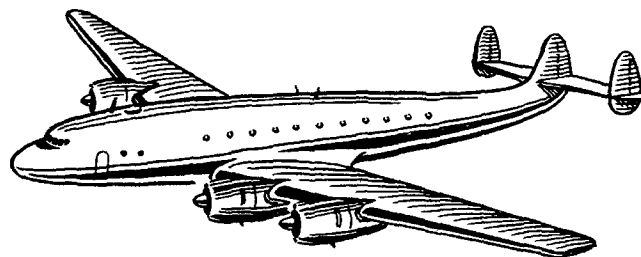


THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



# 1960 Volunteers for God's FOREIGN LEGION

By W. R. Beach, Secretary, General Conference

ONCE again we can report to the world field on the movement of workers to lands afar. The summary and details of this report are most encouraging. The total of new and returning workers in 1960 reached 490—one of the largest figures in the history of the Advent Movement. In addition, three national workers in training in North America returned for labor in their homeland.

Thus the stream of workers sent overseas not only was maintained during the past twelve months but was increased over the preceding years. This was a real achievement when the background of political unrest, racial tension, and overt fighting in some areas is taken into account. Truly nothing can thwart the plan of God for the finishing of His work in all the world!

In recent months anxious eyes have been cast in particular toward Africa and the Caribbean. There national and overseas workers have had to face trials and uncertainties. In some areas our national workers have been called upon to assume more extensive responsibilities. The pattern of organization in the Seventh-day Adventist Church not only has made this adjustment possible but also normal to a large extent.

In some parts of Africa confusion and tumult on a rapidly changing scene made it necessary for the overseas workers to withdraw for a time. Many of these families once again have joined their stations of service; others have been called into the ranks. While the peoples of Africa are enthusiastically and energetically setting out to develop their newly emerging nations and to make a place for themselves in the world, the Adventist believers are working with a dedication and urgency of the "last days" to build up the church of the remnant and to make ready for the day of the Lord.

A close look at this report will reveal a number of trends. More and more we are a world missionary church. Six divisions of the world field have become home bases from which this missionary church can reach out in continuous expansion. In 1960 Northern Europe stood first among

the overseas areas; that division sent 53 new and returning workers overseas.

Another recognizable trend is the highly qualified type of workers now required for overseas appointment. In ministerial, educational, medical, and other areas the workers needed must be technically prepared and definitely experienced. Every field can and must have a part in this contribution to the working force of the church. "Go ye into all the world" is the marching order for all.

We invite you to read the detailed list of appointments herewith published. Each appointment represents a commitment to the triumph of God's cause. Each commitment involved sacrificial purpose on the part of the worker, the parents, and the fields. We earnestly bespeak the gratitude of God's people for these new and returning workers. We pray God's blessing upon them and upon the work of their hands as the church moves on to destined victory.

## FROM THE AUSTRALASIAN DIVISION

### January

Mr. and Mrs. William Johnsson, to India.  
Gordon A. Lee, to Samoa.  
Jan Hutaaruk, to State of Singapore.

(Continued on page 20)

## 1960 Summary

	New Workers	Returning Workers	Total
Australasia	26	24	50
Northern Europe	20	33	53
South America	22	-	22
Southern Africa	22	3	25
Southern Europe	24	13	37
North America	156	147	303
Totals	270	220	490

# • • • In This Issue • • •

COVER - - - - -	1960 Volunteers for God's Foreign Legion
EDITORIALS - - - - -	Page 3
Modern Sodom and Gomorrah—The Bishop's Mind Has Changed	
GENERAL ARTICLES - - - - -	Page 5
The Great Physician's Master Prescription—Characteristics of Counterfeit Reformers—By Mule on Narrow Andean Trails—God Speaks Through Extraordinary Acts	
TO YOUR HEALTH - - - - -	Page 11
Lunches Can Be Fun	
OUR HOMES - - - - -	Page 12
The Pledge—"Let's Go Fishing"	
FOR ADVENTIST YOUTH - - - - -	Page 14
I'd Speak the Truth in My Heart—Junior Soul Winner—Your Denominational IQ	
FEATURE ARTICLE OF THE WEEK - - - - -	Page 16
What About Flying Saucers?	
NEWS FROM HOME AND ABROAD - - - - -	Page 18
Southern Asia Education Council Held in Poona—Norwalk, California, Youth Baptized—Georgia-Cumberland Workers' Meeting—A Successful Effort in Espirito Santo, Brazil—Northern European Division Sabbath School Council—Manila Sanitarium Wins Souls—From Home Base to Front Line—Circuit-riding East Brazil by Air—In Brief— <i>Rickey's Adventures in Kashmir</i> —Church Calendar for 1961—Sabbath School Activities	
SABBATH SCHOOL LESSON HELP - - - - -	Page 27
The Great Need of the Church (Lesson for Sabbath, April 8)	
POETRY	
A Little Lane, p. 6; Rebirth, p. 7; Spring, p. 10	

## 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

## "IN BRIEF" CORRESPONDENTS

OVERSEAS: Australasia: R. R. Frame; Far East: A. E. Gibb; Inter-America: Clyde O. Franz; Middle East: Raymond H. Hartwell; Northern Europe: G. D. King; South America: L. H. Olson; Southern Africa: W. Duncan Eva; Southern Asia: J. F. Ashlock; Southern Europe: W. A. Wild

NORTH AMERICAN UNIONS: Atlantic: Mrs. Emma Kirk; Canadian: Darren Michael; Central: Mrs. Clara Anderson; Columbia: Don A. Roth; Lake: Mrs. Mildred Wade; Northern: L. H. Netteburg; North Pacific: Mrs. Ione Morgan; Pacific: Mrs. Margaret Follett; Southern: Cecil Coffey; Southwestern: May Powell

## 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.]

### Samaritan High Priest Dies at 85

✓ Abisha ben Phineas, high priest of the tiny Samaritan Israelite community at Nablus, Jordan, died at the age of 85, it was reported in Jerusalem. The Samaritans are a remnant of the northern tribes of Samaria (Shechem) who have remained in Nablus since Biblical times. They acknowledge as sacred only the Pentateuch and the book of Joshua, on which their late high priest had written learned commentaries.

When news of the high priest's death reached Samaritans living in a special quarter of the town of Holon, near Tel Aviv, they proclaimed a period of mourning. It was recalled that the octogenarian dignitary had officiated at Passover rites on Mount Gerizim for 17 years.

### Danes to Erect Prefabricated Churches

✓ Plans for erecting prefabricated churches in foreign ports have been announced by the Seamen's Mission of the Danish State Lutheran Church. The churches are designed to accommodate at least 150 persons and will be built at a cost of about \$25,000. The decision to prefabricate the churches resulted from difficulties or delays in obtaining materials in some overseas countries, the Mission officials said.

### Bible Being Translated Into 800 African Tongues

✓ An official of the British and Foreign Bible Society in Salisbury, Southern Rhodesia, says the huge task of translating the Bible into some 800 different African tongues is only half finished. The Reverend Maynard W. Booth, secretary of the society, reported that the complete Bible is available in 48 African languages, the New Testament in an additional 96, and single Gospels and other parts of the Scriptures in another 184 languages.

### Moral Erosion Imperils America, Educator Warns

✓ Rapid erosion of Christian personal ethics has brought America to a dangerous and fateful crossroads, the interdenominational Lord's Day League of New England was told in Boston at its annual meeting. Dr. James L. Forrester, president of Gordon College of Theology and Missions in Boston, said that as a result of this erosion "the doctrine that right and wrong are relative to social mores has taken the place of strong Biblical imperatives." "When men no longer have the conviction to do what they know to be right, then they begin to think that anything they do is right," he said. The educator warned that our nation must be more concerned for its diminishing moral stature than for its "diminishing gold ingots or diminishing prestige in Europe and Asia."

## 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. 12.

Copyright © 1961 by the Review and Herald Publishing Association.



# • EDITORIALS •

## Modern Sodom and Gomorrah

The other day a REVIEW reader in southern California sent us a series of front-page stories from the Los Angeles *Times* in which two of its veteran staff reporters tell an incredible story of vice flourishing in that city. Now, it is not our purpose to imply that the people of Los Angeles are sinners above all men that dwell in the other great metropolitan areas of the land. But we do believe that REVIEW readers will appreciate a brief, if lurid, synopsis of this sordid exposé by two loyal Angelenos.

Announcing the series, the editor asks whether Los Angeles is really the "City of the Angels," as its name implies, or whether it has spawned evils that will one day turn it into a "city of devils." Thoughtful citizens, he says, already detect signs of serious moral decay and, especially in view of the recent FBI report of an increase in major crime more than 50 per cent above the national average, are beginning to wonder whether such may yet prove to be the city's fate.

The series opens with a passing glance in retrospect at a metropolitan area of the long ago that came to just such a pass: "Sodom and Gomorrah were ancient cities on the Jordan plain, a region so fertile that it was compared with 'the garden of the Lord.'"

"But because the people were so wicked, the Bible tells us, God destroyed both cities with fire and brimstone, and the region eventually disappeared under the Dead Sea.

"The Los Angeles area, blessed with salubrious climate and economic advantages, might well be called the modern 'garden of the Lord.' . . .

"Will the wickedness of the people bring similar destruction—figurative if not actual—that befell Sodom and Gomorrah?"

While denying that the situation in Los Angeles is yet comparable with that of these ancient cities, the writer warns that the same danger signs are present. "The so-called vices, notably prostitution, pornography, gambling and narcotics," with which the series deals, he labels as "the crimes which corrupt the morals of a community and set it on the path of Sodom and Gomorrah." These vices provide a natural breeding ground for major crime. If allowed to grow, he says, "they can spread like a cancer through the community and turn this garden into the cesspool of America."

### Prostitution and Pornography

The two *Times* investigators discovered that venereal disease in one large area of the city has risen 1,000 per cent over the past five years, with teen-age epidemics reported. Police Chief Parker reluctantly admits that "there are more prostitutes working the streets of Los Angeles than there are patrolmen," and warns that unless the public overcomes its inbred apathy toward law enforcement, "only a spark will be necessary to set off an era of lawlessness." Vice Squad Inspector John Powers has to rotate his officers at least every 18 months in order to keep their morale and morals from going to pieces. B. F. Rosenblum, top Federal administrator for venereal disease, told the reporters that Los Angeles

has recently become a mecca for homosexuals, whom he blames for at least 85 per cent of the city's 317 per cent venereal-disease increase over the past five years. His only consolation for the people of southern California is that San Francisco has shown a corresponding increase of 591 per cent. Worst of all, lament those in authority, few people seem to care enough to do anything about the situation.

Turning to pornography, Postmaster Olesen, of Los Angeles, estimates that of the national annual take of \$500 million spent for such literature approximately \$300 million worth originates in Los Angeles. The *Times* lists the flaming titles of several dozen of the hundreds of cheap pornographic paperbacks that contaminate the bookracks of drugstores, markets, and newsstands, and that are sold openly and flagrantly to anyone, even high school children. There isn't much the police can do about this situation, lament the reporters. Efforts of the police to thwart the traffic in pornographic literature come up against the hard fact that more often than not cases are thrown out of court because no one seems able to tell what is obscene and what is not. Many convictions secured in the lower courts have been reversed, on appeal, complains one Los Angeles judge, when a higher court holds that the material in question does not appeal to "prurient interest" as measured by contemporary community standards. How a higher court can so rule in case after case where a jury has returned a verdict of guilty is puzzling indeed.

### The Greatest Menace of All—Narcotics

Officials agree that narcotics constitute the greatest menace of all as the number of arrests continues to soar each year. Currently, Los Angeles police are worried about a sharp increase in the juvenile use of dangerous drugs—the "non-narcotic" hypnotic and stimulant pills. Although these are legal and are said to be beneficial when purchased and used by prescription, they frequently make addicts of people who do not realize the peril entailed in their use. Withdrawal symptoms are as bad as, or worse than, those resulting from heroin. These pills are being sold to junior and senior high school children throughout Los Angeles County at six for a dollar. The pills can kill, and there have been many cases of children lingering between life and death, unconscious in a hospital, for as long as nine days.

The *Times* presented its serial exposé of vice in metropolitan Los Angeles in the hope of arousing public concern and thereby saving the city from the fate of Sodom and Gomorrah. One of the greatest dangers, remarks the editor, is the fact that most people are not aware that such conditions exist.

Fortunate indeed are those who while in the world are yet not of it. Better off still are those who find a way to get out of the cities altogether. Christian parents who content themselves with the notion that their children can grow up amid such surroundings and not be adversely influenced are blind indeed. So reasoned Lot. What better argument could be advanced for getting out of the large cities than this Los Angeles *Times* report?

R. F. C.

# The Bishop's Mind Has Changed

One of the most influential voices in Protestantism today is that of Episcopalian Bishop James A. Pike. It is also one of the most controversial. In recent months major controversy has raged over an article that appeared under the bishop's by-line in the *Christian Century*, December 21, 1960. The article was the thirteenth (perhaps he now considers this unlucky) and last of a series the magazine had been running under the general title "How My Mind Has Changed."

In the article Bishop Pike disclosed, among other things, that he no longer believes in the virgin birth as a historic fact. He no longer believes that God will "limit salvation to a select group of people who happen to have heard the news and heard it well." (He calls the kind of God who would do this "an impossible god. As to this god, I am now an atheist.") He no longer believes in the literalness of several statements in the Apostles' Creed—for example, that Christ was "conceived by the Holy Ghost, and born of the Virgin Mary," that He "ascended into Heaven," and that He "sitteth on the right hand of the Father." (Pike prefers to sing these statements rather than recite them, for in this way their poetic rather than literal nature is emphasized.) He no longer believes that atheism and agnosticism are evil. He says, "I have preached more and more in the past decade on the values of atheism and agnosticism."

He no longer believes in the doctrine of the Trinity. He declares, "This 'three persons in one God' terminology is probably the best the philosophers of the early church could do to try to preserve the monotheism of God as against the natural tendency toward polytheism in that day. . . . The philosophers, using Greek concepts, did their best. . . . I see nothing in the Bible, as critically viewed, which supports this particularly weak and unintelligible philosophical organization of the nature of God."

## The Reaction

The reaction to Pike's article was almost instantaneous. Some readers—even ministers—praised his stand as being essentially the same as their own. But in Georgia a group of his fellow Episcopalian ministers declared that the bishop should be tried for heresy. In his own San Francisco diocese 100 lay members drew up and mailed out 1,000 copies of a statement that asked, "Is Bishop Pike undermining our Christian faith?" They affirmed that the bishop's views "instead of making spiritual progress . . . may be regressing to ancient heresy."

Now, we are certain that Bishop Pike has an exceptionally keen mind. Doubtless also he is sincere in his beliefs. Nevertheless, we must differ with him sharply. Space does not permit a point-by-point examination and refutation of his views. Nor would this be profitable. It would be much like a physician treating a patient's symptoms rather than his disease. The real issue is this: Bishop Pike, like many other contemporary theologians (among them Paul Tillich, Reinhold Niebuhr, and Rudolf Bultmann), believes that much of the Bible is myth. The term "myth" is not intended to disparage the truth taught, only to show that the event did not happen exactly as it is described. "Myth" is said to be a language form in which truth is sometimes expressed. Among Bible stories considered "myths" by today's form critics are Creation, man's fall in the Garden of Eden, the Flood, the Trinity, the virgin birth, the resurrection of Christ, the ascension of Christ, His second advent, and the general resurrection.

Theologians of this school of thought want to "demythologize" the Bible; that is, examine these "myths" and discover the truths they are supposed to teach. This

trend toward "demythologizing" is one of the strongest in current circles of liberal theology, and certainly it is one of the most dangerous.

Why? Because it denies that the words of Scripture can be equated with revelation. At best they only point to revelation. The words are not to be understood literally. But, we ask, if the words of Scripture do not mean what they say, what do they mean? The average person, with limited training in religious affairs, cannot be expected to know. He must ask his priest or pastor; or in the absence of that, he may see in the words an existential message of some kind. Instead of truth having an objective existence, it becomes subjective. The words of Scripture mean one thing to one person and something else to another.

## The Second Danger

The second danger is this: When one takes Bible narratives that are described in literal language and labels them as myths, where is he to stop? The lesson of any Bible story may be evaded simply by calling it a myth. Thus the force of Scripture is weakened, its authority undermined. Instead of discovering some great truth in a "myth," the final result is to empty the "myth" of any meaning.

Many years ago the servant of the Lord wrote: "The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, 'Ye know not the Scriptures, neither the power of God.' The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. . . . If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error." —*The Great Controversy*, pp. 598, 599.

## A Picture of Today's Religious World

We believe that the situation set forth in these words describes exactly the condition in much of the religious world today. Apostasy is widespread, and in many cases it is being led by men in high office. "'Woe to the shepherds who destroy and scatter the sheep of my pasture!' says the Lord" (Jer. 23:1, R.S.V.).

What a solemn responsibility rests on ministers! And what a terrible price they will pay for unfaithfulness! After probation closes, "The people . . . unite in heaping their bitterest condemnation upon the ministers. . . . The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin;' and they turn upon the false shepherds."—*Ibid.*, pp. 655, 656.

"'Wail, you shepherds, and cry, and roll in ashes, you lords of the flock, for the days of your slaughter and dispersion have come, and you shall fall like choice rams'" (Jer. 25:34, R.S.V.).

The fall of spiritual Babylon has been progressive during the past 100 years. Now it is almost complete. Satan has nearly succeeded in his attempt to destroy faith in God's Word and respect for His holy law. In the face of this apostasy, the true church must rest its faith firmly on a "Thus saith the Lord." It must test every spirit, every doctrine, every teaching, by the Word. Through the Scriptures God has communicated to mankind fact, not fiction; actual happenings, not myths; saving truth, not fairy tales. Believing this, let us by word and deed bear a courageous witness for God and His everlasting truth.

K. H. W.

# The Great Physician's Master Prescription

By Lucile Joy Small, R.N.

WHY DOESN'T God answer my prayers and heal me?" Mrs. Mack questioned as I came to her bedside to take her breakfast tray away. I found the tray practically untouched. On her bedside table lay several religious magazines, which indicated to me that she was searching for something.

A few questions revealed the fact that her knowledge of prayer was quite limited. The thought of praying "Thy will be done" was a new thought to her.

While I fed her from the breakfast tray I talked to her about her personal relationship to the Great Physician. She was so interested that she ate nearly all of her food.

This was the beginning of an acquaintance that ended some eighteen months later when she said to me as she lay dying, "I don't see why everyone who comes into this room goes out crying. I don't feel sad." Then she added, "I'm going to be a star in your crown."

The happy expression on her face as she lay in her casket, filled me with a joy that I had not known heretofore. What a privilege it is to point needy, restless souls to Christ. He was using me!

This was only one of many experiences that opened my eyes to a new concept of medical work. In thinking of it only as a means of winning the favor of people so they would listen to Bible studies, I had missed the point that lies nearest, the privilege of presenting through medical ministry the compassionate touch of the Mighty Healer, who stands waiting to demonstrate His saving, restoring power through human channels.

Throughout the ranks of the remnant church one feels today an awareness that great and solemn events are taking place. In nearly every field of endeavor there seems to be a re-evaluation of old and tried approaches and methods, and a growing conviction that our wonderful heritage, the messages sent by God to this people through the pen of inspiration, calls for renewed study and fresh application if we are to fulfill God's purposes for us. In these days of miracle

drugs and wonderful scientific discoveries, is it possible that we might be tempted to overlook the possibilities of a closer relationship with the Great Physician Himself?

"There is a great work to be done, and every possible effort must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin bearer, Christ as the bright and morning Star; and *the Lord will give us favor before the world until our work is done.*"—*Testimonies*, vol. 6, pp. 20, 21. (Italics supplied.)

We as a people are in a position, and have been given the knowledge, to make a contribution to meet the world's needs that no other people in the world are prepared to make. We live in a world where people are eagerly searching for peace of mind, health, and security.



The Great Physician offers His master prescription, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). There is no sedative or tranquilizer known to medical science that can have the power to quiet fears and bring the peace of mind that this prescription holds.

Examine the prescription carefully, that you may understand it clearly and use it wisely.

"Come." The very first word tells the ailing one that he is loved and wanted by One who speaks with a voice of authority. The fact that this word precedes all the others in the

sentence carries the thought that the invitation is sent to everyone; and such knowledge is calculated to revive hope even in hearts given over to despair.

"Unto me." This is an invitation from the Ruler of the universe. "Come unto me." Here is assurance of a royal welcome, assurance that implies a stable, permanent love waiting for recognition. Here is Divine Love pleading for recognition from human weakness. It tells the restless, longing soul, "I made you with the power of intelligent choice—I will never force your will, but oh, how I want you to recognize My sovereignty in your life. I gave all that was possible to give to implement this invitation; and how I want you to see in this call the tears and the blood and the agony that I expended to make this invitation possible."

Thus Divine Love pleads with longing hearts.

Lest some should feel excluded from this all-inclusive invitation, "Come unto me," the Saviour identifies the very ones who might be tempted to feel that the invitation is not meant for them, the ones who feel that the crushing burdens they carry have cut them off from hope—"all ye that labour and are heavy laden."

The promise that follows the invitation is couched in words so full of meaning as to be almost incomprehensible—"I will give you rest." It is so beautifully simple if taken at face value. "Rest"—the word expresses a state of being that is well-nigh obsolete in this age of tense living.

Rest from what? From the load of sin and fear and worry and care that takes the joy from living and makes escape imperative. This is the only real escape. Any other only deepens the sea of difficulties in which the afflicted one is floundering.

And lest energetic souls be fearful of finding themselves in a state of useless inactivity, the invitation clears up that point also. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

It is as if Jesus says to the weary ones, "Your burdens were meant for two, and here you are trying to carry the load alone. No wonder you are failing. Look, here is your end of the yoke that is resting upon Me. Step into your place beside Me, so the yoke will fit properly, and we'll do this together, you and I. . . . Now, you see, all the worry and fear and remorse and sin have been taken care of. Why should you insist upon allowing your enemy and mine to blind you to the realities when I have such great happiness to give you?"

Persuasively and yearningly He adds, "Ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Can modern medicine offer anything that even approaches this prescription in effectiveness?

### God's Remedies Are the Simple Agencies of Nature

"There are many ways of practicing the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means, and the effect produced upon the system."—*Counsels on Health*, p. 323.

Why should we believe God's promise to forgive our sins but doubt His promise of power? Why trust His saving power but doubt His power to heal?

"In them [the promises of God's Word] He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power. They are leaves from that tree which is 'for the healing of the nations.' Rev. 22:2. Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which give vital energy to the whole being."—*The Ministry of Healing*, p. 122.

I have personally tested God's promises at the bedside of patients, and I know there is a supply of healing power awaiting our demand and reception far beyond what we are experiencing.

## Characteristics of Counterfeit Reformers

By J. A. McMillan

IN CLASSIFYING the seven approaches and methods of so-called reformers, it is important to note how their attacks were met and exposed by the messenger of the Lord. John saw in vision the symbol of pagan and papal opposition to the cause and people of God and saw "seven heads." While some pseudoreformers may not use all seven, or may vary their methods, these are their usual lines of approach.

1. *They Condemn the Church as Apostate.* Sister White was often confronted with the charges of opponents who claimed that the Adventist movement had apostatized. In *Testimonies to Ministers*, pages 32-68, she wrote about these charges and set forth principles to protect God's people. She speaks of their deceptive use of her writings, whereby they turn the reproofs written to the church into condemnations of the church. She castigates this as "a betrayal of sacred trust" (page 36).

On pages 41 and 42 appear these words: "When anyone arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered

with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. . . . Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness."

A so-called reforming journal asserts that in 1888, when the message of righteousness by faith was presented at Minneapolis, "the precious message God sent to His people was rejected and never reached the membership at large. To this day it has never been accepted by the denomination as a whole."

Most readers of THE REVIEW AND HERALD will know that this statement is utterly false. One is left wondering how the writer of this article had such a confident knowledge of "the denomination as a whole." I have been a minister of the Seventh-day Adventist Church for the past 34 years and have both preached and heard others preach the message of righteousness by faith. I would not like to claim that the entire membership of the denomination either understands or has experienced this blessed acceptance of our sin-pardoning Saviour, but neither was this true throughout the lifetime of Sister White, nor indeed during the lifetime of Peter and Paul.

"Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat. . . .

"Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is long-suffering and patient. He reproves and warns the erring, but He does not destroy those who are long in learning the lesson He would teach them; He does not uproot the tares from the wheat. . . .

"The church of Christ on earth will be imperfect, but God does not destroy His church because of its imperfection. . . . Christ has given special light as to how to deal with those who

### A Little Lane

By Virginia Vess

Finding a sleepy little lane  
With all its hideaways,  
I watched the sunshine's gentle glance  
Reveal a brook at play.

Whisper-wonder from the trees  
Stirred all the fragile flowers,  
And little woodland citizens  
Played hide-and-seek for hours.

Mosses grew smooth murals there  
Upon cooled riverbanks,  
And with soft plumes of misty spray  
Small waterfalls played pranks.

Spending a quiet day, I knew  
The joys a small path lends,  
When for a while a grown-up child  
Seeks nature and its friends.



are erring, and with those who are unconverted in the church. . . .

"The Lord forbids us to proceed in any violent way against those whom we think erring, and we are not to deal out excommunications and denunciations to those who are faulty."—*Testimonies to Ministers*, pp. 45-47.

2. *They Accuse the Brethren.* From the time of Korah, Dathan, and Abiram until now, apostates and offshoots have leveled their shafts against the appointed leaders in God's cause. In *The Great Controversy*, page 608, we are told, "Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. . . . These apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."

A careful reading of a recent article by the editor of a certain "reforming" journal will corroborate this. Thus the charge is made that "the new generation of members have no knowledge of the fundamental principles which are so lightly set aside by the successors of the pioneers." Again one wonders what our worldwide membership is doing with the Sabbath school lessons. The Spirit of Prophecy has said that if "all professed Christians [would] use their investigative powers to see what evils needed to be corrected in themselves, instead of talking of others' wrongs, there would be a more healthy condition in the church today."—*Testimonies*, vol. 5, p. 96.

3. *They Deride the Ministry.* The Lord's messenger detected back in 1893 that one of the special targets for the "reformers' zeal would be the ministry." "They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do."—*The Review and Herald*, Sept. 5, 1893.

This spirit of hostility to the ordained workers is patent in almost all printed matter put out by self-appointed reformers. It is charged that we misstate "the original meaning and purpose and the definition of the original words and terms. This is the same evil that works among the Protestant churches today and which has caused the contamination of the fundamental principles of the Advent church."

The Spirit of Prophecy states, "He [God] has ordained that there should be a succession of men who derive au-

thority from the first teachers of the faith for the continual preaching of Christ and Him crucified. The Great Teacher has delegated power to His servants, who 'have this treasure in earthen vessels.' Christ will superintend the work of His ambassadors if they wait for His instruction and guidance."—*Testimonies*, vol. 4, p. 529.

4. *They Appear Zealous to Purify the Church.* All would-be reformers aim to rid the church of unregenerate members. They display a disproportionate zeal to root out the tares. They accuse the church of being too lenient, too tolerant of existing evils. Here are guiding principles in this matter of church discipline.

"We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man. . . .

---

## Rebirth

By Harry Silbaugh

When spring shall flaunt its beauty high,  
To match green of earth with blue of sky,  
Then my mortal eye looks up to see  
The immortal life of eternity.

---

"Although there are evils existing in the church and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Testimonies to Ministers*, pp. 47-49.

5. *They Condemn Organization.* The organization of the church has often been attacked by those who reject discipline or who find fault with the people of God. Here also we have inspired counsel. Listen: "Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent."—*Ibid.*, p. 489.

"Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the

greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time."—*Ibid.*

"Those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They are not to permit the banner of the third angel to be taken from their hand. . . . We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth."—*Selected Messages*, vol. 2, pp. 389, 390.

6. *They Misuse the Testimonies.* Reference has already been made to this feature of the apostates' tactics. We have seen frequently the fulfillment of the prediction that "they will deceive the people, and mix up with their error the *Testimonies* of Sister White, and use her name to give influence to their work. They make such selections from the *Testimonies* as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight and be accepted by the people."—*Testimonies to Ministers*, p. 42.

7. *They Engage in Destructive Criticism.* This is probably the most persistent and pernicious characteristic of apostate groups. There is a world to be warned and souls to be won, but all the energies of the critics are directed to weaning the affections of the members from the church. Thus one "reform" periodical says, "We are encouraged by the good responses we receive from all over the world. People express their joy and happiness in finding an organized movement upholding the true principles of the Advent message." We can speak only of the British field, but in this territory only disgruntled and embittered members—and there are but few of these—have shown any inclination to be led astray by so-called reform movements.

"When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials."—*Ibid.*, pp. 22, 23. Let us heed this counsel of the Lord's chosen messenger to the remnant church.

(End of series)

## By Mule on Narrow Andean Trails

By O. Montgomery

**W**HILE at the hotel in Tarma we met the civil engineer of the Peruvian Government who had charge of all highways and trails in that part of the country, Señor Noyer. I took the president's letter out of my pocket, attached to which was the letter from the Director of Government, and passed it to him to read.

Immediately he became most enthusiastic and earnest in placing at our service all the facilities that were his as the highest authority in connection with roads and trails in that country. In fact, he assured us that he would join us down in the Chanchamayo valley and go with us as far as La Merced at the lower end of the valley, two days' journey from Tarma. Our meeting with this gentleman was most fortunate, for he proved to be very helpful to us later.

We arranged to hire four mules—three saddle mules for our party and one pack mule to carry baggage and food. Sunday morning bright and early we left the little hotel in the city of Tarma and drove out about three miles by auto to the ranch, where we secured our mules. By the time we had made all our preparations and were saddled up ready to start, it was ten o'clock.

With the mules we were to have the services of a young man who was to act as muleteer and guide. He was a half-breed Quechua and Campa Indian. The Quechua are the civilized Inca Indians of the Andean altitudes. The Campas are one of the savage tribes of the jungles. This young man was able to speak two of the native languages of the jungles, the Campa and Amuesha. He could also speak the Quechua and the Spanish, so he was well equipped to act as interpreter for us on this part of our journey.

Our saddles were of the English riding-pad type with small steel stirrups so narrow that it was possible to get only the tip of our boots in them. The Indians do not like a large stirrup. They mostly ride barefoot and they insert only their first two toes in the stirrup. It was difficult for me to keep the toe of my shoe in that narrow steel stirrup, and also it was tiresome to make the effort to do so

hour after hour and day after day. There was no tree, or framework, to the saddle, and no pommel in front to take hold of, as there is on a North American cowboy saddle.

We started on our way, the trail leading down through the mountain ranges and following the deep gorges through which the Tarma River flowed. Sometimes the stream was many hundreds of feet below us. The trail was a narrow one, three or four feet wide, in some places a little wider. We had been straitly charged by the man from whom we hired the mules that when we got into a place where the trail was narrow and the danger of falling was great, we should not try to guide our mules. We were not to make any attempt to rein them in.

"Let them have the free use of their head," he said. "Just drop the rein down on the neck and let the mule go as he pleases and he will get you through safely without any accident, but if you try to rein him up and control him and direct him, you may get into trouble. You must remember that the mule knows a great deal more about mountain climbing than you do." On many occasions the wisdom of his counsel was proved.

### My First Real Thrill

I had my first real thrill and fright before we had been many hours on the trail. In fact, we were still in the Tarma gorge when it happened. Brother Williams was some distance ahead of me. Foster was quite a way behind, and the guide with the pack mule was back of him. I was on a high and very narrow stretch of the trail where it had been quarried out of an almost perpendicular cliff. My mule seemed to insist on walking on the outside edge of the trail all the time, while I wanted him to go on the inside of the trail.

We were moving along at an easy pace when suddenly one of those great condors of the Andes sailed overhead, and its shadow fell across the eyes of my mule. This startled the mule and he stopped stiff-legged so suddenly that I was thrown off balance. I started to fall to the left, right over the edge of the precipice.

I had succeeded in buying a pair of

spurs in Lima. Brother Williams had none, so I gave him one and I was wearing one. I always wore my spur on my left foot.

As I started to fall I clutched desperately at the edge of the riding pad on the right side of my mule. My left hand came down on his left leg just below the body. My left foot with that spur on it swung up under the flank of the mule and my right foot stuck out in the air on the other side.

I had no intention of spurring my mule, especially under such circumstances, but as my foot swung up under his flank, naturally that long Spanish spur dug into his flank savagely. Instantly he made a great lunge to the right side, away from the edge of the precipice. I was hanging on desperately. His movement was so violent, however, that it threw me over his back to the right against the jagged rocks of the perpendicular wall. I fell heavily onto the solid rock trail beside his right forward foot.

During the brief instant that I hung head and shoulders over the edge of that precipice I could see clear to the very bottom of a sheer drop of nearly 1,000 feet to the terrible jagged rocks below and the raging waters of the Tarma. Fortunately, in falling I had hung onto the bridle rein, though I do not know that this was necessary, for the mule made no attempt to run away. He stood quietly until I finally got to my feet.

My right shoulder, elbow, side, hip, and right knee were badly bruised and I was almost stunned with the shock. As soon as I was able, I got to my feet. I hung my arms over the back of my mule and stood there leaning heavily against him for support. I was trembling so violently and was so weak that I was not able to move. I trembled all the rest of the day, and did not get over the effect of that nervous shock, which was much more serious than the bruises I received, for many days.

On the mountain trail between Tarma and the Chanchamayo valley we met several mule trains. There are anywhere from 12 to 20 or 25 mules in each of these trains, or troops. Each mule is laden with as much cargo as he is able to carry and still climb the steep mountain trails. His cargo is fastened onto his back in the form of large bundles, or bales, on either side, which project out from the animal's body and hinder him in going through narrow places or in passing other mule trains, especially on a narrow trail.

These mules are not led. They have no halters or bridles. They all follow the lead mule, and the muleteer in charge of the troop brings up the rear. The lead mule wears a bell so that the





The author and his traveling companions on the narrow Andean trail blasted out of solid rock.

approach of a mule train can be detected some little time before they are seen. The lead mule is always a very aggressive, mean, domineering animal, many times quite vicious. When two of these mule trains meet, there is always sharp contention, sometimes a real battle between the lead mules, to determine which one shall win and get the inside of the trail.

These mules are cunning animals and they don't care to be forced to the outside of the trail. Whichever side the lead mule takes, the rest of his troop will follow. Frequently mules are crowded off the trail and go rolling down the side of the mountain where it is not too steep, sometimes to be rescued and helped back again onto the trail. At other times they may fall to a sudden and terrible death.

We were warned about these mule trains and were told something of the vicious character of the lead mules, so I armed myself with a good whip. I shall never forget my first experience as my mule contended with the leader of a mule train for the inside of the trail. The lead mule crowded close to the cliff with his ears laid back, his nose pointing straight out as he came toward us. My mule hugged the wall closely. The contest came when their two noses came together, each one trying to nose the other one out. I am sure that my mule would have been defeated and we would have been forced to the outside of that narrow trail but for the fact that I had a good whip and came to the help of my mule.

At a little after six that evening we reached a lone hotel called Huacapistana, some miles down the Chanchamayo valley. The next day about

noon we reached the town of San Ramón where we met the engineer with whom we had become acquainted at Tarma, Señor Noyer. It was late before we left San Ramón, but we were able to reach the beautiful little town of La Merced that evening. This is the principal city in the Chanchamayo valley, and the last town before plunging into the jungles. Here the prefect, subprefect, and other government officials have their headquarters. A few years later, when air service

was established with Iquitos on the Amazon, La Merced was made the principal base.

Just below the city of La Merced the valley narrows into a deep

rugged gorge through which the waters of the Chanchamayo River dash. The roadway here is cut high in the side of the mountain, and at some points it is rather dangerous. About 25 miles down this trail from La Merced is the point where the Rio Chanchamayo empties into the Perené River. The Perené valley spreads out here in broad, fertile expanses.

During the entire day while on mule from La Merced I had been quite ill. Evidently I had eaten something that gave me a terrible upset. I had a raging fever. When we reached the Perené headquarters I took my temperature and found it to be 104 degrees. I was not able to eat any supper but took a cold bath, which reduced my fever; then I went to bed.

The next morning I felt a little better but was not at all well. I still had some fever, but we mounted our mules and were on our way. I ate no breakfast and for the noonday roadside lunch, ate only two oranges. I resolved that I would be exceedingly careful of my diet, and that for a few days I would eat only boiled rice and soft-boiled eggs, and drink only boiled water.

*(To be continued)*

#### Divine Revelation—3

## God Speaks Through Extraordinary Acts

By F. E. J. Harder

IN THE preceding study it was seen that the Bible is the supreme record of God's revelation to humanity. In the present and following discussions attention will be directed to how God communicates with man.

Unseen agencies are influencing the activities of men much more than is realized. Angels play an active part in the world's work. Frequently they disguise themselves as human beings and visit men. Under many circumstances—as needy travelers seeking shelter and board, as stayers of pestilence, as military commanders, as counselors in time of fear—they have been seen, heard, fed, interviewed, and cooperated with by people seeking to do the work of God. They constitute a connecting link between earth and heaven.

Specific illustrations of these visitations are recorded in Scripture. Three celestial visitors called on

Abram in his tent. A host of angels appeared to the shepherds of Bethlehem and to the Wise Men of the East at the birth of Christ. The imprisoned Peter was awakened and freed by an angel. In each of these cases heavenly beings were not only seen and heard but specific information was given by them and understood by men.

Theophanies—instances in which God appeared visibly or spoke audibly—are reported in the Bible. At Mount Sinai the Ten Commandments were spoken by God and written by His own hand on stone tablets that were handed to Moses. Centuries later, on the same mountain, Elijah heard the still small voice of God. At the baptism of Jesus the light of God's glory was seen and the sound of His voice was heard. On the Mount of Transfiguration the three disciples with Jesus "saw with their

eyes and heard with their ears" the voice of God speak in awful majesty (*The Desire of Ages*, p. 425).

Both Old and New Testaments abound in illustrations of revelation by visions and dreams. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (Num. 12:6). The apostle Paul regarded "visions and revelations of the Lord" (2 Cor. 12:1) as cause for an apostle's boasting. His own life was radically altered by a "heavenly vision" (Acts 26:19). "Vision" and "dream" frequently describe the same experience, the dream in such cases being the form, and the vision the substance, of the experience. These usually took place during the hours of sleep. However, visions also occurred during a trance not connected with natural sleep. Illustrative of these experiences are Abram at the confirming of the covenant (Gen. 15:12), Paul in the Temple at Jerusalem (Acts 22:17), and Peter on the roof at Joppa (Acts 11:5).

Experiences such as these came frequently to Ellen G. White over a period of 70 years. Sometimes they were in public, sometimes during the night, and sometimes during her writing work. At times these visions lasted for more than an hour, and on one occasion for four hours. At other times the visions were very brief, extending for only a few minutes or even a few seconds. During her early years they tended to be longer in duration, more comprehensive in content, and less frequent in occurrence than in the later years.

Her first recorded vision is typical of a large share of those that followed (see *Early Writings*, p. 14, ff.). Careful reading will indicate that she felt the sensations of rising into space, of turning to look, of raising her eyes, and of concern for her friends. She also had the sensations of sound and sight involving familiar things she could describe in detail.

#### Symbolism Suggested by Recent Experiences

In some of her dreams the symbolisms were obviously suggested by one of her recent experiences. Representative of these is one in which she was commissioned to oppose certain false theories that were being disseminated in the church. She wrote: "I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. . . . One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship,

was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' "—*Special Testimonies*, Series B, No. 2, pp. 55, 56.

This is followed by a vivid and detailed description of what happened as the ship crashed into the iceberg, shattering the mountain of ice into fragments. She recognized this representation as a divine order for action. "I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!' "—*Ibid.*

In response to many questions about her condition during a vision, and her relationship to it after she regained consciousness, Ellen G. White said: "When the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth.

---

### Spring

By Myrtle Leora Nelson

The butterfly in chrysalis,  
Housed in a prison room,  
Dons its jeweled wings in ecstasy,  
Emerging from the gloom.  
Brown seeds discard their covering too,  
The emerald spears are lifting;  
And shimmering through the leaden sky  
We see the sunlight sifting.

---

"At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past."—*Spiritual Gifts*, vol. 2, p. 292.

After coming out of vision she did not at once recall everything she had seen, and her understanding was not entirely clear until she wrote it out. During her writing the scene would rise before her again as it had been presented in vision, thus enabling her to write with freedom. Sometimes she was unable to recall anything she had seen until she found herself in the group or at the place that she had seen in vision, where its contents applied. She felt unable, without divine assistance, to recall what she had seen during vision. (See *Ibid.*, pp. 292, 293.)

An experience will illustrate how closely the prophetic dream may be related to an external divine mani-

festation. After retiring early one evening she was unable to rest because of rheumatic pains in her left side. After tossing on her bed for some time, she finally fell asleep. At nine-thirty she turned and became aware that her body was entirely free from pain. Experimenting by turning from side to side, she noted a freedom and lightness that she could not fully describe. The room was filled with a beautiful soft azure light and she felt an inexpressible peace.

As she sat up in bed, she saw that she was surrounded by a bright white cloud, tinged at the edges in a deep pink. The room was filled with soft sweet music, which she recognized as the singing of angels. She then heard a voice saying, "Fear not; I am your Saviour. Holy angels are all about you."—*The Review and Herald*, Aug. 6, 1908. She felt that she must be in heaven, but the voice quickly disillusioned her by stating that her work on earth was not yet done.

Again she fell asleep and again she awoke to the music and light that she had seen before. As someone walked past her bedroom door she wondered whether that person also saw the light. After a time the room became dark, but her peace remained. She fell asleep again and had a revelatory dream in regard to the publishing work. This incident seems to combine elements of the theophany, the vision, and the dream.

The question naturally arises as to the likelihood of mistaking the ordinary dream of sleep for one divinely induced. Ellen G. White had no question about any such confusion. She recognized three kinds of dreams: common dreams arising out of the experiences of life, dreams and visions of demonic origin, and dreams inspired of God. She held that the divine dream contains its own proof of genuineness, taking into account the character of the person having it and the circumstances under which it is given. (See *Testimonies*, vol. 5, p. 658.)

She warned against confusing ordinary dreams with divinely inspired visions. She realized full well the dangers of placing indiscriminate reliance upon dreams. In this regard she stated, "When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray. . . . The Lord wants His people to act like men and women of sense."—*The Review and Herald*, May 25, 1905. Only in complete obedience to the formerly revealed will of God may one find a confirmation of the divine source of any revelation.

(To be continued)

## Lunches Can Be Fun

By Fonda Cordis Chaffee, M.S.

**P**ACKING a lunch has become a daily chore in many homes—a never-ending problem that taxes the imagination and ingenuity, a task that housewives dread to see come around.

Of what did your child's last school lunch consist? Are you sure it met his nutritional needs? How often is your family sent off to work or school with a sandwich, perhaps a couple of cookies, and a nickel with which to buy something to drink? Lunches are often packed carelessly and in a hurry, with a mental promise of making it up to youngster or husband in a good evening meal. Have you ever known the day to improve if it starts out in a hurry?

Do not think of food in the lunch box only as something to tide a person over between the meals at home; rather, consider it a meal in itself—a meal that requires as careful planning and forethought as the one you serve hot on the table for your family at night. The lack in slighted lunches cannot be made up at breakfast or supper.

Today's lunch boxes are very versatile—they travel to offices, schools, ships, aboard planes, trains, cars, and boats. The wise housewife will have her "pack-it" shelf well stocked and a week's lunch menu ideas pinned on the inside door of her cupboard, so she can prepare a lunch any time with ease and pride.

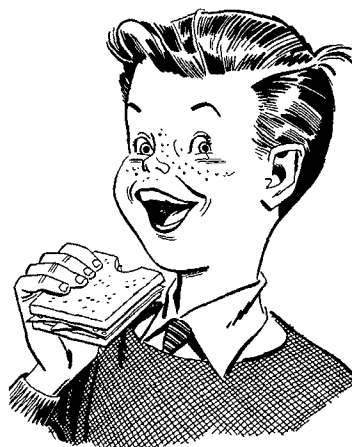
Be on the alert for new ideas from magazines, books, radio, newspapers, or television. Plan for the lunch box when you buy. Plan for it when you cook. As you are preparing your meals, such items as fruit salad, rice pudding, or fruit sauce can be put into containers and stored in the refrigerator until the next morning. Molded salads can be kept refrigerated until needed. Wrapped in foil, they will keep quite well in the lunch box except on very hot days. Don't forget a spoon or fork!

You will be glad in the morning if you have prepared part of the lunch the night before, because you will have more time to get your family's breakfast. When it is necessary for a person to carry a lunch it is doubly important that he have a good breakfast.

Even with a good breakfast an adequate lunch is important to a child. After the long morning routine a lunch that satisfies the hunger will relax as well as nourish the child, and will enable him to concentrate on his lessons again in the afternoon. An underfed youngster tends both to dullness and nervousness.

### Make It Tempting

Too often a child is sensitive about many things an adult does not sense. Children compare lunches and are reluctant to open their boxes and eat freely if their lunches are not so nicely



prepared as those of others. Make the lunch tempting to open. Maybe the same is true of your husband, but he does not like to tell you. Send firm, ripe fruit or crisp vegetables. Send something moist and refreshing, for a dry lunch is like a dry speaker—very tiresome. Put something hearty, something crisp, something toothsome, something drinkable, and something gay with color in every lunch.

Often you hear the remark, "Mommy, don't put so much in my lunch; I have to stay after everyone has gone out to play, because my teacher makes me eat all my lunch." We appreciate the teacher's cooperation in having children eat all their lunches. All mothers should be equally as careful that children have good lunches. Usually the lunch periods are

about 20 minutes long. Some mothers become overanxious and put too much into the lunch. Try to avoid making a child seem peculiar, so pack a good lunch that can be eaten in the regular time.

Have you tried quartering oranges or apples and putting them in sandwich bags rather than leaving them whole? This makes it easy and neat for a child to eat without first having to peel the fruit. It also encourages him to eat all of it. Try cutting sandwiches in halves or quarters for easy handling. Good table manners are as important in eating school lunches as they are at home. Give children small servings of each item. You want your children to be well fed, but at the same time you do not want to frustrate them socially.

Your husband, too, will like to open a neatly packed lunch and hear others remark about what a good wife he must have, because she packs such an attractive and nutritious lunch! No one cares for freakish things in a lunch that must be eaten in public. If you have family eating habits that are a little different from those of other people, try not to enforce them any more than necessary in the school lunch. Include such practices at breakfast and the evening meal at home.

### Ideas From the Eaters

Since packing a lunch box calls for real ingenuity, ask for ideas from the ones who eat the lunch. Sandwiches tend to be the "backbone" of the lunch-box meal. When fillings are high in protein foods—eggs, cheese, peanut butter, and legumes—they are really main dishes. To increase the protein value of these sandwiches, be generous with the fillings.

Remember to include in the children's lunch a surprise, which means so much to them. These are the things they will remember to mention afterward with that precious shine in their eyes, a special sort of inner light that only children seem to possess. How about putting in your husband's lunch a note telling him how much he means to you?

Have you ever thought about it, mothers? Your personality is being expressed to those you love in the lunches you pack for them every day. After all, it is not only the food that counts; the security and love that goes into the carefully packed lunch also helps to bring happiness and health to your family.

### A GOOD LUNCH MUST HAVE—

Eye Appeal  
 Taste Appeal  
 Adequate Nutrition  
 Satisfaction  
 Surprises



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## The Pledge

By Moeita M. Burch

GRETA was so excited that her fingers trembled as she drew the check from its envelope. She gasped. Three hundred and fifty dollars! That much for a simple, illustrated travel article she had offered to a magazine several weeks ago. She had known that the pictures were good and her descriptions vivid, but to receive such an amount as this was almost unbelievable.

What a surprise it was for Herbert when he got home on Saturday afternoon!

The Meadows family had been in moderate circumstances since the lumber mill in Woodville had closed. Payments on the new home, the high cost of living, and Terry Lynn's broken arm had depleted their modest savings until Herbert was forced to accept work in a distant locality. Greta had not liked this separation from her husband.

"You'll be perfectly safe right here, honey," Herbert had consoled. "It would never pay to commute, and I can be home on Sundays. Since you joined that peculiar church, we've never had any fun on Saturdays anyway."

Greta had acquiesced, and she and nine-year-old Terry Lynn were carrying on alone. Greta kept the house spotless, cared for the pretty yard, attended Dorcas meetings, visited the sick, and in general kept so busy that the days passed quickly. The long evenings without Herbert were the hardest.

Greta's thoughts always turned to her new religion at this time. How she longed for her kind husband to accept the truth. Both she and the sweet, gray-haired Bible instructor had tried so hard; but Herbert was adamant.

"I don't do anything wrong," he had argued. "I pray for my family and for myself. I think I'll get along with the Lord as well as the rest of the folks. As for picking a new church day, the

one that suits the millions is good enough for me. I don't care to stand out like a sore thumb."

Greta and Terry Lynn were still praying earnestly for him.

### Money for Giving

Greta had been elected leader of the primary group at Sabbath school, and here she became familiar with the weekly paper *Primary Treasure*. She liked its character-building stories. As her own childhood teemed with interesting, Christian incidents, she had recaptured and written them in juvenile language and sold several. She was thrilled with this ability to earn a little money for the church.

Herbert had emphatically declared that he did not approve of church giving unless one could afford it. "There are plenty of people who can afford to give liberally," he said. "Let them shoulder the burden. We have plenty of places to put every penny."

This was apparent, but Greta was deeply hurt that she had nothing to give when special offerings were taken. She was so happy that her stories had been accepted. She had

not told Herbert. It only would have caused friction, and it was her own money to give to the Lord.

She had asked God for wisdom, and in His loving kindness He had given her this ability to earn. She had gradually extended her sales to other markets, and in deep gratitude she had promised the Lord the full amount of the first check of the new year for Ingathering.

Now, in her excitement over the big check, Greta had momentarily forgotten her pledge. The check minus 10 per cent for tithe would leave her \$315; a nice little sum for emergencies. Herbert would be so proud of her. Now she would tell him about her writing activities.

Greta picked up the check again and glanced at the big calendar on the wall. This was a red-letter day for her. Then the thought struck her—it was January 10 and this was *the first check of the new year!*

The impact of the realization made her weak. She slumped into her chair and stared dully at the accusing calendar. Satan jumped at his chance. He began whispering in her ear. "Foolish—foolish—foolish. You need that money more than the missions. They have millions. People all over the world give to missions. You can't afford to give that much. You need that money."

In her other ear an angel was whispering. "You promised the Lord. Don't forget that He gave you wisdom when you asked. Never break a promise to God."

Greta moaned in anguish.

When Terry Lynn came home from school she found her mother sitting at the table with her head in her arms.

"Are you sick, Mommy?" Terry Lynn patted her mother's shoulder and gave her a one-arm hug.

Greta raised her head. "No, dear. I didn't realize it was so late. I'll get supper started right away."

When Terry Lynn had gone to her room, Greta hastily slipped the check into her handbag and went into the kitchen. Her mind was at rest now. She had prayed for guidance and re-



A. DEVANEY

Greta and Terry Lynn carried on alone while daddy was away.

ceived it. On Sabbath morning she would take the check to the church treasurer and tell him simply that it was her pledge to the Lord for this year's Ingathering.

Greta had never felt happier on Friday morning as she made the house ready for Sabbath and planned the menu for the morrow. Herbert's favorite apple pie, a lentil-walnut loaf, fresh whole-wheat bread, and crisp radishes from the sunny window box.

### A Day Early

As she was cracking the nuts she heard the sound of a car in the driveway. Before she could divest herself of apron, and smooth her hair, brisk steps crossed the porch. The door opened and in stepped her husband. "Herbert!" she cried. "But this is Friday—"

"Machine broke at the mill," he explained. "No work until Monday. Seems good to have an extra day at home for once. I left before breakfast this morning—"

"Oh, you poor dear. You must be starved," Greta turned on the stove and reached for the eggs.

The next half hour was filled with happy chatter as Greta tried to remember the main events of the week. She was careful not to mention the check, even though it was uppermost in her mind.

"Do you know, hon, you would have had a big surprise today if I hadn't lacked three hundred dollars?"

"Yes?" Greta was apprehensive.

"A fellow at the plant wanted to sell his equity in a practically new foreign car. Said it wasn't big enough for his family. It was the very kind you've always wanted too. The payments were so light I could have managed somehow, but he had to have three hundred cash. I don't imagine our bank balance has doubled overnight? Some rich relative didn't leave any legacy?"

Herbert's eyes were teasing, but he wondered at Greta's very pink cheeks and lowered lashes. She shook her head, but said nothing.

Satan began hammering again. "It's your duty to make your husband happy. Give him the check as you should. You can write another article for the church. You didn't expect more than \$15 for that one. Give that much for Ingathering if you have to, but give the rest to Herbert. You know he deserves it."

The angel's voice seemed as far away as the opening in Orion, but she caught a faint murmur. "You promised all the check, not a part of it. God hates dishonesty. Keep your vow. It doesn't pay to lie to God."

Greta did the dishes automatically,

and Herbert went to the garage to make some minor repair on the family car.

As soon as the kitchen was tidy again, Greta went into her room and knelt by the bed. She earnestly entreated her Saviour to drive Satan out of her heart and give her the victory over temptation.

When Greta arose she heard her husband in the living room. As she stepped out of the bedroom Herbert was fumbling in her handbag.

"I need your little tweezers, hon," he explained. "I ran a sliver under my fingernail." Suddenly he froze. Greta knew that the check had caught his eye. He gave her the oddest look. Then he drew out the check, looked at it, and whistled.

At Greta's stricken look he was contrite. "There, I ruined your surprise, didn't I, honey?" He hurried to his wife and enfolded her apologetically in his arms.



### "Let's Go Fishing"

By Arthur S. Maxwell

Those boats were so tempting that the seven disciples could hardly wait to get into one of them again. The Bible says, "They went forth, and entered into a ship immediately." I am sure they did. They couldn't help it.

I think I know how they felt. I have been in a boat on Galilee and I have seen fishermen haul in their nets loaded with fish. Yes, it was a wonderful feeling!

But a sad disappointment awaited the disciples that night. They couldn't catch any fish. Time after time they threw out their nets, and hauled them in only to find them empty. It was very discouraging, especially as they badly needed the money that a good catch would bring them.

Now, I wouldn't be surprised if they said to one another, "We've forgotten how to do it. We've lost our skill all these months we've been away."

The stars came out, and still there were no fish. Midnight passed, and their nets were yet empty. Dawn began to break, and there was nothing to show for their night's toil.

As the morning light grew brighter they noticed a man standing alone on the shore.

"Who can that be standing there at this time of the morning?" one asked of the others.

"Can't tell," said the others. "He looks like a stranger."

"That is a godsend if I ever saw one," he continued. "How did you manage it?"

### "That Check Isn't Mine"

She pushed away from him and said as calmly as she could, "That check isn't mine, Herbert."

"Not yours? Of course, it's yours. It has your name on it. It's made out to you. Didn't you even read it?"

Greta nodded. "Yes, Herbert, I not only read it but I promised it to God before it came. I sent an article to a magazine and this is what they paid me for it. But I had already promised the first check of the year for Ingathering. So you see it isn't mine. It's the Lord's."

"Say, what is this?" Herbert looked incredulous. "I've been overlooking an awful lot of foolishness since you became an Adventist, but you're not going to be a fanatic! That I won't

*(Continued on page 24)*

Then to their surprise the Stranger spoke to them, His voice carrying clearly across the hundred yards or so of water that separated them.

"Children, have you any fish?" He called.

"No," they said sadly.

Then to their amazement the Stranger said, "Cast the net on the right side of the boat, and you will find some."

Should they or shouldn't they? How could this stranger know where the fish were to be found? So near the shore, too. Who did he think he was, telling them? Had they not toiled all night and caught nothing?

But the stranger's voice was so friendly that they couldn't take offense. After all, he might know something. They could but try.

So they cast the net overboard once more.

Barely had it sunk below the surface than something began to happen. Streaks of silver flashed out of the water, gleaming in the early morning sunlight.

"Fish!" cried Peter.

"Fish!" cried John.

"Fish!" cried all the others as they almost tipped the boat over in their eagerness to see the welcome sight.

The old excitement was back again.

"Pull on the rope!" shouted Peter.

"It won't come in!" cried Thomas. "The net's too full."

And so it was. "They were not able to haul it in for the quantity of fish."

Now John looked toward the land. The Stranger was still there. He was smiling at them, and there was something about that smile that John recognized.

"It is the Lord!" he whispered to Peter.

Peter took one look and saw that it was true.





## If I Were Young Again...

Sixth in a Series

# I'd Speak the Truth in My Heart

By A. E. Lickey

**G**OD says that if we are to dwell with Him in the holy hill of heaven, we will speak the truth in our hearts. (See Ps. 15:1, 2.) That is, we will not say one thing and mean another.

This rule of conduct does not require us to say everything we think, but it does hold us to think what we say. I remember in my boyhood days an old German cartoon that said, "Don't speak out everything what you think, but think everything what you speak out."

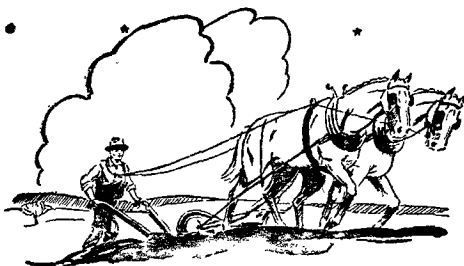
The world is still looking for men wearing this badge of distinction. God is looking for them, and heaven will be populated with them.

When I was a boy of about eight I became involved in some fisticuffs with two brothers who lived across the street. One was my age; the other, older. On the way home from public school they had a quarrel with a six-year-old boy, son of a woman of ill repute, and there was a scuffle on the lawn of the Methodist church next to the school ground.

As I saw the excited group of children gathered to watch the fight I rushed up and wormed my way through the crowd to get a front-line view. The two boys had the small one down, and fists were flying. The small boy had blood on his mouth and one front tooth was dangling by a thread.

A strange fire of indignation burned inside me (whether righteous or unrighteous I did not stop to determine), and I grabbed the older brother by his jacket collar and yanked him to his feet, saying, "Fight someone your own size." The cowards (whose mother thought they could do no wrong) started home, threatening to tell their parents, my parents, and the school principal.

Well, they told their mamma, as we called our mothers in that town, and she told the principal. In a day or so our teachers notified all four boys to be in the principal's office after



school. You should have heard the tales the mamma and her two boys told, and maybe a little of the exaggeration from the six-year-old and myself, and then have seen the principal wield the long willow stick on the little fellow, not forgetting me, the great deliverer.

The brothers got off scot free. They had not spoken the truth that was in their hearts. Years later I met the older boy as he was selling hosiery from door to door, a worthy calling, but I noticed that he still had the hangdog look of his boyhood days.

But the second chapter. Arriving home I met the query of my sisters and younger brother. "Did you get a whipping today?" Half to my own

surprise I said No. Having had one unjust whacking, why should I get another! I explained that the principal did not really whip us, "He just reached out with the stick and touched us." Well, this was the truth, as far as it went, the trouble being that it did not go far enough. He did "touch" us with the stick, and a good many times. They were unusual touches also, though it is a fact that we did not feel it much because we were so indignant inside, the small boy and I.

My father, always interested in the true story, got the facts from the principal. But my story had created such hilarity with my brothers and sisters (and still does to this day) that my father forgave me—at least I think he did—perhaps figuring it out in his own way.

If I were young again, I would speak the truth to the principal whether he believed it or not. He was a good man, and I never lost confidence in him—that is, not for long. And I would tell the whole truth to my father whether he punished me or not.

Yes, my father! I can remember him as he was more than 60 years ago. And I never saw one shadow of dishonesty or deceit in him. Over a period of nine years I worked close to him in the John M. Lickey and Son Milling Company, and he spoke the truth to everyone.

An agent once came to our mill and arranged to ship two large barrels of hog medicine to be sold on commission to farmers. If the medicine did not sell, the company was to pick it up with no loss to us. It tasted and looked like ground-up rock salt and charcoal. Farmers tried it, and all reported it of no value for the purpose intended. When the company sent a bill father reported the true situation and prepared the barrels for return. The company answered with threats.

One day we received word from the foremost law firm in the county that action would be instituted against us if payment was not forthcoming. Father presented the story to them. They wrote to the company, saying, "You could not get a reputable lawyer in Grundy County to take a case against Hudge Lickey. Everyone would believe what he says." ("A good name is rather to be chosen than great riches.")

Hudge not only *spoke* the truth in his heart but he *lived* the truth in the *work* he did. He believed a man's work should bear the stamp of truth and integrity. Money was of little consequence to him. He sought to serve *well*. He asked for little more.

When I was a small boy my father was a blacksmith. I can still see the

### About the Author

A. E. Lickey was born in 1895 near the Iowa line in north Missouri. In 1912 he went away to school at Keene, Texas, where he worked his entire way. Later he studied in the George Peabody College, the Home Study Institute, and Washington State University. He married Oda Truitt in 1918 and entered denominational employ at 22 years of age in San Antonio, Texas. With Coston Wilcox and Letha Taylor as a team, he raised up a church at Falfurrias, Texas. Later Elder Lickey was pastor-evangelist at Albuquerque, New Mexico; Colorado Springs, Canon City, Pueblo, and Denver, Colorado; Seattle, Washington; Portland, Oregon (where his first wife died and he married Marguerite Porter); Kansas City, Missouri (where his second wife died and he married Gladys Davis); St. Louis, Missouri; New York City; Atlanta, Georgia; and Fresno, California. While doing radio work in Kansas City, Oklahoma City, and New York City, he produced the 20th Century Bible courses and school program. Later he wrote *God Speaks to Modern Man* and other books. Now retired at Arlington, California, Elder Lickey looks back on a ministry that included service in 11 conferences under 14 presidents (one of them three times), and in six unions under ten union conference presidents. "I liked them all," he says.



glowing forge, hear the ringing anvil, see the bright, hot iron and see the small cutoff pieces, sparkling as they skipped along the dusty earthen floor. I hear the sizzling steam as hot metal was plunged into the water vat for tempering. I see the horses and mules to be shod, the plows and harrows to be repaired, the farmers and townspeople watching—and Hudge the answer to their problems. And what an answer! A man who told the truth and lived it in his work.

One day Uncle Frank Lickey brought in a plow and said, "Hudge, this plow wears us all out. It pulls to one side and a man has to hang on and fight it all day. Blacksmiths can't fix it." Hudge replied, "Bring it in, and I'll look at it."

Two men carried it in and Hudge took it by the handles, his sharp-blue and ever-twinkling eyes sighting down to the plowshare and on to the end of the tongue or beam. "Well," he said, "'pears to me that it ought to work. I'll see what I can do. I have an idee it'll be all right."

Hudge fixed the plow, and Uncle Frank took it home. Next time he came to town he said, "Hudge, you know that plow? A man can plow a straight furrow clear across the field and never touch the plow handles." Uncle Frank was surprised, but Hudge was not. It was his way of putting truth to work.

If I were young again, and could choose from all the fathers of the world one to be my father, I would choose Hudge, as of course I did.

Hudge spoke the truth in his heart, and he lived the truth in the work he did. He died from an accident encountered on an errand of mercy at the age of 86, and sleeps within sight of the old blacksmith shop. If I were young again, I'd want to be like Hudge, and always speak the truth in my heart.

## Junior Talks

### Junior Soul Winner

By D. A. Delafield

One night a junior girl went Ingathering with the singing band. She came to a home where a Catholic woman lived. This woman listened sweetly to the canvass, but she said, "I'm sorry, but we are Catholics in this house and we only give to our own church." "Oh," said the junior girl happily, "that's all right. We are Seventh-day Adventists and we take money from *anybody*."

Now this junior girl really meant

to say that she would not refuse money just because the person wasn't a Seventh-day Adventist. The fact that the lady of the house was a Catholic did not matter. The work our junior was doing was for everybody, and naturally she thought that almost anybody would like to help. I think she made an impression upon the Catholic woman's mind.

Sometimes we meet really hard customers. A little girl came to a door with her Ingathering papers and was met by a stern-looking man. "What do you want?" he asked gruffly. Our little miss gave her canvass, although her heart was racing and her tongue stammered a bit. "Well," said the man, "I don't want anything to do with that." And he slammed the door in the face of our little friend. Whereupon she began to cry as if her heart would break.

The next-door neighbor, out in the yard hanging up clothes, heard the child crying, and came running to help her. "What's the matter, darling?" she asked.

"No, no," cried our disheartened little Ingatherer.

"What's wrong?" asked the kind woman. There was no answer. Our little miss said nothing, but it was ob-

vious that her heart was almost broken. "But why are you crying? What has happened?" said the neighbor. The little miss could not contain herself. She wept uncontrollably.

"Here," she said at last. And she took her Ingathering papers and thrust them into the woman's hand. "Take these." And with the tears streaming down her face, she ran away. Back to her home she ran as fast as she could go.

Well, juniors, do you know what happened? The woman took the papers and began to read. She became interested in the work that Seventh-day Adventists are doing and she decided to make a contribution. She happened to know a Seventh-day Adventist, so she telephoned her and asked for somebody to come by to pick up her offering. "I think it is wonderful what you people are doing," she said, "and I want to help."

Today that dear woman comes to Sabbath school regularly, and she brings her two children with her too. So I would say that the tears that fell from the eyes of our junior miss fell upon good ground and brought forth good fruits. Never be discouraged if things look dark. God always makes them bright and shining.



## Your Denominational IQ

By Idamae Melendy



Here is a True-False quiz about a number of phases of our work. Some of these were inaugurated under the inspiration of Ellen G. White. Place a T or F in the space designated. Rate yourself by the answers and scale on page 26.

1. ( ) About 1872 Mrs. White was instructed that educational facilities especially to train ministers, and church buildings wherever companies are brought into the truth, should be provided.
2. ( ) Pathfinder Clubs were organized by Mrs. White about 1911.
3. ( ) Mrs. White received instruction regarding diet reforms in 1863.
4. ( ) Bible correspondence schools were established by Mrs. White a short time before her death.
5. ( ) In 1865 Mrs. White was instructed that medical institutions should be established.
6. ( ) Giving of the message by means of radio and TV was strongly urged by Mrs. White in 1908.
7. ( ) The publishing work was inaugurated by Uriah Smith.
8. ( ) The audio-visual aids department of the Review and Herald Publishing Association was begun in 1954.
9. ( ) Mrs. White arranged for the holding of Vacation Bible Schools in 1912.
10. ( ) *GO* magazine, promoting home missionary activities, has been published for only three years.

A NEW term has entered the English language, *flying saucers*. To some people the words mean simply strange phenomena in the sky. But to others the term is equivalent to "interplanetary space ships." For such persons, naturally, the words are loaded with mystery, might, and even malevolence.

The term came into existence as the result of a report given by Kenneth Arnold, after a flight he made in his small plane near Chehalis, Washington, on June 24, 1947. While flying he saw what appeared to him like large disks, or "saucers," to borrow his word, that seemed to be hurrying along above the ridge of some nearby mountains. His report suddenly captured the imagination of an increasing number of the public. Flying saucers rolled onto the stage of action—and have kept rolling to the present time. Soon people here, there, and elsewhere, were reporting what they saw or sometimes only what they thought they saw in the heavens. So far as the records of the Air Force are concerned—and this is the Government unit that correlates and collects such data—some 6,812 sightings of unidentified flying objects—called UFO's for short—were reported between June 24, 1947 and December 31, 1960. Here are the totals by years:

Year	Objects Sighted and Reported
1947	79
1948	143
1949	186
1950	169
1951	121
1952	1,501
1953	425
1954	429
1955	404
1956	778
1957	1,178
1958	573
1959	364
1960	462

Total 6,812

The grand total looks impressive, though one must remember that the United States is very large and contains many millions of people, any one of whom might see something in the sky. In 1952, when the newspapers gave special space to UFO's over Washington, D.C., National Airport, the public mind was naturally quick-

ened on the subject of heavenly sights, and 1,501 sightings were reported in that year. Note that in the year before, only 121 sightings were listed in the Air Force records.

For several years after 1952 the totals drop. The number of sightings shot up again in 1957, to 1,178. This coincided with the year that the Russian satellite, Sputnik I, was launched. Sputnik went skyward to the accompaniment of streamer headlines in the newspapers on October 4, three months before the end of the year. In those last three months 701 of the total of 1,178 sightings reported for the year were made. It would almost seem that, in some instances at least, people began to "see" things when they looked for them.

#### An Exhilarating Idea

For a certain type of mind the idea that perhaps interplanetary ships might be visiting our earth is exhilarating. They want to talk more about it, to compare notes. That largely explains the creation of "saucer clubs." How many such clubs there are in America and overseas is a matter of conjecture. It has been estimated that there is a total of 5,000, a thousand of them in America. That would suggest that there are hundreds of thousands of saucer club

members. Naturally, with such a measure of interest in the subject, space ship journals began to come from the presses, to say nothing of a whole array of books, many of which advocate the idea that some of the "saucers" seen—"sightings," they are called—are interplanetary ships. A few books calmly and scientifically attempt to show that the UFO's are only varieties of physical phenomena. The latter kind of book has had short shrift with saucer club members and with many others who are not members of any saucer club, if we may judge from our correspondence.

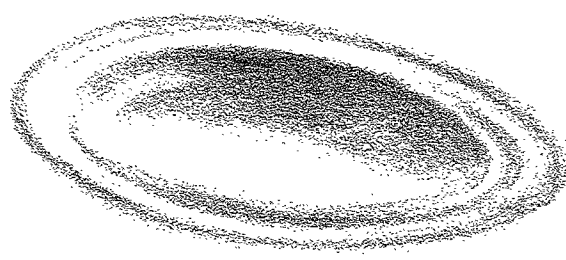
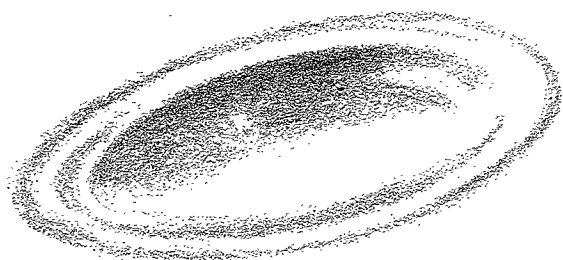
As one reads either the books or the magazines brought out by saucer club members, his mind is almost certain to swim—at least for a little while. He reads there most amazing claims, stories of how this or that person has seen a space ship alight, has talked with the pilot, has even ridden in a space ship, a little distance, or around the United States, or even to other planets. If anything, the stories and the claims of supernatural contacts have increased in the 13-year period.

Though at the first some high-grade journals gave serious attention to UFO's—for example, an article in *Life* in 1952—the interest soon faded, so far as such publications were concerned. In large part the same may

# WHAT ABOUT

# FLYING SAUCERS

By the Editor



WSP?

mon exhibit of this type of mind is the man who believes in horoscopes, the relationship of the stars and other astronomical factors to his health and to his destiny. There are mystics who are marked by a certain kind of religious turn that they give to all things. Anything new or strange provides support, it seems, for their occult views and their philosophical speculations.

Then there are the spiritists, who see in strange sights like UFO's, and in the excitement that goes with them, a wonderful opportunity to advertise their views. It would be hard to think of a psychologically better setting for a spiritist to promote his views concerning other worlds and their inhabitants than at a saucer club. They have come forth with some remarkable books, containing amazing statements. They have even quoted scriptures to serve their aims, declaring that it is on a space ship that Jesus Christ will return to this earth. They have also declared that space ships are carrying the inhabitants of other planets to our earth, some of them friendly and some, hostile. I would describe their writings as a rare mixture of blasphemy, babble, and cunning deceit.

In addition to the motley array of saucer club enthusiasts, mystics, and spiritists, there are other people, genuinely good people, sincere, hard-working citizens, some of them religious folks—a few even in the circle of our church—who are greatly impressed by the reports of UFO's and who think that they may be manifestations of evil spiritistic power, a proof of the nearness of the end of the world. For such people we have a sympathetic concern, and wish to make explicit that we consider them in an entirely different category from the run-of-the-mill flying saucer enthusiast. In fact, it is because of the letters of inquiry from some of our subscribers that I have made this investigation and here publish the report of my findings.

### The Strange Case of Daniel Fry

When I set out to explore this matter I first read various books on the subject, beginning with books by those who claim that saucers are real objects. I soon discovered that one of the foremost saucer club spokesmen is Daniel W. Fry, who now lives in southern California. He wrote a book

entitled *The White Sands Incident*, in which he declared that he had had a ride in a space ship. In brief, the story he relates in his book is this:

He was stationed at the White Sands Proving Ground in New Mexico, where he was engaged in certain work for the Government. He had been reading on the evening of July 4, 1950. The weather was intolerably hot and so he went out for a walk. He had gone "about half a mile past the rifle range" when, to borrow his words, "I first saw it."—*The White Sands Incident*, p. 16. As he watched, the object drew very near, "an ovate spheroid about thirty feet in diameter at the equator or largest part." "I approached within a few feet of the craft and then began slowly circling about it."—*Ibid.*, pp. 18, 20. Then he heard a voice. Shortly, he was invited into the craft for a ride, a ride, he says, which took him from New Mexico to New York City and back in "thirty minutes." He tells us that there was no one in the plane that he could see, that indeed it was operated by remote control from a mother ship far away.

His story is interspersed with philosophizings about the nature of man, the universe, the prospects for future peace, and related matters. In fact, his little book, in later editions, carries a supplement that expands these philosophizings, and presents thoughts about civilization and the future of man as given to him by his "host," the one who operated the space ship by remote control.

As if this were not startling enough, when he returned from this "trip," a trip unlike that enjoyed by any other man in all the history of the world, he told no one about his breath-taking adventure for some two and a half years, and then to only a few close friends who promised to keep his confidence. It was four years before he made an open announcement of the matter at a great gathering of saucer club members. Those who believe his story explain his amazing period of silence on the ground that Fry feared he would lose his job if he told so strange a story. However, he actually quit that job within a few months of this alleged incident.

Next week I will tell you of my interview with Daniel Fry.

be said of newspapers, and particularly of the wire services.

The fact that the enthusiastic beliefs and claims of saucer club members have not been taken seriously, either by the Air Force, which handles such matters for the Government, or by responsible persons and journals, in no way dampens the ardor of the club members. They calmly declare that the Air Force is hiding certain important facts, that there are secret reports that have been kept back. Of the validity of this claim I shall speak later. The very idea that the Air Force might be holding back important facts, storing away in its confidential files impressive secret reports, has proved psychologically the most effective reply the saucer club enthusiasts could possibly offer when asked why the Air Force and others were not excited about UFO's. There is something about the idea of a secret report hidden away that stirs the average imagination. One must admit that the saucer club folks are at least good psychologists.

But their intense interest in UFO's is, for some of them, not simply a curious excitement about mysterious objects. A certain fraction of the population—larger, I fear, than most of us like to admit—are of a somewhat mystical turn of mind. A rather com-



# News From Home and Abroad

## Southern Asia Education Council Held in Poona

By Richard Hammill

*Associate Secretary, General Conference Department of Education*

**T**EACHERS' conventions are not uncommon among us, for in our denomination, which places heavy emphasis on education, 37 per cent of our worker force are teachers. But the education council of the Southern Asia Division, held in Poona, India, December 6-11, 1960, was unusual, for seldom is it possible to assemble the education leaders from the remote lands comprising that division.

From the Kasai Hills came F. H. Nash, principal of Assam Training School; Bengal was represented by E. A. Streeter of the Raymond Memorial Training School, from whose campus one may view Kanchenjunga, the second highest mountain on earth; M. D. Kodan, principal of the E. D. Thomas Memorial High School, came from the Tamil language area of South India; Ralph Mones, the new principal of the Lowry Memorial High School in Mysore, arrived from the United States just as the conference was opening.

From the palm-covered hills of Cey-

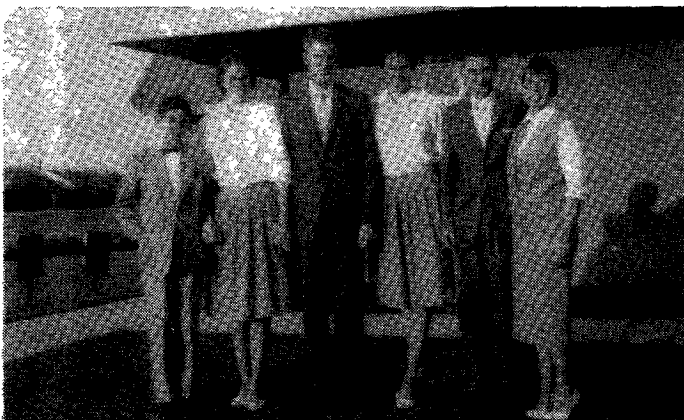
lon, the dusty plains of West Pakistan, the mountains and valleys of Kerala, beautiful Burma—the pagoda land—and many other fascinating places came representatives M. O. Manley, Vincent Hill School; R. K. Hamilton, Pakistan Union High School; R. E. Stahlnecker, Roorkee High School; A. E. Anderson, Lakpahan Training Institute; C. B. Israel, Khunti Elementary Boarding School; S. Jesu Dass, Lasalgaon High School; H. G. Josephs, Kottarakara S.D.A. High School; E. H. J. Scott, Bangalore S.D.A. Middle School; W. F. Zill, Narsapur S.D.A. High School; R. E. Rice, president, W. C. Mackett, dean, and M. E. Cherian, registrar, all coming from Spicer Memorial College.

The presidents of the seven union missions of the division; two union mission educational secretaries; O. O. Mattison, D. S. Johnson, and M. E. Kemmerer, the officers of the division; and the writer joined with these school principals in their discussion and planning. Dr. R. S. Lowry, secre-

tary of education for the division, planned the conference and served as chairman.

Morning by morning the group carefully studied the counsel of the Bible and the Spirit of Prophecy that pertains to educators. In prayer they earnestly sought strength and wisdom from God to enable them to guide and educate the youth of the remnant church in their fields. Through the medium of panels, professional papers, and group discussion the educational problems of the field were studied and appropriate policies voted for the ensuing four-year period.

Believing wholeheartedly in the presence of God with them in their work, this dedicated group of educators returned to their difficult posts of duty with confidence and enthusiasm. Undoubtedly the growth of the education work of the Southern Asia Division was stimulated by this opportunity for the educational leaders of the division to study, pray, and plan together.



### Norwalk, California, Youth Baptized

Six youth of Norwalk, California, testified to their faith in the Lord Jesus Christ publicly by the rite of baptism, December 31. Three of the candidates were impressed to take their stand as a result of the recent evangelistic meetings held by Robert Zamora. The baptism was conducted in the Florence-Downey church by Don Reynolds, pastor of the Lynwood church.

LOIS ROSENTHAL



### Georgia-Cumberland Workers' Meeting

An Ingathering victory banquet launched the new year and the annual workers' meeting for the Georgia-Cumberland Conference in Atlanta, January 2. Pastors' reports totaled \$130,565.75 for the 1961 Ingathering campaign as compared with \$128,214.20 last year. Walter Schubert, General Conference Ministerial Association associate secretary, was the featured speaker for the workers' meeting.

A. C. MCKEE, *President*

## A Successful Effort in Espirito Santo, Brazil

By Merlin Kretschmar

*Departmental Secretary, Espirito Santo  
Conference*

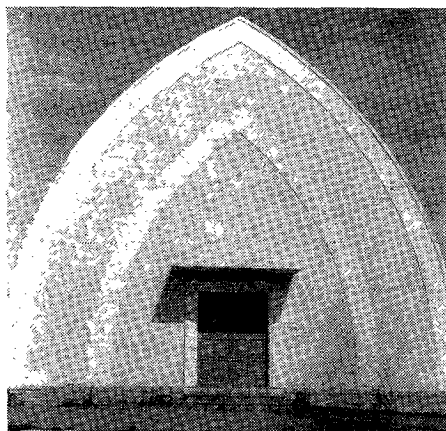
On the afternoon of November 5, 1960, the newest church in the Espirito Santo Conference of Brazil was officially organized. Conference President Ernesto Roth gave the dedicatory sermon and led out in the organization of the new congregation. Located in a suburb of the city of Vitoria—the oldest city in Brazil and capital of the state of Espirito Santo—the new edifice has attracted wide attention and serves as an added reminder of the growing power of the gospel of Christ in Brazil.

When it was determined that a series of evangelistic meetings should be held, it was impossible to secure an adequate building. Consequently, the conference secured a suitable lot in the center of the business area and built an attractive auditorium that would seat approximately 400 people. The construction was begun in July of 1960 and was completed the first part of October, in time for the opening of a three-month series of evangelistic meetings by the conference secretary-treasurer, Manuel Banque.

Further improvements were added, making it possible to dedicate the evangelistic center as the beautiful new church. From the opening night the hall was jammed, and capacity crowds attended every meeting. A special children's service was conducted from 6:00 to 7:00 P.M. for the hundreds of children in attendance. Immediately afterward the adults were ushered in for the nightly sermon.

A number of prominent citizens of the area took their stand for Christ, among them one of the local customs officials for the port of Vitoria. He had been an active member and church officer of another Protestant church in the area, and had been sent by that church to stand in front of the Adventist meeting hall to make sure that none of the members of his congregation would attend. When the evangelist found him thus engaged one evening, he invited him inside, and the man, somewhat embarrassed, accepted the invitation for that one meeting. Surprisingly, he kept coming back and brought his family. The entire family were among those baptized in the second baptism.

The predominantly Catholic city council and mayor were so impressed with the children's program that they voted to give the Adventist church a well-situated plot of ground near the center of the city if the denomination would build a church school there.



Seventh-day Adventist church dedicated November 5, 1960, at Vitoria, Brazil. The formation of this new congregation marks the fifty-third organized church in the rapidly growing Espirito Santo Conference of the East Brazil Union.

As of this writing, some 47 persons have been baptized to form the nucleus of the new congregation. An additional 70 have come forward on altar calls and have signified their desire for baptism. The average attendance at Sabbath services is between 150 and 200.

## Northern European Division Sabbath School Council

By G. R. Nash

*Secretary, General Conference  
Sabbath School Department*

The Northern European Division winter council was held in Stockholm, Sweden, November 23-30, 1960. The departmental meetings were held immediately after the council, December 1-5. These departmental meetings are held quadrennially and are of great importance to our work throughout the division.

Dr. B. B. Beach, the division Sabbath school secretary, led out in the Sabbath school council. Representatives were present from all unions of the far-flung division. There are eight unions in the division as follows: British, Ethiopian, Finland, Netherlands, Polish, Swedish, West African, West Nordic, plus Greenland Mission and Iceland Conference.

The brethren in Northern Europe are alert to the fact that time is running out, and they are moving forward as rapidly as possible in their work. For example, the Dutch Union increased their Sabbath school offerings during the first nine months of 1960 over the same period of 1959 by 31 per cent. The West African Union Sabbath school membership at the end of 1955 was 47,487; at the end of 1959 it was 60,556. They have 159 branch Sabbath schools. Howard J. Welch, the union president, in his re-

port stated, "The Sabbath school is, as everywhere, a great evangelizing agency." Our membership in Ethiopia has doubled twice during the past nine years.

The brethren from South Poland brought the challenging report that every church member is a Sabbath school member, and that all attend and arrive on time. He also reported that 80 per cent report daily study of the Sabbath school lesson. Another point of encouragement was that every Sabbath school conducts a teachers' meeting, and all the teachers attend each week.

Space will not permit a detailed report giving all the high lights of this important council. To say the least, it was a most spiritual meeting, and large plans were made for the future. All appreciated the fellowship and inspiration, and returned home filled with enthusiasm as far as the future is concerned.

It was my privilege to include in my itinerary some of the strategic centers in the British Union, the Netherlands Union, the West Nordic Union, the Swedish Union, and the Finland Union. I cannot report on the entire itinerary, but I must say a word about my visit to Finland. For years the brethren have cherished the ambition of having a representative printing house. This at long last is being realized, thanks to the Thirteenth Sabbath Offering overflow in the first quarter of 1960. In the process of erection is a substantial, well-planned building beside a beautiful fjord near the great industrial center of Tampere. This endeavor has meant real sacrifice to the Finnish brethren, but they are undeterred in their determination to achieve their goal. The new plant is now nearing completion. It will be a great memorial to God and a real credit to this denomination.

Everywhere we went throughout Finland they expected us to hold as many meetings as possible. For instance, in one day we held two meetings in the forenoon, two meetings in the afternoon, and two meetings in the evening. Each meeting was approximately one hour and fifteen minutes long. Practically every member of the churches concerned attended these meetings.

Dr. Beach accompanied me on my entire itinerary throughout the division. His vision and enthusiasm were much appreciated not only by me but also by all our workers and laymen with whom we associated. The leaders of the division and all their co-workers are on fire with evangelism and are looking forward to the finishing of their task. There are many problems connected with the work in



the Northern European Division, but the Lord is leading in a remarkable manner. Prospects for continued growth are most promising.

## Manila Sanitarium Wins Souls

By L. E. Gonzaga  
Chaplain

During the closing days of 1960 the Lord manifested His power to two patients who were at the point of death in the Manila Sanitarium and Hospital, and He gave the sanitarium a part in opening up work among the non-Christian Negrito tribe of the mountains of Zambales. The two patients were German Salud from Malasin, Nueva Vizcaya, and Alejandro Samson from San Ildefonso, Bulacan.

German Salud grew up in an Adventist family. He studied in our church school, entered our academy for a month, then transferred to a private high school. He learned the truth but he would not surrender himself to Jesus. He drifted away from God, eventually drinking, gambling, and frequently visiting night clubs. On October 1, 1960, he became seriously ill. He was sent by his parents to the Nueva Vizcaya Provincial Hospital for treatment. The doctors could not do anything, so the parents transferred him to Manila Sanitarium on October 12.

Upon examination the doctors discovered that he needed surgery. Brother Salud became alarmed and refused to be operated on until he was baptized. But I couldn't baptize him because of his physical condition. Besides, I was not clear about his personal experience. Finally, he agreed that I anoint him before surgery and then during the period of his recovery we would review our doctrines. After our studies, before he left for the province, I baptized him. His sister, who has been a backslider since 1954, promised the Lord that she will be faithful again.

Alejandro Samson, who comes from a Catholic family, had an equally interesting experience. He became ill in his home town in September, 1959. The doctor advised him to see a specialist in Manila. So his parents took him to the Philippine General Hospital, where he stayed for 33 days. The doctors of this hospital were unable to do anything for him, so his parents transferred him to the University of St. Thomas Hospital. He stayed in this hospital for about a month, and then these doctors also gave up. Assured that their son would die, the parents bought a coffin and made preparation for his funeral. When



Dr. J. Kennedy examining a Negrito, assisted by the church elder of Santa Fe, who acted as interpreter.

they took him out of UST Hospital they hired the Manila Sanitarium ambulance. It was then that Brother Eleizer Ordanez, a helper in the ambulance service, told Alejandro's parents to try the Manila Sanitarium. That was February, 1960.

Three days later Alejandro was admitted to our sanitarium. He had to have frequent blood transfusions in order to live. During his stay he became interested in the truth, so Mrs. Raquel D. Araba, our Bible instructor, gave him Bible studies. His father did not like this, so whenever the son felt a little better, the father would send him to the province. He didn't stay for long periods in the province because he became ill again and had to come back to the sanitarium from time to time. This series of interruptions made it impossible for Mrs. Araba to study with him regularly.

In November, 1960, he became seriously ill and the doctors expected him to die at any moment. This time I labored hard with him and prayed earnestly that God might extend his life until such time that he could learn the truth and be able to decide for himself. The parents, especially the mother, consented to our studying the Bible with him. On December 9, 1960, Alejandro was baptized at the Manila Center. At this writing he is still alive, but how long he will live only God knows.

The final experience of 1960 that demonstrated God's blessing on our medical work was the wonderful result of the free clinic held in Baliwet, Santa Fe, Zambales. This clinic broke down prejudice and paved the way for work among the Negritos. It was on December 18, 1960, after we had our free clinic and medical rally in Santa Fe, where we have a church, that we traveled to Baliwet, the home

of the Negritos. Upon our arrival the Negritos gathered around us with suspicion, but fortunately the ex-governor of that area was with us. He explained to them that we had come to help them.

At first the Negritos were reluctant to be examined and treated because previously a Negrito baby had died instantly after a quack doctor had given him an injection. The ex-governor was able to convince the people of our skill and sincerity, so we had a free clinic in that village. The four doctors who gave free consultation were Dr. Clarence Eckvall, Dr. Jack Kennedy, Dr. Cecilio Cabansag, and Dr. Eliseo Bautista. They were assisted by Mrs. Marta Talangbayan, four student nurses, Mrs. Eckvall, and Mrs. Kennedy. As a result of this free clinic the door is now open for our work, and the ex-governor, a recent convert, and the church elder of Santa Fe are planning to start the work in that area. We believe that soon many Negritos will accept the message.

## 1960 Volunteers for God's Foreign Legion

(Continued from page 1)

Mrs. H. Bais and two children, to New Guinea.  
Helen Hall, to New Guinea.  
Mr. and Mrs. W. G. Litster and two children, to Fiji.

### February

Mr. and Mrs. Mervyn Blyde and three children, to Fiji.  
Mr. and Mrs. R. K. Wilkinson and two children, to Fiji (returning).  
Pastor and Mrs. J. H. Newman and two children, to New Guinea (returning).

### March

Pastor H. J. Watts, to Bougainville, Territory of Papua and New Guinea (transferring from New Hebrides; returning).  
Pastor and Mrs. Allen Maberly and three children, to India (returning).  
Mr. and Mrs. W. J. Paynter, to the New Hebrides.  
Mr. and Mrs. L. H. Bartlett and three children, to New Guinea (returning).  
Faye O'Grady, to Uganda.

### April

Mrs. H. J. Watts and two children, to Bougainville, Territory of Papua and New Guinea (transferring from New Hebrides; returning).  
Mr. and Mrs. Ken Mitchell and child, to Papua.  
Pastor and Mrs. N. W. Palmer and two children, to New Guinea (returning).  
Mr. and Mrs. A. J. Sonter and two children, to Gilbert and Ellice Islands (returning).

### May

Mrs. Gordon A. Lee and two children, to Samoa.  
Mr. and Mrs. G. F. Wilson and two children, to Bougainville, Territory of Papua and New Guinea (returning).  
Mrs. K. A. Silva and two children, to the Solomon Islands (returning).

### June

Mr. and Mrs. Dean Giles and child, to the New Hebrides.

### July

Mr. and Mrs. L. M. Miller and child, to New Guinea (returning).  
Ivan Manners, to New Guinea.



## August

Mr. and Mrs. L. G. Naughton and two children, to New Guinea (returning).  
Harold Norman, to New Guinea (returning).

## September

Mr. and Mrs. D. C. Oemcke and three children, to New Guinea (returning).  
Wendy Blank, to New Guinea.

## October

George Scott, to Papua.  
Thomas L. Trotter, to Solomon Islands.

## November

Mrs. Ivan Manners and two children, to New Guinea.  
Mrs. Miriam Cook, to New Guinea.  
Pastor and Mrs. J. P. Holmes and three children, to the Solomon Islands.

## FROM THE NORTHERN EUROPEAN DIVISION

### January

Mrs. Peter Cooper, of Britain, to India.

### February

Mr. and Mrs. Erling Olsen and family, to East Africa (returning).

### March

Beryl M. Turtill, to West Nigeria (returning).  
Anneli Ketola, of Finland, to West Nigeria.

### April

Kathleen M. Freeth, to Ghana (returning).

### May

Dr. and Mrs. K. Hogganvik and family, to Ethiopia (returning).

### June

Drs. John and Ruth Lennox and daughter, of Britain, to West Nigeria.  
H. Kaarina Haapakoski, of Finland, to Ghana.

### July

Annemarie Irrgang, of Germany, to Ghana.  
G. A. Keough, to Lebanon (returning).  
Mr. and Mrs. John D. Dorland, of Britain, to Ghana.

### August

Mr. and Mrs. L. Acton-Hubbard and three children, to Ghana (returning).  
Lillian A. Parkin, of Britain, to Ghana.  
Dr. and Mrs. J. Ashford Hyde and two children, to Ghana (returning).

### September

Mary V. Ford, to East Africa (returning).  
Mr. and Mrs. Martin Gundersen and two daughters, to Congo (returning).  
Pastor and Mrs. A. H. Brandt and three children, to East Africa (returning).  
Pastor and Mrs. W. C. S. Raitt, to Southern Rhodesia (returning).  
Mr. and Mrs. Hugh I. Dunton and son, to Ghana (returning).  
Mr. and Mrs. H. C. Wilby and daughter, of Britain and Denmark, to West Africa.  
Mr. and Mrs. K. E. Thomas and family, to Northern Rhodesia (returning).  
Irene Eide, to Ethiopia (returning).  
Mr. and Mrs. Rudolf Andersen and son, of Denmark, to Ethiopia.  
Mrs. G. A. Keough and son, to Lebanon (returning).  
Pastor and Mrs. Donald Lowe and two children, from Britain, to Sierra Leone.

### October

Mr. and Mrs. C. G. Meredith and three children, to Ghana (returning).  
Myrna E. Dorland, of Britain, to West Africa.  
Evelyn Beechey, to East Africa (returning).

### November

Mr. and Mrs. J. L. C. Muderspach and three children, to Ghana (returning).  
Mr. and Mrs. T. J. Karkkainen and two children, to East Nigeria (returning).

### December

Pastor and Mrs. Brian Pilmoor and family, of Britain, to Rhodesia.  
Pastor and Mrs. Louis Nielsen and three children, to East Nigeria (returning).

Mr. and Mrs. E. Nikkola, of Finland, to West Nigeria.

## FROM THE SOUTH AMERICAN DIVISION

### March

Pastor and Mrs. Daniel Iuorne, of Argentina, to Peru.  
Julio Aguilar, of Chile, to Bolivia.  
Dr. and Mrs. Jose Bernhardt, of Uruguay, to Bolivia.

### April

Mr. and Mrs. Nabuzardan Wegner, of Chile, to Bolivia.  
Mr. and Mrs. Narcisco Lidke, of South Brazil, to Belém, North Brazil.

### July

Lazaro B. de Freitas, of South Brazil, to East Brazil.  
Mr. and Mrs. Luis E. Roscher, of Argentina, to Peru.

### August

Dr. and Mrs. R. D. Pechero, of Argentina, to Peru.  
Mr. and Mrs. Octavio Belmar, recently of Chile, to East Brazil.

### September

Mr. and Mrs. Arturo Gnass and family, of Argentina, to Peru.

### December

Mr. and Mrs. Carlos Stancher and family, of South Brazil, to North Brazil.  
Mr. and Mrs. Armando Madureira, of South Brazil, to North Brazil.

## FROM THE SOUTHERN AFRICAN DIVISION

### January

Arnold A. Naude, to Southern Rhodesia.  
Laverne B. Jewell, to Southern Rhodesia.  
Mrs. and Mrs. H. Stevenson, to Tanganyika.  
Mr. and Mrs. K. B. Cronje, to Nyasaland.  
Mrs. L. Chalmers, to Southern Rhodesia.  
Elder and Mrs. T. A. ter Horst and family, to Southern Rhodesia.  
Mr. and Mrs. G. L. Willmore, to Bechuanaland Protectorate.

### February

Mrs. C. R. Piercey, to Southern Rhodesia.  
Mrs. R. Gorle, to Southern Rhodesia (returning).

### June

Dr. and Mrs. C. J. Birkenstock and family, to Bechuanaland Protectorate.

### July

Mr. and Mrs. I. B. Neumann and family, to Nyasaland.

### August

Mr. and Mrs. R. D. Marx and family, to East Africa (returning).  
Mr. and Mrs. A. W. Bell and family, to Northern Rhodesia.  
Mr. and Mrs. D. J. Coetzee and family, to Northern Rhodesia.  
Shelah O'Hara, to East Africa.

### December

Marilynne Eva, to Southern Rhodesia.

## FROM THE SOUTHERN EUROPEAN DIVISION

### January

Elder and Mrs. M. Laranjeira and child, of Portalegre, Portugal, to the Cape Verde Islands.  
Mr. and Mrs. G. Pouban and two children, to Cameroun (returning).  
Miss Bluette Rossier, of Château-d'Oex, Switzerland, to Cameroun.  
Elder and Mrs. K. Waber and two children, to Cameroun (returning).  
Elder and Mrs. Heinrich Walder and child, of Zurich, Switzerland, to Cameroun.

### February

Mr. and Mrs. Joao Cordas Tavares, of Lisbon, Portugal, to Angola.

Mrs. E. Veuthey, of Switzerland, to Tahiti.

### July

Elder and Mrs. A. C. Lopes and three children, to Angola (returning).

### August

Elder and Mrs. F. Augsburg and two children, of Switzerland, to Cameroun.  
Mr. and Mrs. José Lopez, of Spain, to Fernando Po.  
Elder and Mrs. A. Quirici and two children of North Africa, to Réunion Island.

### September

Mr. and Mrs. José da Silva Botelho and child, to Angola (returning).  
Mr. and Mrs. R. Meyer and two children, of Switzerland, to Dakar, Senegal, West Africa.

### October

Mr. and Mrs. José Augusto da Silva Junior and child, of Portugal, to Saint Thomas Island.  
Mr. and Mrs. M. Hecksweiler and four children, to Madagascar (returning).  
Elder E. Vervoort, to Madagascar (returning).

### November

Mr. and Mrs. H. Kempf, of France, to Ivory Coast.  
Mr. and Mrs. Joaquim Nunes Ramos and child, of Portugal, to Mozambique, Portuguese East Africa.

### December

Mr. and Mrs. G. Dewinter, of Belgium, to Ivory Coast.  
Mr. and Mrs. A. Simon and child, to Cameroun (returning).

## FROM THE NORTH AMERICAN DIVISION

### January

Mr. and Mrs. Donald C. Van Ornam, of Arlington, California, to Southern Rhodesia.  
Elder and Mrs. E. A. Brodeur, Jr., and two sons, of Atlanta, Georgia, to the State of Singapore.  
Elder and Mrs. R. Foster Medford and three children, to Nyasaland (returning).  
Mr. and Mrs. E. B. Christie and two children, to Nigeria (returning).  
Mr. and Mrs. Monroe A. Morford and two children, of Grand Ledge, Michigan, to South Africa.  
Martha N. C. Hansen, to South Africa (returning).  
Mrs. Glenn F. Henriksen and son, to Venezuela (returning).  
Nantje Twijnstra, to Indonesia (returning).

### February

Elder and Mrs. Edward A. Trumper and son, to Southern Rhodesia (returning).  
Elder and Mrs. William Royce Vail, to Southern Rhodesia (returning).  
Elder and Mrs. Walter O. Comm and two children, to Jamaica, West Indies (returning).  
Mrs. A. J. Patt and four children, to India (returning).  
Elder and Mrs. Clarence Goertzen and three children, of Grande Prairie, Alberta, to Ceylon.  
Dr. and Mrs. Leslie A. Smart and three children, to Hong Kong (transferred from Guam; returning).  
Olive Nellie Vaughan, to South Africa (returning).  
Elder and Mrs. T. M. Ashlock and three children, of Lakewood, Ohio, to Southern Rhodesia.  
Mr. and Mrs. Winston H. McHenry and three children, to India (returning).  
Elder and Mrs. R. E. Stahlnecker and five children, of Portales, New Mexico, to India.  
Mrs. David H. Hughes and little daughter, to West Nigeria (returning).  
Elder and Mrs. Cecil B. Guild, to Burma (returning).

### March

Elder and Mrs. Ernest A. Veuthey, to Tahiti (transferred from Martinique; returning).  
Elder and Mrs. Wendell L. Wilcox and four children, to Indonesia (returning).  
Elder and Mrs. Harry D. Johnson and three children, to the State of Singapore (returning).  
Dr. Neil R. Thrasher, to Indonesia (returning).  
Elder and Mrs. Ben D. Wheeler and two children, to East Africa (returning).  
Elder and Mrs. Manson Metcalf and three children, of Portland, Oregon, to the Congo.  
Elder and Mrs. W. W. Christensen, to Burma (transferred from the Southern African Division; returning).  
Mr. and Mrs. Gordon C. Smedley and two children, of Fairview, Alberta, to Burma.  
Mr. and Mrs. Vernon L. Bretsch and three children, of Walla Walla, Washington, to Japan.  
Elder and Mrs. William Tol and four children, to British Guiana (returning).

### April

Dr. and Mrs. Ray A. Pellow and three children, of Spokane, Washington, to Mexico.

Mr. and Mrs. Lyle Curtis Miller and two children, of Berrien Springs, Michigan, to Turkey.  
 Mr. and Mrs. Warren W. Runyan and two children, to Malaya (returning).  
 Elder and Mrs. Edward L. Gammon and two children, of Beaverton, Oregon, to Lebanon.  
 Elder and Mrs. W. D. Pierce, of College Place, Washington, to Nyasaland.  
 Dr. and Mrs. J. C. Johannes, to Ceylon (returning).  
 A. J. Patt, M.D., to India (returning).  
 Dr. and Mrs. James J. Short, of Carmel Valley, California, to Korea (short-term appointment).

#### May

Mrs. Neil Thrasher and four children, to Java (returning).  
 Dr. and Mrs. George C. Ekvall, Jr., and three children, of Olive View, California, to the Philippines (short-term appointment).  
 Dr. and Mrs. Roy B. Parsons, to Angola (returning).  
 Eleanor Bahnmueller, of Portland, Oregon, to the Congo.  
 Elder and Mrs. A. I. Krautschick, to the State of Singapore (returning).  
 Dr. and Mrs. S. A. Nagel and three children, to Nigeria (returning).  
 Norma Evelyn Eldridge, of Loma Linda, California, to Okinawa.  
 Dr. Mary C. McNeill, of Cumberland, Kentucky, to India.

#### June

Elder and Mrs. Vincent A. Fenn, of Reading, Pennsylvania, to Lebanon.  
 Elder and Mrs. E. J. Kanna, to Brazil (returning).  
 Dr. and Mrs. Clement E. Counter and two daughters, of Rolling Hills, California, to Peru.  
 Elder and Mrs. Tate V. Zytoskee and two children, of Staunton, Virginia, to Korea.  
 Ruth Elizabeth Carnahan, to the Congo (returning).  
 Dr. and Mrs. Elwin C. Lanz and five children, of Wytheville, Virginia, to Paraguay.  
 Elder and Mrs. Paul H. Eldridge, to Japan (returning).  
 Drs. Louis G. and Aileen Ludington and four children, of Glendale, California, to Thailand.  
 Mr. and Mrs. Bryce F. Newell and two daughters, to Java (returning).

#### July

Mr. and Mrs. Paul L. Jensen, of Pensacola, Florida, to West Pakistan.  
 Eliada Bassford Mann, to Burma (returning).  
 Barbara Yvonne Stockhausen, M.D. (returning).  
 Elder and Mrs. Kenneth S. Oster and three children, to Lebanon (returning).  
 Dr. and Mrs. Bert B. Beach and daughter, of Takoma Park, Maryland, to England.  
 Elder and Mrs. James S. Russell and three children, to Lebanon (returning).  
 Marion Miller, to India (returning).  
 Elder and Mrs. T. A. Davis and three children of Hyattsville, Maryland, to the Philippines.  
 Mr. and Mrs. E. T. Moon, of Pomona, California, to Nigeria.  
 Mr. and Mrs. John S. Bernet, Jr., of Reading, Pennsylvania, to the State of Singapore.  
 Dr. and Mrs. Ralph B. Moore and two children, of McMinnville, Tennessee, to Bechuanaland.  
 Elder and Mrs. Gideon A. Haas and two children, of Merced, California, to Guam.  
 Clara Ann Hawes, of Armstrong, British Columbia, to India.  
 Dr. and Mrs. Ronald F. Hann and two children, of Northridge, California, to Indonesia.  
 Elder and Mrs. John F. Harris and two children, of Takoma Park, Maryland, to Thailand.  
 Elder and Mrs. Edwin C. Beck and three children, of Portland, Tennessee, to Ceylon.  
 Elder and Mrs. Alvin M. Bartlett and three children, to Indonesia (returning).  
 Drs. William H. and Karen Ruth Shea and two children, of Los Angeles, California, to Nicaragua.  
 Elder and Mrs. John R. Spangler and two children, to Singapore (returning).  
 Mr. and Mrs. William C. Brown and two children, of Seattle, Washington, to Peru.  
 Elder and Mrs. George H. Guy and three children, of Austin, Minnesota, to Peru.  
 Elder and Mrs. Jerald E. Christensen and daughter, to Taiwan (returning).  
 Dr. and Mrs. William H. Taylor and three children, to East Africa (returning).  
 Mr. and Mrs. Ogden L. Aaby and three children, to Taiwan (returning).  
 Dr. and Mrs. Harold D. Reiner and three children, of Visalia, California, to Libya.  
 Elder and Mrs. A. L. Davy and three children, to the Congo (returning).  
 Elder and Mrs. Robert L. Osmunson and two children, to Southern Africa (returning).  
 Elder and Mrs. E. L. Sorensen and two sons, to India (returning).  
 Mr. and Mrs. E. M. Collins and son, to Nigeria (returning).

#### August

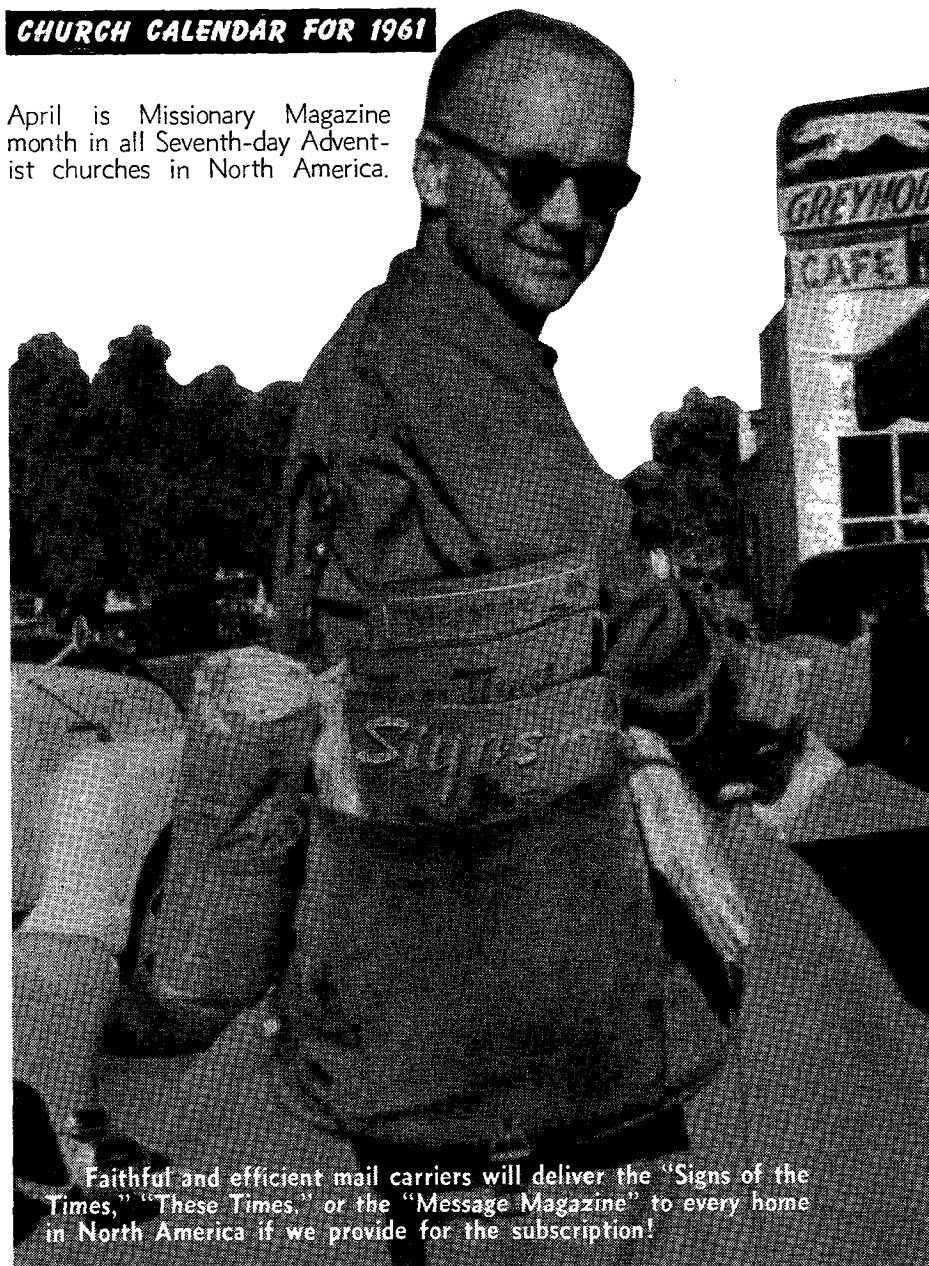
Elder and Mrs. Charles R. Taylor and three children, to Mexico (returning).  
 Elder and Mrs. Richard C. Hall and three children, to Laos (returning).

Elder and Mrs. Frank Skoretz and two children, of Stettler, Alberta, Canada, to Honduras.  
 Elder and Mrs. Robert W. Taylor and two children, of Milton, Prince Edward Island, Canada, to Brazil.  
 Elder and Mrs. L. E. Daniels and two children, to Liberia (returning).  
 Elder and Mrs. T. H. Blincoe and two children, to Japan (returning).  
 Elder and Mrs. Chester H. Damron and two children, of Lenoir City, Tennessee, to Thailand.  
 Dr. and Mrs. Gerhardt L. Dybdahl and three children, of Loma Linda, California, to the Philippines (short-term appointment).  
 Dr. and Mrs. John R. Wahlen, of Fort Ord, California, to Korea.  
 Mr. and Mrs. C. C. Lindt and two children, of Loma Linda, California, to Hong Kong.  
 Elder and Mrs. Earl G. Meyer, of Highland, California, to Peru.  
 Elder and Mrs. G. Merlin Kretschmar and two children, of Redmond, Oregon, to East Brazil.  
 Elder and Mrs. Sylvester O. Francisco and two children, of San Diego, California, to Germany (civilian chaplain).  
 Elder and Mrs. William W. Pohle and three children, to Hong Kong (returning).  
 Elder and Mrs. R. H. Wentland, to the Congo (returning).

Mr. and Mrs. Louis Ramirez and two children, of Walnut Creek, California, to Costa Rica.  
 Mr. and Mrs. Richard D. Jordan and two children, to Ghana, West Africa (returning).  
 Dr. and Mrs. Paul M. Watson and two children, of Fresno, California, to Thailand.  
 Dr. and Mrs. Kenneth H. Burden and three children, to Puerto Rico (returning).  
 Alma D. Riter, to Uganda, East Africa (returning).  
 Rose A. Meister, of Deer Lodge, Tennessee, to Thailand.  
 Dr. and Mrs. Bernard G. Arellano and four children, of Lynwood, California, to Jamaica.  
 Mr. and Mrs. Walter H. Toews and four children, of Sanitarium, California, to West Pakistan.  
 Vivian June Christensen, of Angwin, California, to East Africa.  
 Dr. and Mrs. Wm. W. Oliphant and three children, of Lake Orion, Michigan, to East Africa (short-term appointment).  
 Dr. Oliver J. Pogue, to British Guiana (returning).  
 Mr. and Mrs. Harold A. Robieson and two children, of Washington, D.C., to Viet Nam.  
 Lois V. Raymond, of Los Angeles, California, to Liberia.  
 Elder and Mrs. Wilbur K. Nelson and three children, to Taiwan (returning).

### CHURCH CALENDAR FOR 1961

April is Missionary Magazine month in all Seventh-day Adventist churches in North America.



Faithful and efficient mail carriers will deliver the "Signs of the Times," "These Times," or the "Message Magazine" to every home in North America if we provide for the subscription!

We rejoice that we have such beautiful magazines as **Signs of the Times**, **These Times**, and **Message Magazine**. If every church member would send **JUST 10 SUBSCRIPTIONS** to friends or neighbors we would be sending out more than 3,500,000 copies of these missionary magazines every month. Why not? Now is our opportunity!

## September

Mrs. Helen R. Knutson, of Hartford, Connecticut, to Okinawa.  
Dr. and Mrs. Leslie G. Hardinge and daughter, of Takoma Park, Maryland, to England (short-term appointment).  
Nancy Lee Burns, of Sanitarium, California, to Guam.  
Elder and Mrs. Enoch V. Hermanson, to Angola (returning).  
Dr. and Mrs. Wm. Wagner and three children, to Libya (formerly served in Iraq; returning).  
Mr. and Mrs. Harold D. Erickson, Jr., and two children, to India (returning).  
Elder and Mrs. Doyle M. Barnett, to Taiwan (returning).  
Elder and Mrs. William Milton Lee and daughter, to Taiwan (returning).  
Mr. and Mrs. Johnny D. Johnson and nephew, to Liberia (returning).  
Gladys Martin, to Ethiopia (returning).  
Dr. and Mrs. Jack R. Kennedy and three children, of Los Angeles, to the Philippine Islands.  
Elder Arthur R. Norcliffe, to Colombia (returning).  
Mr. and Mrs. Lawrence Gerald Larrabee, of Sandpoint, Idaho, to Peru.  
Mr. and Mrs. John Wesley Taylor, Jr., of Guymon, Oklahoma, to Puerto Rico.  
Mr. and Mrs. Eugene M. Stiles and son, of Santa Cruz, California, to India.  
Dr. and Mrs. Roscoe I. McFadden and four children, of Bloomingdale, Michigan, to West Pakistan.  
Mr. and Mrs. William Earl Smith and two children, of Colfax, Washington, to Malaya.  
Elder and Mrs. Laurence R. Downing and four children, of Lincoln, Nebraska, to the Philippine Islands.

## October

Elder Bruce A. Roberts, to Nigeria (returning).  
Maye V. Fee, of Mission City, British Columbia, to India.  
Elder and Mrs. Ejler E. Jensen and two children, to Okinawa (returning).  
Dr. and Mrs. Merlin G. Anderson and two children, of Yakima, Washington, to Ethiopia.  
Mr. and Mrs. Warren R. Zork and three children, to Northern Rhodesia (returning).  
Elder and Mrs. John Baerg, to Brazil (returning).  
Mr. and Mrs. Robert Dean Davis and son, of Takoma Park, Maryland, to Brazil.  
Elder and Mrs. Charles Wayne Griffith and two children, of Wayzata, Minnesota, to Peru.  
Mr. and Mrs. Otis C. Edwards, and child, of College Place, Washington, to the Philippines.  
Dr. and Mrs. George J. Wieseman and two children, of Redlands, California, to Thailand.  
Mr. and Mrs. Charlye R. Smith and three children, of Pharr, Texas, to Mexico.  
Dr. and Mrs. Paul Genstler and three children, to Nigeria (returning).  
Elder and Mrs. Johannes G. Nikkels and three children, to Colombia (returning).  
Mr. and Mrs. E. J. Heisler and two children, to Jamaica (returning).  
Mr. and Mrs. Ralph H. Jones and two children, of Roseburg, Oregon, to India.

## November

Elder and Mrs. Ernest D. Hanson, to Southern Africa (returning).  
Elder and Mrs. William J. McHenry and two daughters, to India (returning).  
Mr. and Mrs. W. L. Parker and two children, to Ghana (returning).  
Elder and Mrs. C. P. Sorensen, to Singapore (returning).  
Mr. and Mrs. J. Lyndon DeWitt, of Sumter, South Carolina, to Iran.  
Rosemary Richards, to Singapore (returning).  
Dr. and Mrs. Frederic W. Brennwald and three children, to the French Cameroun (returning).  
Mr. and Mrs. Harold S. Johnson, of Chattanooga, Tennessee, to the Sudan.  
Mr. and Mrs. Lawrence E. Sufficool and two children, of Hagerstown, Maryland, to West Nigeria.  
Mr. and Mrs. Elgin D. Frye and four children, of Placerville, California, to Ethiopia.  
Mr. and Mrs. Robert Duane Brenneman, of Berrien Springs, Michigan, to Northern Rhodesia.  
Mr. and Mrs. Norman LaVern Doss and son, to Nyasaland (returning).  
Elena Kahl, of Berkeley, California, to Argentina (national worker, returning).  
Mrs. Oliver J. Pogue and two children, to British Guiana (returning).  
Mr. and Mrs. Leslie Donald Pendleton and son, of Palatka, Florida, to East Africa.  
Mrs. Bruce A. Roberts and two children, to Nigeria (returning).

## December

Mr. and Mrs. Robert M. Parsons and child, of Cucamonga, California, to Angola.  
Elder and Mrs. L. D. Browne, to East Africa (returning).  
Mr. and Mrs. Arthur E. Mitchel and son, to Peru (returning).  
Elder and Mrs. Konrad F. Mueller and two children, to Nigeria (returning).  
Mr. and Mrs. Melvin E. Northrup and two children, of Portland, Oregon, to Brazil.  
Elder and Mrs. Julius Korgan and four children, of Silver Spring, Maryland, to Jamaica.

Mr. and Mrs. Rais Andrew Marx and two children, returning to East Africa (national workers who came to the United States on furlough and leave of absence).

# From Home Base to Front Line

## Australasian Division

Mr. and Mrs. B. W. Lang left Sydney, January 2, 1961, traveling to New Guinea. Brother Lang will resume his responsibilities as builder and maintenance supervisor at the Hatzfeld Hansenide Colony on the North New Guinea coast. Brother Lang completed his first term of service as a single worker, and during recent weeks returned to the homeland to be married to Miss O'Neill, of West Australia.

Mr. and Mrs. Maurice Fairall left Sydney, January 28, proceeding to Goroka, in New Guinea. Brother Fairall has been attached to the Coral Sea Union Training School at Kabiufa, where he serves as woodwork instructor and maintenance supervisor. After having completed a portion of his term as a single worker, Brother Fairall returned to Australia where he was married to Kaye Gersback, a secretary in the Victorian Conference office.

## North American Division

Elder and Mrs. J. K. Griswell, Jr., and three children, left Miami, Florida, February 15, returning after furlough to Colombia. Sister Griswell's name before marriage was Billie Louis Sandefur. She attended Southwestern Junior and Madison colleges and also a business college. Her experience has been in bookkeeping, mimeographing, and stenography. Brother Griswell attended Northwestern State College in Oklahoma, and graduated from Union College. He also attended the SDA Theological Seminary. In 1951 Brother and Sister Griswell were sent to Venezuela, where he served as pastor-evangelist for four years. For the past five years he has been a pastor-evangelist in Colombia. He is to continue service in the Upper Magdalena Mission, in Colombia.

Dr. and Mrs. Roy O. Yeatts left Seattle, Washington, February 7, returning after furlough to New Guinea. Prior to marriage Sister Yeatts's name was Helen Doris Hambley. She took a course for teachers at the Western State Normal School in Kalamazoo, Michigan, and completed the nurse's course at the Loma Linda School of Nursing. She has had experience as an office nurse and served as a teacher in New Guinea. Dr. Yeatts attended the universities of Montana and California, and graduated from the College of Medical Evangelists. Since 1955 he has been employed as the medical officer in charge of the Hansenide colonies in New Guinea. Upon their return he will be physician in charge of the Seventh-day Adventist hospital in Sopos, New Guinea.

Mr. and Mrs. Roy E. Brooks and two children left Miami, Florida, for Argentina, February 9, returning after furlough. Sister Brooks's maiden name was Betty Charlene Thornton. She graduated from the Amarillo, Texas, High School and

has had experience as a typist and accounting clerk. Brother Brooks obtained a B.A. degree from Washington Missionary College and a Master of Business Administration degree from the University of Maryland. As an accountant, assistant treasurer, and cashier he has had a number of years' experience. In 1954 Brother and Sister Brooks accepted a call to the South American Division, he to serve as an accountant in the division office. Later he was appointed secretary-treasurer of the Cuyo Mission in Argentina. He is to serve as secretary-treasurer of the Buenos Aires Conference.

Elder and Mrs. Douglas C. Premier left Houston, Texas, February 13, for Costa Rica, returning after furlough. The maiden name of Sister Premier was Esther Stern. She is a graduate of the Washington Sanitarium and Hospital School of Nursing. She has served as a nurse and secretary, having been a nursing supervisor in the Washington Sanitarium and Hospital; also in the Adventist Clinic in Caracas, Venezuela. Brother Premier obtained B.A. degrees in education and theology from Washington Missionary College. He also completed the nurse's course at the Washington Sanitarium and Hospital. The Premiers were first sent to Venezuela in 1944. They have served in Venezuela, Colombia, and Costa Rica. Brother Premier is to resume his work as a departmental secretary in the Central American Union Mission.

## South American Division

Mr. and Mrs. Octavio Belmar, who recently graduated from Chile College, left in August, 1960, to labor in the Espirito Santo Conference of the East Brazil Union Mission.

Mr. Arturo Gnass and family, of the Central Argentine Conference, where Brother Gnass has been laboring in the treasury office, have accepted a call to the Inca Union Mission, where he is to serve as secretary-treasurer of the Upper Amazon Mission. They departed in September for their new field of labor.

Mr. Carlos Stancher and family, of São Paulo, Brazil, where Brother Stancher has served in the food factory connected with Brazil College, ended their service with that institution at the close of 1960 and immediately departed for Fortaleza, Brazil. He is to serve as secretary-treasurer of the North Coast Mission.

Mr. and Mrs. Armando Madureira, who have been students at Brazil College, recently departed for the North Coast Mission, with headquarters in Fortaleza, Brazil. Brother Madureira will serve in that field as a ministerial intern.

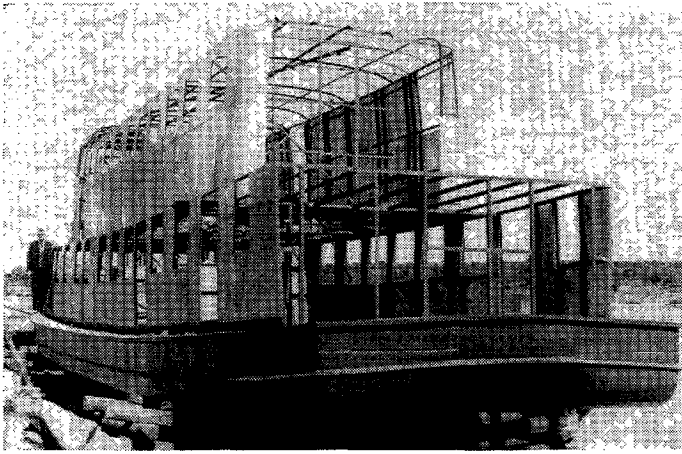
W. R. BEACH

# Circuit-riding East Brazil by Air

By R. Belz

President, East Brazil Union

One day J. J. Aitken, president of the South American Division, L. C. Scofield, and I started out on a trip to see our work on the São Francisco River, the new launch, the medical



L. C. Scofield with the new mission launch under construction on the São Francisco River in East Brazil.



James J. Aitken and R. Belz ready to take off in the rented Bonanza airplane.

posts, et cetera. At 7:30 A.M. we went to the airport and took a plane for Belo Horizonte. There we rented a Bonanza, and in a little more than an hour we were in Pirapora. After visiting the launch, the church, and the school we took off for Januária, flying low several times over the two medical posts and schools along the way. We saw the old launch anchored there, and our people waved to us happily.

Arriving in Januária, we went to see our school and church, as well as some friends, and then continued our flight to Montes Claros. There we found our worker engaged in a series of evangelistic meetings. From there we flew to Belo Horizonte, where we saw our Concordia church under construction and noted other points of interest. By nine-thirty that night we were home again. We had compressed a two-week itinerary into one day!

A great work is being done by Brother and Sister Scofield along the banks of the São Francisco River. We already have two medical posts established and the third is in sight. We honor these self-denying missionaries for what they are doing. With more courageous and faithful missionaries, who are now able to travel more rapidly, we will soon see our Lord in the clouds of heaven.

Oh, how much could be done if we would only take advantage of the means God has provided, if we would obey His orders to march. If we had more faith we would advance with God!

## The Pledge

(Continued from page 13)

allow. Give to your church if you have to, but not \$350!"

"It will be \$315, Herbert," Greta said softly. "Ten per cent of the check comes out for tithe."

"Well, there's no need to argue *that* one. We've thrashed out the tithe business to the bitter end. But that still leaves us \$315."

"But you don't understand, Herbert. The balance goes to missions. You'll just have to wait until I can earn more. Surely the Lord will continue to give me wisdom as long as I'm faithful."

Herbert looked at his wife in disbelief. "So you really mean to go through with this nonsense?" he asked coldly. Greta nodded solemnly. "Then that lets me out," Herbert announced, as he strode to the door.

"Herbert!" cried Greta. "Please wait. Come here a minute and let me show you something."

His face was still dark with anger, but he returned slowly and dropped to the sofa beside his wife.

Greta had the Bible in her hands. "You don't need to listen to me, Herbert, but please listen to the Word of God. You do believe that the Bible is God's word, don't you?" She looked at him anxiously.

"Yeah; so I've been taught," he mumbled.

"Then hear what God says about promises." She opened her Bible to Ecclesiastes 5:4 and read aloud: "'When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.' Verse five says, 'Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.'"

"Numbers 30:2 says, 'If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.' The next verse says the very same thing, only about a *woman*, so you can't make the excuse that it is just for men."

"Deuteronomy 23:21 says, 'When thou shalt vow a vow unto the Lord

thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.'

"Verse 23 of the same chapter says, 'That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.'

"There are many more verses to the same effect," added Greta.

"That's enough," said Herbert gruffly. "I want to know how you happened to make such a promise in the first place."

"Herbert, I asked the Lord for wisdom, and He blessed me. I was so grateful that I promised Him the very first check of the new year. I didn't dream that the article I wrote about our trip would bring so much, but I'm so happy it did. I didn't have a dime for missions last year, and I felt terrible. Don't think I wasn't tempted, Herbert. Satan did his best to get me to put the check in the savings account; but I prayed for strength. Then when you told about the car, he tried it again. I was so tempted to give you the \$300 and give only \$15 to Ingathering that I could hardly stand it. I prayed again, and this time the Lord's angel was victorious. The old devil had to flee. Now, 'way down in your heart, Herbert, aren't you glad?"

"Humph. No, I'm not glad, but I'm persuaded that you're doing the right thing. I'm more disappointed than anything. We need that money so desperately."

"No, Herbert, not desperately. You have a job; we all have health, wisdom, and the Lord's loving care. With all the blessings that we have, we are far from being desperate."

"Guess you're right again," he grumbled. In a few minutes his features brightened, and he gave his wife

a friendly dig with his elbow. "How about hunting up a pen and writing another article?"

Greta laughed, for the old teasing look had come into his eyes again, and she knew that opposition was gone.

"We'll have to take a new trip first, dear," she said.

## • In Brief •

### OVERSEAS

#### South American Division

● From the River Plate College at Puigari, Argentina, comes word that the new service building, which provides an ample modern dining room, as well as a kitchen and bakery, is nearing completion and will be ready for occupancy at the beginning of the new school year. The student body in this school is increasing year by year, and this additional facility has been greatly needed. The former quarters for the dining room and kitchen will be remodeled and used to provide additional rooms for the girls, inasmuch as this was part of their dormitory.

● For some time it has been felt that a new mission field should be organized in the northern part of the Republic of Peru. This has now been made official by action of the South American Division committee. The headquarters of this new mission will be situated in Chiclayo and will consist of territory that was formerly in the Peru Mission and a section of the Upper Amazon Mission. The Peru Mission will now be known as the Central Peru Mission. R. A. Hayden is president of the new North Peru Mission. Pablo Silva will serve as secretary-treasurer.

● Another new mission has been established in the extreme southern portion of Argentina. It will be known as the Patagonia Mission, with headquarters in Trelew. The territory will include that part of Argentina south of the northern border of the provinces of Neuquén and Rio Negro. The officers for this mission have not yet been chosen.

### NORTH AMERICA

#### Central Union

● At the recent Central Union Conference committee meeting held in Lincoln, Nebraska, D. E. Reiner, home missionary, Sabbath school, and radio-TV secretary, announced his retirement from active service. E. E. Hagen, Kansas Conference home missionary and Sabbath school secretary, has accepted the call of the Central Union to fill the vacancy.

● During February the six conferences of the Central Union conducted workers' meetings in their respective fields. Evangelism in its various phases was the keynote of each meeting. In attendance from the General Conference were A. A. Esteb,

E. E. Cleveland, and E. E. Roenfelt. Theodore Carcich, P. M. DeBooy, J. F. Kent, and D. E. Reiner were present from the Central Union staff.

● The Colorado Conference has launched on Operation Five program. During this promotion the conference hopes to enroll 5,000 non-SDA's in the Health and Happiness Course. Dr. John Davis, conference medical secretary, and R. S. Joyce, conference president, are leading out in this program with all departmental secretaries assisting. In the fall an intensive follow-up effort will be held with the health program used as the entering wedge.

#### Columbia Union

● W. M. Buckman, secretary of the home missionary department of the Potomac Conference for the past eight years, has accepted a call to the Michigan Conference of the Lake Union. He is scheduled to take up his new duties sometime in April. Prior to his service in the Potomac Conference, Elder Buckman served in the West Virginia Conference.

## A New Book

DESCRIBED BY H. M. TIPPETT

### Rickey's Adventures in Kashmir

By Mary June Flaiz Wilkinson

Review and Herald Pub. Assn., \$3.50

What fun it must be to ride on a modern train at 60 miles an hour and instead of seeing the familiar farmlands and crossroad filling stations of America, to see camels and water buffaloes on the roads, beggars in tattered clothes at the stations, and bearded sentries at border towns. That is how Rickey's adventures began as he and his brothers and parents made a vacation trip to Kashmir, India's romantic wonderland. Rickey was acquainted with so-called holy men in Karachi, but here in Kashmir he ran across a new variety—yellow-robed sadhus, daubed with red clay and ash dust. You'll find some odd-sounding words in this book, such as Pecoras, chapatties, charpoys, but the author explains what they mean. Indeed, that is one of the delights of this book, the vocabulary is down where juniors live, and the sentences are short and uncomplicated. Climbing mountain paths and crossing ice fields, visiting a sadhu camp near a Hindu temple, chasing camp prowlers—how many interesting experiences the family enjoyed! There was Bulbul, their horse, and old Sobersides, the big goat that played garbage man, bold Mrs. Crow that plagued the goat with her angry squawks, and many other incidental things that will keep every boy and girl reading about Rickey, Randy, Ronnie, and Rusty to the very end of the story.

● Speakers at a three-day youth Bible conference, first of its kind, held at the Sligo (Takoma Park, Maryland) church, included Herbert Douglass, Atlantic Union College; R. E. Loasby, formerly of Andrews University; Edward Heppenstall, Andrews University; G. H. Minchin, Washington Missionary College; Don Neufeld, Review and Herald Publishing Association; R. M. Ritland, Andrews University; Richard Hammill, General Conference; and A. V. Olson, General Conference.

● Progress is being reported in the Ohio Conference, with seven churches ready for dedication during 1961 and six churches and three church schools either to be completed or purchased during the current year.

● Blue Mountain Academy in the East Pennsylvania Conference continues its growth. A new administration building is scheduled for completion by September 1961. It will contain seven classrooms, a chapel to seat 600, a library to seat 125, music studios, administrative offices, practice rooms, a band room, science department, home economics room, and an industrial arts room.

● Church officers and laymen throughout the Chesapeake Conference met at the Spencerville, Maryland, church on January 29, for an officers' meeting and lay rally. Adlai Esteb, of the General Conference Home Missionary Department, was the guest speaker.

● A Dorcas worker from Charlestown, Maryland, stopped to inquire where some folks live who were to receive Christmas boxes. She expressed her desire that someone who could navigate the icy roads would deliver the boxes to these needy families. The man who agreed to do the job was the mayor of Charlestown.

#### Lake Union

● At Belleville Heights, in Michigan, the Lake Region Conference has added a new church, under the pastorate of Earl Moore. On Sabbath, February 4, the first meetings were held in the new structure. Among the visitors were H. W. Kibble, the conference president, and many of the local village officers.

● On January 27 the London church in Maybee, Michigan, was destroyed by fire. The pastor of this church in the Lake Region Conference, C. F. Warren, states that the members are of good courage in spite of the tragedy, and have secured the village hall as a temporary meeting place. They have set themselves the task of raising funds to rebuild.

● Paul Maticio, who for the past six and one-half years has given faithful service as a pastor in several churches of the Illinois Conference, has accepted an invitation to take up similar duties in Wichita, Kansas. He has recently been pastor of the new West Central church in Chicago.

#### Northern Union

● F. J. Kinsey of West Virginia has accepted a call to the Iowa Conference as home missionary and Sabbath school secretary.



● Roger Heinrich, pastor of the Watertown, Madison, and Ash Grove churches in South Dakota, has been broadcasting every Sunday morning over a Brookings radio station. This is a State college town where we have no church.

● E. T. Gackenheimer, home missionary secretary of the Iowa Conference, who has accepted a call to the West Virginia Conference, reports that three showings of the *It Is Written* films have been completed in Iowa. Approximately two fifths of the State has had the privilege of tuning in this program.

● During the month of November H. J. Eslinger and E. C. Haas conducted a series of meetings at Beulah, North Dakota, in the city hall. Church members in this area are few and widely scattered. Not more than 20 members were in attendance at the meetings, but up to 50 non-Adventists were present for several of the meetings.

● The Northern Union Conference publishing department reports deliveries in 1960 of \$272,000 worth of our literature, which is a gain of about 75 per cent over the preceding year. Literature evangelists Glenn Yurth, Ronald Jones, Jere Jones, R. J. Weisner, and A. R. Cason reported the highest sales in the union. W. L. Crofton, union publishing secretary, attributes a great deal of the success of the literature ministry to the central pay-by-mail service now conducted in the Northern Union.

#### Pacific Union

● Ground was broken recently for a new auditorium on the grounds of the Glendale, Arizona, elementary school.

The new auditorium will serve as a church and evangelistic center until a new church can be built. Later it will be used as a recreation center for the school.

● The Hollister, California, church held open house and special services on January 21, marking the completion of the extension and redecorating program of the sanctuary at an approximate cost of \$15,000.

● Dr. Henry Stewart of Carson City, Nevada, was invited by Nevada's Governor Grant Sawyer to be guest speaker at the Governor's prayer breakfast. He spoke on the subject "My Christian Experience."

● H. E. Kurtz has moved to the Fort Ord area of California, where he is serving as civilian chaplain. He previously served as chaplain both in the States and in Germany.

● D. E. Dirksen, Pacific Union Conference home missionary secretary, reports that the 1961 Ingathering total of \$833,622.67 is a gain of \$41,222.24 over the previous year.

#### Southern Union

● Total tithe for the Florida Conference in 1960 amounted to \$1,362,971.13, a gain of nearly \$85,000 over that of 1959.

● Jerry F. Medanich has been named administrator of Forsyth Memorial Hospital in Tallahassee, Florida. A graduate of Southern Missionary College, he has been accountant-cashier at the Highland Sanitarium and Hospital, Portland, Tennessee. He succeeds F. G. Winters, who has retired.

● C. F. Graves, who has served several

pastorates and has been minister-in-charge at the Florida Youth Camp, has been called to new duties in the Kentucky-Tennessee Conference.

● The Bowman Hills church in Cleveland, Tennessee, has purchased a half-hour every Sunday for one year on a local station for the Voice of Prophecy broadcast. A weekly three-column newspaper advertisement will be published in connection with the broadcast, reports Pastor H. C. Brown.

#### ANSWERS TO

### Your Denominational IQ

(Page 15)

Answers: 1 T; 2 F; 3 T; 4 F; 5 T; 6 F; 7 F; 8 T; 9 F; 10 F.  
Rating: 8 or more, excellent; 6 or 7, very good; 4 or 5, average; 1 to 3, better do some studying.

## Church Calendar FOR 1961

Missionary Volunteer Week	March 18-25
Thirteenth Sabbath Offering (Middle East Division)	March 25
Literature Evangelism	April 1
Church Home Missionary Offering	April 1
<i>Signs of the Times, These Times, and Message Magazine Campaign</i> (Special prices during April and May)	April 1-30
College of Medical Evangelists Offering	April 8
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

## SABBATH SCHOOL Activities

### Are You Up to Date in Your Sabbath School Giving?

Who would want to live in the past? No one, of course; but are you keeping pace with the times? We all like to keep up to date on everything. That is one reason we buy new furniture, new clothing, new automobiles, et cetera. But what about keeping up to date with our Sabbath school offerings?

For years many have given 50 cents or one dollar for our worldwide mission program, and God has blessed. But the most equitable plan is to give a percentage of our income for the cause of missions. This is in harmony with the Lord's instruction in which He says, "It is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). Many are giving 3 per cent of their income, and they receive a blessing for so doing.

The other day I was attending a meet-

ing at which a friend of mine talked about supporting God's cause. He held up a dollar bill and asked how much it was worth. Many responded and said it was worth one dollar. However, judged by former standards it is worth only about 38 cents. He said that for years he had given one dollar for his Sabbath school offering, but recently he realized that he was giving far less now than he did a number of years ago when the dollar was worth more. He realized that he must more than double his offering if he was to keep up to date in these inflationary times. The 3 per cent plan will enable us to keep pace with inflation. If we love God we will gladly support His work.

"The offering from the heart that loves, God delights to honor, giving it highest efficiency in service for Him. If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us."—*Counsels on Sabbath School Work*, p. 146.

Think of what it would mean if each of us faithfully gave 3 per cent for Sab-

bath school. First it would mean that God's work would receive about \$15 million each year instead of \$7 million. It would mean that we could increase our missionary personnel by at least 50 per cent, since our Sabbath schools provide approximately 50 per cent of the funds for our worldwide mission program. It would mean that we could nearly double the number of our medical and educational institutions and increase our mission stations everywhere.

"Should all who claim to be sons and daughters of God, conscientiously meet their obligation to God and their fellow men in tithes and offerings, an abundance would flow into the treasury to sustain the work of God in its different branches throughout our world. As they should impart, the Lord would open ways whereby they would be able continually to bestow, because they were continually receiving. There would then be no occasion to make appeals for means to sustain the cause. If the principle of giving to the Lord His own were carried out regularly and systematically, it would be acknowledged of God. 'Them that honor Me I will honor.'"—*Ibid.*, pp. 137, 138.

G. R. NASH



# Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, APRIL 8, 1961

## The Great Need of the Church

[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 church has in all ages been in danger of conformity to its worldly surroundings. In Egypt the enslaved people of God almost lost their knowledge of the true God, and out in the desert many wanted to return to Egypt. But they did not cease to be God's people because of their spiritual decline. In Canaan they often intermarried, fell into idolatry and immorality, and the sternest warnings came to them from the prophets of God. But they did not cease to be the people of God's choice. They had not been chosen for any inherent merit in them, "but because the Lord loved" them (Deut. 7:8). Failures and imperfections notwithstanding, God loves His people and does not cast them aside while there is any hope of revival and salvation.

### 1. The Author and the Recipient of the Laodicean Message

REVELATION 3:14, first part. "Unto the angel of the church of the Laodiceans write." Laodicea was a great banking and financial center, and one of the wealthiest cities of the world. It was so wealthy that when a great earthquake devastated the city in A.D. 61, its citizens proudly refused government aid and rehabilitated the area by their own resources. Laodicea was a great center for the manufacture of clothing. A city can be so proud and wealthy that it feels no need of God. A man can be so well clothed that he does not feel naked before God.

REVELATION 3:14, last part. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." "Amen" is a strange title of uncertain origin. "In Isaiah 65:16 God is called the God of truth; but in the Hebrew, God is there called by the strange name the God of Amen. The word Amen is the word which is often put at the end of a solemn statement or affirmation in order to guarantee and to emphasize its truth."—WILLIAM BARCLAY, *Revelation*, vol. 1, p. 152.

### 2. Three Indictments of the Laodiceans

REVELATION 3:15, 16. "Thou art neither cold nor hot." The church should be the salt of the earth. "The savor of the salt represents the vital power of the Christian—the love of Jesus in the heart, the righteousness of Christ pervading the life. The love of Christ is diffusive and aggressive. If it is dwelling in us, it will flow out to others."—*Thoughts From the Mount of Blessing*, p. 36.

Neutrality does not exist in Christian service, for it spells indifference. We are zealously in Christ or we are coldly antagonistic. We must be either "aglow with the Spirit" (Rom. 12:11, R.S.V.) or in danger of rejection.

REVELATION 3:17, first part. "Because thou sayest, I am rich, and increased with goods, and have need of nothing." The Laodiceans were citizens of a rich city, and its smug self-satisfaction affected the thinking of the church. Nothing dulls the spiritual perceptions so quickly as trust in material things, which breed self-sufficiency. "If all that a man has to meet life with is wealth, then he is poor indeed. But if a man has a faith which is tried and refined in the crucible of experience, then there is nothing which he cannot face, and he is rich indeed."—BARCLAY, *op. cit.*, p. 157.

REVELATION 3:17, second part. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." There is wealth that is poverty in God's sight. There is pleasure that is wretched and happiness that is miserable, if God is not there.

In Laodicea was a famous medical school known for ointment for the ears, and another for the eyes. What can be said of Christians who have ears and do not hear God and eyes that cannot see God's way? What of professing believers who feel well clothed with respectability, office, social standing, wealth, and yet "the righteousness of Christ is to them as a robe unworn, a fountain untouched?" (*The Desire of Ages*, p. 280). "As it was in the days of Christ, so it is now; the Pharisees do not know their spiritual destitution. To them comes the message, . . . [Revelation 3:17 quoted]."—*Ibid.*

### 3. Three Remedies Recommended

REVELATION 3:18, first part. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." "The gold here recommended as having been tried in the fire is faith and love. It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster."—*Testimonies*, vol. 4, p. 88.

REVELATION 3:18, second part. "Buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve." To be stripped naked was extreme humiliation among the ancients. See Ezekiel 16:37-39; 23:26-29; Hosea 2:3, 9; Micah 1:8, 11 for threats that Israel's enemies would strip her

for her sins. To be arrayed in fine raiment was a signal honor. See Genesis 41:42; Daniel 5:29; Esther 6:6-11.

"The white raiment is for purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience. The eyesalve is that wisdom and grace which enables us to discern between the evil and the good."—*Ibid.*

REVELATION 3:19. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Here is the discipline of divine love. The first part of this verse is quoted from Proverbs 3:12, with one word altered. "In the Greek of the Septuagint [the Greek-language Bible of the Jews in Christ's day] the word for love is *agapan* . . . [which] indicates the unconquerable attitude of benevolence and good will which nothing can turn to hate; but it is a word which maybe has more of the head than the heart in it; but . . . the Risen Christ changes *agapan* to *philein* . . . the word of the warmest and the most tender affection."—BARCLAY, *op. cit.*, p. 159. Any call to repentance must be prompted by love from the heart.

### 4. The Marriage Supper

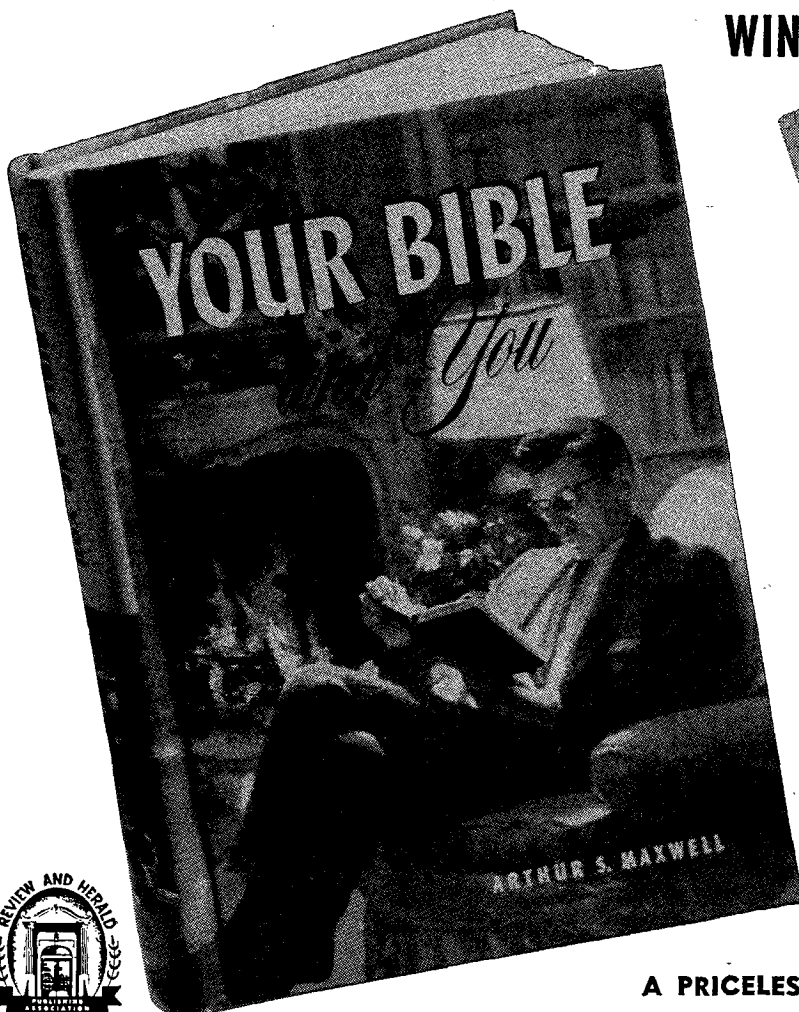
MATTHEW 22:11. "When the king came in to see the guests, he saw there a man which had not on a wedding garment." The king's inspection represents "a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven."—*Christ's Object Lessons*, p. 310.

MATTHEW 22:12, 13. "There shall be weeping and gnashing of teeth." The man without a wedding garment represents those found wanting and unclothed before God. "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."—*Ibid.*, p. 311.

### 5. The Preparation to Meet the Lord

JOHN 17:3. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "Through the knowledge of God and of His Son Jesus Christ, are given to the believer 'all things that pertain unto life and godliness.' No good gift is withheld from him who sincerely desires to obtain the righteousness of God."—*The Acts of the Apostles*, p. 531. Compare 1 John 5:20 on the believer's understanding in Christ.

REVELATION 3:20, 21. "To him that overcometh will I grant to sit with me in my throne." Christ stands knocking at the door, which can only be opened from the inside. See Luke 12:36. He knocks at every man's door, and bids him open. When He enters the believer's life then victory is assured, for He who has overcome the world henceforth governs the believer's life to the exclusion of all that has previously led to defeat.



WIN MORE THAN ONE IN

'61

THIS MISSIONARY SPECIAL  
IS A PROVED SOUL-WINNER

ONLY

\$1  
EACH

A PRICELESS MESSAGE  
IN A MILLION-DOLLAR BOOK

YOU WILL SEE SOULS WON when you give or lend this volume to \*relatives \*friends \*neighbors \*business acquaintances and tradesmen \*Bible school enrollees \*Ingathering donors \*anyone interested in Bible truth.

YOUR BIBLE AND YOU provides the greatest missionary and evangelistic appeal of all the titles used to date in the special dollar series

**THIS COLORFUL FULL-MESSAGE BOOK—**

- ★ Contains 448 pages—four-color cover and end sheets—90 full- and double-page pictures in living color by nationally known illustrators—plus many smaller full-color pictures
- ★ Is divided into seven sections for study and reading convenience—complete with table of contents and index
- ★ Convincingly covers the major Bible doctrines held by Seventh-day Adventists
- ★ Discusses themes vital to every seeker after truth
- ★ Touches life on the level of the everyday, with pictures and text beamed to the modern reader
- ★ Unveils the startling present and future events of Bible prophecy
- ★ Outlines God's patterns for peace and personal power

**ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE**

\_\_\_\_\_ Church Missionary Secretary or  
\_\_\_\_\_ Book and Bible House

Please send to address below

\_\_\_\_\_ YOUR BIBLE AND YOU, Missionary edition

@ \$1.00 each \_\_\_\_\_

State Sales Tax where necessary \_\_\_\_\_

Postage (less than 10 volumes; see note) \_\_\_\_\_

Total enclosed \_\_\_\_\_

Note: 10 volumes or more to one address postpaid in the U.S.A. Less than 10 volumes, add 15c postage for first volume and 5c for each additional book. Canada and foreign, add 12c postage and insurance for each book ordered.

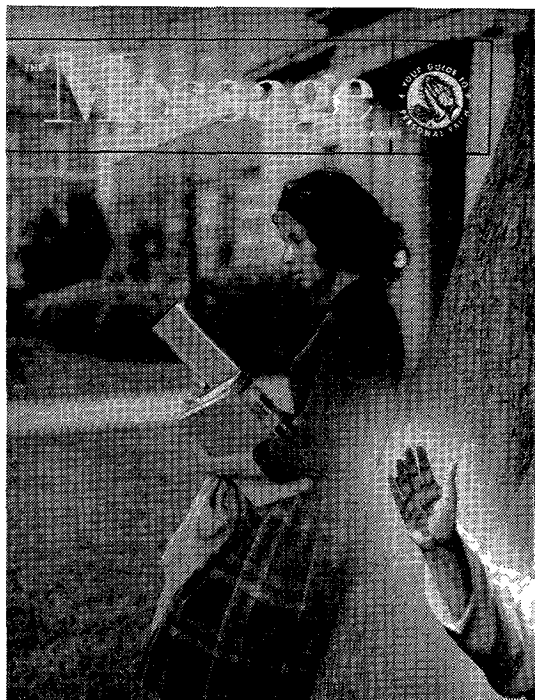
Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

IS A FRIENDLY VOLUME—WARM WITH THE LOVE OF GOD

# TWO GREAT MISSIONARY JOURNALS



Each  
edited  
for  
successful  
soul winning



*"Ye are my witnesses"*

—Let these  
beautiful journals  
bear witness for you.

**ORDER  
THROUGH  
YOUR  
BOOK  
AND  
BIBLE  
HOUSE** ➔

SOUTHERN PUBLISHING ASSOCIATION  
BOX 59  
NASHVILLE 2, TENNESSEE

**LIMITED TIME OFFER**  
**OUR  
CAMPAIGN  
SPECIAL**

## SAVE NOW

Please send MESSAGE ☐  
\$1.50 per year

THESE TIMES ☐  
\$2.00 per year

Subscriptions as follows:

NAME .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....

NAME .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....

# BOOKS BY Harry Moyle Tippet

*Many of you enjoyed his college classes—  
You will all love his books.*

## Treasured Themes From Familiar Hymns

This unique collection of homilies uses familiar phrases from beloved hymns as texts; each theme is high lighted with an appropriate Bible verse. An excellent source for devotional talks.

Price \$1.75

## Radiant Horizons

You can choose from any one of its chapter titles something to reflect upon during the day: "Tinkering With Life," "Hidden Hunger," "Rusty Keys and Golden Doors," "Pirates of the Heart," "Things God Plows Under," "Merely Rich!" A Golden Treasury Series book—Gift boxed.

\$1.75

## My Lord and I

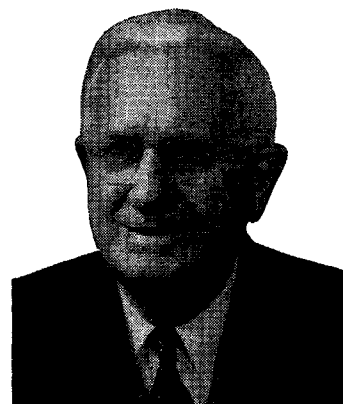
Since this morning devotional book first came off the press it has made continuing appeal to the public. Its messages are centered in the names of Christ as they appear in Isaiah 9:6.

\$1.75

## I'd Rather Be Right

Unusual in the Pocket Companion Series, this booklet invites attention to greater tidiness in writing and speaking, made interesting with apt and sometimes humorous introductions.

15c



## Live Happier

These transcripts of Professor Tippet's addresses present with choice illustration the accepted ideals of Christian contentment and character development—Gift boxed.

\$1.75

## Who Waits in Faith

Fifteen meditative homilies showing that all that glitters is not gold, that the greatest joys are found in unsuspected values, that everyone has in himself some imprisoned splendor waiting disclosure to the world. A Sermonette Series book—Gift boxed.

\$2.50

## I Became a Seventh-day Adventist

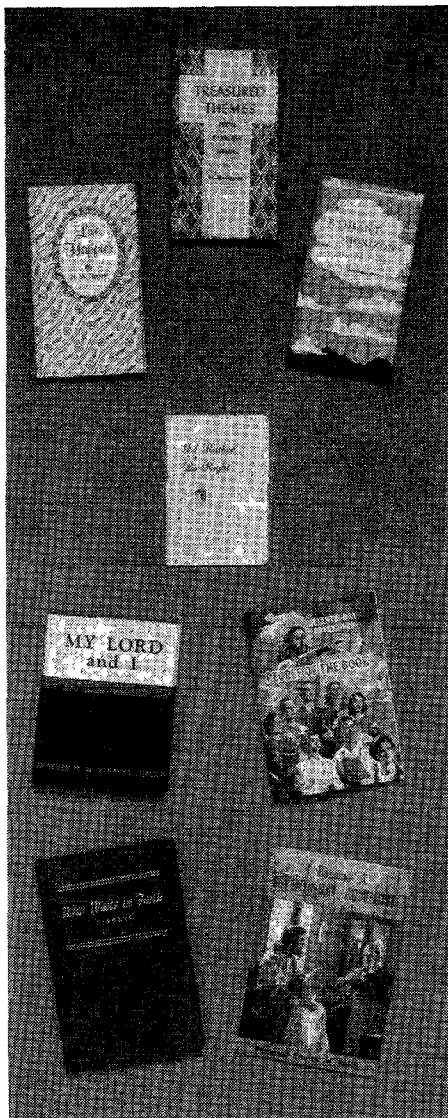
By reason of his own spiritual struggle in conversion to the message, the author's interest in the stories of other converts led to the collaboration with more than a dozen prominent workers and laymen in compiling these fascinating accounts of personal conversion, 96 pages.

\$1.00 each—2 or more 60c each

## People of the Book

An interestingly new yet brief review of the history of the Advent people, their beliefs, their institutions and special significance in today's religious world.

Price 50c



\_\_\_\_\_ Church Missionary Secretary or \_\_\_\_\_ Book and Bible House

Please send books as checked:

\_\_\_\_\_ I Became a Seventh-day Adventist

@ \$1.00 each, 2 or more, 60c

\_\_\_\_\_ Treasured Themes From

Familiar Hymns @ \$1.75 each

\_\_\_\_\_ Who Waits in Faith @ \$2.50 each

\_\_\_\_\_ My Lord and I @ \$1.75 each

\_\_\_\_\_ Live Happier @ \$1.75 each

\_\_\_\_\_ I'd Rather Be Right @ .15 each

\_\_\_\_\_ Radiant Horizons @ \$1.75 each

\_\_\_\_\_ People of the Book @ .50 each

Postage & Insurance—Sales Tax where necessary

Total Enclosed \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_

State \_\_\_\_\_

Add Postage and Insurance—15c first book, 5c each additional book to same address.



Order From Your  
**BOOK AND  
BIBLE HOUSE**



# Slides

# Unlimited

Photographed in vivid color from the priceless Review and Herald library of original religious illustrations created by Harry Anderson, Russ Harlan, Jes Schlaikjer, N.A., and others. We plan to add constantly to this collection of slides, using art that best portrays the message!

The scripture "of making of books there is no end" seems to be true of the unlimited array of new slides that the Review and Herald Audio-Visual Aid service is making available for evangelistic use. Add to the effectiveness of your preaching by using appropriate slides which are currently available in 35 mm. Double-Frame 2 x 2 cardboard mounts.

With thousands of slides to choose from you should be able to fill all your requirements for religious picture material in presenting any subject of the Bible.

Of special interest is a new color film being used to bring you the superb quality of original slides.

**WRITE NOW** for a list of new slides. Or, if you have not seen the complete catalog, specify.

**RETURN PRIVILEGE:** We will allow slides to be returned for exchange if they have not been used. Slides for exchange must be returned within 15 days of purchase.

*Audio-Visual*



*Service to the World*

Please rush the latest listing of 2 x 2 Kodachrome slides to:

Name .....

Street .....

City ..... Zone .....

State .....

Please include latest Visual-Aid catalog. ☐

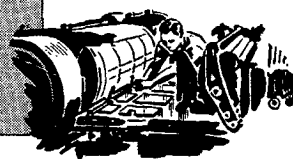
**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

Review and Herald Publishing Association

Periodical Department

Washington 12, D.C.

# As We Go to Press



## Death of H. W. Barrows

H. W. Barrows, one of the General Conference auditors for 27 years, died at his home in Silver Spring, Maryland, March 9. He had been ill only a short time.

Brother Barrows served the denomination faithfully for more than 50 years. For 16 years he was connected with the headquarters office of the Far Eastern Division in Shanghai, China. When he retired in 1958 he was General Conference auditor.

We extend our sympathy to his wife and relatives. A life sketch will appear later.

## Report From Poland

God's work in the Polish Union continued to make good progress in 1960. In the three local conferences 306 members came into the church through baptism. A new church was organized, and three church edifices were built to house existing congregations. We are particularly pleased that in 1960 four Ellen G. White books were published in the Polish language.

The secretary of the Polish Union Conference, S. Dabrowski, is our source for this news. In his letter he adds, "We thank God for the blessings of the past. Please accept our best greetings in the Lord."

W. R. BEACH

## Hospitals Offered but Refused

Seventh-day Adventist conferences are finding it necessary to turn away from offers of medical institutions because of lack of qualified personnel to man them.

Some hospitals taken over recently are operating with a staff that is less than 50 per cent Adventist. This is particularly unfortunate in regard to the nursing staff. In our Christian hospitals patients are deeply impressed by the kindly courtesy, the modest decorum, and the efficient care of our Christian nurses. The bedside prayer of the Christian nurse has turned the hearts of many discouraged patients to the one source of healing. The unconverted nurse may give good treatment and keep reliable records, but these qualifications are not

enough in a Christian medical institution.

Must we continue to refuse offers of medical institutions for lack of Christian nurses, Christian aids, technical or business personnel?

T. R. FLAIZ

## A Student Wins Souls in Norway

Encouraging word has just come from the Northern European Division, telling of the unusual success achieved by one of our student literature evangelists in Norway. It illustrates how God blesses the consecration of these young people when they dedicate their vacation periods to selling our message-filled literature. Following is the report:

"A student in our Norwegian field has set an all-time record in deliveries of large religious books during school vacation. Last year he sold more than \$7,000 worth in 13 weeks. This year, selling *The Desire of Ages*, he sold \$6,400 in just seven weeks. In one week his deliveries totaled \$1,160.

"Student Tjerensen made one contact that he will never forget. He prayed with a certain family a number of times and left a book with them before returning to his studies. Just a year and a half later he received a letter from this family. They wanted to talk with him about the message they had read in that book. Later this year there was great rejoicing in the church at Lillehammer. This family and three friends were baptized. Today, as a result of this student's labors, there is a fervent and ever-growing branch Sabbath school meeting in the little white house where this family patiently waited for the third angel's message."

By dedicating their time and effort to the Lord in the literature ministry our youth accomplish a threefold objective: They secure an experience in meeting people—this develops poise and personality; they earn scholarships, thus enabling them to attend a Christian college or academy of their choice; above all, they are directly instrumental in winning souls to the Lord Jesus Christ. Please remember these young men and women as they go from door to door witnessing for the Master.

GEORGE A. HUSE

## Faith for Today Records Hymns in Chinyanja

The Faith for Today quartet's recording of hymns in the Chinyanja language is being well received by African radio stations in Nyasaland, writes Pastor N. L. Doss. Last November the singers were asked to record hymns in this East African dialect, on tape. The task was successfully accomplished under the tutelage of Pastor Doss, then on furlough. The message recently received from Africa reports that a copy of the original tape was made at the radio station in Blantyre for repeated use as fill-in music. Records are also being made for use with hand-operated record players in the bush.

"But the real test came," said Pastor Doss, "when some of the best African musicians listened to the recording. They were spellbound and found it hard to realize that the recordings were done by Americans who knew nothing of their language."

E. R. WALDE

## Lay Evangelists Afire in the Cape Conference

Elder F. Campbell, of the Cape Conference of South Africa, writes that faithful laymen of Cape Town have embarked on a plan that has mushroomed into a great lay-evangelistic drive throughout the conference. He continues:

"In Cape Town during one crusade 180 laymen visited 1,800 homes in one hour! Several other crusades have been held in the same city. At present 25 lay workers are giving Bible studies to 800 persons each week. Already 25 have been baptized, and there are a large number of other interests. The work has begun in the cities of East London and Port Elizabeth, with some laymen giving studies five or six nights each week. In the rural area of the Langkloof outstanding success was achieved when 28 laymen made 94 Bible study appointments after visiting 300 homes. These interests include some of the top officials in the area visited. Our laymen are enthusiastic about this new plan, and have invested more than £4,000 (about \$12,000) in audio-visual equipment for their work."