often at the expense of readable, meaningful English, or (2) a translation in readable, idiomatic, meaningful English, sometimes at the expense of a precise rendering of the Greek. The translator can't always have it both ways. Those who produced the English Revised Version of 1885 and the American Revised Version of 1901 chose the first horn of the dilemma, and as a result neither translation ever became widely accepted. The N.E.B. translators chose the latter. Accordingly, the reader will encounter passages where the N.E.B. interprets as well as translates, and he may at times disagree with them as to the validity of their rendering. Often this explains what seems to be a change in meaning from more familiar translations. It is incorrect to label such differences attempts to "tinker" with the Bible, as some have charged. It is better to look at them as the result of a sincere, even if imprudent, endeavor to convey the thought of Scripture in clear, meaningful English.

Listening for God's Voice

It is well to remember that the earnest seeker for truth can hear God's voice speaking to him through almost any translation, if he will but listen. Whatever the translation, we can use it to preach the truth as it is in Christ. Some translations speak with a clearer voice, some are more pleasing from a literary point of view, and some are more faithful to the original than others. With appropriate humility the translators of the N.E.B. acknowledge themselves to be "as conscious as anyone can be of the limitations and imperfections of their work." No English version is absolutely perfect in every respect, nor would those who produced it claim as much. Nor can any translation take the place of the Bible in its original tongues, which must ever remain the final court of appeal when an exact understanding of the sense of Scripture is desired.

Nevertheless, for practical purposes, the way of salvation is marked out with sufficient clarity in almost every translation, that none need err therein. Accordingly, all should be able to read the *New English Bible* with profit, appreciating what is good, perhaps even excellent, yet at the same time not necessarily be bound at any point to accept the word of the translators as final. As much could be said for every other translation. Here or there we may disagree, convinced that the translators have misunderstood the import of this or that passage of Scripture. But while we claim the privilege of dissent from their opinion, let us do so with the same Christian charity we ourselves appreciate in others. Seventh-day Adventists have never gone on record as endorsing or denouncing any translation.

So, in a *New English Bible* God speaks to a new generation of English readers. We believe many who follow

the REVIEW will feel amply rewarded for getting acquainted with this newest of the English versions, and will appreciate its many good points. "The word of God . . . liveth and abideth for ever" (1 Peter 1:23). Let us give increasing heed to that Word, as unto a bright light shining forth amid the moral and spiritual darkness of our generation, to guide us safely on our homeward way.

R. F. C.

A Wonderful Service

On the Thursday before Easter, Pope John XXIII washed the feet of 13 seminarians in Rome, in imitation of Christ's act the night before He was crucified. This fragmentary vestige is almost all that remains of the foot-washing ceremony in the Roman Church. Most Protestant churches ignore it entirely. Yet it is plainly taught in Scripture. After washing the disciples' feet, Jesus said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). Then He said, "I have given you an example, that ye should do as I have done to you" (verse 15). Finally He declared, "If ye know these things, happy are ye if ye do them" (verse 17). The command to celebrate the Lord's Supper itself is not stated more plainly.

What is the purpose of the foot-washing service? What is its meaning? First, it is designed to clear away "misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother."—*The Desire of Ages*, p. 650. As with the disciples, it is to remove all seeking for first place, all selfish ambition, all bitterness.

Second, this ceremony reminds us that "all ye are brethren." In Christ there is neither rich nor poor, bond nor free, white nor black. The church is a fellowship of equals—equal by creation, equal by redemption, equal in needing constant supplies of grace.

Third, this service is a public witness that the believer is willing to do anything for the sake of Christ and his fellow men. It is a recognition of the dignity of humble service. It shows that no task is too menial for the Christian to perform if it answers a human need and/or helps advance the work of the kingdom of God.

Fourth, the act of foot-washing is a symbol of the fact that we are in constant need of Christ's cleansing power. At baptism we entered into the death, burial, and resurrection of Christ; all our sins were washed away. But since that time we have sinned. Must we repeat the rite of baptism to obtain cleansing? No. We take part in the foot-washing service. This symbol represents the forgiveness and cleansing that Christ continually provides to the repentant soul. When entered into intelligently and with faith in Christ's power, it figuratively washes away the sins committed since baptism.

When Jesus stooped to wash Peter's feet, the apostle protested. He felt he could not permit the Master's hands to touch his soiled feet. But when he was told, "If I wash thee not, thou hast no part with me," he quickly reversed himself. Perhaps as sinners we shrink from bringing our polluted hearts, our evil tempers, our vanity, our pride into contact with Jesus. But we must not stay away on that account, for only Jesus can wash us clean. Though we come to Him over and over again, He will never turn us away. He will forgive, cleanse, and say to us: "Go, and sin no more."

Truly the foot-washing ceremony is a wonderful service. Not only does it provide symbolic cleansing from sin but as we stoop before our brethren our hands serve in Christ's stead. Though unseen, Jesus stoops beside us. Nineteen centuries ago the Master washed the disciples' feet. Now this is our privilege. What an honor to represent our Saviour in this way!

K. H. W.

Do We Want Government Money for Our Schools?

By M. E. Loewen
Secretary, General Conference Department
of Public Affairs



a complete education for their children.

In the United States there is opposition to subsidies from the state to religious schools because of the principle of separation of church and state. The writers of the Bill of Rights believed that many of Europe's troubles stemmed from the union of church and state. It was their purpose to prevent such troubles from arising in the United States. Therefore, the First Amendment of the Constitution built a wall of separation between church and state.

Two principles have emerged as this safeguard has been applied. One is that no one should ever be forced to belong to any church. The other is that no one should ever be forced to contribute to a church or religious belief. Both membership and contributions should be voluntary.

In the *Everson v. Board of Education* case the Supreme Court declared:

"No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

In the same case Mr. Justice Rutledge, in a minority opinion, agreed with this principle when he said: "Money taken by taxation from one is not to be used or given to support another's religious training or belief, or indeed one's own."

But when an organization is struggling valiantly to attain superior educational goals against heartbreaking financial problems, the offer of Government money appears like manna from heaven. Why not reach the objective with this outside aid?

There is an old saying that "the one who pays the fiddler calls the tunes." This is the logical outcome of financial support. After all, it is reasonable for the taxpayer to expect to have a part in naming the supervisors of a project in which his money is invested. He ought to have a voice in formulating the policies. But it is

precisely to avoid these conditions that parochial schools were organized.

There is strong opposition to any Federal aid to public schools by an important segment of Congress. This is not on religious grounds. But many Southern legislators oppose Federal aid because they do not want Federal supervision and control. Since this specter of Government intervention in the school system arises in the secular field, it certainly should give pause to some of the churches actively seeking such aid in the religious field. To be tied to the purse strings of the public treasury might become an entangling alliance that could cause the church acute embarrassment.

Use of tax funds to subsidize religious schools is an un-American practice. If authorized in the United States it will create friction. It is bound to cause jealousy among the various churches vying for state funds. Citizens will resent paying taxes to support schools that teach doctrines with which they do not agree. Public officials will be subjected to heavy pressure from religious groups for generous treatment of their particular schools.

Clarifying the Problem

But the question may be asked, "Doesn't the state have the responsibility of educating all the children?" One must be careful here. There are pitfalls in answering this question.

The primary responsibility for education rests upon parents. There are countries where the citizens bemoan the claim of the state that it has prior rights to the youth. In such countries the course the individual student will follow and the content of the curriculum are decisions made by the state.

It is true that in the United States every child is required to receive a minimum education, and the state has provided facilities for the children to receive that education. But the decision as to *where* his child will be educated rests with the parent. If the parent wants his children to secure an

WE ARE having a financial struggle to keep our church school going. We want to provide our youngsters with the best in educational facilities. The grant of government funds would enable us to give our students much better facilities. What harm is there in accepting government aid to educate our children?"

This question is arising wherever churches are endeavoring to provide

education that in his mind will be superior to that offered in the public school, he has the right to choose that special education. Since he can send his children to the public school, he does not have the right to demand that the state pay for the special education he elects for his children.

Then the objection will be raised, "But isn't that forcing me to pay twice for education?" The answer to that is an unequivocal No. There is nothing voluntary about taxes, so a person might successfully contend he is forced to pay taxes for the public school system. But it is also true that he is sending his child to a religious school of his own choice. The payments for tuition are voluntary and are not in the same category of force as taxes. The parent has chosen that school and therefore elects to support it.

Issue Is Clear Cut

Some will say that this argument is evading the issue. "After all, I have paid my taxes; now I must support the school of my choice by paying tuition and other assessments." But the issue is clear-cut. The Government, legally operating, has set a tax rate that will cover its budget, including the expenses of the school system. This tax falls upon all—upon parents, upon bachelors and spinsters, upon married couples without children, and upon impersonal corporations. Wouldn't it be logical to argue that if the parents can withdraw their children from the public school and escape the tax because they are not using public school facilities, then the bachelor could request a refund on his taxes since he is not benefiting from the school tax?

Theoretically, the public is benefited by the secular education of children, and these benefits must be paid for by all the public, whether or not they have children and regardless of where they may send their children to school.

The parent does have the right to choose where his child shall be educated. If he chooses the public school, he has voluntarily chosen to turn his child over to the state for education. But he may choose to send his child to a private school, and does so with the full knowledge that he will be expected to pay the bill. If he wants the Government to pay the bill, then the Government has the right to ask him to patronize the public school and avoid duplication of expense.

It is not the *individual* who is being taxed twice to maintain separate school facilities, but the *Government* really is being asked to pay twice for a double school system whenever aid is asked for parochial schools.

Perhaps an illustration may throw some light on the morality of requesting exemption from taxes when not using Government-provided facilities. Suppose a community should provide a public swimming pool in one of its parks for the children of the city. But one parent prefers that his boy go to the YMCA and use the swimming pool there. He feels that the Christian atmosphere and the Christian swimming instructors are better for his boy, so he does not use the public pool at all. Now, does he have the right to ask the city to pay the dues at the "Y" since he is paying twice for swimming facilities? No, he has chosen the pool at the "Y" and he has the obligation to pay the dues there. The same principle obtains in the support of church-operated schools.

There is another approach to this problem that must be considered. Just

what would state support do for church schools? Yes, it would provide money for facilities. But would the church gain?

Under which plan would the church have greater freedom? Would the church be more independent if tax money were used for her schools or would the church have more liberty if she paid the entire bill for her schools?

Government support has undermined conviction in the past. Men decay when they become parasites. To lean on the Government for support will develop a condition where religion becomes more and more dependent upon the generosity of the state. How much better it is to pay the bill as one goes along and thus retain the healthy vigor that independence fosters. Both the state and the church will be stronger when both stand on their own feet.

Righteousness by Faith—3

Justified Through Imputed Righteousness

By C. J. Ritchie

BY YIELDING to temptation man transgressed God's law and merited the punishment for sin, which is death. Man became a partaker of a sinful nature. God created man in His own image, but sin defaced and marred that image. Man's nature became "carnal." This nature is opposed to God and is not subject to the law of God (Rom. 8:7).

How can justice be carried out and the transgression of the sinner be pardoned? Further, how can the sinful nature of man, made so by transgression, be changed and restored to harmony with God and His law?

Man could not survive the penalty for his transgression, for the penalty is death. Nor can man effect a change in his own nature; he does not have the power to bring himself back into harmony with God and obedience to His law.

But divine love devised a plan by which God can be just and still justify the one who believes on His son (Rom. 3:26). That plan is righteousness by faith in Jesus Christ.

To justify a sinner means three things: (1) That the penalty for sin be fully met, (2) that his heart be cleansed, (3) that his nature be so

changed that a new life principle operates within him, thus placing him where he can go on, from that point, to develop a righteous character that will be acceptable to God.

How Are We Justified?

The great Bible texts leading to an understanding of this wonderful transaction are these:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

"Being justified freely by his grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26).

"Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28).

The love of God has reached and

softened our hardened hearts so that we have invited the Saviour to help us. The magnet of God's love has drawn us and fixed our eyes of faith upon the Saviour dying on the cross. We see in the cross the love of God. It tells us that God loves us. It melts our hearts, and as we contemplate the wonderful sacrifice of our Saviour, light breaks in upon the darkened chambers of our souls, revealing to us that His blood was shed for us.

We see that because we sinned we were destined to die. But Jesus on the cross took our place, my place. He died for me, in my place. He is my Substitute, my Surety. I am justified by His blood. He has paid the price, the full price for my redemption. If I only believe it I shall be free from condemnation.

As I look to Him, the Saviour begins to work upon my heart. He gives me the spirit of repentance. He puts in my heart a hatred for the sin that separated me from God and cost Him His lifeblood. This enmity to sin creates a longing to be separated from it. Then He speaks through His Word, pointing the way to forgiveness: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Imputed Righteousness

In heaven a record is kept of our sins. There every word and deed and thought—even every motive—is recorded. When by faith I accept Christ as my Saviour, confess and forsake my sins, then I am forgiven, and pardon is written opposite my name. When I say to God, "Please accept the death of Christ in my behalf," then the Lord places the sinless, spotless record of His Son to my account, and that righteous life is accepted in place of my failures. The account is fully balanced.

The word *imputed* in theological terms means "to credit," "to ascribe vicariously." It is the sinless life of the Saviour that is credited, vicariously ascribed, to me. And so long as I continue abiding in Him there will be no charge, no condemnation against me in the judgment. The righteousness of saints "is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*Christ's Object Lessons*, p. 310.

"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

However, more must be done than merely free me from the penalty for my sins and clear my record. Sin has left me defiled, weak, sinful. The Lord Jesus has done something for me;

now He needs to do something to me. My sinful nature must be cleansed. How is this accomplished?

"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this because He has promised. . . . You will to serve Him. . . . If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole."—*Steps to Christ*, pp. 49-51.

"The moment the sinner believes in Christ, he stands in the sight of God uncondemned; . . . obedience is 'imputed' to him."—*Special Testimonies on Education*, p. 22.

We have transgressed God's law. Christ kept it. His perfect obedience to it is now transferred to us. "'Christ imputes to us His sinless character, and presents us to the Father in His own purity.'"—ELLEN G. WHITE in *The Review and Herald*, July 12, 1892. This is how we are justified by faith. "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" (2 Cor. 5:21). Our faith lays hold of the merits of Christ and we ask God to accept Christ's perfect obedience as if it were ours.

Change

By Harry Silbaugh

When spring shall come with warming rays

To dispel the chill of cooler days,
It seems so like the gospel's part
In bringing "spring" to a "winter" heart.

We have given our hearts to God. By faith we believe His promise that He will accept us. We believe that when we opened the door to Him the Saviour came in. When He granted to us the spirit of repentance we confessed our sins and believed that for His Son's sake God pardoned our sins, and placed His Son's righteousness to our account. By faith we believed we were justified because the spotless character of Christ, His righteousness, was imputed to us, and God looked upon us as though we had never sinned. This is how faith is accounted unto us for righteousness.

Speaking of justification, not sanctification, the Bible says, "But to him that worketh not, but believeth on

him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

The righteousness we receive to meet the demands of the broken law is the imputed righteousness of Christ, which is freely offered us to cover the sins of the past. This is made clear from the following quotation:

"The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God."—*The Desire of Ages*, p. 762.

The righteousness of Christ which is imparted for sanctification is not the transaction of a moment; it is divine help imparted moment by moment, day by day, until a righteous character is perfected in man.

The New Life

Christ has already done much for us. Is there something more He still needs to do in justification? Yes, He needs to change our natures as well as cleanse our hearts.

"Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son."—*Steps to Christ*, p. 52.

This new birth is a part of the experience of justification. Observe carefully this scripture: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

Regeneration, or the beginning of the new life, accompanies justification. For surely God would not forgive sin and cleanse a heart without implanting a new life within.

Note too that through the justification by faith provided by the imputed righteousness of Christ we are made heirs. This is our title or passport to heaven.

"The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven."—ELLEN G. WHITE in *The Review and Herald*, June 4, 1895. (Italics supplied.)

(To be continued)

On to Iquitos

By O. Montgomery

WE HAD been in the Indian canoe eight days. About noon of the eighth day we came to a little landing at the side of the river. We learned that we were at the ranch called Chanta Isla. This was the second ranch, or plantation, we had passed on the lower Pachitea. Here we found the steam launch *Cocamita* waiting for us.

We were soon aboard, with the mail and our baggage. Our guide, Señor Rivera, left his Indian paddlers and his canoe at this point and accompanied us on the launch. We were soon on our way down the stretches of the lower Pachitea, not far from the point where the Pachitea empties into the Ucayali. We reached the Ucayali late that afternoon. Here the big launch *Louie* was waiting for us.

The launch had been waiting there tied up to the bank for eight days, for we were that many days late in getting to this point. It had 12 passengers aboard who transferred to the *Cocamita* for the upstream trip to Puerto Bermudez and Lima. Among the passengers were four women and three or four children. The exchange of passengers and transfer of mail and baggage required about two and one-half hours. At last we pushed out into the waters of the Ucayali and were on our way downstream. The *Louie* was a good-sized tugboat of German make, drawing about seven or eight feet of water. It had in tow a cargo boat with two decks, called the *Verdun*. They had already loaded on a cargo of about 20 tons of cotton. The launch and cargo boat were lashed together side by side.

We soon learned that we were in a dilemma so far as food was concerned. Our launch had left Iquitos 18 or 20 days before, planning on about a ten-day run up the river to the Pachitea and an eight-day run back to Iquitos. They had a good supply of provisions, sufficient for the round trip. But when they had to wait eight days for us at the mouth of the Pachitea with their entire crew and 12 passengers to feed, they had consumed the provisions they had brought.

When we got aboard we found that they were practically without supplies. They had some bunches of plantains—large green bananas—and a hog tied up in the bow of the launch for an emergency. This hog they killed and dressed, so the crew and Mr. Foster had plenty of fresh pork, which, of course, Brother Williams and I did not touch.

Turtle-Egg Omelet

The next morning they stopped at a sand bar. Some of the crew ran along the sand bar and wherever they found a little mound of sand they dug for turtle eggs. These eggs were about the size of a large walnut. They soon returned with nearly a half bushel of these turtle eggs, which the cook made into omelets. This with the cooked bananas and other food furnished them a pretty good bill of fare.

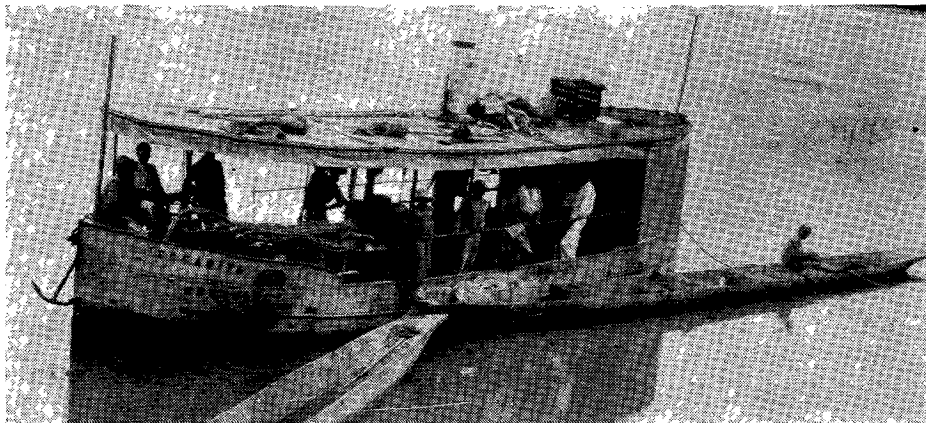
I succeeded in eating one omelet, but after that I was not able to bring myself to eat turtle omelet again. There was a peculiar, strong taste to it that I could not endure, so I got along with boiled green bananas for the first few days. Later the captain was able to buy six hen eggs, which he gave Brother Williams and me because we did not eat the pork, and to secure some other food, so we fared much better the last two or three days of the trip. We were eight days on the launch getting down to the city of Iquitos.

One day we picked up a canoe with five men in it. They proved to be the subprefect of Contamana with another man and three soldiers as paddlers. They were taken aboard and their canoe placed in tow. One of the soldiers had an injured foot which he was unable to use. The captain told the subprefect of my skill as a medico, for I had already treated one or two of his crew for minor ailments, and he brought his soldier and asked me to look at his foot.

The foot was in a badly infected condition. By some means the soldier had been thrust with a spear or sharp pole right on the top of his foot, and a deep wound had been made. Infection had set in. His foot was swollen to an enormous size. It wasn't long, with Brother Williams' help, before I had opened the wound, probing deeply. A large amount of pus was drained out. After treating it thoroughly and disinfecting it as best we could, we packed it with medicated gauze. The poor fellow was greatly relieved and he immediately fell asleep. Late the next afternoon the subprefect and his soldiers disembarked at one of the towns farther down the river. We gave him more medicine for the injured soldier and told him how to treat the foot, trusting that he would recover in due time.

A sister launch belonging to the same company as ours was sighted early in the forenoon of the sixth day. The two launches tied up for a time and our captain was able to secure a supply of provisions. From that time on we enjoyed a much better bill of fare. Our launch was a wood-burning steamer, so we had to stop frequently to take on wood. We stopped at every little port and ranch to take on either passengers, freight, or wood. The Ucayali was becoming very broad and deep. It was a mighty stream. We began to ask ourselves, What will the Amazon be?

Early in the morning of the eighth day we reached the mouth of the



The launch *Cocamita*, which the author and his party reached and boarded at eleven o'clock in the morning on the eighth day of their canoe trip on the lower Pachitea River.

Marañón where it unites with the Ucayali and forms the Amazon River. It is a wonderful stream, but at this point not much wider than the Ucayali had been for the previous two days' travel. We made good time after we reached the Amazon, for we were not troubled so much with sand bars. The channels were wider and we were able to make better speed.

A Cordial Welcome

We reached Iquitos at eight o'clock that evening. As soon as our boat was tied up, a fine-looking man stepped aboard and inquired if Señor Montgomery and his party were aboard. The captain told him we were, and brought him over and introduced him to us as Mr. Massey, the British consul, who was also acting American consular agent.

Mr. Massey welcomed us to Iquitos in a most cordial manner, and accompanied us to the best hotel in the city, where he had made reservations for us. I asked him how he knew our names and that we were coming. Laughingly he said, "Oh, that's easy. The Peruvian Government sent us a radio message more than thirty days ago telling us that you were on the way and asking that we show you every courtesy and facilitate your journey in every way possible." And then he said, "We have been looking for you for the past eight or ten days." He invited us to his lovely home the next afternoon.

As we enjoyed his hospitality that afternoon he informed us that he had arranged for a reception for us at his home that evening and urged us to return at eight-thirty, which we did. We found a large number of the leading people of the city. On that occasion we had the privilege of meeting the superintendent of education, the mayor and his family, two bankers and their families, the leading doctors and attorneys. It was quite a distinguished gathering.

The next afternoon by special invitation we called on the prefect, a very fine man, who speaks seven languages, using English fluently. We were made honorary members of the Iquitos Club and were invited to enjoy its hospitality and make use of all the facilities of its clubhouse.

Two days later we received a special invitation from the prefect to a reception he had arranged for us in his bachelor quarters. This was another important gathering, different, however, from the reception at Mr. Massey's home, although several who were at the Massey reception were also here. There were no women present at the prefect's quarters. Some 40 or 50 men were in attendance, among them the leading Catholic priest of

the district whose position was next to the bishop. The superior judge of the Federal Court, the commander of the military post, with several of his officers, the mayor of the city, the bankers, and leading merchants were present.

On all such occasions liquors were served. When the servant came in with a large tray on which were glasses for all, with many different kinds of wines and beverages, our party was served first. As graciously as possible, Brother Williams and I declined. Whereupon the prefect immediately came over and urged us to accept, suggesting several different kinds and assuring us of their mildness and superior quality. But we assured him that we drank no intoxicating beverages of any kind. We suggested that if they had nonalcoholic drinks we might join them by accepting those and suggested soda water. Fortunately, they were able to serve us with this.

After all were served, each holding his glass in his hand, the toasts began. Several fine speeches were made, giving us a most cordial welcome to the province and city. Finally the superior judge took the floor and made a splendid speech, emphasizing the friendly relationships between the United States Government and Peru. He said how happy they were to have citizens of their great northern neighbor as guests of honor that evening.

Our Guide

By Della Wendt Willis

In the evening in the garden

The vile tempter came to say,
"You must know of all life's pleasures,
Come and see, I'll lead the way."
Then there seemed a hand restraining,
Holding back, but not in sight,
And a still small voice in whisper,
"You must always choose the right."

In the valley or the mountain

A temptation seemed to rise,
Stealing up so sly and cunning
Underneath the summer skies.
Some sweet incense sent a warning
Gently on the balmy air.
Was it conscience or the angels,
Or a loving mother's prayer?

In the wilderness the children

Wandered on with smiles and tears;
In the process of their training
They must wander forty years.
But Jehovah was their Leader,
With a sign by day and night.
We are all like wandering children,
Only God can lead us right.

Then he said, "I have been profoundly impressed with the high degree of patriotism and loyalty manifest before us tonight by these two gentlemen. We were aware that prohibition is in effect in the United States. The sale of intoxicating beverages is prohibited. The gentlemen who are with us tonight are so loyal to their country and the principles for which it stands—their patriotism is of such a high degree—that even though they are many thousands of miles removed from their native land and are visiting in a country where liquor flows freely, yet they will not violate the principles for which their government stands." He concluded, "Gentlemen, I have never seen a more splendid demonstration of the highest degree of patriotism than we have witnessed tonight. I propose a toast to our American friends who are so devoted and loyal that they will not be persuaded to yield their principles and those of their country."

Prefect Appeals for Mission School in Iquitos

During the evening the prefect earnestly requested that we place before our world mission board their great desire that we establish our work and a mission school in Iquitos. He stated that he was well informed in regard to the splendid work we were doing in the region of Lake Titicaca among the Indians, and that they very much desired us to establish a similar work in their midst. He stated that the greatest need of their country was the vision, the enterprise, the educational and reform work that our missions were accomplishing in other parts of Peru.

We told him that we would be glad to present their request, although we could not give him any assurance that our mission board would be able to establish work there in the near future because of the finances that might be involved. We assured him that we would keep Iquitos in mind and as soon as possible we would establish our work in that important center.

But I said, "You are fully aware, of course, that we are Seventh-day Adventists." He said he understood that. I said, "We observe the seventh-day Sabbath, and if we establish our work here, we will teach the people to observe the seventh day of the week as the Sabbath."

He said, "And why not?" Then, pointing to the calendar, he said, "Everybody knows that the seventh day of the week is the Sabbath as taught in the Bible. Why shouldn't you teach it and why shouldn't you encourage our people to observe it?"

(To be continued)

The Sower, His Seed, and the Soil

By Ivan T. Blazen
Instructor, Emmanuel Missionary College

CHRIST'S popularity had reached such proportions that it was difficult for Him to teach the large crowds of people that thronged Him. On one occasion by the Sea of Galilee He stepped into a boat and pushed off a few yards from land. Here He spoke to the multitude upon the shore. The setting was especially apt for the parable Christ was to tell. On the hillside and on the plain of Genesaret sowers were scattering their seed. Looking upon the scene, Jesus said, "Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root they withered away. And others fell upon the thorns; and thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty" (Matt. 13:3-8, A.R.V.).

The main emphasis in this parable falls not so much upon the sower or the seeds as upon the kind of soil that receives the seed. The central idea is that the seed being uniformly good, the difference of crop depends upon the character of the soil that receives the seed. In its practical application this parable is about the soil of human understanding and response into which the gospel seed falls.

We have no problem with the identity of the sower. "He that soweth the good seed is the Son of man" (Matt. 13:37). The seed is the "word of God" (Luke 8:11) or the "word of the kingdom" (Matt. 13:19).

But what is the soil? "And great multitudes were gathered together unto him"—there is the soil. Some of these people had come from idle curiosity; they had followed the general movement of the crowd. Others came from self-seeking motives; they wished to be fed or to have some miracle worked in their behalf. Some came with political and revolutionary dreams in their heads; they would make Christ king and throw off the

Roman yoke. To this class Christ's parable was especially pertinent. "Not by force of arms, not by violent interpositions, was the kingdom of God to prevail, but by the implanting of a new principle in the hearts of men."—*Christ's Object Lessons*, p. 35. Some came with a deep sense of longing for divine truth; others brought only a shallow enthusiasm. How would these various kinds of people receive the words of Christ?

Seed by the Wayside

In interpreting this parable to His disciples Christ explained first the meaning of the seed that had fallen by the wayside and which was then eaten by birds. He said that this represents those who hear the word of the kingdom and understand it not. When this happens the evil one comes and snatches away the truth that has been sown.

The seed sown by the wayside represents the word of God as it falls upon the heart of an inattentive hearer. This is the man who has rejected God's appeals so long that he has become completely indifferent and calloused. He might once have felt the warmth of the truth, but he has failed to act upon it. Each rejection has made his heart harder, until he has become the subject of a disease much more fatal than hardening of the arteries. His *soul* has become "hardened through the deceitfulness of sin" (Heb. 3:13). In this state he no longer hears or understands the overtures that God makes at his heart's door. Instead of his heart being a highway for righteousness, as God intended, it becomes a highway for the world's traffic, its pleasures and sins.

The people of Christ's home town, Nazareth, illustrate the hardened soil of the pathway. At first they were captivated by Christ's words. But their attitude changed completely when He implied that *they* were captives who needed to be freed from sin, the blind who needed spiritual eyesight, et cetera. "As they opened the door to doubt, their hearts became so much the harder for having been momentarily softened."—*The Desire of Ages*,

p. 238. This unbelief became so intense that Christ's miracles could have accomplished nothing for them, so "He did not many mighty works there because of their unbelief" (Matt. 13:58).

It is said of those represented by the wayside soil that they could not "understand" the word of the kingdom. All that speaks of man's connection with a higher invisible world, all that speaks of sin, redemption, holiness, is unintelligible to them and without significance. What brings a man to such a state as this? The man himself. He has so hardened himself to the influences of the Holy Spirit that God's seed has no soil in which to take root. The situation is aggravated and made more hopeless by the presence of the "wicked one," who, unsatisfied with the evil condition of the soil itself, comes and snatches away that which has been sown so he may be absolutely sure that they may not "believe and be saved" (Luke 8:12). Having resisted God, a man is unable to resist the devil, and thus he endangers all hope of salvation.

The seed sown in rocky places appeared at first to have better success. But the true nature of the soil made success ultimately impossible. Palestine is a limestone country, and one will find places where a broad, flat, limestone rock lies just below the surface, with a thin layer of earth upon it. In such places the seed cannot sink deep. The warmth of the rock below makes the seed sprout quickly. But since the roots cannot penetrate the rock to find nutriment and moisture, it soon is scorched under the hot sun, and it perishes. Jesus says that this represents the man who "heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth" (Matt. 13:20, 21, A.R.V.).

Total Commitment Necessary

There are many who do not understand the real nature of Christianity. They do not realize that Christianity calls for self-sacrifice and total dedication to Christ. Their Christian experience is a shallow profession. "Like the rock underlying the layer of earth, the selfishness of the natural heart underlies the soil of their good desires and aspirations. The love of self is not subdued. They have not seen the exceeding sinfulness of sin, and the heart has not been humbled under a sense of its guilt."—*Christ's Object Lessons*, p. 46.

To people of this kind Christianity is charming but not transforming. They have a sudden thin enthusi-

asm and immediately accept without counting the cost. What is the cost? Total commitment to Christ, unreserved consecration, undivided service. We do not belong to Christ unless we are His wholly, body and soul. We can have root in ourselves only when we are "rooted and built up in him" (Col. 2:7).

The rocky-ground hearers are just as quick in their rejection of true Christianity as they are in its acceptance. When persecution comes "straightway he stumbleth." It is "straightway" both in the vow to serve the Lord and in apostasy from Him. Persecution ends the "joy" that did not calculate the costs, the hazards, and the sacrifices of being a Christian.

In the third instance some seed falls among thorns. The evil here is not that the soil is hard or shallow. Instead, there is in the soil that which robs the good seed of its necessary

moisture and richness. In the soil are numberless weed seeds that will spring up and eventually choke the good plants.

The thorns that make salvation impossible for the thorny-ground hearers are enumerated as the cares of the world, the deceitfulness of riches, and the lusts (desires) for other things. These are the noxious weeds of the human heart. If they are not destroyed they will eventually destroy the spiritual life of the soul. We must gain the victory over sin lest sin gain the victory over us.

For the three classes represented by the hard ground, the shallow ground, and the thorny ground, hope is not completely gone. Remaining in this state is what makes salvation impossible, for in each case the word of God cannot enter it effectively. However, this unfruitful condition need not be maintained. We cannot change ourselves, but we can give ourselves

to Him who can change us. When this commitment takes place, poor soil will be made into good soil. "The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure."—*Ibid.*, p. 56.

Though there is much disappointment in the labors of the sower, there is also ample reward. Of the seed that fell into good ground the Saviour says, "These are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience" (Luke 8:15, A.R.V.).

One may wonder how it can be said of anyone before the gospel has taken root in his life that he has an "honest" and "good heart." Is not the gospel addressed to sinners? The answer, of course, is Yes. But these terms are not to be taken in the absolute sense. Here the honest heart is that heart which is sincere in the desire for truth and which will yield to the conviction of the Holy Spirit. The good heart is the believing heart, the heart that has faith in the word of God. Taken in this sense, the expressions "honest" and "good" are used appropriately. They merely indicate that in the person who possesses these qualities there is a preparedness to receive the truth.

Furthermore, the good-ground hearer receives the word "not as the word of men, but as it is in truth, the word of God" (1 Thess. 2:13). This "word of God often comes in collision with man's hereditary and cultivated traits of character and his habits of life. But the good-ground hearer, in receiving the word, accepts all its conditions and requirements. His habits, customs, and practices are brought into submission to God's word. In his view the commands of finite, erring man sink into insignificance beside the word of the infinite God. With the whole heart, with undivided purpose, he is seeking the life eternal, and at the cost of loss, persecution, or death itself, he will obey the truth."—*Christ's Object Lessons*, p. 60.

The Scripture says that the good-ground hearer brings forth fruit "with patience." The words "with patience" indicate that persecution and trial do not spell loss for the good-ground hearer as they do for the thorny-ground hearer. No! Persecution only strengthens his faith and develops within him steadfastness of character. Thus there is for the good-ground hearer an abundant and fruitful yield. May the same be true of us by the grace of God.

"He that hath ears to hear, let him hear."

Where Is the Power?

By LUCILE JOY SMALL

Dear God:

The battle and the task we face in this,
earth's closing day,
Is totally beyond our strength, so rough
and steep the way.
The gospel Thou hast bid us take to every
land and tongue
Goes forward slowly; so few are being
found and won.
And many, Lord, born in our homes and
taught in our own schools,
Now turn their back upon Thy truth—
see in it only rules.
Why is this, Lord? Why does it seem
that truth has lost its power?
How has fine gold become so dim in this,
earth's crisis hour?

We have the message, Lord, to give in
all its purity,
But oh, where is the power to accomplish
things for Thee?
Can it be, Lord, that we have failed to
let the truth apply
To personal experience? to self we will
not die?
Can it be that we are fearful of launching
out for Thee,
And fear our anchor will be lost if we
put out to sea?
How will we know its strength, dear
Lord, if fear keeps us near shore,
A fear that tossing angry waves will turn
our small craft o'er?

And, dear Lord, from so near the shore,
when comes the tidal wave,
We'll find our untried anchor chain in-
adequate to save;
But if we tested day by day Thy precious
promises
We would grow skillful in our work and
and know their usefulness.
Thy word is as powerful now as it was
in Jesus' time,
When with consecrated human effort it
did combine.
O may we trust Thy promises, and work
in Thy great power
By giving Thee our will today, just now,
and hour by hour.

O Lord, may I today so work as holding
Thy dear hand
I fix my eyes upon Thy face instead of on
the land.
I know this works, dear Lord, for I have
tried this way before
And found Thy word so wonderful that
I would trust it more.
So, Lord, today the courage comes to
face the task that waits,
The task that must be done before we see
Jerusalem's gates;
The task is never greater than Thy al-
mighty power—
I take Thy hand and trust Thee now for
help this very hour.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Courage to Spare

By Josephine Cunningham Edwards

JOSEPH'S overalls were patched at both knees, and his shoes were ragged and broken. Mother had ironed his striped hickory shirt only that morning, so he didn't have to be ashamed of that. Well, actually he didn't have to be ashamed of anything, for, as mother said, if you were clean and behaved yourself, what is a patch or two on a fellow's pants? Just the same he wished that once in a while he could have something new from the store all his own, and not something that Harry used till he outgrew it, then passed on to Vince, then, if it held together, Vince passed it on to him. "Third in line," he whispered once. "Just my luck. Third in line."

Home wasn't very happy. Mother tried, it seemed, but father was always complaining about something. The only time they were fairly happy was when he was gone. It just lifted a cloud or something. His scowling countenance at the table took the joy out of mealtime. But mother was always sweet. If it had not been for her, Joseph would have gotten many a hard beating. Like the time when he broke that old ax handle—it was ready to break anyway, all beat up and splintery—and it snapped right in two while he was splitting the kindling. Father swore and got the blacksnake whip down from the wall. He had a temper like a sawmill, Uncle Philip said.

Mother was a little afraid usually, but she spunked up then and told father to put that whip away. "That handle is ten years old if it is a day, and it might have broken in your hands. Who would have beaten you, if it had?" she asked. Then, as bold as could be, she added, "And besides, you broke the hatchet handle just yesterday, and I got that handle only last summer for you!" Father threw the whip down on the floor, and went out and slammed the door hard.

Joseph pondered these thoughts as he slowly went down the street of the little town of Beaker, where he lived. He had worked all morning hoeing the corn in the truck patch, and the

early part of the afternoon cleaning out the chicken house, and then he emptied mother's wash water and hung up the tubs.

Mother was mopping up the red linoleum on the kitchen floor. He stood and watched her. There were places in front of the stove and the work table where the red was worn off, and it was a smooth brown. Mother looked very tired. Little beads of perspiration glistened on her nose and forehead. Joseph turned and got the bucket and pumped a bucket of cool water. Mother stopped and took a big dipperful to drink.

"My, that tastes good," she said. "Thank you for being so thoughtful." She bent over and kissed Joseph's forehead. "A deed is much more precious if it comes from a loving heart," she added. Then she looked at Joseph. "Honey," she said, as if it were an afterthought, "change your clothes and go on downtown. Rest a while and play a game of ball with the boys. I'll milk in your place. You've worked hard today."

When he had changed his clothes, he stopped by the kitchen. "I'll be back in time to milk," he said quietly.

The boys were not in town playing ball. It was too hot. Probably they were down at the Pea River, diving and swimming. He would have gone too, but he didn't have enough time. In another hour he must go home. He leaned against the drugstore building and just looked. If he had

had a little money, he would have gotten an ice-cream cone, or a chocolate soda. But he didn't, and no use to think about it. He just rested, watching the sluggish life of a sleepy little town.

He heard a couple of men talking about how much better Teddy Roosevelt was as a President than this man Taft, and he heard someone else talking about the fair. He saw Si Bailey, who had claimed he was converted at the protracted meeting at the Baptist church, sneak into Bell's saloon across the street.

Joseph shook his head at that. How could anyone take lightly the matter of conversion? He had been to those meetings. When the minister talked of Christ and told of how good He was, and how He had come down to this world to save it, it had touched his heart. He had gone forward, and given his heart to the Lord. It had meant a lot to him.

Some of the boys tried to get him to learn to play cards. Yes, and some told him how nice it was to learn to chew tobacco—my, it got so it tasted sweeter than candy. Another boy told him that nothing was better than cigarettes—well, his conversion meant those things must never come into his life. He was just standing there thinking when all of a sudden, he was conscious of an argument going on between two men on the bench in front of the barbershop next door. He turned toward them. It did not seem to be a secret, so he listened.

"But the Bible, it don't teach it, I tell you. You can hunt all the rest of your life, and you won't find it."

"Oh, yes, I will. It ain't reasonable that everyone should be keeping Sunday, if there wasn't any Bible to support it."

"I tell you for a fact that if we keep Sunday, we are keeping the wrong day. I heard a feller preaching about that a year or two ago and he offered a thousand dollars if a person brought him a text that Sunday was the Sabbath. I was right pleased to hear that, for if I had a thousand dollars I could do a lot with the old home place, and get a lot of farm machinery besides. I just laughed up my sleeve and thought that farm machinery was as good as bought. I went home and got maw's old Bible down from the shelf, and started in to reading the New Testament, right from



the beginnin'. I figgered if I started right in there, I wouldn't miss nothin' and if I kept right at it, I could find it in a day or two, and go down and collect the money."

"What happened?" queried the other curiously. "Did the feller go back on his word?" "He didn't have any chance to," the other answered. "The text ain't there." "It ain't."

"No, sir. Nothin' like it. I wasn't satisfied, and I read that New Testament through twice. It just ain't there."

The two men moved off, and Joseph started toward home. He was so puzzled that he could hardly keep his mind on the road. Once he was thinking so hard that he ran right into a maple tree. You'd have thought he had gone blind. Now, this was a "pretty kettle of fish." Here he had been converted and had promised to go all the way with God, and keep Sunday holy. He had thought he wouldn't go into the field, ever, even if pa took a blacksnake whip to him. No, not even if it threatened rain to spoil a harvest. This put a different color on things. Maybe that was the reason folks were not so strict with Sunday. If what that man said was so, it never had been the Sabbath. But he still wasn't sure.

When he got home, a stranger was sitting on the side porch talking with ma. He had a little book he was showing her, trying to get her to buy it, but she put him off and told him that he must see father about buying things. As soon as Joseph came into sight mother got up and left, leaving the young man with the lad. It was flattering the way the stranger treated him—almost as if he were an adult. He moved over and showed him the book. It was a strange book, all about the coming of the Lord in the clouds of heaven. The stranger read several texts that made a fear clutch at his heart.

"Do you think He might come in my day?" Joseph asked, fear quivering his voice a little. "Seems like it would be a fearful thing to have the world come to an end the way you say."

"It will be a fearsome thing to people who are not ready for Jesus to come and who cherish sin in their hearts. But to people who are trying to get ready, it will be the happiest hour of their lives."

"How do you go about gettin' ready?" he heard himself ask, cautiously, leafing through the pages of the book.

"Living close to God, my boy," the stranger said, with great kindness. "Keeping His commandments, not from fear, but because we love Him and want to please Him."

Suddenly, the conversation of the afternoon came back to him. Sunday was not the Sabbath. The commandment says: "The seventh day is the sabbath of the Lord thy God." The memory buzzed around in his head like a bee, aggravating him to distraction. Suddenly, he wanted this small book more than he had ever wanted anything.

"How much is this book?" he asked, suddenly. He seldom had a piece of money, but somehow he *must* find the money to get this. He just must.

"I'm not selling it outright; I'm taking orders," the colporteur told him. He reached down into his case and got out his order pad. "I deliver in October. Won't you order one?" Suddenly, Joseph felt the strength and the responsibility of soon-coming manhood well up in him.

"Yes," he said, surprised at his own voice. "Yes, I'll take one. He took the fountain pen and signed his name. "Joseph P. Cardwell." He took the receipt, and the next minute the colporteur was gone. While he was standing there looking at his receipt, the first he had ever had, he heard his father's voice. He had been standing in the doorway, watching him.

"Whatcha got, Joe?" he had asked, suspicion edging his voice and making it ugly.

(To be continued)

OUT OF THE Mouth of Babes

"I's Got a Mamma"

Don Houghton teaches the church school in Fredericktown, Missouri. He and his young wife have two lovely boys, Danny, three, and chubby little Robin, only two.

One day the family was visiting with Mrs. Inez Martin, who with her two children had recently been baptized and had united with the church. She was a loving mother to 13-year-old Glen and 11-year-old Carolyn.

Little Robin sat contented and happy, cuddled up in his mother's lap, with her warm arms about him. His heart was absorbing all the love it could hold. Mrs. Martin, sitting near them, said to Robin, "May I hold you in my lap awhile, and love you just a little?"

Looking up at her, he innocently, sweetly replied, "I's got a mamma." That settled it. His own mother had lavished such a wealth of love upon him that his little heart could hold no more.

"I's got a mamma." There is no purer, sweeter, truer love this side of heaven.

C. G. BELLAH

THE Children's Story

Angels With a Promise

By Arthur S. Maxwell

Suddenly the disciples notice that Jesus is rising into the air. He is going away! Yes! Up, up, up, He goes, farther and farther, until at last a cloud receives Him out of their sight.

"Farewell!" they cry. "Farewell, dear Master!" Perhaps they wave their hands, then wipe their eyes.

He has disappeared; but still they look, peering into space, hoping against hope that they may catch one more glimpse of Him. But He has gone. Gone! And the dreadful thought comes to them that He may have gone for good. A desperate sadness fills their hearts.

Then of a sudden they notice two strangers standing near them, both dressed in white. Who can they be?

"Ye men of Galilee," say the strangers, "why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Now they know! These two men must be angels sent by their beloved Master to comfort their hearts with the promise that someday He will come back again.

How kind, how thoughtful of Him! On His way to the glory land, with all the shining host of heaven around Him, He has remembered His friends left behind on earth!

The disciples hurry back to Jerusalem "with great joy."

All sadness gone, they are "continually in the temple, praising and blessing God," so glad that "this same Jesus," their own Jesus, will return. How comforting is this "blessed hope!"

And what a beautiful hope it is, even today. "This same Jesus" is indeed coming again. The very same Jesus who healed the sick, raised the dead, loved the children, and told such beautiful stories, is coming again. The same dear Jesus of Nazareth, Capernaum, and Cana, who did so many kind deeds for the poor and needy, who was always gentle and gracious and good, is coming again.

It will not be another Jesus, a different Jesus, but "this same Jesus." Time will not age nor alter Him, for He is "the same yesterday, and to day, and for ever." When He comes back down that shining pathway through the skies, it will be the same Jesus who went away, unchanged by the changing years. We shall know Him by the smile on His face, by the sweet melody of His voice, and by the prints of the nails in His hands. May God help all of us to be ready to meet Him and go home with Him.



If I Were Young Again...

Eleventh in a Series

I'd Listen to Counsel

By Roy F. Cottrell

IF I WERE young again I'd listen to counsel. The wise king of Israel gave this wholesome advice to his son: "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5). He also stated that "in the multitude of counsellors, there is safety" (Prov. 11:14). I vividly recall four incidents that show the value of following good counsel.

At the age of 21, I was called to assist in evangelistic work. One day the conference president remarked to me, "You know, Roy, a man is only half a man until he finds a good wife." Previously, while attending school I had become acquainted with a congenial young lady, a minister's daughter, and considered that she might be a suitable life companion.

As I prayed earnestly for guidance, these words from *Patriarchs and Prophets*, page 175, came forcibly to mind: "If there is any subject which should be carefully considered and in which the counsel of older and more experienced persons should be sought, it is the subject of marriage; if ever the Bible was needed as a counselor, if ever divine guidance should be sought in prayer, it is before taking a step that binds persons together for life."

Good Counsel From Dean of Women

Although reluctant to do so, I at length sought counsel from the consecrated dean of women who was well acquainted with this young lady. I asked her if she thought this young lady would be a suitable life companion for me. For more than two hours she pondered the question, hesitant to give advice. But at length she spoke with deep feeling and conviction: "Roy, in my inmost soul I do not believe that — is the young lady for you. Wait, and in His own good time God will select a companion for you; then you will have full assurance that it is His choice."

Two years later, those words were

fulfilled. Now for more than a half century, my companion and I have had the daily assurance that it was God who selected each of us for the other.

Years ago a highly respected friend and dean of theology in one of our training schools became convinced that the influence of two members of the faculty was detrimental to the spiritual interests of the school. He appeared before the board, stated his convictions, then added, "If these teachers are retained for another year, I must enter my solemn protest, and you may consider this as my resignation."

The board chose to deal with the offending teachers in its own way. It also accepted the resignation of the dean. In speaking of this incident, the secretary of the board said to me: "We should always stand for the right. We should voice our convictions to those in authority, but never hurl ultimatums, or threaten to resign if our advice is not followed." Excellent counsel!

Success Follows Protest

Once while laboring in China, we were requested to undertake a most disagreeable and undesirable assign-

ment. We protested, but at length yielded. Soon the clouds lifted, and in that province during the next few years we were given the privilege of baptizing hundreds and organizing many churches and companies of believers.

At a later time we were asked to pull up stakes and pioneer the work in Peking (now Peking). We were exceedingly happy in the work we were doing and we could think of so many valid (?) reasons why we should not move and locate in North China. But once again we reluctantly surrendered, and soon we became thrilled with our new surroundings and the prospects before us.

Among the first to accept the message of Christ's return were two promising young men from the imperial household—one, the treasurer of the royal family, the other, the teacher of calligraphy and art to His Majesty, the boy Emperor. Within a few months a baptism was conducted, a church was organized, and the work in historic old Peking was onward.

As those two experiences in China reveal, the very things that "our weak judgment spurned" brought to us the greatest joys. Little by little the signal truth was impressed upon our hearts, that with our human limitations we did not possess all the answers, and that our brethren on the duly appointed committees could choose for us far better than we could choose for ourselves. Confidence in the brethren and a firm trust in God's overruling providence, brings peace, tranquillity, and assurance.

Solomon was right: It is disastrous for a Christian to lean unto his "own understanding"; but in a "multitude of counsellors there is safety." If I were young again I'd seek and appreciate the advice of consecrated men and women of mature years.

Junior Talks

Daniel and the Leopards

By D. A. Delafield

MY FRIEND, E. D. Hanson, for long years president of the East African Union Mission, sat in my office recently and told me the following exciting story:

"One day an alert junior boy named Daniel, a member of the Wakuria tribe, came to enroll in our mission school about 20 miles from Otimbaru Mission.

"As Daniel sat in the old mud hut that served as a classroom, listening to the teacher tell the story of Jesus and

About the Author

Roy F. Cottrell, grandson of pioneer minister Roswell F. Cottrell, was born at Ridgeway, New York, May 13, 1878. He is a graduate of Mount Vernon Academy and of Pacific Union College. On September 22, 1902, he married Myrtle Ball, daughter of Elder D. A. Ball, first Seventh-day Adventist minister to go to the Lesser Antilles of the West Indies.

Elder Cottrell's period of active service falls into three parts: Ten years as evangelist and teacher, from 1903 to 1908 being Bible teacher at South Lancaster Academy; 12 years as a mission administrator in China; and 23 years as pastor of various churches in the Southern California Conference.

He has written ten books in the Mandarin language of China and 15 in English, among which are *The Dawn of a New Day*, *The Triumphs of Archaeology*, and *The Pillars of Faith*. Seven quarters of senior Sabbath school lessons have come from his pen. For more than 50 years he has been a well-known contributor to our denominational periodicals. At present, he is an associate minister and missionary leader of our church in Escondido, California, where he and Mrs. Cottrell live.

His love, his heart was touched and he became a Christian. The mission teacher said that if the boys and girls would pray to God in the name of Jesus their prayers would be answered.

"Not long after he had enrolled, Daniel went on a hunting expedition down by the banks of the Mara River. He had only a bow and arrow, and this country is wild and dangerous. Buffalo, lion, elephant, and leopard are plentiful in this primitive region.

"When Daniel came to the banks of the river he started along a pathway below a ten-foot embankment. The path was narrow and the space to maneuver the passage was small. Suddenly in front of Daniel, as if out of nowhere, appeared a mother leopard with four cubs!

"Now if you know anything at all about leopards you know that they are among the most dangerous animals in the world. And if any leopard is dangerous, a mother leopard with cubs is worse than any other.

"Poor Daniel did not know what to do. He stopped dead in his tracks, closed his eyes, and offered this prayer: 'O God of the mission, in the name of Jesus Thy Son, please save Daniel now.' No sooner had the boy uttered his prayer than there was a sudden crash. Daniel's eyes opened in wonder, and miracle of miracles, he saw the embankment caving in. As he watched breathlessly the mother leopard and her four cubs disappeared completely.

"Daniel was so excited he forgot about his hunting and hurried home. He told his non-Christian father what had happened. The father scolded him for daring to venture by the side of the wild river. 'The gods of the river are angry with you,' he said.

"'But Jesus is greater than the gods of the river,' said Daniel. 'See, He has saved me from the leopard.'

"Daniel's father was so impressed that he came to the mission and asked for instruction in the Christian faith. He joined the baptismal class and is now preparing to be baptized."

Well, juniors, you have heard the story of Daniel in the lions' den, but you have never heard the story of Daniel and the five leopards before, have you? The God of Daniel still lives to deliver His praying children.



• Winner of the annual oratorical contest of the Southern Missionary College Chapter of the American Temperance Society was Terry McComb, a ministerial student from Hamilton, Georgia. His topic was "The Hour of Challenge." His award was a \$100 scholarship and expense-paid trip to Lincoln, Nebraska, to represent SMC in the national contest sponsored by the American Temperance

Society. Second prize was won by Ross Clark, premedical student from Collegedale, Tennessee. He received a \$75 scholarship. Third prize, a \$50 scholarship, was won by Robert DuBose, a ministerial student from Collegedale.

• The Choralaires, a small musical group from Highland Academy, have been received enthusiastically by community organizations. Recently they appeared at both Lions and Rotary Club banquets.

• Jerry Heinrich, son of Elder and Mrs. Oscar Heinrich, of the Alabama-Mississippi Conference, is nearing completion of a project probably never equaled by an Adventist youth of his age. He is the designer of the buildings at Bass Memorial Academy. His work has been acclaimed by leading architects. He has more than passing interest in the new school: he will be a member of the first senior class next year.

• The class in evangelism at Union College is sponsoring a new radio program, "Christianity: Words and Music," on the Lincoln (Nebraska) FM station, KFMQ, Sundays at 2:00 P.M., March 10 to April 30. Sydney E. Allen, Jr., assistant professor of religion at Union College, is the producer. The speakers are Milton Erhart, Jerry Schnell, Richard Hammond, Ernest Lundin, Roy Warren, Josef Greig, and Harold Haffner. This radio series will be followed with five evangelistic meetings in the assembly room of Pershing Municipal Auditorium in Lincoln at 7:30 P.M., April 28 and 30, and May 3, 5, and 7. The speakers will be Jerry Schnell, Richard Hammond, Ernest Lundin, Josef Greig, and Harold Haffner.

DEAR ROOMMATE,

Letter to a Roommate at Graduation Time



Our graduation will mark the end of one kind of life and the beginning of another. I feel like a floundering baby eagle being pushed from its nest, high up on the edge of a cliff. The wise, discerning parents (our school and teachers) are sad and a little apprehensive as they push us out, because they too wonder whether we will be able to use our untrained wings and think with a clear mind as to what to do, and when, and how. But neither we nor they will ever know unless we are exposed to the reality of our possibilities—the heights we can reach, the winds we can conquer, the oceans we can span.

This little eagle is afraid, yet eager. Perhaps I fear only to disappoint our parents, but still I am eager to go out and show them how well they taught us—so that both they and we can be satisfied. They said that even though they were pushing us out, they hope we'll come back sometime and tell them how we're doing. They will always be interested in us because we are a part of them. Since they taught us, our success or failure is theirs too. So let's return sometime and tell them of our adventures and new experiences in this big world we are entering.

I have a feeling we will be a success, because, Roommate, they told me they will be praying for us, that the decisions we make will be the kind that will carry us through to heaven. That will be the omega, the wonderful end of this experience and the beginning of another, the nature of which is too tremendous to fathom. Well, good-by for now, Roommate. It is a happy farewell, though, because we have everything to hope for and everything to gain. We will test our wings and fly.

Always your devoted roommate,

NANCY

[The author, Nancy Lee Saunders, was a senior student at Washington Missionary College School of Nursing when she wrote this last year.—EDITORS.]

Some Flying Saucer Cases Examined

By the Editor

[This week we conclude our series on flying saucers. We noted last week that some people who report having sighted unidentified flying objects (UFO's) are emotionally unstable, or at least they are temporarily under great emotional strain for some reason or other. We then noted that some sightings are by highly responsible men and women, and that such sightings are generally capable of explanation in terms of known physical laws. We closed with the remark that some critics of the Air Force refuse to accept the official explanation. The two cases we are now going to review illustrate this.]

FIRST, the Captain Mantell case. In midafternoon, January 7, 1948, Capt. Thomas F. Mantell was leading a flight of four P-51 aircraft on a flight from Marietta, Georgia, to Louisville, Kentucky. As they passed over Godman Field, Kentucky, the control tower made contact with the captain, requesting that, if possible, he would seek to identify an object in the sky. Captain Mantell turned his plane in the direction of the object and made a rapid climb. The other planes in his group returned to more normal altitudes when the climb had reached about 20,000 feet. One of the other planes heard the captain say that he would go on up to 25,000 feet for about ten minutes and then come down. Nothing more was heard from him. A little later he was found dead in his crashed plane.

Soon, stories began to circulate that his body was found to have been riddled with bullets or some lethal charge. These stories were utterly unfounded, but they added to the element of mystery and tragedy. The more simple explanation was this: Captain Mantell had no personal oxygen equipment. Probably, carried away with the enthusiasm of pursuit and exploration of the strange object, he had allowed himself to fly too high. Unfortunately, when one is losing consciousness from lack of oxygen, he may not be too aware of the fact, for his mind is dimming. At least no explanation beyond this is necessary to account for his death and the destruction of his plane.

But what was he pursuing? That, of course, may never be known. The description of the object by different witnesses, as officially recorded, range

all the way from "small" to "tremendous," and the shape of the object as a "parachute," "ball," "round," "disk," "ice-cream cone," et cetera. Incidentally, this is typical of the variation of testimony offered even by very reliable witnesses in connection with a sighting.

Note the description of certain witnesses who said that the object looked like an ice-cream cone. Investigation disclosed that a large Navy "sky hook" balloon had been released not long before from a location in southern Ohio, not far from Godman Field in Kentucky. Now a sky hook balloon looks strangely like an ice-cream cone, as the accompanying illustration reveals. Such balloons rise to very great heights. They are intended, as already stated, to secure data on cosmic rays. In the year 1948, when this tragedy occurred, sky hook balloons were not common. The great majority of people, including many aviators, might easily never have come in contact with one before. This sky hook balloon provides an entirely reasonable explanation for the sighting.

It has been well observed that had it not been for this Captain Mantell incident, six months after the first saucer sighting by Arnold in June, 1947, the whole UFO sighting excitement might easily have died away. Be that as it may, the Mantell incident requires no introduction of mysterious interplanetary supernatural ships. With that point established, we need not pursue further the Mantell case. Nevertheless, there are many who refuse to accept this reasonable explanation and continue to insist that the Mantell case is a mysterious one.

The Captain Killian Case

The second case is that of Capt. Peter W. Killian. Here is a prime exhibit of a case in which the Air Force is charged with hiding evidence and trying to silence witnesses. About 8:45 p.m., February 24, 1959, Captain Killian, piloting an American Airlines

plane, was flying westward toward Pittsburgh, at 8,500 feet, when he and others on the plane saw "three lights varying in color from yellow to orange, also changing in intensity from dim to brilliant. The lights apparently moving east to west." In the official investigation made, the position of all the known satellites at that hour was computed and they were ruled out as a possible explanation. Furthermore, these lights moved too slowly, too uniformly, to fit a satellite picture. Meteors, comets, and planets were ruled out. The description did not fit them—the lights moved too slowly. "Ball lightning" also was ruled out. The conclusion was that "possibly aircraft" explained the lights. The investigation revealed that a B-47 refueling operation was in progress at the time, and that this operation took place in the area of the sighting. This, therefore, was given as the official Air Force explanation.

Air Force Critics Speak

But Air Force critics soon began to declare that they had talked with Captain Killian and that he had ridiculed the idea that the lights could thus be explained, that he knew what a B-47 refueling operation looked like, even at night. The critical conclusion therefore was that the Air Force was passing off a mysterious incident with a casual explanation and silencing the captain so that he could no longer speak out on the matter.

This is a choice exhibit of how painstaking investigation may be quite neutralized by charges that the Air Force is deceptive and cannot be believed.

Captain Killian's Report to American Airlines

I examined the file of the Captain Killian case. Among other things the file contained a letter on the stationery of American Airlines, dated March 4, 1959, in which J. A. Maxwell, manager of operations of that

line, stated that he was responding to a request from the commander of the Air Technical Intelligence Center at Wright-Patterson Air Force Base, for a copy of the report that Captain Killian filed with the American Airlines office when he landed. Every air pilot files a report when he ends a trip, and most certainly includes a statement of anything unusual that he may have encountered on his trip. Maxwell enclosed with his letter Captain Killian's statement as to what he saw on his Flight No. 139 on the night of February 24, 1959. The enclosure was that section of the captain's report which had to do with the strange incident of lights.

I quote briefly from Killian's report: "The only possible explanation other than flying saucers could be a jet tanker refueling operation. Never having witnessed a refueling operation at night, I'm not aware of the lighting of the jet tanker." Then he added, in conclusion: "Due to the dark [it was 8:45 P.M.] and strong lights, I was not able to ascertain any size or shape."

According to the American Airlines manager of operations, this was what Captain Killian reported immediately—not some weeks or months later—as to what he saw on his flight to Detroit.

Because of the capital that some had attempted to make out of this case by arguing that Captain Killian *did* know what a jet refueling was like, and that the lights he saw could not thus be explained, the Air Force conducted a further inquiry in August, 1959. The report of that inquiry is accompanied by a statement secured from the public relations department of American Airlines, which explained that it was releasing a statement that had been prepared by Captain Killian "shortly after the incident occurred," that is, shortly after February 24, 1959. The public relations department noted that it was undoubtedly better to provide the Air Force with this report, made when the incident was fresh in Killian's mind, than to have him make out a new one in August. The Air Force investigator noted that he also had talked by telephone with Killian.

This statement released by the public relations division of American Airlines coincided with the report we have just quoted. That report, let us keep clearly in mind, was made *immediately* after Captain Killian landed in Detroit and before any Air Force investigator might possibly have come around to color the report in any way by his questioning or to silence Killian on some particular point, as critics have sometimes charged.

It is also noted in the record that

Captain Killian finally became irritated by endless inquiries from a variety of sources. That is understandable. Due to this irritation, he may have said something that did not agree with his earlier statement. I know not. Nor need we trouble ourselves on that point. American Airlines may even have recommended to him that he not discuss the matter, lest abnormal excitement might be bad for airline business. It would be easy to understand if this was done, and of how it might give rise to the story that Air Force Intelligence had sought to silence him. Anyway, here are the simple facts, obtained from the official record. They certainly do not add up to anything mysterious or impressive.

Unexplained Cases

Now, though most cases can be reasonably explained, at least to the satisfaction of those who are even a little acquainted with meteorological and astronomical data, there remains a small fraction of cases that have not been explained. These are listed in the records as unidentified cases. It is an interesting fact that the number of such cases has dropped sharply through the 13 years of careful Air Intelligence work on UFO's.

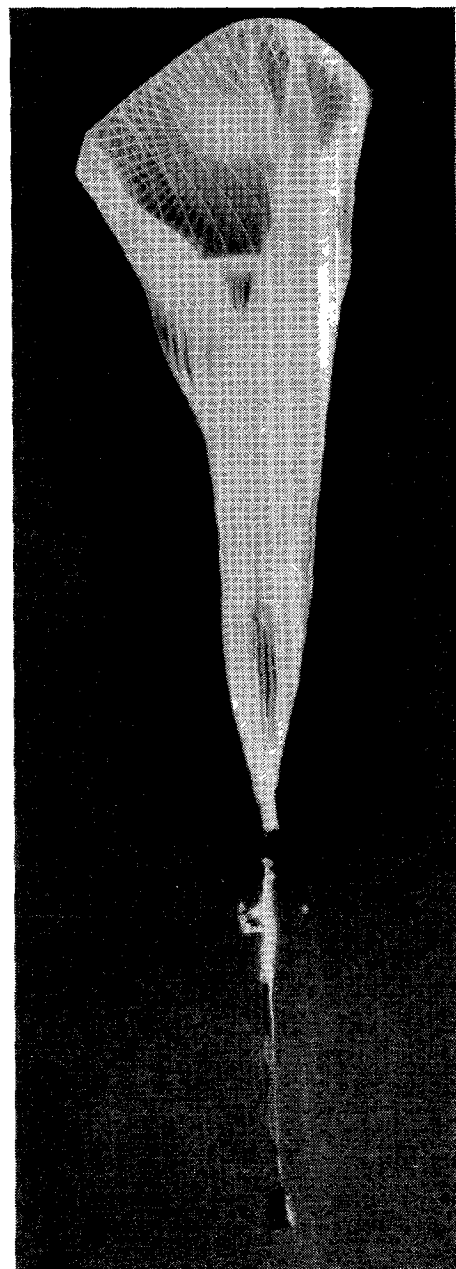
During the last six months of 1960, for example, there was a total of 289 sightings. Because of the necessity of gathering certain data before analyzing them, some 48 cases were not immediately analyzed. That leaves a total of 241 sightings, which were divided into the following categories by the Air Force investigators: 93 were explained in terms of certain phenomena of the sun or the moon or the stars; 25 cases where witnesses had mistaken aircraft for UFO's; 2, where balloons had been mistaken for UFO's; 10, where satellites had been reported as UFO's; 25, where such phenomena as refraction due to temperature inversion had produced mirages and the like (included also in this category were a few hoaxes); 81 cases are thus far unexplained for the simple reason that insufficient evidence was submitted by the witnesses.

Finally, there were five cases, 2.08 per cent of the grand total, in which the investigators were not able to provide what they felt was a reasonable explanation, even though the witnesses had provided excellent data. There was a time a few years before when the percentage of unidentified objects was as high as 10 per cent, and more. Someone may say that the percentage has been reduced because explanations have been offered, even though they're not valid. That, of course, brings us back to our earlier discussion as to the validity of Air

Force explanations. I offer as my testimony, for what it may be worth, that after having come close up against Air Force investigators, and having looked at a variety of their cases, I believe that they have given evidence of thorough work that will stand scrutiny by any reasonable person.

And why should it seem a strange or mysterious thing that a few sights in the sky should thus far remain unexplained? The number of such cases, we say, has decreased even in the brief 13-year period. Fifty years ago, for example, the percentage of unidentified objects would have been much higher, because of our much smaller knowledge of meteorological and astronomical phenomena. To cite only

(Continued on page 21)



OFFICIAL U.S. AIR FORCE PHOTO

This is a sky hook balloon, an unmanned balloon that is sent to great heights to measure cosmic rays. Such a balloon may have been the object that Captain Mantell saw. Such balloons were not much used before 1948.

News From Home and Abroad



Wherever one chanced to look after the Chile earthquake, there was destruction, and the cold rains poured ceaselessly down upon a people suddenly deprived of shelter, warmth, food, and all the dear familiar things that spell home.

When Disaster Struck . . .

The Church Was Ready

By R. R. Figuhr
President, General Conference

LAST year peoples of all countries stretched out their hands in sympathy and aid as Chile rocked under the greatest natural catastrophe of this century. The press, radio, and television carried accounts of fresh disasters in the area, of people fleeing home in the cold of winter, of families without shelter, food, or adequate clothing. Matching these accounts were reports of relief materials being hastened to South America's Shoe-string Country.

Prominent among those bringing relief to the stricken Chileans was the Seventh-day Adventist Church. All across the United States Protestant churches brought clothing and other materials to Adventist churches to be processed for Chile, and perhaps the most widespread relief program since the close of World War II moved swiftly forward as everyone lent a hand.

But aside from this magnificent cooperation there was another reason why the Adventist relief program for Chile made such good progress. When

disaster struck, the church was ready. The Disaster and Famine Relief Fund had paved the way for instant action, for organized action. Two large warehouses, one on either coast of the United States, stood waiting to serve, with an efficient staff quick to process supplies and get them moving. Working arrangements were already established with shipping lines and with government offices for surplus foods and the slashing of red tape in emergencies. Some supplies were on hand in Chile at the time of the quake.

By a continuing relief program the church has established proper channels for speeding help to almost any corner of earth. The Disaster and Famine Relief Committee hold frequent sessions. Chile's tragedy was only one in a continuous list of national or regional tragedies that are studied by this committee as it meets. A reading of the countries to which aid has been dispatched sounds like a United Nations roster.

What does it all amount to? On the

materialistic side of the ledger, approximately \$1,390,554 worth of aid went to needy areas in 1960, courtesy of the Seventh-day Adventist Church. Of this amount \$832,779 represented clothing. The remainder represented food, vitamins and medicines, essential equipment, and the cost of handling and housing supplies. Twenty-seven countries received aid.

On the spiritual side of the ledger—the most important side—it all amounts to a deepening of the understanding of what God means when He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is a sharing of God's love, not simply a sharing of material things. By sharing with others we enrich our own lives, and become thereby beneficiaries, not simply benefactors.

There is more. By this same sharing we demonstrate to others the genuine fruits of our faith. We cannot be known as a people who sit in a circle with cloaks tightly drawn about us to shut out the "wicked world." Rather, we must enlarge the circle of our hearts and make real to our fellow men God's love.

Ellen G. White has painted a clear picture of what should be our attitude toward the needy of earth. She says: "All this, so far as lies in our power, we are under the most solemn obligation to do for them. Christ's rule of life, by which every one of us must stand or fall in the judgment, is, 'Whatsoever ye would that men should do to you, do ye even so to



It is heart rending to see hungry children, lonely children, thrust suddenly into a hostile world. The Disaster and Famine Relief Fund has made it possible to supply thousands of children with food. Here are some of Korea's tiny tots who have come to learn that someone cares.

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them.'”—*The Desire of Ages*, p. 640.

As time draws to a close, disasters will multiply—they are already multiplying at a breath-taking pace. Let us prepare as far as possible to meet these disasters with material necessities for our neighbors around the world, and with a strengthening of spiritual fortitude within ourselves.

Middle East Division Council Held in Beirut

By O. A. Blake

Undertreasurer, General Conference

[We regret that owing to unavoidable delay in receiving this report, we are late in presenting it to our readers.—EDITORS.]

The population of the Middle East Division is predominantly Moslem. Among these 100 million people we have a church membership of just over 2,000. Baptisms for 1960 are estimated to be 160. In Turkey, with 25 per cent of the population of the Middle East Division, there are 40,000 cities and villages with not a single Seventh-day Adventist. Only 2 per cent of the people are non-Moslems.

The annual division council was held in the division headquarters building in Beirut, Lebanon, in November, 1960. R. A. Wilcox, division president, who is giving strong and aggressive leadership, led out in the meetings. R. H. Hartwell, division secretary, is ably carrying his share of the officer load. V. A. Fenn, the division treasurer, had arrived in the field about five months before the council, and in this brief time had become remarkably adjusted to the ways of that part of the world, as well as becoming acquainted with the work throughout the division.

The council meetings were attended by the union presidents and the leaders of the work in Turkey and Iraq as well as several of the workers from Jordan, Iran, Syria, Lebanon, and Cyprus. Visiting from the General Conference were W. E. Murray, vice-president, and O. A. Blake.

Throughout the meetings there was a strong spiritual tone, and a definite feeling of urgency to finish the task was apparent. There is much yet to be done in these Moslem lands, and opportunities are opening now as never before. Plans are being laid to enter new territories. A missionary family is arriving to enter the Sudan. They need our prayers that their work will be fruitful as they endeavor to establish a beacon light for the millions in that land.

Another missionary family has arrived and begun work in old Jerusalem. They very much need a church in that city. The brethren were hoping for a large Sabbath school over-

flow offering for the first quarter of 1961, as this was one of the projects to be benefited from these funds.

Recently a new church building was dedicated in Baghdad. The workers there can well be proud of their new church. In this land, with the liberty that our work enjoys, surely many souls will find their way into the fold.

Four Voice of Prophecy schools are being conducted in the Middle East Division, with more than 2,500 active students. For the years since 1951 the total enrollment has amounted to 116,459. Approximately 50 evangelistic efforts were held in 1960, and the first Sabbath school of 17 members has been organized in Libya. The 14 elementary schools, 7 secondary schools, and Middle East College have a total enrollment of 1,462.

Besides the educational institutions there are also the Benghazi Hospital in Libya, Beirut Physiotherapy Center in Beirut, the Middle East Press in Beirut, the Iran Physiotherapy Center in Teheran, and evangelistic centers in Beirut and Cairo.

Immediately following the division council the biennial session of the East Mediterranean Union was held in the chapel of Middle East College. As a fitting climax to the spiritual meetings it was the privilege of the delegates and others to participate in the ordinances of the Lord's house and to witness the ordination of Dr. William Wagner, medical director of the Benghazi Hospital in Libya, and two of the workers, Naim B. Mashni and Jajeeb N. Azar.

It is our earnest desire that during the present year the blessing of God will be poured out upon the workers and church members in the Middle East, that the work may go forward as never before in these lands where many are waiting to be warned.

Choral Clinic Festival of Union College

By William A. Haynes

Assistant Professor, Union College

During the weekend of March 9-12, Union College (Lincoln, Nebraska) sponsored its second annual Music Clinic Festival as a feature of the department of music. Seventy-two chosen music students from 14 academies in the Northern, Central, and Southwestern unions participated in the activities of the weekend. The choral director from each academy was present and took an active part in the choral clinic as a teacher of master voice classes and/or director of one of the three specially formed choirs.

The students in attendance benefited by the concentration of music instruction and the thrill of participating in organizations composed of select musicians from so many schools. The directors welcomed an opportunity to discuss problems faced by choir directors in Seventh-day Adventist academies.

As a main feature of the weekend, the students formed a massed chorus and presented the concert for the Saturday evening program, directed by William A. Haynes, chairman of the voice and choral section of the Union College department of music.

Less Than a Dollar Starts a Korean Branch Sabbath School

By Robert L. Sheldon

Manager, Korean Publishing House

"I'm sorry, Brother Thomas, but we have been driving for more than an hour now and I don't think Elder Kim can find the village!"

"Don't worry, Bob. These folks



Members of the Middle East Division executive committee, with visiting brethren. Seated, left to right: R. H. Hartwell, secretary of the Middle East Division, W. E. Murray and O. A. Blake of the General Conference, and R. A. Wilcox, president of the Middle East Division. Standing, left to right: R. E. Anderson, A. A. Haddad, A. G. Zytoske, William Wagner, R. C. Skinner, E. L. Gammon, R. W. Wilmot, R. C. Darnell, V. S. Marcarian, Salim Noujaim, G. A. Keough.



Mr. and Mrs. Dauk Bu Ko, their two sons, and Mrs. Jae Soon Song (right) who started the branch Sabbath school in Shin Sa Lee.



Shin Sa Lee, the little farm village where a branch Sabbath school was started, is a few miles south of the thirty-eighth parallel in South Korea.

have been planning for us to come for several weeks and if we don't show up, they'll send out a boy to look for us."

The Korean workers with us this Sabbath morning had worked in this particular area for many years but had always come by bus. We had just about given up hope of finding the place, although we knew we must be close. Finally, as we drove into a small farm village, Mrs. Song cried out, "Stop, stop!" We had arrived.

We had come to a branch Sabbath school in the village of Shin Sa Lee, just a few miles below the thirty-eighth parallel in South Korea. Mrs. Jae Soon Song, a literature evangelist in the Korean Central Mission, began this Sabbath school the first Sabbath of 1961.

I parked the truck on a little side road and casually glanced around before entering the home. A cow was tied to a stake across the road. A farmer was seated on the ground combing rice straw, preparing it for thatching his roof. There seemed to be an abundance of children playing on the dirt sidewalk.

The home faced the main, and only, street. There was a big room on the front with sewing machines and with sample dresses hanging on the walls. During the week this room is used for a sewing school. The kitchen was in a corner of this large room. The floor was dirt. In the middle was a small, coal, block stove.

The back third of the house was divided into two rooms for sleeping, eating, and living. Each of these rooms was about six by nine feet, with a paper-covered *ondol* floor. This is a type of radiant heating system, with the flue running under the floor.

I was invited in to join the rest of our party. Already there were three women, three men, and four children sitting on the floor. I was not sure there was room for me. After some juggling around, a small space was opened up against the wall and I sat down.

After I sat down, R. C. Thomas, our publishing secretary, said something that hinted there was an interesting story connected with this particular place. And so I determined, with my meager Korean, to ask questions and piece together how this company had started.

After paying the customary courtesy call on the family, we decided we had better go out so they could finish preparing for the service. A chair, a bench, a box, and a stool were placed between the sewing machines in preparation for the Sabbath school. I had brought David, my youngest son, and we went out into the sunshine to warm up. The little heater was not putting out too much heat. We had anticipated this situation and had brought along a blanket.

The Sabbath school and church service were most interesting. Those few new believers eagerly soaked up every word and heartily joined in the singing. Somehow, the dirt floor, the sewing machines, the dresses hanging on the walls, and the crude wood table serving the leader, all seemed to blend together to form a perfect sanctuary for our service.

We had gotten a late start with our service, so after a delicious rice-noodle-soup dinner, we all piled into our Thames truck and headed back to Seoul. I drove, so did not have a chance to ask about the history of this group, but made an appointment for Mrs. Song to come back and tell me more.

When Mrs. Song returned to my office in the publishing house, I asked her, "Can you tell me anything of special interest about this group at Shin Sa Lee?"

"Well," replied Mrs. Song, "I don't know that there is anything extraordinary about it, but I will be glad to tell you how it started."

"Go on. I am eager to know more."

"It was late in November when my work took me to Shin Sa Lee. I visited the drugstore, hardware store, rice shop, and candy shop. I sold

some books to the middle school and to the soldiers in the nearby army camp. When I showed the books to the Ko family, they immediately wanted all of them but could buy only two: *Judy Steps Out* and *The Marked Bible*.

"The following Sabbath when I went to church in Eui Jong Bu, here was the Ko family. They had read the books and had decided to keep the Sabbath. A few weeks later I agreed to go to their home and conduct Sabbath school so all 15 students could attend."

The group at Shin Sa Lee has joined the growing number of companies in Korea without a church. They have already outgrown the sewing-school room and are looking for a piece of land on which to build.

And it all started with the sale of two books. Total cost: less than one dollar.

Spring Meeting of the General Conference Committee

By Norman W. Dunn

Associate Secretary, General Conference

The spring meeting of the General Conference Committee was held in the General Conference chapel, Takoma Park, Washington, D.C., April 4-6, 1961, with 85 members present. This number included the executive officers of the General Conference, the heads of the various departments, the leading officers of our institutions, presidents of the union conferences in North America, and ten additional persons who, though not members of the committee, were invited to attend the meeting.

R. R. Figuhr, president, in his opening address, drew spiritual lessons from the experience of the Roman Christians as recorded by the apostle Paul. Although recognizing that their faith was "spoken of throughout the world," Paul admonished them to be on guard against the extreme dangers

of their environment, such as intemperance and debauchery, quarreling and jealousy, and especially the danger of becoming spiritually drowsy when continuous, earnest zeal was required because of the serious times in which they were living. The speaker emphasized the similarity between the situation the Roman believers faced and the present world situation.

Elder Figuhr presented encouraging statistics showing a rapid increase in membership in the various divisions of the world field. However, he admonished the brethren to be on guard against an attitude of complacency, since the population of the world is increasing with such explosive rapidity that the task of missions is immeasurably increased at a time when the forces of evil are daily becoming more formidable.

490 Workers Sent Overseas

W. R. Beach, secretary, gave a brief report indicating that during the past year the church sent out from the various home divisions 490 workers, of whom 303 were sent from the North American Division. Other home divisions provided 187 workers for the mission field, the Northern European Division leading with 53 workers sent overseas, and the Australasian Division occupying second place with 50 workers sent out.

The reports by the union presidents in North America gave evidence of encouraging progress in soul winning. Not only are the conference and union evangelists achieving unusual success but they are supported in their efforts by devoted laymen who carry on a continuous soul-winning program under the guidance of the church missionary committees.

C. L. Torrey, treasurer, reported a total of \$45,021,715.83 in tithe paid by our members in North America during 1960. Every conference in North America made a gain in tithe over the previous year. In addition to the tithe the Sabbath schools gave \$6,463,893.48, an increase of half a million dollars, and another \$5,208,613.33 came into the church treasury through the Ingathering campaign. This liberality indicates that our loyal church members are well aware of the financial needs of our expanding world mission program.

In connection with the spring meeting of the General Conference Committee, several special commissions and standing committees met to study particular questions and to draw up resolutions for the consideration of the full committee. The groundwork done by these special committees conserved the time of the larger group and made it possible to complete the agenda in less time than anticipated.

A high level of unanimity on the part of the members of the committee characterized every action taken.

Some appropriate resolutions were adopted concerning several matters of general interest, such as plans for a wider distribution of our magazines, missionary problems connected with our college industries, effective plans for extending the benefits of *THE REVIEW AND HERALD* to every Adventist home, et cetera. Other urgent matters were considered, but it was felt that they were of sufficient importance to be referred to the 1961 Autumn Council for appropriate action.

The leaders of the cause in North America, as well as in the General Conference, seemed fully aware of the crisis atmosphere that now envelops the entire world. On many occasions during the three-day meeting the brethren went to their knees in earnest prayer that the leaders of the church throughout the world might be given wisdom to guide them and to preserve that spirit of unity, consecration, and sacrifice essential to the triumph of the cause of God.

In some respects the prospects for the future look dark and forbidding. But if we keep our eyes fixed on God and have faith in His promise of power sufficient to supply all our needs we may go forward with confidence. One brother expressed the thought that it is more important to know the God of the future than it is to know the future.

Some Flying Saucer Cases Examined

(Continued from page 17)

one exhibit, who at that time, for example, was able to measure the changing temperature rate above the earth? The scientists with whom I talked at Wright-Patterson Airfield freely admit that they do not yet understand all the phenomena of the skies.

Specifically, they remark that there is an area of phenomena that they would like to know much more about, that is, fireballs and ball lightning. Ball lightning is an exhibit of a rare and curious form of lightning, not fully explained, that consists of luminous balls or masses, usually moving at moderate speed and lasting a few seconds. Then there are other kinds of phenomena known as bolides. These are fireballs that are heard or seen to explode. Sometimes they are heard to hiss or flutter or buzz. It is probably in the area of these and related electrical phenomena that we may finally find an explanation for most of the remaining unidentified phenomena.

Take, for example, the Levelland case, which is as good an exhibit of an unexplained UFO as the Air Force records carry. Between ten and eleven o'clock on the night of November 2, 1957, near Levelland, Texas, several persons saw what appeared to be round or oval-shaped UFO's, ranging in size from a "baseball" to a "basketball," and one apparently much larger. Most of the sightings were for several seconds at a time, and were seen, minutes apart by witnesses some miles apart. A few witnesses reported that the engines of their cars died while the glowing objects were near.

What were these objects? The Air Force tentatively suggests that the explanation may be found in terms of the meteorological conditions that existed in the area at that time. The weather was overcast, there was a drizzle of light rain throughout the period, and—note this—the area had been subjected to heavy thunderstorms a short time prior to the sightings. It is thought that the phenomenon known as ball lightning is the explanation, both for what was seen and for the disturbance to the ignition systems of the automobiles. Certainly no mysterious, supernatural factor needs to be introduced to explain ignition troubles in a car. When powerful electrostatic forces are operating, there are more than radios and TV's that can be affected. It is not unreasonable to think that the whole air near Levelland may have been surcharged in such a way as to produce car ignition trouble, certainly in the immediate area affected by what the investigators considered to have been ball lightning. In some of the instances the car ignition trouble might simply have been, as the Air Force observes, a case of condensation of moisture due to the weather.

This explanation, the Air Force modestly says, is only tentative. There is nothing here that requires that glowing objects the size of a "baseball" or a "basketball," plus a much larger bright object, need to be explained as interplanetary, supernatural ships.

My report on UFO's is already too long. For those who wish to pursue the matter further I cannot do better than suggest the reading of an authoritative book just published: Lt. Col. Lawrence J. Tacker: *Flying Saucers and the U.S. Air Force*, published by D. Van Nostrand Company, Inc. Its text matter, charts, and tables, will, I believe, prove convincing to any reasonable mind.

In Conclusion

And so we come to the end of our story—not that there is nothing more that might be added, but simply that

space is limited and sufficient has been presented, I believe, to clear the air of at least enough of the fog to permit us to reach a valid conclusion. My personal testimony on the matter is this: When I began to read on the subject of UFO's I wondered whether, indeed, there might be something new and altogether strange in the phenomenon. And if I had not continued and widened my study I might have reached a fixed but erroneous conclusion. I can sympathize with those who, having little opportunity to survey the field, and examine both sides, have entertained wrong conclusions. Some of these good people are among those who have written me, urging that I look into the matter and say something in the REVIEW.

My report may not please some subscribers—I am sure it won't. To which I reply: May the right of private opinion ever prevail! Furthermore, I take no issue with those who feel concerned about the fact that spiritists say much about UFO's. That they have sought to fish in troubled waters and to capitalize on the UFO excitement, I doubt not. In fact, it is evident that they have. Spiritists are doing a remarkable job of publicity in tying their satanic teachings to the tail—or just the tale—of high-flying saucers! But that is another matter.

The present series of articles has sought to answer the one prime question: Are the UFO's supernatural, interplanetary entities? The answer I must give, in the light of present knowledge, is that I believe they are not. Whether the future may present us with out-of-space objects, I know not. I am not a prophet.

(End of Series)

From Home Base to Front Line

Elder and Mrs. Neal L. Sherwin and two children sailed March 12 from New York City on the S.S. *Steel Chemist*, returning after furlough to West Pakistan. Sister Sherwin's maiden name was Joyce Lavaun Draper. She attended Emmanuel Missionary College and finished the nurse's course at Hinsdale Sanitarium and Hospital. In addition to her work as a nurse she has had experience as a literature evangelist and secretary. Brother Sherwin graduated from Emmanuel Missionary College. He served as a literature evangelist, builder, and pastor before accepting a call to ministerial work in West Pakistan in 1955. While on furlough he has taken studies at Andrews University. Upon their return he will continue as a ministerial worker in West Pakistan.

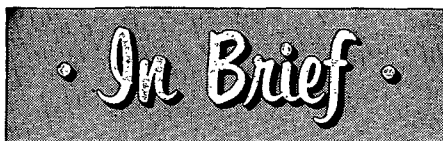
Dr. and Mrs. Edmund Barton Hardin and son, of Los Angeles, California, left Los Angeles, March 19, for the Philip-

pin. Before marriage Sister Hardin's name was Dessa Weisz. She graduated from Walla Walla College and has had experience as a secretary. Dr. Hardin attended Washington Missionary College, and completed the medical course at the College of Medical Evangelists in 1944. After having been connected with the New England Sanitarium and Hospital for a short time, he was instructor for two years in internal medicine at the College of Medical Evangelists. Following that he served in the same capacity at the University of California for two years. He served in the Army for two years as a major (ward officer and assistant chief of medicine). Since 1957 he has been an associate clinical professor at the College of Medical Evangelists. He has accepted an appointment for service as a physician in the Manila Sanitarium and Hospital.

Mr. and Mrs. Richard M. Gates and two children, of Takoma Park, Maryland, left Washington, D.C., March 23, for Bolivia. Prior to marriage Sister Gates's name was Meraldine Delores Dickerson. She attended Southern Missionary and Washington Missionary colleges and has a B.S. degree in nursing. She has served in the following capacities: as a stenographer-bookkeeper, secretary, operating-room instructor, and general-duty nurse. Brother Gates has a B.A. degree from Washington Missionary College, an M.A. degree from Andrews University, and a certificate from the Bell Vocational School in Washington, D.C., having studied diesel engines. He has had experience as a literature evangelist, office helper, farm laborer, and more recently as an operating-room technician at the Washington Sanitarium and Hospital. They have accepted a call to Bolivia, where he will act as a mission station supervisor.

Mr. and Mrs. Richard H. Roderick, of Madison, Wisconsin, left San Francisco, California, March 27, for Singapore. Sister Roderick's name before marriage was Althea Elizabeth Rea. She obtained a B.S. degree in nursing from Union College. She has had several years' experience in staff nursing and has taught public health. She has also had piano and voice training. Brother Roderick attended Union and Pacific Union colleges and obtained a B.S. degree in business administration. He has served as an assistant auditor and assistant treasurer in local conferences. Their appointment is to the Far Eastern Division, where he will work in the treasury department.

W. R. BEACH



Atlantic Union

● M. E. Erickson, educational superintendent of the New York Conference, has successfully completed the requirements for a Master of Arts degree in school administration.

● S. L. Folkenberg, New York Conference evangelist, assisted by Sunny Liu, conducted a three-day "do-it-yourself" evangelistic workshop recently in Elmira, New York, for twelve pastor-evangelists of the conference.

● The first Snowcraft Camping Course for Pathfinder directors took place in Woodstock, Maine, March 4, 5, according to S. A. Renzi, MV secretary of the Northern New England Conference. David I. Shaw showed his original slides demonstrating the proper procedures for survival when lost.

● W. G. Wallace, publishing secretary of the Southern New England Conference, and his assistant, Glen Hixon, have been visiting Atlantic Union College to recruit literature evangelists for the summer of 1961. Twenty-two people signed up to engage in this work in Southern New England.

● Mrs. Grace D. McLeod, R.N., has been appointed associate medical secretary of the Northeastern Conference. She will assist Dr. Edmund E. Good, medical secretary.

● Mrs. Rosa Lee Jones, Bible instructor of the Ephesus church in New York City, left by jet for Ile-Ife, Nigeria, West Africa, where she will assist Leland B. Mitchell with evangelistic meetings. Mrs. Jones will be away three months and on her way home will visit many of our mission stations.

● Dr. L. A. Senseman, president of the board of Seventh-day Adventist Laymen's Benevolent Association, announced recently that the association will take over the operation of the 32-bed Geer Memorial Hospital in Canaan, Connecticut. The target date for the opening of the hospital is August 1, 1961.

● Dr. X. P. Walton, of Newburyport, Massachusetts, has been elected associate medical secretary of the Southern New England Conference. He will concentrate his efforts in working with the dentists while Dr. D. W. Ruggles, medical secretary of the conference, will devote his time to the physicians.

Central Union

● F. O. Sanders, conference president, has announced plans for construction of the new administration building for Enterprise Academy at Enterprise, Kansas, to be well under way by camp meeting time, August 9-12.

● On Sabbath, February 4, another church was added to the sisterhood of churches in the Central States Conference. H. T. Saulter and Pastor Ronald Smith led the Kirkwood, Missouri, group into church organization. Last summer a series of meetings was held in this suburban community of St. Louis with several new members joining the older members of the company.

● J. E. Hickman has been transferred from the York district to Omaha, Nebraska, to assist W. A. Clarke in carrying on a stronger evangelistic program in this large metropolitan area.

● J. W. Bassham will be in charge of a newly formed district consisting of York, Seward, and the North Side church in

Lincoln, Nebraska. He has been assistant pastor of the College View church.

- Rosalie Haffner, from the Texico Conference, will be a full-time Bible instructor for the College View church. She will assist M. W. Deming in the visitation and Bible study program of the church.

- The new pastor for the Grand Island district is J. R. Bailey, formerly of the Sidney district. He will be assisted in his evangelistic program by W. R. Vert, who recently attended the Seminary at Berrien Springs, Michigan.

Columbia Union

- Leon Ringering, an intern in the East Pennsylvania Conference, has been asked to assist in the Stroudsburg district.

- Lee Johnston has taken over his duties as full-time farm manager at Blue Mountain Academy. He replaces E. M. Conibear who died recently after falling from the hayloft of the barn.

- An evangelistic series began April 9 in Lancaster, Pennsylvania. This is being held by the Koch-Adams-Upchurch team and is conducted in the Air Cathedral.

- Mr. and Mrs. Paul Smith, of Springfield, Ohio, although baptized Adventists for less than a year, together solicited more than \$500 for Ingathering. This was better than 10 per cent of the church goal.

- Neal Wilson, religious liberty secretary of the Columbia Union, was guest speaker at a series of Dorcas Federation meetings in the West Virginia Conference, April 9-11.

- Mr. and Mrs. Mervin W. Ernst have arrived in Pittsburgh, Pennsylvania, where Mr. Ernst will be the teacher for grades 1-4 at the junior academy.

- H. K. Halladay, Columbia Union home missionary secretary, was the guest speaker for the Chesapeake Dorcas Federation meetings April 11-13.

- East Pennsylvania Conference exceeded the Silver Vanguard Ingathering objective for the eighth consecutive year. The present per capita is \$25.70. Fifty out of 62 churches and 25 out of 29 districts reached or surpassed the Silver Vanguard goal. Two churches passed the Golden Vanguard per capita mark.

Lake Union

- The annual literature evangelist institute for Emmanuel Missionary College students was held March 17-22, under the direction of J. W. Proctor, Lake Union publishing secretary. Students who signed up as literature evangelists for the summer numbered 166. This is by far the largest group to respond from the college.

- A dedicatory service was held for the Benton Harbor, Michigan, church on Sabbath, April 15. N. C. Wilson, president of the Michigan Conference, spoke at the 11 o'clock hour, and Jere D. Smith, president of the Lake Union Conference, gave the dedicatory address at three o'clock in the afternoon. R. U. Garrett, the only living charter member of the original church, and a former pastor, now retired, presented the church history.

- A baptismal service was conducted at the Pioneer Memorial church on the campus of Emmanuel Missionary College, Sabbath afternoon, March 4. Candidates were largely children from the surrounding area. Donald Van Duinen, principal of the campus elementary school, presented the class to the pastor, J. H. Rhoads. Eight ministers participated in baptizing the 53 candidates who joined the Berrien Springs Village, Pioneer Memorial, Chikaming, Niles, Benton Harbor, and Dowagiac churches.



The Miracle of the Book

By R. Wheeler and E. W. Erickson

Pacific Press Publishing Association
\$3.00

Readability is a basic requirement for any book, and this one has it. Lively dialog is the secret, making each opening look inviting. As may be conjectured from the title, this is a volume that tells the fascinating story of God's providences in the development and preservation of the Bible. From the ruff-collared Tyndale of Elizabethan England to the Bedouin boys who discovered the Dead Sea scrolls, this narrative moves rapidly, carrying the reader along with the unfolding of the Sacred Book to a world hungry for its truths. The wide distribution of beautiful Bibles today offers sharp contrast to the time when Scripture portions were hidden in bales and boxes of merchandise and thus carried from place to place. The punishments for owning Bibles in Tyndale's day ranged from confiscation of the Book to public ridicule of their owners in the form of paper crowns to be worn while they were forced to parade the streets. These and other indignities made the people only the more eager to possess and read the Bible. Tyndale toiled away in prison with his work of translation, while Miles Coverdale produced his own version under the patronage of Cromwell. Rogers finally finished the Tyndale Old Testament after his master's execution. Then there is the story of the production of our beloved King James Version in the beautiful English of Shakespeare's day, translated from the original Greek and Hebrew, and with the advantages for comparison with all the translations extant—Tyndale's, Matthew's, Coverdale's, the Great Bible, and the Geneva Bible. Out of treasures in a basket, papyri in the sand, and rolls in ancient jars have come ever more discoveries confirming the truths of God's Book, the Light of the Ages. The line-drawing illustrations in this book are excellent.

North Pacific Union

- Betty Hendershot, from the Indiana Conference office, and Beverly Cross, from the Columbia Union Conference office, recently accepted calls to the Upper Columbia Conference office.

- To fill the vacancy caused when Melvin Lukens transferred to the South-eastern California Conference, N. R. Johnson, pastor of the Spokane Central church, accepted the invitation to become pastor of the College Place church. M. L. Miles, of Wenatchee, goes to Spokane Central; R. L. Badgley, of Granger, goes to Wenatchee; Burton Boundey, of Sandpoint, Idaho, will take over the Sunnyside-Granger district.

- The February 11 worship services climaxed a three-year church building program for the Medford, Oregon, congregation. The new church is a three-story building of wood-frame and brick-vener construction, with a seating capacity of 750. The ground floor provides space for Dorcas and welfare activities in addition to several Sabbath school classrooms. The main floor consists of the sanctuary, offices, and classrooms; and the third floor contains the balcony, flanked on one side by the youth department quarters and on the other by the primary classroom. J. D. Trude is the pastor.

- Ground-breaking ceremonies for the Walla Walla College church were held on March 22, with a large attendance of church and college officials, students, and friends. Active participants included C. A. Scriven, chairman of the college board of trustees; Paul C. Heubach, pastor; Dr. P. W. Christian, WWC president; J. C. Kozel, union secretary-treasurer; C. M. Bunker, Upper Columbia Conference president; A. W. Spoo, WWC business manager; Dr. R. H. Brown, WWC dean of administration; and Dr. G. W. Bowers, former president of WWC. Slated for completion in June, 1962, the church will seat 2,500. Construction is under the supervision of Harold E. Benson, WWC alumnus.

Pacific Union

- Walter Utt '42, was the Founders' Day speaker at Pacific Union College April 7. Vesper speaker for the Alumni Homecoming Weekend was W. R. French. Jack W. Provonsha '43, spoke at the Sabbath service.

- Richard B. Lewis has accepted the invitation of La Sierra College to become academic dean beginning in September. Dr. Lewis has had administrative and teaching experience in six denominational institutions and is currently associate book editor of the Pacific Press Publishing Association as well as production manager of Chapel Records.

- The new pastor of the Van Nuys, California, church is W. B. Quigley, who comes to the Southern California Conference from the Shadyside church, Pittsburgh, Pennsylvania.

- Glenn A. Houck reports that La Sierra College was host to the SDA Professional Agricultural Men's Association at their biennial meeting, April 11 to 13. Among

the speakers were J. R. Mettleider, Don Addis, H. S. Wilgus, and Victor Campbell.

● The Juniper Avenue church of Fontana sponsored its third annual Festival of Choirs on the afternoon of April 8, with 12 choirs from various southern California churches rendering sacred anthems, spirituals, and hymns, reports C. J. Williams, pastor.

● Robert Reiber has been elected manager of the Arizona Book and Bible House.

● Maybelle Vandermark, of the General Conference, was guest speaker for five Dorcas Federation Workshops in the Northern California Conference, April 16 to 20.

Southern Union

● H. R. Robbins has arrived in the Florida Conference from Texas to take up his new responsibilities as pastor of the Palatka church and chaplain of Putnam Memorial Hospital. Mrs. Robbins has been appointed as head of the nursing service in the hospital.

● E. E. Kungel, pastor of the West Palm Beach church in the Florida Conference, reports that 42 were baptized on March 18 as a result of the Detamore evangelistic meetings. Other baptisms are planned.

● A new girls' dormitory will be constructed this summer at Mount Pisgah Academy.

● Two literature evangelists in the Southern Union delivered more than \$3,000 worth of literature during February. They are James L. Lewis, Sr., of the South Atlantic Conference, whose deliveries totaled \$3,176.35, and Newton Meeks, of the Alabama-Mississippi Conference, whose deliveries totaled \$3,072.

● The Collegedale (Tennessee) Seventh-day Adventist church exceeded its \$225,000 building-fund goal in a period of less than three weeks. O. D. McKee, owner of the McKee Baking Company, served as chairman of the canvass committee. W. J. Hubert, of the General Conference, served as a special counselor in the organization of the canvass. Pastor of the church is Roy B. Thurmon.



The Promise

By Norma Wright

My dear one sleeps, gentle and reposed
In silence, the brown eyes closed.
On tranquil lips the faintest smile lingers,
And clasped together the work-worn fingers.

This heaven and earth shall pass away,
But I'll be there, I earnestly pray,
To lean down gently and take her hand
And walk together in God's own land.

BARROWS.—Henry Walter Barrows, born Feb. 10, 1886, in Vermont; died at Silver Spring, Maryland, March 9, 1961. He was in the fifth of eight generations of Adventists. He attended high school at Orleans, Vermont, and later graduated twice from our school at South Lancaster, Massachusetts. In 1908 he became secretary of the South Lancaster Academy board of trustees and continued in denominational work for 50 years. While at South Lancaster he met Leonora C. Olson, an accountant at the school. After their marriage they were both members of the school faculty for several years. In 1914 they located in Washington, D.C., and he took additional school work at Washington Missionary College and also

served in the treasury department of the Review and Herald. In 1915 he was elected general treasurer and auditor for the Asiatic Division of Seventh-day Adventists, which later became the Far Eastern Division. In 1931, partially for health reasons, the family returned to the United States. He was invited to connect with the auditing department of the General Conference, continuing there until his retirement in 1958. A few years after their return to the United States his wife died, and in 1936 he married Lillian A. Anderson, who survives. Others who cherish his memory are a son, Walter, and a daughter, Irene Baker; five grandchildren; three brothers, Jesse S. Barrows, Dr. Victor J. Barrows, and Chester E. Barrows; and three sisters, Susan Armstrong, Vieve Pratt, and Helen Thurlow.

BEEN.—Minnie Ashe Been, born July 11, 1889, in Brach, Mich.; died Feb. 22, 1961, in Lethbridge, Alberta, Canada. Soon after her marriage to Orth Been, she accepted the truth. Left to cherish her memory are her companion; two sons, Don of Calgary, Alberta, and William of Las Vegas, Nevada; a daughter, Gwen Thackray of Vancouver, British Columbia; eight grandchildren; a sister, Velma Hawkinson of Hillcrest, Alberta; and two brothers, Clyde Ashe of Rockway Beach, Oreg., and Ed Ashe of Jewel, Oreg.

BELDEN.—Edwin Ray Belden, born June 6, 1887, in New York; died at Bakersfield, Calif., Dec. 26, 1960. The survivors are his wife, Anna; two daughters, Dorothy M. James of Bakersfield, Calif., and Aletha M. Keller of Indiana; nine grandchildren; three great-grandchildren; a sister, Minnie Kelmner of New York; and a brother, Andrew of New York.

BOYD.—Addial Talbot Boyd, born Aug. 28, 1879, in Spalding County, Ga.; died Jan. 26, 1961, at Bakersfield, Calif. In 1903 he married Frankie Belle Worthy. He became a church member in 1941. Surviving are his wife; a son, Dr. DeWitt T. Boyd of Bakersfield; a daughter, Mrs. M. L. Goddard of Puente, Calif.; five grandchildren; one great-grandchild; three brothers, Walter and John of Georgia and Otis of Florida; and three sisters, Mrs. Clark Logan, Mrs. John Pyle, and Mrs. Jessie Goodman of Georgia.

BURTON.—Clariss Longden Tarr Burton, born Jan. 17, 1877, at Bathurst, Cape Province, South Africa; died at Gendia Mission, Kenya Colony, East Africa, Nov. 6, 1960. All her life she was connected with our cause in Africa. She worked at the old Cape Sanitarium, then served with her husband, Pastor I. B. Burton, in various parts of the Southern African Division. Pastor Burton was one of the first missionaries to Solusi in 1894 and also pioneered the work in the Transkei, in Pondoland, Swaziland, and Zululand. Left to cherish her memory are two sons, one of whom is Elder I. B. Burton, now of Canada; a daughter, Mrs. H. W. Stevenson of Kenya Colony, East Africa; grandchildren, among whom are Elder I. B. Burton, expected soon in Usumbara, Ruanda-Urundi, with his family for a second term of service, and Gordon Burton, a worker in Canada; great-grandchildren; two brothers; and two sisters. [Obituary received March 20, 1961.—Eds.]

CHAMBERLAIN.—Nora Catherine Chamberlain, born Dec. 23, 1873, in Karthaus, Pa.; died Jan. 7, 1961, at Bakersfield, Calif. In 1894 she married Fred A. Chamberlain. About 15 years ago she accepted the Advent message. The survivors, all of Bakersfield, are a daughter, Violet Caldwell; two sons, Fred and Harry; one grandchild; and three great-grandchildren.

CHESHIRE.—Henry Andrew Cheshire, died Oct. 21, 1960, while studying his Sabbath school lesson. He was baptized in 1931 and became a member of the Alexandria, Virginia, church. Left to cherish his memory are his wife, Ruth Stefko Cheshire of Bellmore, New York; his mother, Elizabeth Childers of Alexandria, Virginia; and his sister, Virginia Dombrosky of Orlando, Florida. [Obituary received March 6, 1961.—Eds.]

COVINGTON.—Ada Viola Harger Covington, born July 17, 1880; died in Meridian, Miss., Feb. 16, 1961. In 1894 she married Henry A. Covington, and they accepted the message in 1901. They helped to raise up the church in Cedar Creek, near Quitman, Miss., and also the church in Quitman. Surviving are seven children, Gether O. of Leesburg, Va., Mrs. Frank E. Wall of Takoma Park, Md., Mrs. G. F. Patterson of Bay Minette, Ala., Mrs. G. W. Burt, Jr. of Meridian, Miss., Mrs. W. F. Odom of Vicksburg, Miss., Hubert H. of Brookhaven, Miss., and Dennis of Orange, Texas; 14 grandchildren; 22 great-grandchildren; four sisters; and two brothers.

CRAIG.—Ollie Belle Kent Craig, born March 12, 1888, near Worthington, Ind.; died Jan. 5, 1961, at Oakdale, Calif. In 1912 she married Harley G. Craig. From 1920 to 1953 they lived in Yakima, Wash., moving then to Waterford, Calif. In 1941 she accepted the truth.

DUNHAM.—Elizabeth Small Dunham, born Oct. 3, 1868, in Jeffersonville, Ind.; died at Luray, Virginia, Feb. 16, 1961. She was baptized in 1893. Her husband, Charles Dunham, was a literature evangelist for many years and served the West Pennsylvania and Northern New England conferences as publishing secretary for a time. Mourning their loss are her two sons, Theodore and George Dunham; and a daughter, Lucile Keeler.

FORMAN.—Ora Julius Forman, born July 1, 1887, in Centerville, Iowa; died Feb. 22, 1961, in Monmouth, Ill. In 1910 he married Blanche Severs, and soon after their marriage they read their way into the truth. He raised up several groups of believers in

western Illinois, having been instrumental in bringing more than 100 members into the church. He served as a member of the Illinois Conference committee. The Forman Book Bindery, owned and operated by Brother Forman, was an early member of the A.S.I. The survivors are his wife; a son, Robert; a daughter, Phoebe Garland of Arlington Heights, Ill.; six grandchildren; and a sister, Mrs. J. D. Hauber of Mountain Grove, Mo.

FUNK.—Amanda M. Funk, born Aug. 7, 1875, in Indiana; died in Paradise, Calif., March 15, 1961. She united with the church about 36 years ago. Survivors are a son, Oren Starnes of St. Paul, Minn.; two daughters, Lena M. Daniel of Rifle, Colo., and Gloria Wetherell of Paradise, Calif.; 12 grandchildren; 22 great-grandchildren; two great-great-grandchildren; two brothers, Robert and Thomas Miller of Kingman, Ind.; and a sister, May Lundquist of Hillsboro, Ind.

GOBLE.—Warren and Melissa Goble, died Oct. 24, 1960, as a result of an automobile accident at Reynolds, Ind. They became members of the Gobles, Michigan, church in 1917. Survivors are a son, Elwin of Kalamazoo; seven grandchildren; a sister, Celia Herrington of Gobles; and a brother, Lewis Goble of Kalamazoo. [Obituary received March 16, 1961.—Eds.]

GOODNER.—Vinnie L. Goodner, born July 18, 1885, at Cleveland, Tenn.; died Feb. 15, 1961. She received her academy schooling at Graysville, Tennessee, following which she took nurse's training. In 1919 she connected with an effort in Birmingham, Ala., as a Bible worker. She assisted the following evangelists as a Bible worker: Elders Taylor Bunch, O. L. Denslow, Robert L. Boothby, George Vandeman, and Carlyle B. Haynes. In 1958 she retired to East Flat Rock, near Hendersonville, N.C. She is survived by a brother, J. C. Goodner, of Mountain Sanitarium and Hospital, Fletcher, N.C.

HECKMAN.—Anna M. McKinnon Heckman, born Dec. 26, 1866, in Nova Scotia; died at Silver Spring, Md., Jan. 22, 1961. When a teen-ager she accepted the truth in Wright, Michigan, the oldest church in that State. She prepared to be a Bible worker, and in 1895 married William H. Heckman. She assisted him in his administrative responsibilities, which he carried until his death in 1938. At that time he was president of the Atlantic Union Conference. Among those who cherish her memory are a foster daughter, Cora Thurber, of Takoma Park, Md.; a sister, Margaret Smith of Takoma Park, Md.; and four nieces, one of whom is Mrs. W. J. Keith, wife of the Takoma Park church pastor.

HICKERSON.—Joseph Newton Hickerson, born Oct. 2, 1891, in California; died Feb. 6, 1961. In 1915 he married Gail Highland and for the past 34 years he lived in Kern County, California. In 1954 he accepted the truth. The mourners are his wife; three sons, Edwin of San Francisco, Herbert of Ukiah, Carl of Mentone; eight grandchildren; a brother, Lon of Bakersfield; and two sisters, Cleava Martin and Ida Kramer of Santa Paula.

HOXIE.—Fred Hayes Hoxie, born Feb. 17, 1877, in Toledo, Ohio; died in Cortez, Colo., Nov. 25, 1960. He earned his way attending Emmanuel Missionary College by porticoing. Ordained a minister in the Michigan Conference, he worked in the cause 30 years, retiring in 1929, when the Inter-Mountain Conference of Colorado was disbanded. The survivors are his wife; a daughter, Rose Washburn of North Hollywood, Calif.; and two sons, Harold of Redwood City, and Albert of Los Angeles, Calif. [Obituary received March 6, 1961.—Eds.]

HUBBELL.—Royal William Hubbell, born Dec. 16, 1891, at Redwing, Minn.; died March 21, 1961. In 1907 he was baptized and became a member of the Old Port Orange church in Florida. In 1916 he graduated from Graysville Academy in Tennessee. Then he connected with the Atlanta branch of the Southern Publishing Association, where he served 25 years. In 1920 he married Mary Ethel Stanfield, who survives. Other survivors are two daughters, Virginia Patrick of Chattanooga, Tenn., and Norma Jean Dean of Nashville, Tenn.; five grandchildren; a brother, Alfred H. Hubbell of Miami; and four sisters, Ruth Clifton of Jacksonville, Fla., Mary Workman of Washington, D.C., Alice Shultz of Mountain Home, N.C., and Esther Ulloth of Fletcher, N.C.

HUNT.—Hildur Helena Victoria Hunt, born June 21, 1886, in Sweden; died Nov. 7, 1960. At the age of 15, she came to the United States. She attended Maplewood Academy and took the nurse's course at the Madison, Wisconsin, Sanitarium and Hospital. In 1916 she married William Henry Hunt. Surviving are her husband; three daughters, Ruth, Naomi, and Coranell; two sons, John and Norman; and six grandchildren. [Obituary received Feb. 19, 1961.—Eds.]

JACKSON.—Frank William Jackson, born Aug. 3, 1866, in Syracuse, N.Y.; died at Shawmut, Pa., Sept. 15, 1960. He was united in marriage to Amy Lockwood. In 1947 he became a church member. Left to cherish his memory are a daughter, Bonnie of Shawmut, Pa.; two sons, Archie of Brockway, Pa., and Earl of Brockport, Pa.; five grandchildren; eight great-grandchildren; and four great-great-grandchildren. [Obituary received March 13, 1961.—Eds.]

JOHNSON.—Clarence S. Johnson, born Sept. 2, 1898, in Marshalltown, Iowa; died Feb. 16, 1961, in Watsonville, Calif. He married Mary Griffin, and in 1941 was ordained to the ministry in the Oregon Conference. In 1942 they were called as missionaries to the Inter-American Division. He had previously been publishing secretary in Oregon, and he served overseas as publishing secretary in the Antillian Union. When after a few years they returned to the homeland because of the illness of their son, Hugh,

he became manager of the Washington Book and Bible House. His final service was as Book and Bible House manager of Northern California. Left to cherish his memory are his wife; son Hugh of Oakland, Calif.; and three sisters, Letta Barton of Burbank, Calif., Florence Rowland of Le Moore, Calif., and Lillian Nunn of Monrovia, Calif.

KLECKER.—Louise Grace Klecker, born May 3, 1898, in Redlands, Calif.; died Feb. 4, 1961, at Long Beach, Calif. She early gave her heart to the Lord. Left to cherish her memory are a son, Edmund; and two sisters, Alice Cordray of San Diego, and Eleanor Grimaldi of Santa Barbara.

LESTER.—Mary Ettie Lester, born Sept. 2, 1882, in Traverse City, Mich.; died March 17, 1961. At the age of 15 she was baptized and joined the first Adventist church in the Florida Conference, at Terra Ceia. She took a teacher's training course at Graysville, Tennessee. For some years she was a church school teacher in Florida and later was secretary of the Florida Tract Society. In 1912 she married Harley Lester, who survives, residing at Plymouth, Fla. Other survivors are two sons, Len Joel and Elroy Alton, both of Plymouth; three daughters, Vera Fay of Lodi, Calif., Vesta Marie of Madison, Tenn., and Flora Edith of Miami, Fla.; a number of grandchildren; three brothers; and two sisters.

LOHMAN.—Edward George Lohman, born Aug. 21, 1875, in Illinois; died near Bakersfield, Calif., Feb. 17, 1961. Surviving are two sons, August of Van Nuys, Calif., and Verne of Bakersfield, Calif.; six grandchildren; a brother, Art of Colorado; and four sisters, Carrie Cox, Addie Bowman, Lydia Cune, and Nora Tripplett, all of Colorado.

LONGACRE.—Florence Martha Hughes Longacre, born March 5, 1872, in Winston County, Mo.; died March 21, 1961, at La Sierra, Calif. After attending Battle Creek College, she served as assistant matron and assistant dean of women. Later she was matron of Battle Creek College. In 1899 she married Charles S. Longacre and assisted him in evangelistic meetings conducted in Pennsylvania until he was called to connect with South Lancaster Academy. In 1913 Elder Longacre was called to connect with the Religious Liberty Department of the General Conference. They lived in Takoma Park, Maryland, 45 years. She leaves a daughter, Ethel Elizabeth Hannum of La Sierra, Calif.; and two granddaughters, Mrs. Carl J. Hossler of Ontario and Mrs. Elizabeth Fisher of Covina, Calif.

MAJOR.—Helen E. Major, born in Imlay City, Mich.; died Feb. 13, 1961, at Orlando, Fla. She was 93 years old, and had been a church member for more than 50 years. Her niece, Annahelle Perry, of Cairo, Mich., survives.

MARAIS.—Cornelius Cloete Marais, born Dec. 23, 1893, in the Lady Grey District, Cape Province, South Africa; died March 24, 1961, in Mowhray, Cape Town, South Africa. He was baptized in 1919. Then he attended Spion Kop College, and in 1925 became dean of men. He served there three years and then 18 years at Helderberg. Thereafter he was principal of Hillcrest Secondary School in Cape Town, of Sedaven High School near Johannesburg, and of Good Hope Training school at Athlone, Cape Province. He is mourned by his wife, Agnes Marais; and his daughter, Elza Krizinger.

MILLER.—Delpha Sheffer Miller, born July 31, 1871, in Santa Rosa, Calif.; died Feb. 20, 1961, at Grass Valley, Calif. She accepted the truth in her youth. She attended Healdsburg College and married Prof. George B. Miller. Together they taught at Healdsburg, Walla Walla, and Pacific Union colleges. From 1936 to 1956 she taught art at La Sierra College. After her husband's death in 1956 she made her home with Mrs. C. O. Patterson, a niece, in Grass Valley, Calif.

MILLS.—Lewis C. Mills, born Feb. 25, 1882, at Murray, Iowa; died March 19, 1961, in Casper, Wyo. In 1913 he married Miss Frances Mary Garton. He was baptized in 1952. Those who cherish his memory

are his wife; four daughters, Kathryn of Casper, Wyo., Annabell of Los Angeles, Calif., Madeline Lathrop of Riverside, Calif., and Alice Fund of Beirut, Lebanon; and a son, William of Casper, Wyo.

MOULTON.—William S. Moulton, born April 22, 1894, in Nevada County, Calif.; died near Grass Valley, Calif., Feb. 3, 1961. The survivors are his wife, Carrie B. Moulton; four daughters, Myrtice Edwards, Eleanor Sindoni, Marjorie Abernathy, and Willette Wilson; six grandchildren; nine great-grandchildren; three sisters, Rose Walton, Minnie Jefferson, and Clara Harper; and three brothers, Gardner, Walter, and Norman.

MUNN.—Eda Nachbur Sibbett Munn, born June 30, 1887, in Basel, Switzerland; died March 15, 1961, at Hendersonville, N.C. She came to America in 1915 and accepted the truth while at the Washington Sanitarium and Hospital as a patient. In 1926 she married C. C. Sibbett. After his death, she united in marriage with William Munn in 1941.

NELSEN.—Karen Marie Hove Nelsen, born May 29, 1865, in Denmark; died in Nashville, Tenn., Feb. 14, 1961. She came to the United States before the turn of the century and with her brother homesteaded in Frontier County, Nebraska. There she married Soren B. Nelsen. In 1889 she and her husband accepted the truth. The survivors are three sons, Nels C. of Nashville, superintendent of the Southern Publishing Association, Arthur of Bend, Oreg., and Carl of Wooster, Ohio; a daughter, Mrs. Edward Levison of Deer Lodge, Tenn.; and ten grandchildren.

NELSEN.—Mrs. Lawrence Nelsen, born Oct. 4, 1886, at St. Paul, Neb.; died March 7, 1961, at Mt. Enterprise, Tex. She graduated as a nurse from the Iowa Sanitarium and Hospital, and also was director of nurses at that institution for two years. In 1914 she married Lawrence Nelsen. Mourning their loss are her husband of Mt. Enterprise; two daughters, Mrs. R. B. Bunn of Mt. Enterprise and Mrs. Ila Hagen of Northridge, Calif.; one son, Dr. Leland B. Nelsen of Stanton, Tex.; five grandchildren; and two sisters, Anna Jones of Glendale, Calif., and Hanna Soderman of Detroit, Mich.

PETERSON.—Kristiana Peterson, born Feb. 21, 1868, in Denmark; died in Lynwood, Calif., Dec. 23, 1960. Survivors are three sons, Lorenz of Hinsdale, Ill., Walter of Oakland, Calif., and Neil of Cypress, Calif.; six daughters, Lillian Lutz of Loma Linda, Calif., Louise McDaniels of Lynwood, Calif., Blanch Pettit of Los Altos, Calif.; Alice Nisewander of Lynwood, Calif., Olga Morgan of Vallejo, Calif., and Ethel Diehl of Lynwood, Calif.; 30 grandchildren; and 67 great-grandchildren.

PRATT.—Mable Irene Carroll Pratt, born Sept. 13, 1887, in Waynesboro, Pa.; died Feb. 5, 1961, near Laurel, Md. In 1909 she accepted the truth and was a charter member of the Smithsburg, Maryland, church. Since 1917 she was a member of the West New York, N. J., church. She took nurse's training at the New England Sanitarium and Hospital, and nursed in New York City 13 years. In 1927 she married Harry W. Pratt. She is mourned by George Carroll of Avon Park, Fla.; Sue McPherson of Smithsburg, Md.; Naomi Bowser of Montrose, Va.; and Esther Roggenkamp of Berrien Springs, Mich.

REISWIG.—Esther Mae Christensen Reiswig, born Jan. 23, 1900, at Sioux City, Iowa; died Jan. 31, 1961, at Stockton, Calif. At the age of 16 she was baptized and was first a member at Hutchinson, Minn. For three summers she canvassed, earning her tuition in school. She taught for five years, after which she was a Bible instructor in the Minnesota Conference. Then she was called to be Sabbath school secretary for the South Dakota Conference. In 1930 she married Elder J. J. Reiswig. In 1933 Elder Reiswig became president of the Oklahoma Conference and she became the educational superintendent and secretary of the Sabbath school department in Oklahoma. In 1939 she was asked to be the Sabbath school secretary of the Montana Conference. The survivors are her husband; three stepchildren, Lloyd R. of Sunnyside, Wash., Della L. Holm of Sutherlin, Oreg., and Ethel

E. Hagen of Redlands, Calif.; six grandchildren; and five great-grandchildren; her mother, Anna Royce of Sandy, Oreg.; five brothers, Jens C. Christensen of Gaston, Oreg., Chris E. Christensen of Lincoln, Neb., Elder Carl D. Christensen, a missionary in Inter-America; Irvin Christensen of Boulder, Colo., and Harold Christensen of Farmington, N. Mex.; and four sisters, Christine Adams of Hutchinson, Minn., Mildred Boehmer of San Diego, Calif., Hazel Smith and Beulah Bakke, both of Sandy, Oreg.

ROGERS.—Leola Leona West Rogers, born July 30, 1890, in Lyons, Kans.; died Feb. 10, 1961, in Yucaipa, Calif. She knew Ellen G. White in Battle Creek, Mich., and witnessed the burning of the Battle Creek Sanitarium. In 1904 she moved with her family to California. In 1909 she married Charles Frank Rogers. They were charter members of the 54th Street church in Los Angeles, and later were members of the Graham church. In 1941 they moved to Hemet, Calif., and in 1945 to Yucaipa. Surviving are two daughters; a son; two grandchildren; two sisters; and a brother.

SCHUBERT.—Betty Jane Schubert, born May 24, 1943; died Nov. 13, 1960, in Baltimore, Md. She is survived by her parents, Albert and Lillian Schubert; three sisters, Carol Lee, Marian, and Janice; and two brothers, Jack and Tom. [Obituary received March 23, 1961.—Ebs.]

SIEVERT.—Elizabeth Sievert, born March 26, 1876, in Russia; died Feb. 9, 1961, at Bakersfield, Calif. She became a church member at an early age. She leaves her husband, whom she married 63 years ago; six sons, Adolph of Kansas, Sam of Virginia, Chester of California, Bill of Colorado, Seth of Oklahoma, Ben of Virginia; three daughters, Rae Duvall of Bakersfield, Leah Bentley of Kansas, and Viola Martin of Ohio; and a brother, George Kinsvater of Kansas.

SMITH.—Rosa Belle Shope Smith, born Sept. 28, 1892, at Three Runs, Pa.; died Feb. 15, 1961, in Casper, Wyo. The survivors are her husband, Frank; a son; a daughter; 12 grandchildren; eight great-grandchildren; and two sisters.

STEVENS.—Alice Stevens, born Oct. 4, 1874, in Modesto, Calif.; died at Sanitarium, Calif., March 3, 1961. In 1900 she married Henry A. Stevens. After living in Truckee, Calif., and Fallon, Nev., for about 24 years, they moved to the St. Helena Sanitarium and Hospital. For many years she worked at the sanitarium. Those who cherish her memory are two daughters, Dora Bray of St. Helena, Calif., and Mabel R. Murry of St. Helena; four sons, Albert R. of Sanitarium, Calif., Homer H. of Sutter, Calif., Joseph B. of Denver, Colo., and Ernest B. of Glendale, Calif.; 24 grandchildren; 23 great-grandchildren; three great-great-grandchildren; a brother; and a sister.

STRIPLIN.—Ina Lydia Striplin, born July 28, 1865, in Brookfield, Ill.; died at Morgan Hill, Calif., March 5, 1961. She was a member of a pioneer family settling near Fresno, California. In 1916 she became a church member.

SWENSON.—Doris Hedstrom Swenson, born Dec. 23, 1884, in Sweden; died at Azusa, Calif., March 7, 1961. As a young girl she worked on a steamer for her passage from Sweden to New York, where she accepted the truth in 1910. In 1912 she enrolled at Broadview College. She completed the Bible workers' course and became a Bible instructor in the following States: Nebraska, Massachusetts, Illinois, and Minnesota. In 1926 she married Elder J. A. Swenson. From Minnesota they were called to New York, where they worked until 1929, when he became an evangelist. In 1931 they were called to Sweden, where they labored ten years. She is survived by two foster sisters in Sweden.

TIDRICK.—Frank Morris Tidrick, born March 27, 1891, in Astoria, Ill.; died March 4, 1961. In 1920 he married Ethel Cripe. Survivors are his widow; three daughters, Esther Herford of Berrien Springs, Mich., Dorothy Boynton of South Bend, Ind., and Betty Oden of San Antonio, Tex.; two brothers, Linas of Astoria, Ill., and Louis of Pekin, Ill.; and a sister, Mrs. Garnet Wilson of Ithaca, Mich.

ceived the lessons and diligently studied them she was convinced of the truth and has since been baptized, along with her husband.

In the four years that she has been a Seventh-day Adventist, Sister Wilson has led 20 others to Christ. A short time ago she began a branch Sabbath school in the church building of another denomination. This branch Sabbath school was conducted on Sabbath morning, and even the minister of this church attended. The attendance was encouraging from the start, but it continued to grow until the people who had made their church available became concerned. They withdrew their offer, not permitting Sister Wilson to use their church building any longer.

Now Mrs. Wilson has the branch Sabbath school in her own home. On a recent Sabbath she had 68 people in attendance. Surely there will be much fruitage from this effort.

Are there not many areas around our churches that need working? The systematic distribution of our literature in conjunction with a visitation program will enable us to begin new branch Sabbath schools in these areas—schools that will grow and become organized churches, thus establishing memorials for God.

This past year three churches, which originally began as branch Sabbath schools, were organized in the Southern Union. S. S. WILL, Departmental Secretary, Southern Union



Branch Sabbath School Evangelism

Four years ago as Mrs. Gladys Wilson, of the South Central Conference, who lives in Eads, Tennessee, was walking along the street the wind blew a piece of paper in front of her. She noted the subject was "Who Changed the Sabbath?" She picked it up, read it, filled out the enrollment blank, and became an active student of the Bible school. As she re-

TRAGER.—Robert Trager, born April 27, 1908, in Newton, Iowa; died Feb. 8, 1961, in Pasadena, Calif. The survivors are his wife, Neva Belle; and a son, Earl Monroe.

WHITE.—Paul Ernest White, born Sept. 17, 1901, in La Junta, Colo.; died March 7, 1961. He accepted the truth in 1931 and has held membership in Salida and Modesto. His wife, Fanny, mourns.

WILKINSON.—Dorothy Harris Wilkinson, born Nov. 1, 1888, in Washington, D.C.; died in Takoma Park, Md., Feb. 2, 1961. She was a descendant of Oliver Cromwell. Her elementary and secondary education were received in South Lancaster, Mass. She was president of her class at Atlantic Union College. In 1914 she married Dr. B. G. Wilkinson. She was an able helper to her husband in his responsibilities as president of the Columbia Union, and dean of theology and president of Washington Missionary College. She also assisted him in the preparation of two books. Left to cherish her memory are her husband of Washington, D.C.; her son, Dr. Rowland F. Wilkinson; two grandchildren; and her brother, Dr. Rowland H. Harris.

WOODS.—Charles Dennis Woods, born Oct. 11, 1886, at Kansas City, Mo.; died in Laramie, Wyo., Jan. 29, 1961. Surviving are his wife; four daughters; five sons; 26 grandchildren; five great-grandchildren; two sisters; and a brother.

ZIMMERMAN.—Blanche E. Zimmerman, born April 3, 1885, in Ohio; died Feb. 17, 1961, at Reisters-town, Md. She was for many years a member of the Baltimore First church. Surviving are her husband and children.

NOTICES

Literature Requests

[It is understood that all literature requested through this column will be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value; destroy if not deliverable.]

For church library and missionary distribution: Used Bibles, small books, periodicals, Sabbath school supplies, to Delfin Baylen, Guinobatan, Albay, P.I. Benjamin S. Ballarta, Timonan, Dumingag, Zamboanga del Sur, Mindanao, P.I., wishes a continuous supply of MV songbooks, *MV Kit*, old Bibles, choir anthems, youth literature.

Mae Zoerman, 1112 N. Michigan, Saginaw, Mich., requests Bibles and *Why I Should Be an S.D.A.*

Send a continuous supply of *Instructor*, *Review*, *These Times*, *Life and Health*, and other magazines to Betty Eduardo, Lopez Jaena, Sagay, Negros Occidental, P.I.

WANTED: Small books, *Listen*, *Signs*, *These Times*, *Life and Health*, tracts, *Little Friend*, and *Instructor* by Nettie Alexander, Rt. 2, Lula, Ga.

Elmore A. Flores, Orlaneg General Hospital, 942 Aurora Blvd., Q.C., P.I., wishes a continuous supply of *Signs*, *Guide*, *Instructor*, *These Times*, *Life and Health*, *Review*, songbooks, old Bibles, and children's papers.

Mrs. F. G. McCune, 1327 W. Malone, San Antonio 11, Tex., desires *Signs*, *These Times*, *Life and Health*, *Message*, *Instructor*, *Guide*, *Little Friend*, and children's storybooks for reading racks.

W. S. Gurley, Rt. 1, Box 125, Mena, Ark., needs *Signs*, *These Times*, *Life and Health*, *Liberty*, *Listen*, and small books for reading rack.

Mrs. Teodorico Llasos, Burgos St. Murcia, Neg. Occ., P.I., needs material for Vacation Bible School, songbooks, used Bibles.

All types of missionary literature to the following: Candido M. Villanueva, Bo. 6, Marbel Koronadal, Cotabato, P.I.

Keith Collins, 3024 S. 24th Ave., Broadview, Ill. Ethelbert Lazare, 182 Laventill Road, Port-of-Spain, Trinidad, W.I.

Carolyn Mollineux, 18 Mathura Street, St. James, Port-of-Spain, Trinidad, W.I.

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Church Calendar FOR 1961

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

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Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, MAY 13, 1961

Sanctification Through Imparted Righteousness

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

THE people of God are called in the New Testament *holy, saints*, as may be seen in Romans 8:27; 12:13; 16:2, 15; Rev. 5:8, and in many other texts. These words are related to *holy, hallow, holiness*, and, of course, to *sanctify, sanctification*. They constitute a family of great words relating to the new life of the sons of God in Christ Jesus. They are rare outside the Bible, but throughout the Old Testament they occur more than 800 times.

The seventh day was sanctified (Gen. 2:3); so was the ground where Moses stood near the burning bush (Ex. 3:5); likewise was the first-born sanctified (Ex. 13:2). The outer chamber of the sanctuary was the *holy place*, or *holiness*; the inner one bore the superlative title *Holy of Holies*, or *holiness of holinesses*. See Exodus 25:8; 26:33; cf. 29:37.

Holy things, and there were others besides the ones mentioned here, were set apart for God's use. They were His. This possession and sanctification applied also to the people despite their failure to realize its full significance: "You are a people holy to the Lord your God; the Lord your God has chosen you to be a people for his own possession" (Deut. 7:6, R.S.V.).

1. The Meaning of Sanctification

PHILIPPIANS 3:12-15. "I follow after. . . . Reaching forth . . . , I press toward the mark." These active expressions are not used to teach perfection by works, for the same writer said, "The life I now live in the flesh I live by faith in the Son of God" (Gal. 2:20, R.S.V.). Paul taught progressive sanctification, not sinless perfection in the flesh. "The attitude of Paul is the attitude that every follower of Christ should take as he urges his way onward in the strife for the immortal crown."—*The Acts of the Apostles*, p. 562.

1 TIMOTHY 6:11, 12, R.S.V. "Aim at righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith; take hold of the eternal life." The contest reveals Christian action in a dual sense: (1) Flee from the love of money that produces all other evils; (2) seek righteousness, fight for the faith, lay hold on eternal life.

How does this kind of action fit into the doctrine that salvation is all of grace? Grace is God's power provided for the surrendered will, and at every point in

the battle against evil His grace is sufficient for our needs.

COLOSSIANS 2:6, 7. "Rooted and built up in him, and established in the faith." Paul's forceful language does not disdain mixed metaphors when they drive a point. We are "to walk, to be rooted like a tree, to be built up like a house."—*Expositor's Bible*, on Col. 2:4-7. "In him" is one of Paul's frequent and profound phrases in Colossians and Ephesians. "If our lives are based on Jesus Christ as their foundation, and every deed is in vital connection with Him, as at once its motive, its pattern, its power, its aim, and its reward, then we shall build holy and fair lives, which will be temples."—*Ibid.* In 1 Peter 5:10 the apostle prays that the "God of all grace" may "make you perfect, stablish, strengthen, settle you."

2. The Fruit of Sanctification

ROMANS 12:1, 2. "Be ye transformed by the renewing of your mind." The word here rendered "transformed" is in Matthew 17:2 rendered "transfigured." Jesus was glorified by transfiguration; the believer is transformed in character and conduct. "Beholding as in a glass the glory of the Lord, [we] are changed into the same image from glory to glory" (2 Cor. 3:18). How do our lives stand up to that conception of growth and Christlikeness in the experience of sanctification?

MARK 3:17; JOHN 13:23. Mark names John and his brother James, and calls them "The sons of thunder." John's Gospel records that the disciple "whom Jesus loved," that is, the anonymous John, was "leaning on Jesus' bosom." How did this transformation take place? "In the life of the disciple John true sanctification is exemplified. . . . He was often warned and cautioned by the Saviour; and these reproofs he accepted. . . . Day by day his heart was drawn out to Christ, until he lost sight of self in love for his Master. . . . He yielded his resentful, ambitious temper to the moulding power of Christ, and divine love wrought in him a transformation of character."—*The Acts of the Apostles*, p. 557.

JAMES 1:2-6. "The trying of your faith worketh patience." Personal faith is always tested by untoward events. Patience is developed under trials deserved and undeserved. See 1 Peter 2:20. It may have to do with adherence to the faith over a period of time, but in its wider meaning it is a manner of life related to everything that happens. It therefore has

a direct bearing on the process of sanctification, "without which no man shall see the Lord" (Heb. 12:14). Sanctification is not a vicarious experience. It must be personal, and it grows throughout life as the believer partakes more fully of Christ and His righteousness. "We are to rely upon Christ as our righteousness, our sanctification, and our redemption."—*Testimonies*, vol. 5, p. 472.

3. The Robe of Christ's Righteousness

MATTHEW 22:11, 12, R.S.V. "Friend, how did you get in here without a wedding garment?" The spiritual lesson here is that we dare not appear before the Lord unprepared. "All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."—*Ibid.*, p. 81. "Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul."—*Christ's Object Lessons*, p. 311. The king's examination of his guests represents the work of judgment, preceding Christ's coming, which determines who are true servants of Christ.

ROMANS 10:2, 3. "Being ignorant of God's righteousness, and going about to establish their own righteousness [they, unbelieving Israel], have not submitted themselves unto the righteousness of God." Verse 2 speaks of persons whose zeal is not governed by correct understanding. How pitiful the results to the cause of truth are the efforts of zealous but misguided people, whether they have formal education or not. "None need our sympathy and prayers more than those who are earnest for God but know not how to serve Him."—J. A. BEET, *Romans*, p. 283. The Jews, devoid of the grace of God, "tried to make up for the lack by a rigorous observance of religious ceremonies and rites. . . . The greater their distance from God, the more rigorous they were in the observance of these forms."—*Prophets and Kings*, p. 709.

REVELATION 22:11. "He that is unjust, . . . filthy, . . . righteous, . . . holy" at the close of probation, remains so. In this life every destiny is settled. Righteousness and holiness, not absolute and inherent in man, are God's gift through Christ. For further reading: *The Ministry of Healing*, page 454.

4. Like Christ at His Coming

EPHESIANS 5:27. "A glorious church, not having spot, or wrinkle, . . . holy and without blemish." In Colossians 4:12 the prayer is voiced that Christians may stand "perfect and complete in all the will of God," or better, "mature and fully established." "The Christian who by grace has reached the goal of each stage of his advancing knowledge and experience, is regarded by Heaven as perfect (see on Matthew 5:48)."—*The SDA Bible Commentary*, vol. 7, p. 218.

"Be ye holy; for I am holy." In 1 Thessalonians 3:12, 13, the apostolic desire is that believers at Christ's coming shall be "unblameable in holiness." 1 John 3:2 assures us that in that day "we shall be like him," and Jude 24 speaks of faultlessness before God's glory.

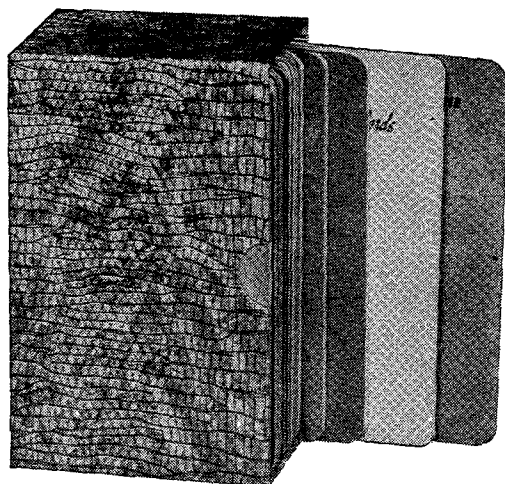
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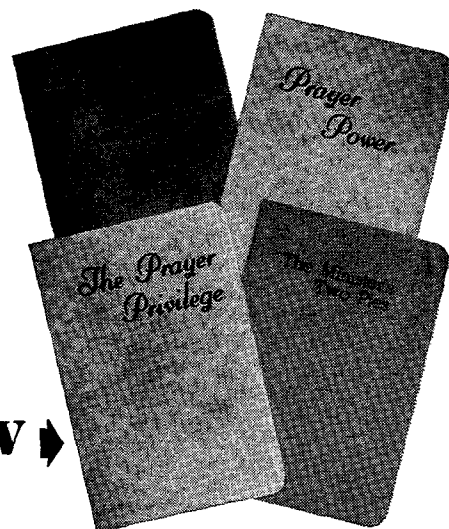
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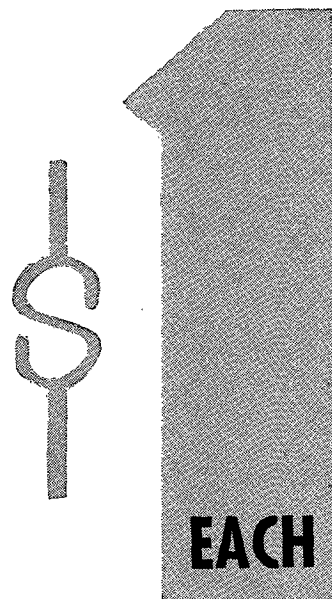
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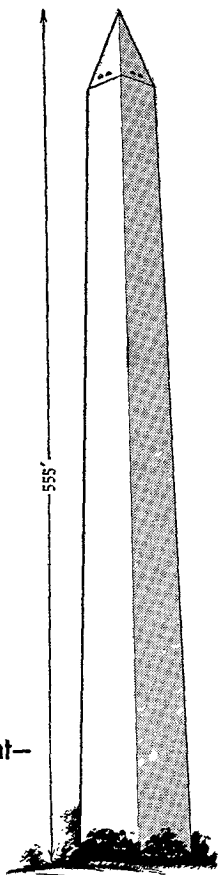


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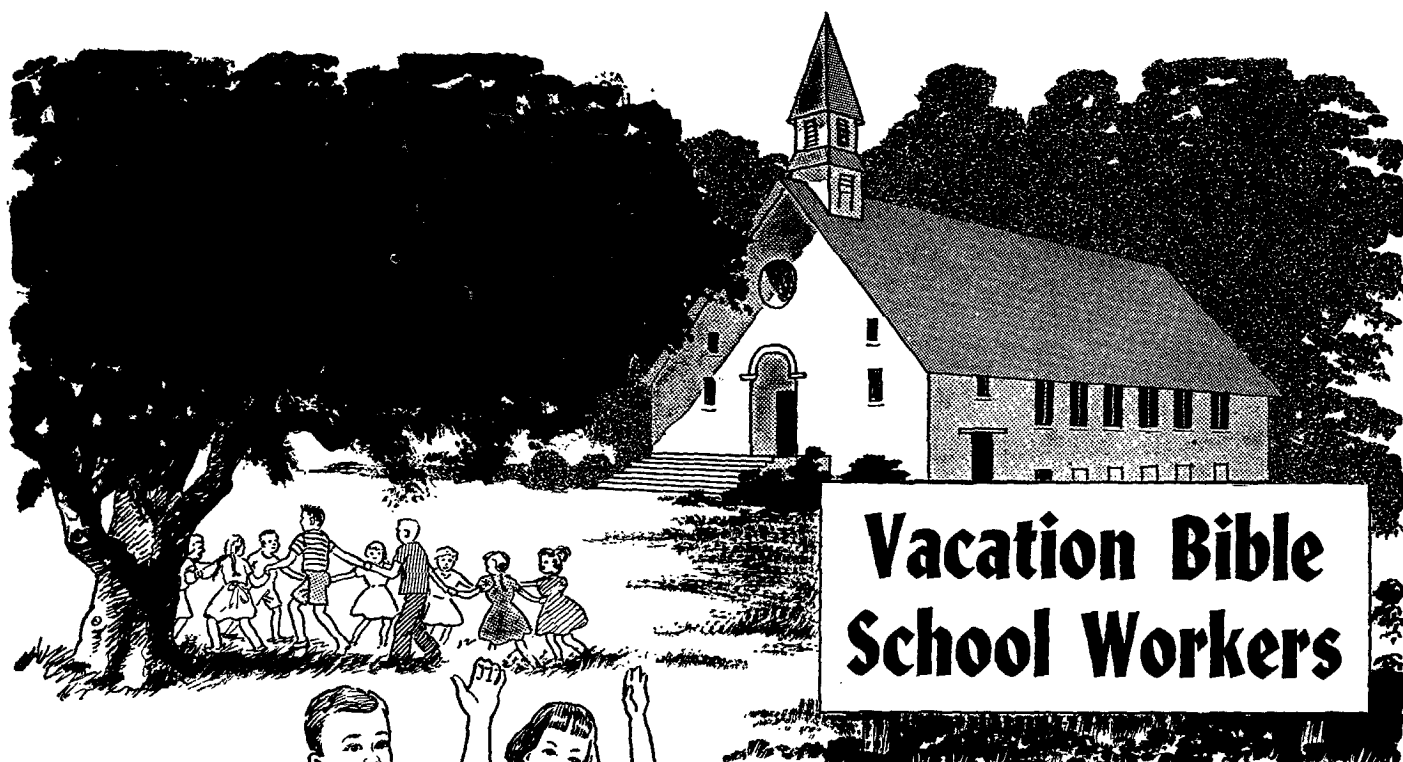
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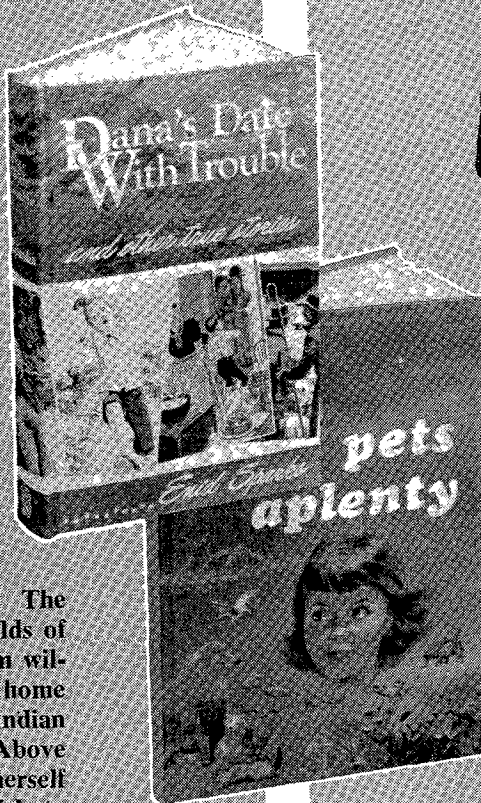
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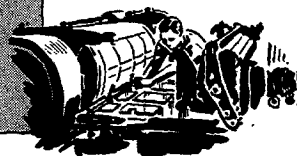
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1960 Tithes and Offerings for North America

The tithe and missions offerings contributed by our people throughout North America for the year 1960 are now tabulated, and we wish to share this encouraging report through the pages of *THE REVIEW AND HERALD*.

Tithe for 1960	\$45,021,715.83
Tithe for 1959	41,331,984.35
Increase	\$ 3,689,731.48
Sabbath School Offerings 1960	\$ 6,463,893.58
Sabbath School Offerings 1959	5,916,417.68
Increase	\$ 547,475.90
Miscellaneous Missions Offerings 1960	\$ 789,383.12
Miscellaneous Missions Offerings 1959	794,922.40
Decrease	\$ (5,539.28)
Ingathering 1960	\$ 5,208,613.33
Ingathering 1959	5,010,209.25
Increase	\$ 198,404.08
Total, all Missions Offerings 1960	\$12,461,889.93
Total, all Missions Offerings 1959	11,721,549.33
Increase	\$ 740,340.60

As a result of the generosity of our people, a large number of souls were won in 1960. We are grateful to our members for their deep interest in the extension of the gospel. It is our prayer that the Advent people will continue to be faithful in contributing of their funds.

C. L. TORREY

Indiana Constituency Meeting

It was my pleasure and privilege to meet with the constituency of the Indiana Conference at Cicero Academy on Sunday, April 2. The purpose of this meeting was to receive the reports of the departmental activities throughout the field during the past two years, and to elect the officers for the succeeding term.

The work has gone forward in a strong way under the leadership of T. E. Unruh. The outstanding feature for the past year was the erection of an assembly plant for the Harris Pine Mills products. It is already in operation and provides a cash industry for student labor at Cicero Academy.

Elder Unruh, president, W. E. Wasenmiller, secretary-treasurer, and all departmental secretaries were re-

lected for another two-year term; a few changes were made in the membership of the executive committee.

In accepting the opportunity to further the work of God in the Indiana Conference for another biennium, these brethren go forward with renewed courage in the Lord and with the confidence of their brethren. Let us pray that the Lord will continue to add His blessing to their leadership.

V. G. ANDERSON

New Administrator for Hialeah Hospital

R. E. Trimble, administrator of the 69-bed Ardmore (Oklahoma) Sanitarium and Hospital, has accepted an invitation to serve as administrator of the Hialeah Hospital (165 beds), in Hialeah, Florida. Mr. Trimble replaces Don Welch, who is presently administrator of the Florida Sanitarium and Hospital.

WESLEY AMUNDSEN

Sabbath School "Total Membership Year" Results

In a recent letter from C. F. Phillips, Sabbath school secretary of the South-eastern California Conference, we received the following interesting report:

"You will be happy to know that already we are receiving very encouraging feed-back from the Full Membership Year program. A number of superintendents and pastors have already reported that they have made substantial gains in reclaiming missing members. One pastor reported that since particular emphasis has been given to the missing-member problem the Sabbath school attendance doubled. Just yesterday another pastor said that they have been able to make contact with all the missing members and learn of their spiritual needs, with the exception of just one. And so the story goes.

"You will appreciate learning that since the turn of the year four or five new branch Sabbath schools were organized here in Southeastern. We believe this to be a very important type of evangelism, and this phase of the work will receive our constant attention."

G. R. NASH

New Records in South America

Reports of progress continue to come to us from our publishing leaders around the world. Nicolas Chaij of South America reports:

"In January of this year we had 1,250 literature evangelists in the division, 500 of whom were students. This is 118 more than were working in January of 1960. The South Brazil Union alone had 460 literature evangelists that month.

"In 1960 the colporteurs in the division sold 457,000 books. Of this number, 307,000 were bound books, 73,000 more than the previous year; 70,000 were Bibles, 40,000 more than the previous year.

"In 1960 the São Paulo Conference, with an average of 108 literature evangelists, sold 61,000 bound books, 17,000 Bibles. In this conference in 1960, 10 colporteurs doubled their sales over the previous year, two tripled, one quadrupled, and all except one increased their sales. Last year our literature evangelists in South America reported 970 persons baptized as a result of their work."

W. A. HIGGINS

Temperance Man of the Year

A retired postal worker, who used the temperance message in a major way in raising up a church in his community, has been selected by the American Temperance Society as Temperance Man of the Year for 1960. William M. Ashton, 59, of Batesville, Arkansas, has been named the recipient of this honor.

Ashton and his wife featured temperance films such as *One in 20,000* and *Cancer by the Carton* in schools, in churches, and in homes throughout the community of Batesville, as part of their temperance work. As a result of the good will built up through these projects, the Ashtons received community contributions ranging up to \$500 when they began raising money to build the church.

A specially designated panel of judges screened nominations for Temperance Man of the Year, which came in from temperance secretaries and others from all parts of the country.

MIKE A. JONES