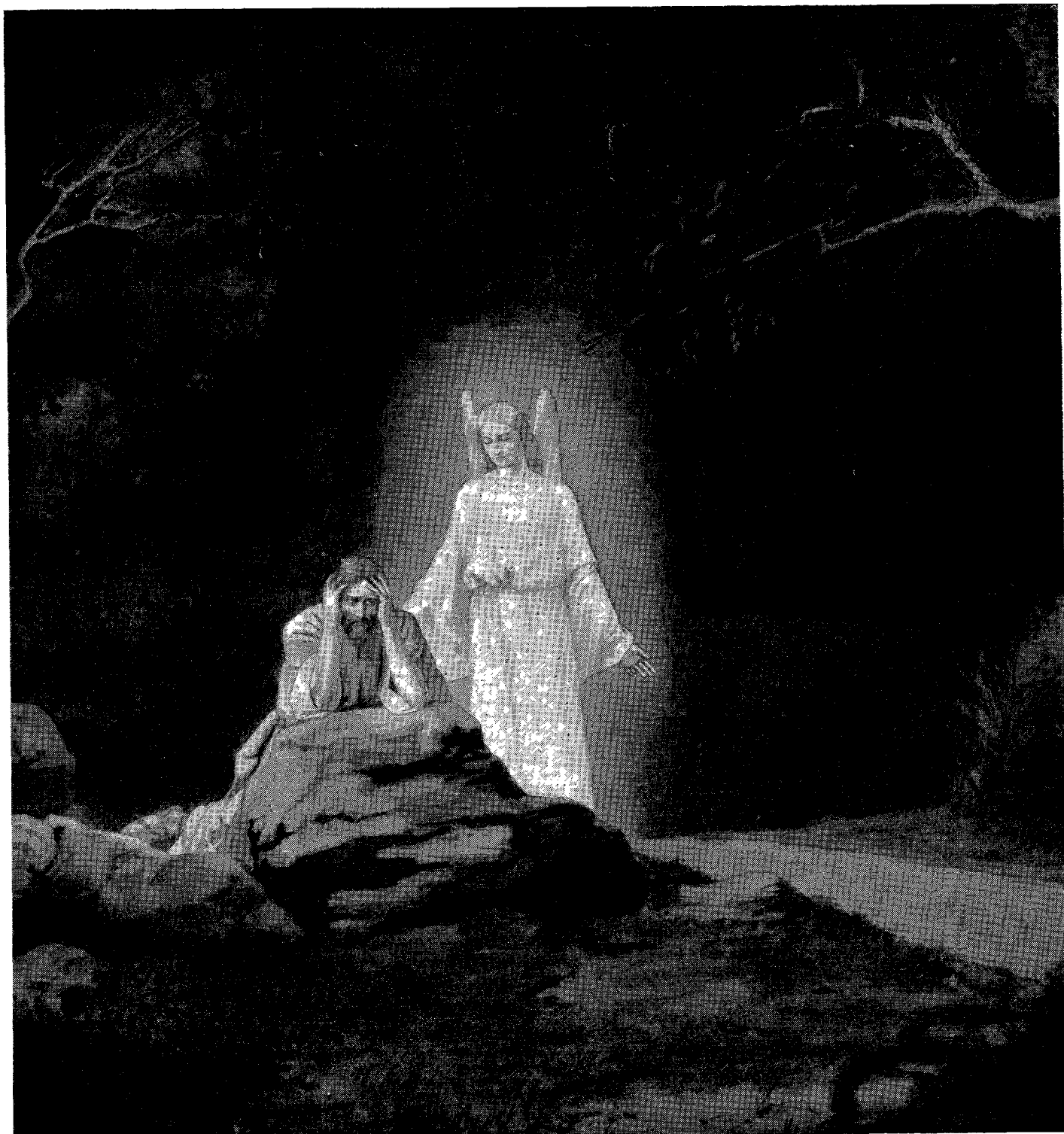


THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



REVIEW PICTURES

The fate of humanity trembled in the balance.

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.]

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TO OUR CONTRIBUTORS

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 An out-of-date report is not news, and is not acceptable.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

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47 Countries Maintain Representation at Vatican

✓ Countries maintaining a diplomatic representation at the Vatican number 47, according to a new official "List of the Diplomatic Corps" issued by the Vatican Secretariat of State. The tabulation shows 35 countries with embassies, 11 with legations, and one with a chargé d'affaires.

Sees "More Religiousness and Less Religion"

✓ There is "more religiousness and less religion" in the United States now than formerly, a Jewish scholar said in two lectures at Luther Theological Seminary in St. Paul, Minnesota. Dr. Will Herberg, professor of social philosophy at Drew University, Madison, New Jersey, said that belonging to some religious group has become the way of defining one's place in American society. This has brought with it a feeling of universal friendliness to religion, he noted.

Crime at New Peak, 12 Per Cent Over 1959 Mark

✓ The year 1960 saw a "shocking" record set in the number of crimes committed in the United States, Director J. Edgar Hoover of the Federal Bureau of Investigation announced. The number of crimes reported in cities of 25,000 or more increased 12 per cent over the 1959 record. Juvenile delinquency, which Mr. Hoover termed "youth criminality," rose 7 per cent in large cities and 5 per cent in small cities and rural areas.

Indiana Senate Defeats Sunday Closing Measure

✓ The Indiana Senate decisively defeated a bill that would have closed virtually all business on Sundays. The measure got only 8 aye votes, against 37 noes. It would have permitted restaurants, filling stations, drugstores, and a few other businesses to operate on Sunday, but would have closed others. The bill was offered by the Lake County Council of Churches.

Cardinal Gracias Reports Catholic Gains in India

✓ Valerian Cardinal Gracias, Archbishop of Bombay, in a report on the Catholic Church in India, stressed "the remarkable development in the policy of Indianizing the mission personnel—hierarchy, clergy, Brothers, and Sisters." At the same time, however, he said that although Catholics in the country had increased from 2,000,000 at the beginning of the century to 5,700,000 in 1958, this was only "a fair increase by Asian standards" and "pitifully slow by African standards."

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EDITORIALS

The Old Landmarks

Not long ago a well-known Protestant journal published an article about Seventh-day Adventists. The article contained the following statement, among others: "Certain elements in the theology of Seventh-day Adventism are in flux; some of the old landmarks have apparently been moved."

This assertion is, of course, without foundation. Similar statements have been made off and on for at least the past 70 years. In 1889 Sister White commented on the position of certain members who had been talking "about standing by the old landmarks." She said, "There was evidence they knew not what the old landmarks were. . . . They had perverted ideas of what constituted the old landmarks."—*Counsels to Writers and Editors*, p. 30.

Then she added: "One of the landmarks under this message [of Revelation 14] was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary."—*Ibid.*, pp. 30, 31.

Misinformation, Not Willful Misrepresentation

It is always difficult for those who are *outside* of the communion of a church to give a fair evaluation of the beliefs and trends *inside*. Consequently, we feel certain that the author of the article to which we referred in our opening paragraph, wrote without adequate information rather than with intent to misrepresent. The truth is—and this is what many of our dear friends of other persuasions often chide us for—the Seventh-day Adventist message (not just the old "landmarks" but even minor beliefs) remains essentially unchanged from what it was in the beginning. There has been a deepening of understanding on some questions; new facets have been explored; additional light has burst forth; but the pillars of the faith have not been moved even in the slightest particular.

The threefold message of Revelation 14 is still being preached with clarity, conviction, and power. It is still calling attention to the investigative judgment now going on in heaven. It is still summoning men to obey God's downtrodden law. It is still pointing to the shocking spiritual fall of Babylon, and urging men to come up onto higher ground. It is still calling men to worship the true God, the Creator of heaven and earth, rather than the false gods of evolution and philosophy. It is still inviting men to accept the "everlasting gospel"—salvation by faith, not works; acceptance with God through the righteousness of Christ; and atonement through His precious blood. It is still warning of the fires of the last day that will destroy all who identify themselves with the forces of apostasy. It is still urging men to prepare for the coming of Christ.

This is the message that the world needs. It "is the last message. *There are no more to follow*, no more in-

vitations of mercy to be given after this message shall have done its work."—*Testimonies*, vol. 5, pp. 206, 207. (Italics supplied.)

No, the old landmarks have not been moved, the message has not been changed. Our real problem is to move the landmarks out where all the world can see them. To this problem we need to address ourselves with unprecedented zeal and earnestness.

K. H. W.

Unequally Yoked Together

From time to time a personal tragedy grimly reminds us of the dangers inherent in a marriage contracted by two persons of differing religious convictions. Sooner or later one or both parties to such a union must face up to the unhappy dilemma of either standing for principle and enduring the marital friction almost certain to follow, or violate conscience as the price of marital peace. Repeated impalement on one or the other horns of this dilemma is almost sure to lead eventually to the decision to escape from the unbearable situation. If both partners are strong willed and persistent, they are likely to seek release from their marital purgatory by separation or divorce. Where one or both are pliant by disposition, they may abandon religion altogether. Under the most favorable circumstances the odds are stacked heavily against those who gamble at marriage with someone who does not share the same religious convictions.

It is well known that a non-Catholic who marries a Catholic is required to sign an agreement to bring up their children as Catholics. In some instances where separation or divorce follows, the courts hold these premarital agreements to be legally binding, and award custody of the children to the Catholic parent irrespective of his or her moral qualifications to rear them. This commonly happens where the judge himself is a Catholic, since canon law requires him, as a good Catholic, to do so. In effect, the judge makes use of the police powers of the state to enforce the laws of the church—a clear violation of the American principle of the separation of church and state as set forth in the First Amendment to the Constitution, and reinforced by the Fourteenth Amendment.

Just such a case is currently pending before the Appellate Division of the State Supreme Court of New York. Hugh Begley, a Roman Catholic, and his wife Ruth, a Protestant, are legally separated. Last July, Justice Charles J. Beckinella ruled that the mother's premarital promise to a priest to rear their children as Roman Catholics is legally binding, and awarded custody of the three children to the husband. Mrs. Begley appealed the decision, charging Justice Beckinella's decision to be unconstitutional. In her appeal she complained that she had been forced to sign the agreement under duress. She was already pregnant at the time she signed it, and Mr. Begley threatened to leave her if she did not agree to a Catholic wedding. She charged that her husband proved to be a "habitual drunkard" from the time of their marriage in 1950 to the present, and that he was not a fit person on moral and other grounds to have custody of the children. Her appeal pleads that the pre-

marital agreement is an "infringement on religious freedom and an impairment of the Church-State separation principle," and therefore in violation of the First and Fourteenth amendments to the U.S. Constitution. The appeals court is reserving decision.

Perilous Attachments

Attachments with persons of another faith may seem innocent enough to begin with. Tokens of personal regard are interpreted as evidence that one's religious convictions will be fully respected, and sometimes explicit promises are made to that effect. Both individuals may be altogether sincere, but inexperience and affection for each other leave them blind to the fact that two fundamentally different philosophies of life cannot be made to operate without friction under the same roof. Although in rare instances major difficulty is avoided, there are always heartaches. The overwhelming experience of countless thousands is that when friendship has ripened into marriage, tension in greater or less degree is the inevitable result. Young people who purpose to remain loyal to God and who want to have a happy home will avoid any special friendships that might in time lead to a marriage of this kind.

Over the past two decades approximately 30 per cent of all Catholic marriages have been with non-Catholics. Among Protestants the proportion marrying outside their own faith is doubtless even higher. A recent Catholic survey reveals that approximately 25 per cent of Catholics involved in mixed marriages eventually sever all connections with their church, and that another 20 per cent attend services only sporadically. Much the same is doubtless true of Protestants. The survey also revealed that some 40 per cent of all children born to mixed marriages remain unbaptized as Catholics or receive no formal instruction in the faith. These figures are a sad but impressive testimony to the tension under which homes of mixed religious convictions operate, and stand as a warning to Catholic and Protestant young people alike to avoid such a union at all costs.

The counsel of the apostle Paul not to be unequally yoked together with unbelievers is as sound and binding today as it was two thousand years ago. R. F. C.

Mystery in Outer Space

A news item in the *Christian Science Monitor* of January 23 started our mind on a train of thought regarding the second coming of Christ. The story was entitled, "A New Star Discovery? Astronomers Puzzled." It said, in part: "Right now both radio and optical astronomers are confronted with a first class puzzle dimly twinkling out in the direction of the constellation of Triangulum, not far from the Andromeda Nebula. But what is it? Astronomers at the California Institute of Technology radio observatory, who first found it, and the optical astronomers of the Mount Wilson and Palomar observatories, who took its pictures, think it's a star. But they aren't at all sure what it is made of. Whatever it is, it appears to be composed of the most peculiar elements.

"It's really weird," admits Dr. Jesse L. Greenstein, professor of astrophysics and staff member of the Mount Wilson and Palomar observatories. "Right now we are mainly confused."

Astronomers are confused because they have not yet been able to decide what this "star" is made of. About the only material in it that can be identified through standard spectrographic tests is helium. "Curiously, 3C-48 [the mysterious object] seems to be entirely without hydrogen, the stuff from which most stars are made."

We presume that after more information has been

gathered and further tests have been made, astronomers will reach some definite conclusion regarding this mysterious object. But someday a bright phenomenon in the sky will be entirely unexplainable to the mind that is unilluminated by revelation and the Holy Spirit. It will be as mysterious to unaided human reason as was the star that guided the Wise Men when Christ was born. "That star was a distant company of shining angels."—*The Desire of Ages*, p. 60. Someday, while earth is in strife and tumult, a small black cloud, about half the size of a man's hand, will appear in the east. The people of God will recognize it at once as being the sign of the Son of man, but what about the large group of scientists who are continually tracking satellites and studying the starry heaven? No doubt they will be mystified. As with 3C-48, they will be unable to determine its strange composition.

Perhaps, through the tremendous news-disseminating media of radio, television, and newspapers, information will be spread everywhere about the mysterious "find." Worldwide attention will be focused on the "object." The topic will be on everyone's lips. As the cloud comes closer and closer to planet earth, instead of being dark, it will gradually become bright. Larger and larger it will appear. Brighter and brighter it will grow "until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant."—*The Great Controversy*, p. 641.

Then everyone will know what they are seeing. This is Jesus Christ, King of kings and Lord of lords. He is coming now, not as a man of sorrows, but as a mighty conqueror. "With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms,—'ten thousand times ten thousand, and thousands of thousands.' No human pen can portray the scene; no mortal mind is adequate to conceive its splendor."—*Ibid.*

An Awful Day

What a grand and awful day that will be! Think of the despair of the godless—those who refused to heed the voice of the Spirit, those who ridiculed God's people for believing in Christ's return, those who in their intellectual conceit and scientific pride declared, "If there is a God, why haven't our sputniks discovered Him?"

And what about those who made sport of Christ's claim to be the Son of God? those who struck Him while He was blindfolded? those who spat upon Him? those who drove the nails into His hands and feet? Hushed are their strident voices now. In terror these rejectors of God's mercy try to hide.

But how different will be the reaction of God's faithful servants! When all of the world was arrayed against them for upholding the eternal law of God, they stood humbly but firmly for truth. When pressure was exerted against them to give up "that old Jewish Sabbath," they appealed to the Scriptures as the basis of their faith. When the leaders of the religious world demanded that they yield to the authority of the beast and his image, they declared, "We ought to obey God rather than men." Through all of their trials Jesus was their companion. His presence sustained them. Now they see their Master face to face, and declare: "Lo, this is our God; we have waited for him, and he will save us." The trials of the past seem as nothing. Eternity with Jesus is about to begin.

This great day—the day of days, on which our hopes are centered—cannot be far away. Will it find us prepared, clothed in the righteousness of Christ? Will we be among "the blood-bought throng"? What if Christ were to come today? K. H. W.



Honesty and Dishonesty

By Howard A. Munson
Superintendent, Adventist Home, Inc., Livingston, N.Y.

WE BEGIN doing business with our fellow men at a tender age. Marvin, an alert Adventist boy of ten years, entered the field of business when he contracted to mow the neighbor's lawn once a week for two dollars. Linda was a little businesswoman at fifteen years of age, when she sat with Mrs. Brown's children twice a week and was paid a stipulated sum for her work.

Business deals may involve thousands of dollars, or they may involve no money. Mrs. Jones broke a contract when she borrowed a cup of sugar from her neighbor with little intention of ever returning it. A farmer shrugged his shoulders and gave a sly wink, saying, "Business is business," when he successfully sold a horse that was blind in one eye to a neighbor who did not know of the defect.

What are the standards under which Seventh-day Adventists do business with their fellow men? Are those standards identical with the standards governing the average business deals throughout the world? Before answering these two questions let me ask and answer some others.

Who is this person we call a Seventh-day Adventist? What are his aims in life? What ideas about his fellow men does he have? What are his ideals? Why is he in business? Before we talk about him as a businessman let us consider him as a man.

The Highest Standard

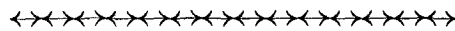
No higher standard has ever been set for man than that of being a Seventh-day Adventist. This includes standards covering business conduct. Why? Because his orders come from a perfect God, and his example is Jesus Christ the righteous. The Bible outlines the program, and the Holy Spirit urges the man to follow it to the letter.

Certain cardinal beliefs mold the sincere Seventh-day Adventist and the Adventist businessman into a pattern

of God's own design. For example: (1) He believes in a loving God who causes all things to work together for good, and he shows his love for God by obedience to His laws; (2) he believes every man is his neighbor, and therefore follows the injunction to "do good unto all men"; (3) he believes that Christ is soon to return to this earth, and with that event in view he guards his thoughts and actions, asking daily that the Holy Spirit put the impress of Christ's character upon his life; (4) he knows he cannot take anything, cash or chattels, from this world. He, therefore, puts proper values on material possessions.

God hates dishonesty. "A false balance is abomination to the Lord: but a just weight is his delight" (Prov. 11:1). The margin says, "balances of deceit" are an abomination; "a perfect stone" is his delight.

In the business world, dishonesty



Bursting Wide the Tomb

By Clifford B. Howe

O slave! depraved, entombed in doubts and fears,
Is there no hope for such a state as this?
Are these cruel chains, these bitter, burning tears,
The fatal sting of death's delusive kiss?
Shall this dark pall of doom and gloom enthrall
Forever? Shall its grim and ghastly grasp
Enclasp steadfast, when life is past, for all
Eternity? Will there, at that last gasp
Before the misty veil, be not one star
To lighten this dark night? Ah yes! the grave
Shall not prevail, nor way to life debar;
For One did rise triumphantly to save—
The Lord, our God, who died on Calvary's tree.
He, bursting wide the tomb, has set us free.

seems to have several shades of meaning. It is accepted, in some circles, to lie a little if it seems necessary; or to deceive or defraud if it will in all probability never be detected.

But the Seventh-day Adventist businessman will have no part in dishonesty in any form. No matter what the cost may be to himself, he will not use fraud to increase his wealth. He realizes that "the accounts of every business, the details of every transaction, pass the scrutiny of unseen auditors, agents of Him who never compromises with injustice, never overlooks evil, never palliates wrong."—*Education*, p. 144.

To the Christian, honesty means: (1) undeviating integrity to Christian principles, (2) straightforwardness in conduct and dealings with others, (3) absolute freedom from deceit and fraud in any form.

For the true Christian this honesty is habitual; it is as natural as breathing. It is practiced by the man who has patterned his life after the life of Christ, the man who refuses to lie, to steal, or to deceive in the minutest details of his business life. It is this rigid honesty that will be part of the business, the social, the spiritual life, of the Adventist businessman.

"An honest man, according to Christ's measurement, is one who will manifest unbending integrity. Deceitful weights and false balances, with which many seek to advance their interests in the world, are abomination in the sight of God. . . . When a man is indeed connected with God, and is keeping His law in truth, his life will reveal the fact; for all his actions will be in harmony with the teachings of Christ. He will not sell his honor for gain. His principles are built upon the sure foundation, and his conduct in worldly matters is a transcript of his principles. Firm integrity shines forth as gold amid the dross and rubbish of the world."—*Testimonies*, vol. 4, p. 310.

"Those who choose honesty as their companion will embody it in all their acts. To a large class, these men are not pleasing, but to God they are beautiful."—*Ibid.*, p. 607.

The fact that God hates deceit and fraud in any form is brought out in His command to the children of Israel, as recorded in Leviticus 19:35, 36: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have."

Dishonest Practices

God's prophets constantly warned the people about dishonest methods in business, yet apparently "a perfect stone" was not easy to find. Merchants, we are told, had two sets of stones. The set they used for buying was overweight; the set they used for selling was underweight. In point of fact, this was stealing for their own financial advantage. In spite of the civil authorities, these dishonest practices were widespread. Such practices have continued from that day and that land to our own.

During fourteen years of hospital purchasing I had many opportunities to observe deceit, fraud, and dishonest business practices. One fall day a "farmer" drove up to the hospital door with a load of potatoes in 100-pound sacks. His story was that he had driven down from a nearby State and had sold all but this load of 100 sacks. He needed to get rid of them in a hurry so he could get back to care for his stock. Therefore he would sell them at a greatly reduced price if I would buy the whole load.

I was reared on a Maine farm and knew something about potatoes. I also knew that the previous two nights had been cold enough to freeze potatoes if they were left out in the open. He was eager to make the sale fast, but I insisted that two sacks be put on the ground and opened. This he did, and it took only a few quick presses of my thumbnail into those fine-looking potatoes to tell they had been frozen. In a day or two they would be soft and black and totally unfit for use. The poor "farmer" was sent away to try, I suppose, to dispose of his frozen potatoes to some less-wary customer.

The pocketbook of every citizen is affected adversely by dishonest and fraudulent business practices, even in our so-called Christian nation. Our Government spends large sums trying to control such practices, yet they flourish in almost every field of business. Several Federal regulatory agencies, operating on inadequate appropriations and grossly understaffed, make token attempts to protect the

consumer's pocketbook and his health. Other regulatory agencies are operated by the States, and they attempt to check the content of many of the things the consumer eats and wears.

But the task is too great for these organizations. Any day of the year they can find violations in apple cider or antibiotics, applesauce or cancer cures. The public is cheated out of millions of dollars annually by dishonest men using deception, clever advertising, and downright lies to get their poisonous products into the suffering stomachs of millions of people.

While I was in the purchasing business I subscribed to one of the monthly bulletins issued by a Federal regulatory agency. Month after month this bulletin listed firm after firm that had been caught knowingly using decayed, spoiled, putrid foods in their products. Others used cheap and often harmful "fillers" in order to cut costs and increase the profits of their products.

Scales are a widespread source of dishonesty, and large sums are spent to keep merchants in line with honest weights and measures. Recently the largest city in the nation was shocked to learn that housewives had been cheated out of thousands of dollars by meatcutters who were falsifying weights.

Deceitful packaging is a practice designed to get the dollars of unwary customers. At one time I made a collection of such items—packages that were not in themselves illegal, for

the manufacturer was forced to reveal the exact weight of the contents, but packages that were made to deceive the public. Some bottles had very thick bottoms, others had false bottoms. Many jars, tubes, and containers were shaped to look as if they held a lot, but actually they held only a few ounces. These were placed in cartons much larger than necessary. The unsuspecting customer, thinking to conserve his money, buys a large package for what appears a low price, when in reality he is paying a high price for scanty contents.

Deceitful packaging is a device of the seller, but the buyer also has many tricks. One method of the unprincipled buyer is mentioned in Proverbs 20:14: "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth."

This buyer feels he is a very clever man. He has convinced the seller that what is being offered for sale is of no consequence, that it is of little value. By strongly depreciating the value of the product, he has been able to buy it at a much lower price. He has made a "shrewd deal." He goes his way boasting about the quick dollar he has made by his cleverness. That type of sharp dealing, though as old as the Bible, is as up to date as tomorrow. The Seventh-day Adventist businessman, whether he is buying or selling, dealing in commodities or services, will have nothing to do with such practices.

(To be continued)

Divine Revelation—4

God Speaks Through Human Consciousness

By F. E. J. Harder

IF THE divine agencies are able to present images to the human mind during its passive state, is it not possible that they may also influence mental images during periods of conscious activity? Both the Old and the New Testament contain much material for which a divine source is claimed but which cannot be attributed to processes other than God's power interacting with human consciousness.

Human faculties as well as divine inspiration were active in the writing of Scripture. God-given truths were expressed in the language of men. Inasmuch as the writers lived in different ages, differed in their occupations

and socioeconomic status, and varied widely in their mental and spiritual endowments, the Bible presents great contrasts in style and in the nature of subject matter. Still, throughout the diversity runs a basic harmony that is the result of divine action. The variety in expression is the result of the part played by the differing human personalities through whom the divine power was working. Each emphasized that which his education and constitutional make-up fitted him to appreciate. Inspiration reveals thoughts, but it does not set the mold for its form of expression.

The deep moving of the Spirit of

God on one who reads Scripture is just as necessary as it was for the writer, if the message is to strike home to the heart. Such action has been described as a heavenly light shining into the soul temple. The searcher of the Scriptures may also have the assistance of angels who "pour light and knowledge into the darkened understanding" (Ellen G. White in *The Review and Herald*, Dec. 1, 1885). Truth learned through intelligent, prayerful study of the Bible by one who is in living connection with God is new light and new revelation. Although this knowledge originates in the Written Word, it is only as this Word becomes a spiritual reality by action of the Spirit on the human consciousness that the individual experiences growth in divine knowledge and Christian graces.

Habitual prayer is a prerequisite to an understanding of the records of past revelation. One who combines Bible study with prayer may be "encircled by an atmosphere of spiritual light" and be "connected with the world of light." He will enjoy communion with God and develop a sense of things eternal. "The heavenly unction, which springs from connection with God, will be poured upon you."—*Ibid.*, Aug. 8, 1878.

Prayer is effective in helping Christians learn to think for themselves and receive their enlightenment from God firsthand. The guidance and wisdom thus received is "not through the channel of some other man's mind, but wisdom that is unadulterated from the Source of all power."—*Ibid.*, Aug. 14, 1894. In this way God will reveal His will in regard to the daily concerns of life. "Enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. . . . He who seeth in secret, and knoweth all things, will enlighten your understanding and answer your petitions."—*Ibid.*, May 8, 1883.

The Need for Faith

Another requisite to the revelatory experience is "faith, the key of knowledge" (*Education*, p. 24). Faith is, at least in part, a mental activity. "Faith is the medium through which truth or error finds a lodging place in the mind. It is by the same act of mind that truth or error is received."—*Selected Messages*, vol. 1, p. 346. "Faith is a living, abiding principle. Its object is truth,—divine, eternal, changeless truth. Genuine, saving faith is inseparable from repentance and conversion."—ELLEN G. WHITE in *The Review and Herald*, Nov. 27, 1883.

Such faith is a result of cooperative action between God and the human will. It is the assent of the human un-

derstanding to the divine revelation. It is divinely imparted to each human being in some measure. Its growth is dependent upon the exercise to which it is put. It is strengthened in proportion to the extent that God is chosen, God's wisdom is accepted, God's ownership of men is acknowledged, and God's Word is applied. Revelatory faith requires the willing submission of the human will to divine control. Exactly how the human mind can be possessed and controlled by the divine will cannot be explained in human language, but it can be known by personal experience.

The choice of subjects upon which the mind is allowed to act is an important factor in the development of the divine-human communication. Dwelling upon commonplace subjects dwarfs the intellect. One should wrestle with problems of thought that require the exercise of the highest powers of the mind. In such intellectual exercises the ennobling power of God may be expected. The mind is the instrument by which God can supply the right thoughts at the right time in the everyday occurrences of life in accordance with His wisdom.

Divine-Human Conversation

Both thoughts and imaginations are to be employed in the development of communion with God. One may develop the habit of a divine-human conversation. The question "What will the Lord have me to do?" should be habitually addressed to all the propositions and pursuits of life. Mental effort and imagination applied to

the Inspired Record of the acts of God in the past will develop a sensitivity to the reality of His activity in present life. The words and character sketches of Christ should be the frequent subject of thought and a part of one's thinking vocabulary. Even the sense of otherworldly glory portrayed by prophets should become a part of one's habitual mental imagery. When the mind wanders from these thinking processes it must be brought back.

The harboring of low and debasing thoughts unfits the mind for communion with God. Sin darkens the mind and dims the perception. Glorious things are yet to be revealed by God, but these can be received by man only in humble obedience—never while he is in rebellion. He who would seek a higher and clearer revelation of God's character must be growing continually into a fuller expression of the divine character in his own life.

Does revelation occur by divine cooperation with the human consciousness? Yes. While the human mind is endeavoring to grasp by ordinary means of cognition the records of past revelation, or while it is engaged in cultivating spiritual interests, believing in the reality of God and deliberately obeying to the extent of its understanding, the Holy Spirit acts upon the mind by expanding its powers, enlightening its understanding, impressing it with flashes of insight and conviction, guiding it into attitudes, and impressing upon it a character. By such mutual action God reveals Himself to man, and man apprehends God.

(To be continued)



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

Three Recent Answers to Prayer

"Rejoice with me. My daughter has been back in the church for the past four Sabbaths, and she attended prayer meeting with me last night. But that is not all. Her husband has been coming to church with her and is taking a Bible course and wants to be baptized. Please continue to pray for them that their faith fail not. Their three little boys are coming to Sabbath school regularly. Thank you all for your prayers. Now all my eight girls are in the truth. Pray, please, for my boys, four of them, that God will move on their hearts."—Mrs. H., of Maine.

"A year ago last spring my son was the driver in an accident where he was hurt and one girl was hurt badly too. I wrote

to you then for prayer for his recovery and for the girl's recovery. Perhaps the girl's condition wasn't as serious as we thought at first, but I wish to let you know that they both are well now, and I believe there is power in prayer."—Mrs. N., of Minnesota.

"A few weeks ago I wrote you regarding our boy who left college and went wild and refused to write us. But I am happy to say that two days ago he returned home. Though he has returned, we still need your cooperating prayers. I feel that his return home was definitely a result of prayer, and I also feel sure he will do as we desire, or that which is best for him, if we continue to petition our heavenly Father."—Mrs. M., of Tennessee.

Perils on the Pichis Trail

By O. Montgomery

LEAVING the Perené River we entered upon the Pichis trail, which we were to follow until we reached the Pichis River. This trail is only a bridle path, just wide enough for a mule to walk in. All of this territory is known as La Montaña, which means the heavy wooded or timbered country. We were now in the jungles in the territory occupied by the Chuncho Indians. *Chuncho* is a general term that applies to all the different tribes of Indians in all the eastern part of Peru.

There are many different tribes and languages. The particular tribes that occupied the territory through which we would be passing by mule were the Campas and the Amueshas. The Campas are a fierce, warlike, savage people. The Amueshas are not so fierce, more inclined to be peaceable, and easier to approach. Therefore the Campas are the dominating people of this territory.

Farther on in the jungles are the Shepebo Hevaro and Huawa. The Huawa are the Indians who wear clothing made of grass. Then there are the Pero, the Conibo, and the Cashibo. The Cashibos are the cannibals of the jungle region. However, there have been some cases where some of the other tribes have eaten human flesh at times.

Along this Pichis trail, about one day's journey by mule apart, are situated little shelters or rude huts called *tombos*. They are usually built of bamboo poles. Some of them are plastered with mud, some are not; and

they are covered with a thatch of palm leaves. The government maintains a caretaker at each of these *tombos* to entertain the mail carriers and such travelers as may pass through the country.

At Puerto Bermúdez on the Pichis River several days' journey into the interior is a military post. A telegraph line connects the town of La Merced with Puerto Bermúdez. Each of these *tombos* is provided with a telephone instrument. The *tombo* keeper is allowed to connect his telephone instrument with the wire at five o'clock in the afternoon and can converse with his neighboring *tombos* along the line for one hour, until six o'clock in the evening. Then all telephones must be disconnected so that the telegraphic service may not be interrupted.

The civil engineer, Señor Noyer, whom we had met at Tarma, passed word down this wire to every *tombo* telling them of our coming and instructing them to be prepared to give us the best food possible and the best care that could be provided. This kindness on his part proved to be a great blessing to us and brought us many little favors and much consideration.

The Eneñas Tombo

Our first day's ride on the Pichis trail brought us to the Eneñas *tombo* at about five o'clock in the afternoon. I still had quite a little fever. I had had nothing except two oranges to eat all day, and felt the need of food, so I asked the *tombo* keeper if he had

any rice. He said he had. I told him I wanted plain boiled rice with two soft-boiled eggs, and only hot, boiled water to drink.

He asked, "Don't you want any tea in the water?" I said No. "Don't you want some coffee?" I said No. He couldn't understand when I insisted on drinking plain hot water, but he prepared the boiled rice and the two soft-boiled eggs. So I was provided with a good evening meal.

Eneñas was the best *tombo* on the trail and was said to be the most important place between La Merced and the river port. This *tombo* was built of lumber. It was provided with a strong, woven-wire corral, which was entirely enclosed and roofed over with woven-wire fencing. Our mules were put in this enclosure for the night to protect them against the attacks of vampire bats. These large bats are very vicious and will attack an unprotected mule and dig great holes in his back to suck his blood. They also will attack sleeping men, women, and children and bite off the nose, an ear, fingers, or toes that may be exposed. The Indians always sleep with their heads and feet well covered. This is confirmed by Brother Stahl in his book *In the Amazon Jungles*.

The next evening after we reached our second *tombo*, called Dos de Mayo, we heard the *tombo* keeper talking over the telephone. This is what we heard: "Yes, they are here; they have just arrived. They are North Americans. They have letters from the President of the Republic. They must be persons of great importance. They are missionaries. One of them is a little sick. He eats nothing but *arros blanco con huevos y agua caliente* (boiled rice with eggs and hot water)." We discovered that this word had gone on before us to every *tombo*, so that my bill of fare for the evening meal was always provided. It became a standing joke among us. Mr. Foster composed a little song for my amuse-



Chuncho Indians of the eastern jungles of Peru.



A *tombo* on the Pichis trail.

ment and entertainment, which he and Brother Williams used to sing as we were on the trail day after day.

When we stopped for lunch the third day out on the Pichis trail we were just sitting down to eat when, glancing down the trail five or six rods, I saw a little Chunchu Indian boy probably five or six years old. He stood in the trail watching us intently. Every moment or two he looked back into the forest, and then he would look at us again. I immediately became interested, and speaking to him in Spanish beckoned him to come to me. I smiled, nodded, beckoned and said, "Come, come on," but he remained motionless.

Finally, I picked up one of the two remaining pieces of bread that I had left—a kind of bun—and held it out toward him and said, "Come on, you can have it." He looked back among the trees and then looked at me again, took two or three steps toward me, and stopped and looked back again. This was repeated time after time, as he came on timidly just a few steps at a time toward me. After much coaxing, watching me intently and dividing his attention between me and something back in the forest, he got near enough so he thought he could reach the bread. Leaning forward, he reached out his hand. Leaning toward him, I held the bread closer.

Finally he came two or three steps more and got hold of that piece of bread and hung on. And I hung on. Then smiling and nodding my head, acting as pleasant and winning as I knew how, I began to pull him gently toward me. He came near enough so that I could slip my arm around him, then I let go of the bread. He had the bread and I had the boy.

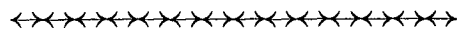
I brought him around in front of me and stood him between my knees. I tried to get him to eat that bread, but apparently he didn't know what it was for. He turned it over and looked at it, like a squirrel would weigh a nut. Then I took up the other piece of bread and broke off a piece and put it into my mouth and began to eat. Then he began to nibble a little. I suppose it was the first piece of bread he had ever seen in his life.

My companions said, "Come on, you are going to be left 'way behind; we are starting." And they mounted their mules and were on their way. I got onto my mule with the little boy still standing in the tracks where I had left him. As my mule moved away down the trail, I turned in my saddle and began to wave good-by to the little Indian boy. I said, "Adios, muchacho; adios, adios ("Good-by, little boy, good-by, good-by")."

The trail took a sharp turn around a point of the mountain just beyond

where I had first seen the boy. As I came to that point I swung around in the saddle, having said my last good-by, and there looking out from behind a large tree was a savage Indian with all his feathers and war paint, his bow and arrows and lance. He was fully armed and watching every move I made, and also watching that little boy. Just behind the next tree I saw an Indian woman, her long black hair hanging around her shoulders and down nearly to her waist, her face and upper body decorated with paint. She too was fully armed. They were both watching me. I realized that they were the parents of that little Indian boy and they had been watching every move I made.

This was our first sight of, and our first contact with, the savage Chunchos. We had seen two or three groups of semicivilized Indians at the Perené River and ranch. But we had



Peace on a Hilltop

By Willard Dessain

Beside an ancient fence of post and rail
A red deer crops his quiet evening meal—

The flanking woods are scarce a span
away,
And round about the length'ning shadows steal.

Rank brambles choke the gateway on the hill;
As the light fades they don mysterious hues.

Bright as the stars the daisies fleck the slope,
And long gray shades become these purple blues.

This the hour when angels walk the earth,
When the sun lowers in the rosy west,
And a deep hush pervades each rural scene,
As earth and wood sink to their welcome rest.

On high the swallows veer in farewell flight,
And insect wings are droning long and low;
A distant church bell tolls the knell of day—
Serene the landscape in the evening's glow.

O Great Creator, teach me how to hear
Thy voice say "Peace" when even's colors blend.
Anoint mine eye to read Thy great designs,
When the bright day comes to a glorious end!

not had sight of any savages in the forest thus far on our journey, although there is no doubt that there were many who had watched us pass along the trail.

It seemed almost providential that the first Protestant missionaries ever to penetrate these jungles so far as we could learn should make the first contact with the Indians of this region through the medium of a little child. No less providential was it that many months later Brother Stahl won the hearts of the Indians of these jungles through his ministry to a sick Indian baby.

The Pichis trail took us over five different low ranges of mountains, or foothills, on the eastern side of the Andes. We were obliged to ford two or three rivers. Others were too dangerous to attempt to ford, so the Indians ferried us across on rafts, and our mules swam.

These tomboes were all very much alike, and the beds for the most part represented six or eight hours of torture. At Eneñas we were fortunate to have a bed which in that region is called a "mule." It is made of a framework something like a camp stool, about seven feet long with canvas or heavy burlap stretched over the top. It makes a very comfortable bed. The other tomboes were provided with beds made of split poles laid close together with just a little loose grass scattered over the top. They were anything but comfortable. However, in every case the roof shed water, so we had a dry place to sleep.

Bug in the Ear

One night I was awakened by a bug entering my ear. Evidently it was some sort of snap bug. Every time it snapped, it penetrated farther. I was frantic. I woke up Brother Williams, but he was unable to get the bug out, and every moment it seemed to be boring in farther. Finally I thought of the bottle of peroxide that I had in the medicine kit. Brother Williams got it, but could not find the medicine dropper. There was an old granite pitcher in the tombo used for carrying water. He emptied the water out and poured some of the peroxide in that six-quart pitcher and proceeded to pour my ear full of peroxide.

He was successful not only in filling my ear but in pouring it all over the side of my face and down my neck. In a few moments the struggles of the bug ceased, and while we could not extract the creature it was at least quiet. That was one souvenir that I unwillingly carried with me out of the jungles, for I did not get it out of my ear until several months later after reaching my home in Buenos Aires.

One evening we came to a tombo

that was built about six feet above the ground on the hillside, having a split-bamboo-pole floor with a heavy thatched roof. As we were sitting on our beds talking with the tombo keeper, a green-colored snake dropped from the thatch of the roof to the floor just in front of our feet. He immediately wriggled his way down through the floor. The tombo keeper rushed out and around down under the house. In a few moments he came back saying that he had not succeeded in finding the snake. He wanted to kill it, for it was one of the most poisonous of all that region. However, we saw nothing more of it while we were there.

We had another interesting experience the night we spent in a tombo that was literally alive with spiders. They were everywhere. It would have been impossible to put your finger on a single spot on any of the poles or posts without touching a spider. Those that were full grown were fully four inches from tip to tip. The smaller ones were two to two-and-a-half inches. They had a large light-gray body with very heavy, strong legs, and were standing so close together that their legs were all intertwined.

It was necessary to clear each bed of these spiders and shake up the dry grass on the bed thoroughly. Then we hung our mosquito nets and tucked the edges in well under the grass. When it was time to go to bed we crawled under the mosquito net and tucked it in all around us care-

fully. But by that time there were many of these spiders on the outside of our netting. However, there was no choice for us; it was the only place to sleep. And after all, spiders were better than the animals of the jungle outside.

We had long since run out of our own food, for we had been eleven days on muleback instead of one as we supposed that we would be. So we were dependent entirely on what could be furnished us by the tombo keeper. One night as we came to a tombo and were unsaddling our mules, a man came up the trail from the opposite direction. He put up there for the night. We supposed that he was a traveler on his way to Lima. We were surprised the next morning to see this man load his saddlebags with provisions, mount his mule, and ride off down the trail in the very direction we were traveling.

We asked our host of the night who this man was and where he was going. "Oh," he said, "he is the tombo keeper some two days down the trail. He came up here to get a supply of food so that he would be prepared to entertain you men when you get to his place." So again we were made to greatly appreciate the message that Señor Noyer had sent on before us. However, not all of these tomboes were able to supply desirable food. I remember at one place the only thing we had for the evening meal was three large, choice *paltas* (avocado pears).

(To be continued)

John Wesley on Tea Drinking

By C. L. Schröder

IN DECEMBER, 1748, John Wesley wrote a letter to a friend concerning tea drinking. From it we obtain an insight into the piety of Wesley, the high estimate he placed on obtaining spiritual excellence, and his views of fruitful Christian living.

In the letter Wesley testifies that while he was spending a few months at Oxford, twenty-nine years before, he noticed with surprise "some symptoms of a paralytic disorder." The main symptom was the shaking of his hand, particularly after breakfast. Being astutely observant, he discovered that the shaking disappeared whenever he drank no tea for two or three days. From then on he took his tea weaker, and added more milk and sugar, but for the next twenty-six

years he was subject more or less to the same disorder.

During his work in London he noticed the enfeebled nervous condition of a large number of people among whom he labored. These people denied that they were hard drinkers, and said that they drank tea only at morning and at night. Wesley immediately remembered his own condition, and concluded that they were suffering the same effects of tea as he had.

John Wesley now decided that tea as a beverage should be totally avoided; and not only would the abstinence be beneficial to health but there would also be economic advantages. The money saved could be used to lessen the sufferings of the poor. From these considerations, and realiz-

ing that "example must go before precept," he quit tea drinking in August, 1746. He testifies: "My paralytic complaints are all gone, and my hand is as steady as it was at fifteen."

In order to propagate his discovery Wesley selected about forty of those whom he believed to be strong in the faith, and put the matter before them. After some discussion they agreed to follow the example of their pastor and to spread the truth among their fellow believers.

Space forbids a full listing of the objections that Wesley was confronted with, and the way in which he answered the objections. It is interesting to note, however, that the objections he faced two centuries ago are still with us. In the main, he met the objections on grounds of health and thrift. He also recommended giving the no-tea plan a fair trial, and suggested alternative beverages.

Yet Wesley was not unaware of the spiritual benefits to be derived from discontinuing tea drinking. He says, "It is not a little advantage you may reap, even now, to your own soul; by habituating yourself not to be ashamed of being singular in a good thing; by taking up your cross and denying yourself even in so small an instance, and by accustoming yourself to act on rational grounds, whether it be a little matter or great."

And again: "How glad ought you to be of a fair occasion to observe that though the kingdom of God does not consist in 'meats and drinks,' yet, without exact temperance in these, we cannot have either 'righteousness, or peace, or joy in the Holy Ghost.'"

The movement to forsake tea was not popular, but Wesley encouraged those who had quit to persist, and not to be affected by the unpopularity of their convictions. He says, "The fewer they are who follow this rule, the greater the reason there is that you should add one more example to those few."

Many people wanted to know how to meet the urgings of tea drinkers that they abandon their decision. As with Seventh-day Adventists today, they were made to feel as though they were inconveniencing their hosts and were even being ill-mannered. Wesley maintained that it is those who attempt to make someone do something against his own will that are ill-mannered. He did, however, advise a polite and inoffensive refusal by stating one's reasons for not taking tea.

To John Wesley the question of tea drinking was not trivial. Sometimes he was accosted with the defense that tea is not as hurtful as strong drink. To this he replied, "But it is hurtful; and that is enough." If anyone used the argument that tea drinking is a small

matter, he said, "Nothing is small if it touches the conscience."

The climax of this letter is highly spiritual in tone. "And now, the advice I would give upon the whole is this: First, pray earnestly to God for clear light; for a full, piercing, and steady conviction, that this is the more excellent way. Pray for a spirit of universal self-denial, of cheerful temperance, of wise frugality; for bowels of

mercies; for a kind compassionate spirit tenderly sensible of the various wants of your brethren; for firmness of mind; for a mild even courage, without fear, anger, or shame. Then you will once more, with all readiness of heart, make this little (or great) sacrifice to God; and withal present your soul and body a living sacrifice, acceptable unto God through Jesus Christ."

on. The four children were growing so fast that they needed new clothes. The 17-year-old boy injured his left eye, and it had to be removed. Then I was taken ill and spent six weeks in bed. There didn't seem to be anything especially ailing me, but I could not get up and work.

One night as I was lying thinking about it all and wondering why all these troubles had come, one right after another, I had an impression that God wanted to talk to me. I said, "Lord, what is it?"

Immediately I seemed to hear a voice saying, "Pay the tithe."

I said, "Lord, I am paying it—on my own money."

The voice said again, "Pay the whole tithe."

I asked, "Do You mean on my husband's check?" And the voice said again, "Pay the whole tithe."

I said, "Lord, I will," and the words of Malachi 3:10 came to me: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." I said, "Lord, I'll pay the tithe on all our money this next payday, when my husband gives me his check."

I told my husband of the experience. When his check came I said to him, "Have you had enough? I have promised to pay all the tithe this time." He said, "Yes, I've had enough." Well, there is little more to tell except that God fulfilled His promise, as He always does.

I became strong again, and about four days after paying the whole tithe a large box, five or six feet long, 30 inches wide, and 30 inches deep, came to us. Needless to say, excitement ran high. We all gathered round while my husband pulled the nails and opened the treasure, for that's what we all felt it was, sent by the dear heavenly Father. The box was filled with beautiful clothing for everyone in the family—seven pairs of new wool pants for my husband, suits, shoes, hose, coats, dresses for myself and daughter. I tell you, it was wonderful. The Lord has blessed me all my life with many wonderful healings, and my basket has never been empty.

It pays to be faithful in tithe and thank offerings. God gives you a happy, contented mind, a faith to live by, and a peace that "passeth all understanding." Though our whole family had to suffer, I say with all my heart, "It pays to serve Jesus."

Let's all step out on the promises of God. Let us trust Him and obey. He never fails. If you have not been faithful, begin now to give the Lord His own. "Now is the accepted time."

Our Experience in Tithing

By Caroline Barnhart

IT WAS in 1924 and 1925 that we had our greatest experience in paying tithe. The test was whether to obey God or man. I was engaged in dressmaking at the time and was also giving music lessons. My husband was working in a paper mill. We both made good money. I managed to put some money in the bank, but always paid the tithe first. At that time my husband, who was not an Adventist, always gave me his check, and I transacted all the business, as he worked many hours a week. I paid tithe on all money I handled.

One day when he was shaving, out of a clear sky, he said, "Are you paying tithe on my check?"

"Yes," I said. "All the money I handle I pay tithe on."

"Well," he said, "from now on my check goes down in my pocket and I'll run the house and take care of the expenses."

I replied, "Very well."

Well, we had plenty to eat, for he was a good provider, and the children said, "Mamma, papa gets more for us to eat than you used to get for us." But he kept it up only about three weeks. Then he realized that it was costing quite a good deal more and that he was using up too much money. But I felt I could not take his check unless I paid the tithe.

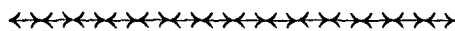
Very shortly his wages were cut ten dollars a week. My two younger children developed very bad throats—tonsils were enlarged like a pyramid across my little daughter's throat—and the boy, who was eight years old, was suffering from enlarged tonsils and adenoids. We took the children to Cornwall, Ontario, to be operated upon. I had to be there with them for more than a week at great expense, besides our railroad fare.

Then in a few weeks the eight-year-old boy broke his leg. The paper

mill where my husband worked shut down. We had to move to another town and were compelled to pay a very high rent. There was no work for my husband in this place, so he had to go 80 miles farther to another town, which made it necessary for him to go back and forth by train night and morning, adding more cost to our daily living.

Our second-oldest boy had a store and hot-lunch counter. He was 17 years old at the time. When the mill closed, business at the boy's store and lunch counter became so slow that he had to give up this work. People had no money. This son finally got a job at a paper mill halfway between home and the place where his father worked. He bought a model-A Ford. He took his father to work and then drove back to where he worked.

One morning when he was cranking the car, it kicked and broke his right arm. We had the arm taken care of, and it finally healed. We found a nice home nearer my husband's work, but our funds were getting lower and lower. Moving expenses were high, and now we had a more expensive house to pay rent



I Would Remember

By Myrtle Leora Nelson

High on an ancient, distant hill
A blood-stained cross once stood,
Where Jesus, the spotless Lamb of God,
For sinners shed His blood.
Humbly He walked that road;
Meekly His cross He bore;
Gladly with thorns upon His brow
The pain-filled crown He wore!
Dear God, who gave Thy Son,
Help me to live for Thee;
O Thou didst give so great a Gift
To suffer on the tree!



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Training in Unselfishness

By Opal S. Mills

SELFISHNESS is the prevailing sin of the world. Why is this? Because we are closer to ourselves than to anyone else in the world, and as a result we automatically think first of ourselves in whatever we plan to do.

A baby at birth is entirely dependent upon his parents to provide for him. He is not capable of thinking of anyone except himself. So he grows and he leans upon mother. Parents in their great love for the child often act on impulse, without thinking, in fulfilling the wants of their child. Naturally, the child thinks only of his wants and not of others.

So, early in life, as early as he can understand, the child should be taught to abide by the golden rule. When he is ill or sad, help him to understand that there are times when you or someone else feels ill or sad, and help him to learn to be sympathetic.

A friend of mine had a little trouble with her shoulder, and the doctor told her that she was not to lift heavy loads. So her little boy, age five years, took it upon himself to see that mamma followed the doctor's orders. They were camping at the time and depending on wood for fuel. So every morning this little boy would go out and gather in the wood, without a word of encouragement from his mother. Then he would take his little pail and bring in water until he had the big water bucket full. One day he even picked up the broom as his mother was reaching for it and swept out the cabin as neatly as she could have done it. And the little fellow was getting real pleasure out of unselfishly helping his mother.

Now I wouldn't recommend that you injure your shoulder or otherwise incapacitate yourself in order to teach your child unselfishness, sympathy, and helpfulness. Look around you and you will find many unfortunate people who would appreciate a little unselfish help. A good plan would be to do a little visiting with your children and encourage them to help as they see you helping some sick person. The best way to overcome selfishness is to help others.

Encourage your children to share their playthings with one another. Sometimes this is hard for an only child. An only child must learn to share with mother and daddy if there are no children for him to share with. Usually, though, there are neighbors with children, and you should see that your child has their companionship often, so that he will learn naturally to share and will thus grow up to be a happy boy or girl.

There is a little song often used in the kindergarten division at Sabbath school that is very helpful. A child is given two toys, while another child stands by with none. Then they sing, "I have two toys and I am glad. You have no toys and that's too bad. I'll share my toys [passes one toy to the other child] for I love you. And now

you have a nice toy too." In this way the children are taught in a pleasant way the joy of sharing with others.

Teach your child that it is more blessed to give than to receive. Christmas is a time of giving. Stress the giving and not the getting. Encourage your child to want to give something to someone, and let him feel the satisfaction that comes from giving. Let him see how well his gift is accepted, and he will be happier for the good feeling that comes over him than from the gifts he receives. What a wonderful way to teach unselfishness!

Selfishness wrecks more homes than any other factor. Many children grow up to be selfish men and women. They think only in terms of their own wants, and forget that others have desires as well, and that often they are not the same.

Mrs. Abraham Lincoln was a good illustration of a selfish woman. She became furious at the President one day because he subscribed to a paper. She declared that they couldn't afford it.



J. C. ALLEN, PHOTO

Every morning he brought in the wood for his mother without being told.

Yet she went heavily in debt for clothes for herself.

If you have never read the book *Lincoln, the Unknown*, by Dale Carnegie, you have missed some very interesting reading about Abe's miserable life with his selfish, demanding wife. I recommend the book to you as an aid in overcoming any selfish traits you may harbor. For if we wish to guide our children in the right way we must first conquer ourselves. A selfish parent cannot teach unselfishness to his offspring, for they learn more from watching what you do than from listening to the advice you mete out to them. Give your child a good example to follow and you have taken a long step toward teaching him the fine art of unselfishness.

What About the Well Child?

By Lucia Mallory

HOW is Tommy, Mrs. Weston?" I asked a friend whose little son had been ill for several months.

"Tommy is doing very well, Miss Mallory," my friend replied, "and the other children are better too."

"Have the other children been ill?" I hastened to inquire. "I'm sorry, I hadn't heard—"

"Perhaps you wouldn't call their plight illness," Mrs. Weston explained, smiling at my bewilderment. "The other children have been suffering from lack of a mother's attention. Since I found that out a week ago, Tommy has made more improvement than in any of the weeks that I hovered by his bedside with such anxious care."

"That's good news, Mrs. Weston. I felt sure Tommy must be better or you wouldn't be here." We had been seated together at a club meeting and were chatting during the refreshment hour.

"Celia is with Tommy this evening," his mother answered. "She is old enough to take care of her little brother, and it is good for him to have a change of nurses—good for me, too, to be away for a little while, though I have found it hard to realize that."

"I think you have done wonderfully well in caring for Tommy through such a long illness," I assured her.

"Of course, I've tried to do my best," Mrs. Weston answered, "but now that the child is convalescing, he needs less attention and the other children need more."

"One day last week I looked out of the window of Tommy's room to see a boy who looked like a little tramp swinging on our back gate. His trousers were torn, his hands appeared red and cold, and his hair was long and unkempt. Would you believe that

I wondered what child in our neighborhood could be so neglected until the little fellow turned around and I saw that I had been looking at my own son? Vaguely I remembered that Lloyd, who is just two years older than Tommy, had come in from school and wanted to show me his spelling paper. But I had hurried him away, saying, 'Run on out and play, so the house will be quiet for Tommy.'

"Tears Blinded My Eyes"

"Tears blinded my eyes as I stumbled to the door and called Lloyd into the warm house. I looked up at the clock. It was five-fifteen, and Celia had not come home from school. With my new understanding I thought that she had probably stopped at the home of some friend where all light-hearted good times were not so relentlessly banished as they had been at our house.

"I found out afterward that she had



Breakfast by Galilee

By Arthur S. Maxwell

It was indeed Jesus, come to help them once more. How glad they were to see Him! He was worth more to them than ten thousand boatloads of fish.

Quickly putting on some clothes, "for he was stripped for work," Peter leaped into the water and waded ashore. The rest followed in the boat, dragging the netful of fish behind them.

I wish John had told us all that happened next. Maybe he was so busy with the boat and the fish that he never saw the tears of joy running down Peter's cheeks as he fell on his knees and worshiped the Master he loved so dearly. Maybe he never heard Peter say, "Oh, Jesus, my Lord, how good it is to see You again! Stay with us! Don't leave us any more!"

The others were crowding around now, all telling Him how happy they were to see Him. What a wonderful meeting that was!

Then they smelled food being cooked. It was the welcome odor of broiling fish and toasting bread.

Then they saw it—a charcoal fire on the beach beside them, "with fish lying on it, and bread."

Suddenly they realized that Jesus had prepared their breakfast! Knowing how hungry they would be after their long, weary night on the lake, He had planned this lovely surprise for them.

Now He said to them, "Bring some of the fish that you have just caught." So

remained at school to practice for a program in which she had one of the leading parts. It had been a long time since I had taken any interest in Celia's school activities. Weeks had passed since I had paid any attention to Lloyd's spelling papers or commended him for good grades.

"Our household cannot go back to normal all at once," Mrs. Weston concluded. "Tommy still needs and receives a great deal of attention, but I find that the other children like to help me take care of him, and that gives me time to make home a happier place for them."

How many little invalids are absorbing all of their mothers' attention, to the detriment of themselves as well as their brothers and sisters? I wish their mothers could come to a better understanding of the pressing needs of their other children, as Mrs. Weston has done.—*National Kindergarten Association.*

Peter and some of the others got back in the boat and hauled in the netful of fish, which had been entirely forgotten in the joy and excitement of meeting Jesus again. They found it full of large fish, "a hundred and fifty-three of them."

Now, with plenty of food at hand, Jesus said to the seven of them, "Come and have breakfast."

He was the host "and took the bread and gave it to them, and so with the fish."

Beautiful, unforgettable scene! Jesus, the King of life, waiting on His poor, tired disciples who had been up all night fishing. No wonder they loved Him!

And is there any more beautiful invitation in all the Bible than this, "Come and have breakfast"?

There is the important invitation to Noah: "Come thou and all thy house into the ark."

There is the loving invitation to sinners: "Come now, and let us reason together, saith the Lord."

There is the urgent invitation to supper: "Come; for all things are now ready."

But surely the sweetest of all is this simple invitation to breakfast—an invitation that every boy and girl can understand. For we all love breakfast, don't we? Whatever would we do without it! It is the first meal of the day. In its strength we go forth to do our work and enjoy our play.

So it was then. That breakfast was the beginning of a great new experience for those disciples.

Their fishing days on Galilee were over forever. From now on they were to start on the great work for which Jesus had been preparing them so long.

That call to breakfast was the call to a new work and a new life for every one of them. From that day forth they were to "catch men" for the kingdom of God.

"I'd Accept With All My Heart . . ."

By A. W. Cormack

IF I were young again I'd thank God fervently that in His providence it had fallen to my lot to live—and be young—in such a time as this. I'd be thankful that He had given it to me to know that God lives and that "he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

Think of it! We stand at a vantage point that finds no parallel in any other time. Watch the present-day panorama of fast-moving events. Listen to what is being said by men of national and international affairs and influence, concerning developments that, in their opinion, may well determine the outcome of history. Consider, too, that while many of those who have lived in other times have no doubt thought and wondered about the future, it has been reserved for us to witness the momentous events that are now transpiring in the world.

Angels and the dwellers of unfallen worlds are watching these things with intense interest. The fact is that in this our day, the transitory stream of time is about to flow into the boundless ocean of eternity. It is the supreme moment of human history.

On one occasion during His earthly ministry Jesus turned to His disciples and said to them privately, "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:23, 24).

While itinerating in northern India some years ago, I found myself one morning in a small train compartment with a military officer of some standing in the Indian Army Service. He at first seemed disinclined to talk, but a brief exchange of thoughts about the weather broke the ice. Then came a few remarks regarding the situation in India and world conditions following World War I, which

had not long been terminated. We were soon engaged in an interesting conversation concerning Bible truth and the second coming of Christ. It surprised him greatly to find that Bible prophecy deals so unmistakably with our time and impending events.

For more than two hours we talked together as the train rattled on. I found that my traveling companion was the son of an English clergyman. He spoke, I thought, a little wistfully of his boyhood days in his parents' home in England, and I was surprised to find that he could quote from memory many of the familiar scriptures to which we referred. He called himself the black sheep of the family, and said that for years he had taken little interest in the Bible and religion.



So engrossed were we in our conversation that when suddenly the train drew into a station that he saw was his destination, we had to gather his belongings hurriedly and bundle them out onto the platform. As I handed out to him through the window the last of the smaller pieces of baggage, the train had begun to move, and he ran along beside the window as it gathered speed.

He reached up to grip my hand in a warm and friendly farewell handshake. His parting words were, "Isn't it marvelous? I've never heard anything like it!" Looking back, I watched him fade out of sight in the distance, and the inspired words of the apostle Peter came vividly to my mind, "Who hath called you out of

darkness into his marvellous light" (1 Peter 2:9).

If I were young again I'd accept with all my heart the third angel's message, and I'd resolve to take special care to remind myself often of the fact that it is God's special message of mercy to earth's last generation, involving the solemn announcement: "The hour of his judgment is come"; that it constitutes the everlasting gospel that is to be preached in this our day, to "every nation, and kindred, and tongue, and people."

I'd determine to have a part, personally, in the great Second Advent Movement, and to avail myself of the multiplied advantages and facilities that have so wonderfully been brought into being and made available to consecrated young people who have determined to give their lives in service to the finishing of this work.

If I were young again, I'd emphasize in all my service and witnessing that the thing of supreme importance in the daily warfare against sin is that through self-surrender Christ be enshrined in the heart as an indwelling Saviour, and that this is to be, and can be, a daily, individual experience. "The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world."—*The Desire of Ages*, p. 324.

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature."—*Ibid.* "No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God."—*Ibid.*, p. 173.

A Wife's Moving Appeal

It was at the close of a Sabbath morning service in a little overseas church far removed from the United States that I invited those present to renew their consecration to the Lord. There was a good response. No one, however, had indicated that he was deciding for the truth that morning for the first time. Before closing I made one further call. Perhaps there was someone in the congregation who had loved the message in days gone by but was not now a member of the church.

One little woman of middle age stood silently for a moment. She waited as I shook hands with the departing members at the close of the meeting. Then she told me that she and her husband had been members of that church for years, but were not

now. She asked that I go home with her and meet the husband.

It was a nice home. Her husband, quite evidently, was successful in his business. The dear sister was nervous as we waited for him to come. She said her husband was a good man, but he was very determined and self-willed. She feared lest finding an Adventist minister awaiting him he might say something that would offend me.

The car drove up, and the husband was indeed surprised to find me there. The wife introduced us and told him she had attended the morning service. I took up the story and told him that his wife had taken her stand for the truth, and urged him to join her in the step she had taken. He firmly refused, and I saw what his wife had meant when she said that he was a determined man.

Twice he asked me to leave, "and say no more to me about it." The woman made a moving appeal to her husband. She said, "John, you know how seriously ill I've been." He took her hands in both of his and looked at her very tenderly. "Yes, yes, dear," he said.

She went on, "John, your blood runs in my veins. You know that. After the transfusion it was thought that I would not recover. They thought I was unconscious. I could not speak, but I heard all that was said. You were there in the room. I promised the Lord in my heart that if my life was spared I would serve Him and join the church again. I meant you, too, John. And this morning I went down to the little church and took my stand."

He patted her hand affectionately and said, "I'm glad you did, dear."

She continued, "Oh, John, we must do it together; you must decide." He

answered quietly but decisively, "Yes, yes, but not now."

Rising to leave, I walked over to a well-filled bookcase and remarked that I was glad to notice that among the books there was a set of familiar volumes bound in red leather. "How is it," I asked, "that there are all nine volumes here? At least three of these have been published since you left the church."

"Oh," he replied, "through the years we have watched the signs of the times all around the world, and we wanted to keep track of the movement and see how the message was going inside the church. So when a new volume of *Testimonies* came out, we'd send for one."

I replied, "It would be all right, brother, for your wife to talk like that, but what right have you to speak of 'the message' and 'the movement'? These expressions belong to the vocabulary of brethren and sisters who believe the message." There was a challenge in the statement, as I intended.

He was silent awhile, and then he answered, "You ask, pastor, what right I have to use these expressions? I'll tell you. When the brethren from America first came to this country and preached the third angel's message, my wife and I were among the first in this city to accept it. We were in the first baptism, and when later the

church was organized we were among the charter members. For ten years I was elder of the church where you preached this morning. And now," he hesitated, "and now we have been out for nearly 25 years."

He looked at me directly and continued, "And, pastor, after 10 years in the church and 25 years out, I am more sure today than ever I have been that the Seventh-day Adventist people are God's people and that He has entrusted to them His last message of mercy to a perishing world." I thanked the brother for so wonderful a testimony and once more urged that he make his decision. Again he asked me to go, but now he spoke much more quietly. "Go away, pastor," he said, "but pray for me that I may not leave it until too late."

In less than two weeks word came to me that the brother had kept his first Sabbath. After so long an absence these two dear people were again members of the church.

To all of us, young and old, who love the Lord Jesus in these stirring days when the cause of God is soon to triumph in the earth, comes the loving inquiry: "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" (Prov. 22:20, 21).



● Two young people have taken the leading part in planning for a new Sabbath school in Qatar in the Persian Gulf. Brother Aziz Akel, an Arab, is a young man from Jordan. Miss S. Zachariah is a nurse from India working in the government medical department. They have about five others meeting with them in the home of a member, Mrs. Murray.

● Students of Mount Aetna Academy, in Hagerstown, Maryland, raised a record Ingathering total in caroling of \$4,019.97. High student was Barbara Sauder, 15 years old, who raised \$568.09. Three other students raised more than \$300 each.

● Students from the New Jersey church schools raised a total of \$10,033.74 in the Ingathering campaign. One boy, José Perez, 12, set a personal goal of \$600 and raised \$737.21. Academy students raised \$1,855.

● The two top Ingathering solicitors of the Honolulu Central church were Maurine Kam with \$185.61 and Gloria Duncan with \$173.09. Maurine is 14 and in the eighth grade at Hawaiian Mission Academy Elementary School, and Gloria is in the sixth grade.

● Julene Mohr, senior at Laurelwood Academy, Gaston, Oregon, was coordinator for the recent student-conducted prayer week at the academy. The twice-daily exercises pointed to the theme "Face to Face With Eternity." Speakers were Karen Wagner, Warren Sawyer, Wanda Hoffman, Joe Fore, Connie Hartzell, Ruth Christensen, Carolyn Kemmerer, Wesley Bunn, Bill Millard, Orville Hartwig, Nancy Mahurin, and Don Church. Dorothy Hessong wrote the theme song.

● A Voice of Youth evangelistic effort was held March 11 to 25 in the Seventh-day Adventist church in Bellingham, Washington. Meetings were conducted four nights each week, and were carried on entirely by those in the MV age group. Paul Haynes, pastor of the Island district, was the speaker. Pianist and organist were Lorraine Mittleider and Linda Altman. The senior youth quartet and the young teen quartet provided most of the music. The platform and floor managers were Kenneth Knoche, Gerry Schultz, and Ronald Frost. The Pathfinders were responsible for the receptionist work and the offerings.

● In the Kirkuk school in Iraq a boy of about nine years took first prize in a drawing contest held for all the schools in the city. This has given our mission school fine publicity. The enrollment is 230.

About the Author

As a youth Elder Cormack was employed by the New South Wales (Australia) Railways, working in the office of the chief commissioner of railways. A fellow-employee (who was a Roman Catholic) interested him in attending a Seventh-day Adventist camp meeting, where, together with his mother, two sisters, and a brother, he accepted the truth. Soon he was discharged from his employment because of refusal to do Sabbath duty. He found work with the denomination in 1908 in a receiving and shipping store in Sydney. A year later he was appointed assistant manager. In 1911 he was granted a ministerial license by the New South Wales Conference, and the following year became secretary-treasurer of the New South Wales Conference. Until 1914 he held this position, also carrying the religious liberty department and joining in evangelistic efforts. In 1914 he married Evelyn C. Irwin and became a full-time evangelist, working in Sydney and then in Western Australia. He was ordained in 1916, and from 1916 to 1918 was president of the West Australian Conference. From 1918 to 1922 he was president of the North New Zealand Conference, and the following year became president of the Victoria-Tasmania Conference. From 1923 to 1934 he was president of the Southern Asia Division, and for the next 20 years was an associate secretary of the General Conference. He retired in 1954 in Takoma Park, Maryland, where he and his wife live at 7400 Aspen Avenue.

An Interview With a Flying Saucer "Traveler"

By the Editor

[Last week began a series of articles on the moot question of flying saucers. We mentioned that a certain leading spokesman for the flying saucer clubs is Daniel W. Fry, who wrote a book, *The White Sands Incident*, in which he declared that he had taken a trip in a space ship from a desert spot in New Mexico to New York and return on the night of July 4, 1950. What kind of man is Fry, and what is the evidence he offers in behalf of his breathtaking claim? These questions we will now seek to answer.]

ON A trip to California early in December, 1960, I went to see Daniel Fry, in El Monte, near Los Angeles. He was at his desk at the Crescent Engineering and Research Corporation in El Monte, California, as vice-president in charge of research. He seemed well versed in electronic matters. His company makes certain components for Air Force missiles. There was something quite disarming about the man—he had no strange look in his eye. He was born in 1908 and is a rather casual, relaxed, matter-of-fact person.

I told him frankly that I was skeptical of his space-ship story but was willing to listen to evidence. I invited him to offer any evidence he might wish in support of his breathtaking story. He smiled and replied as casually as if he were talking about the weather, that he was not concerned to try to prove anything, that if people didn't want to believe him, that was all right; he was sure he had taken the trip in a space ship and that was that.

I looked him in the eye and replied: "Mr. Fry, you've lived long enough in this world to know that if your story is true, you have not only the story of the year, you have the story of the century, yet you act as if traveling in a space ship might be the most casual, incidental thing in anybody's life. You say you did not even mention the matter to anyone for two and a half years, and then only to a few close friends who promised to keep your confidence. You actually waited four years before making a public announcement."

He only smiled and repeated his statement that he was unconcerned to attempt to prove anything. Here I

was supposed to believe—if I were willing to believe him—that I was looking at a man who had had an experience different from all the rest of us in all the world, a man who had conversed with someone from another world, who had been in a transport different from anything anyone had ever seen. But I could elicit nothing further from him that threw light on the mystery.

I made some inquiries about his earlier life, attempting to get some clue. He had never been a very religious man, he said. I asked him particularly about spiritism. Though he thought he had had through the years one or two friends who were spiritists, he had never been interested, he said, in the matter. After two hours of conversation, all of which was calm, casual, and friendly, I left. Was I as skeptical when I left as when I came? Judge for yourself!

"Evidence" That Proves Nothing

I know, of course, that saucer club members, in telling the story about Daniel Fry, and sensing that there ought to be some kind of evidence to reinforce his words, have made this statement: The next day after his night flight he walked back to the spot where the space ship had landed and found that the desert brush and weeds were flattened as if a heavy object had been on them. Further, that he could see his footsteps up to a certain point where he had gotten into the space ship, and then his footsteps again at a little distance away. That was where he allegedly stepped out of the space ship on the return flight. Incidentally, not the least of the amazing story is that this space ship traveled to New York and returned to within a few feet of where it had landed before in the darkness of an unmarked desert.

All this is supposed to prove that his story is true. But really, what does it prove? Who told the story in the

first place? Mr. Fry! Who told the story about the flattened shrubbery, if indeed it is not an embellishment of the flight story by others? Mr. Fry! Yet how could he be any more dependable as a witness concerning flattened shrubbery than concerning the ship that was supposed to have flattened the shrubbery? It is one and the same man speaking. If the space ship was an hallucination, the flattened shrubbery could likewise be.

Now, if Mr. Fry that next morning had taken two or three people into his confidence and told them of his experience, told them where the space ship had landed and invited them to go out with him to take a look again, and they could have testified to flattened shrubbery, that would have been something else. As matters stand, this supposed corroboration of his story of the space ship is worthless. Surely that is evident to anyone, on second thought.

Fantasy Becomes Reality

Now let me make crystal clear that I do not believe that Mr. Fry was seeking to perpetrate a hoax on me, or on anyone. I do not believe that he was guilty of bearing false witness, as that term is rightly understood in a court of law. Far from it. I think he is an exhibit of a man who, being of a certain mystical as well as scientific turn of mind, brooded long on the subject of space ships and other worlds, until amidst the loneliness of the open country where he was stationed in New Mexico the fantasy of space ships and other worlds became fixed in his mind. Fantasy froze into reality.

All you need to do is to read his book to find that his mind has a mystical overtone. He confesses in his book that a "voice" spoke to him on different occasions. He says that this being who conversed with him by remote control in his 1950 alleged air trip calls himself Alan. Now read what Fry says in the section of his book in which he endeavors to give verbatim what Alan said to him:

"It was on April 28, 1954 that Alan established direct contact with me for the third and perhaps the last time. There was a sense of urgency in this contact which had not been present during our previous meetings. It was also the first time that it was made clear to me that I had a personal duty and responsibility in the effort which Alan and his friends are making to alter the natural flow of events, and thus avert the holocaust which is otherwise inevitable. . . .

"I had gone to my place in the Oregon woods, in the hope of making this contact, because I wanted guidance as to what use, if any, I should

make of the information I already had."—*The White Sands Incident*, p. 19 (section entitled "Alan's Message").

I talked over this matter with an experienced and highly respected psychiatrist. He assured me that at times, otherwise altogether normal, stable, well-poised individuals, singularly fascinated with a particular subject, first create in their minds a mental picture concerning it—for example, a trip on a space ship—and then finally begin to believe that they have experienced what they have long meditated on.

I have no doubt whatever that Mr. Fry is a brilliant man. He could not hold the job he has if he were not. And I presume he would be a good, quiet, delightful neighbor in any community. But I believe firmly from my conversation with him and from what I have read from his pen, that he moved out of the realm of reality, out of the world of the objective, in claiming that he had taken a trip on a space ship.

Weird Claims Examined

Another saucer club promoter, whose name has become well known among thousands of club members, is George Adamski. Only a little while ago he was mentioned in the newspapers. The queen of Holland had granted him an audience. Mr. Adamski's claims are even more spectacular than Mr. Fry's. If we can believe him, he has taken space trips about as casually as one might take taxicab rides. I have never met the man, but I have before me a searching analysis

of his claims concerning a certain space-ship trip that he allegedly made. This inquiry and exposure takes on peculiar force in that it was made by an organization which believes that interplanetary ships are probably visiting the United States, but which gives *no* credence to stories of men taking trips in space ships. I refer to the National Investigations Committee on Aerial Phenomena—known as NICAP. I will speak more of NICAP presently.

On December 1, 1958, George Adamski, in the presence of certain friends named in the NICAP report, bought railroad and chair-car tickets for himself and his secretary to travel from Kansas City to Davenport, Iowa. His friends were with him at the railroad station until his train left, about an hour behind schedule. He returned from Kansas City two days later by plane, and in the presence of the friends who had seen him off on the first, he handed to his secretary his uncanceled round-trip Kansas City-Davenport ticket, asking her to get a refund. When his friends asked what had happened, he told them this story:

When the train had gone about twenty miles out of Kansas City toward Davenport, it stopped. The trainman announced, said Adamski, that there would be a ten-minute wait. So he decided to get out and stretch his legs on the platform, explaining that the vestibule door was already open. While walking on the platform he saw a car drive up. The driver picked up his bags and invited him to

come along. He was taken to a space craft concealed in a wooded area, and was promptly flown to Davenport. When he arrived there a waiting car took him to his hotel.

Railroad Officials Questioned

The people who had seen him off on the train on December 1, and who were now listening to his space-ship story, signed a statement giving the main facts. When these facts came to the attention of the NICAP official stationed in Kansas City, he began an investigation. Let me summarize that investigation. I will be quoting, at times, from the *U.F.O. Investigator*, an 8-page paper published from time to time by NICAP. The issue before me is Volume I, No. 8, June, 1959. This NICAP official contacted Rock Island Railroad and received from them a complete record of train No. 508 and the names of the train crew. From this and various interviews he secured the following facts:

"There were no delays, no unscheduled stops between Kansas City and Davenport." By Federal regulations "the train had paused for a two-second stop" at "Airline junction," where the Rock Island line crossed the Missouri-Pacific line. There were no vestibules open during this brief halt.

"The first scheduled stop was Excelsior Springs, Mo., 38 minutes after departure from Kansas City." This proves that any delay was impossible, for "the railroad showed that the train had made up 13 minutes between Kansas City and Trenton, the second stop." Remember, it left Kansas City 60 minutes late.

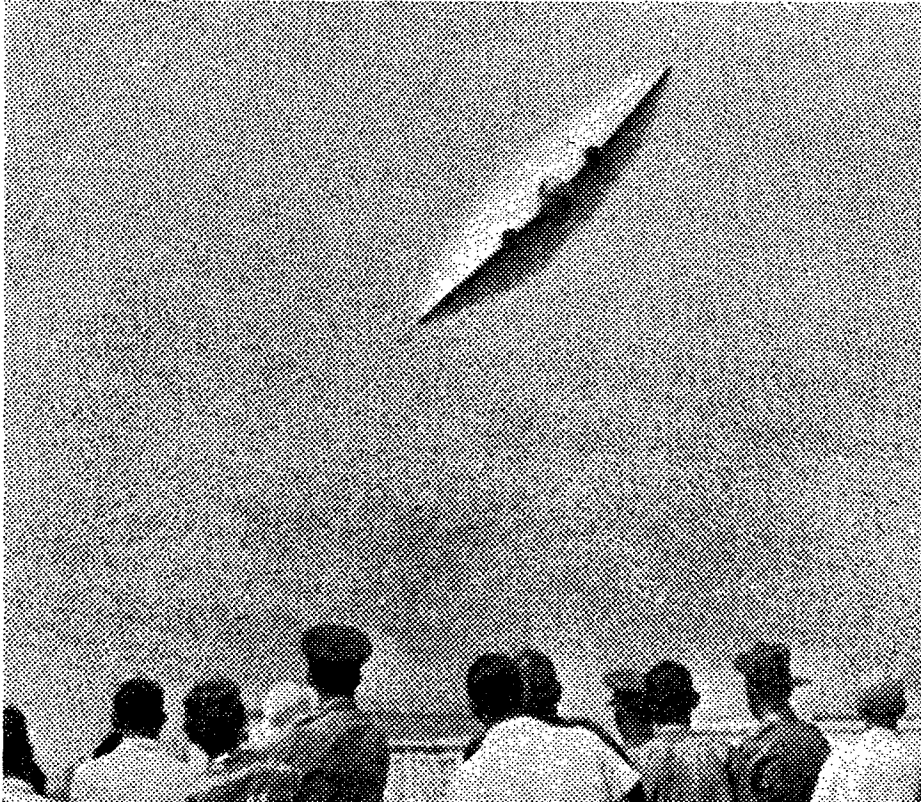
Then follow excerpts from "signed statements by trainmen of #508 including the conductor and two chair-car attendants." The conductor stated: "There most certainly was no announcement of any 10-minute delay of the train at any time after leaving Kansas City. If there had been, I would have been the one to make the announcement. It is all but impossible for any person to close a vestibule from the outside; therefore any person making an unauthorized exit from the train during its momentary stop at 'Airline' or Missouri-Pacific junction would leave an open vestibule as evidence. There was no open vestibule found on this run." The testimony of the conductor was corroborated by that of the chair-car attendants, Roy James and Albert Reed.

The NICAP investigator pertinently inquires as to why the saucer or space ship wasn't seen arising from the woods when it whisked Adamski away to Davenport. "It was daylight at both times, and both areas are

(Continued on page 21)

At first blush this looks like a flying saucer. Actually it is a conventional plane. Under certain weather conditions, and especially if it is "banking," a plane may appear to be a flying saucer.

OFFICIAL U.S. AIR FORCE PHOTO



News From Home and Abroad

Further Word on the Congo

By R. H. Wentland
President, Congo Union

MANY of our friends have inquired about conditions in the Congo. They wonder whether the work is closing up since lawlessness and constant revolutions continue. Some want to know whether their offerings to the Sabbath school are still useful. To this I can only reply that in spite of major obstacles and troubles and loss of life, the Lord is with His workers and His people, as He promised He would be.

I think of Elder A. Matter, Sr., who has replaced his son on the Nebasa Station in the North Congo field. Elder and Sister Matter were some of the first workers in this area, and have retired in the Congo rather than return to Switzerland. These dear workers have been cut off from personal contact with us ever since independence was proclaimed in the Congo. European plantations near the mis-

sion have been molested and plundered by lawless soldiers, but when they come to the mission and ask for liquor, Brother Matter explains the principles of our church and gives them orange juice from the mission orchard. The men go away as friends, deeply impressed by these missionaries.

During the year that Elder Matter has been at Nebasa he has completed a large central school building. He operates a dispensary and leper colony. Recently he opened new work upon the request of the population. Elder Matter will be 75 years of age this May and is not in the least discouraged. We never have a single discouraging word from him. His only complaint is that he has difficulty getting gasoline. Surely the Lord is with him, and the work is going as never before.

At Masisi Mission Station, in central Kivu Province, also, we are having a lot of trouble. But Pastor Jonas Mbyirukira, the president of this field, told me the other day that they have had the best year in their history. They have baptized 437 and have more than 1,000 in classes preparing for baptism.

They do not have enough regular workers, so they have taken volunteers. In his field they have 29 volunteers who work without salary. Their wives work in the fields and provide a living for them. These 29 volunteers in 1960 pastored churches and groups with a total of 2,896 adherents. These men also operated 26 schools with a total enrollment of 660. The tuition of these schools amounted to Fr. 123,078. The tithe for the year from these churches and companies amounted to Fr. 85,208, and they brought in Fr. 21,625 in their Ingathering. Does this sound as if the work is closing up and that one need no longer support the work with offerings?

Do they have their difficulties? To be sure; so much so that it seems their



Children's Choir at Coos Bay, Oregon

The Coos Bay, Oregon, church is proud of its children's choir. Two years ago J. Vernon Botkin began training children in the church school, and has developed a choir that is a real blessing to the church and community. The choir has sung for various community events, and gave the Christmas program at the Florence church a week before Christmas. Later it presented the same program for the Coos Bay church.

When Pastor Quentin E. Qualley held a six-week evangelistic effort during October and November last fall, the children's choir assisted regularly in the services. The vocal training they had received aided them inestimably in the caroling program for Ingathering.

JESSIE R. ROBERTS, *Press Secretary*



Youth Baptism in Redlands, California

On Sabbath, December 31, 13 young people and one Voice of Prophecy correspondence school student were baptized in Redlands, California, signifying that their lives would henceforth be dedicated to Christ and His cause. Philip Knoche, pastor, stands at the left, and B. J. Savage, associate pastor, at the far right. In large measure, this baptism was the result of the fall Week of Prayer at the Redlands, California, church school, when the Holy Spirit deeply worked in the hearts of the students. Convictions were strengthened and decisions of commitment to the Saviour were made. Too much cannot be said in behalf of the influence of Christian teachers over the lives of our children.

PHILIP KNOCHE, *Pastor*

executive committee will have to go into a neighboring country to hold their year-end committee meeting; but these men are not discouraged, because the Master of the host is their great leader, and things are going so well they can't be discouraged.

The Bas-Congo has been cut off from us for some time, but our Africans are going right ahead with the work. I am scheduled to go there in April to help plan for building our first new church in the city of Leopoldville. Several hundred miles toward the Atlantic Coast a large new central school has been completed and is now in operation. The large brick church at Nkwanza is now finished, and we plan for its dedication in April. I have not seen either of these buildings, as they were built during some of the most difficult times. Pastor Philippe Ndinga writes that they had a baptism a week ago in Leopoldville. The candidates were students of the Voice of Prophecy lessons. Hundreds are taking these lessons over there.

Some of our colporteurs, reports L. C. Robinson, our union publishing secretary, cannot circulate very widely because they would be killed by opposing tribesmen; yet 1960 was the best year in book sales in the entire history of the Congo Union. Our colporteurs want more books; we have difficulty in keeping them properly supplied.

T. W. Staples, president of the North Congo field, reports that Pastor Mariko Sembagare, director of the Talla Station 'way up near the Egyptian Sudan border, has brought in the largest African Ingathering in history, all without any European help. At the Rwese Station 100 had been baptized before the close of the third quarter.

Our church building program is gaining momentum. P. F. Lemon reports that five new churches will shortly be dedicated in the South Congo field.

The Wendell family were the last to be evacuated from the lonely Lulengele Station in the Kasai, but they have airplane reservations made and will be returning soon. They are not discouraged; they want only to go back to their work.

A number of our nurses have been taken from their medical institutions for safety, and have been placed in similar institutions in neighboring unions, but their letters are filled with expressions of their desire to return to their posts of duty.

We are confident that the Lord will work things out so that the work will not close but will swell into the greatest soul-winning movement ever experienced in the Congo.

President of Nicaragua Opens SDA Hospital

By Elmer G. Ross
President, Nicaragua Mission

The Hospital Adventista de Nicaragua was opened with special ceremonies on January 22. Nearly a thousand people, including most of the government ministers and many people of high social standing in Nicaragua, were present for the occasion.

The National Guard band, which had arrived during the morning and had stationed itself under large trees in front of the hospital, struck up martial music about two-thirty in the afternoon, signaling the arrival of the President of Nicaragua, Luis A. Somoza. He was received by Luis Ramirez, secretary of publications for the Central American Union, and master of ceremonies for the occasion.

Congressman Hector Mairena, national congressman from the state of Esteli, in which the hospital is situated, welcomed the officials and the large audience. Then Dr. Fred B. Moor, Jr., medical director of the hospital, traced the hospital's history from the time of its founding as a small private missionary hospital in Puerto Cabezas under the direction of Dr. C. J. McCleary, up to the present. The hospital possesses beautiful and spacious facilities almost in the geographic center of Nicaragua.

President Somoza, in his address, which officially opened the hospital, congratulated the Adventist organization for the establishment of this institution dedicated to selfless service for the people of Nicaragua. He stated that Nicaragua needs "more Adventist hospitals" and "more Dr. Moors," and then solicited the active cooperation of all loyal Nicaraguans to the end that the hospital might realize its humanitarian ends in service to God and man. He closed with his own pledge of cooperation. A. H. Roth, president of the Inter-American Division, responded on behalf of the denomination.

A high point in the inauguration ceremony was the presentation by Elder Roth to Dr. Moor of a check for \$20,000, representing a part of the Thirteenth Sabbath Offering overflow from our world Sabbath schools during the last quarter of

1960. This money will be used in the construction of a nurses' home and classrooms for the nursing school that is conducted in connection with the hospital.

Also participating in the inaugural ceremonies were Mr. Thomas Whelan, the United States Ambassador to Nicaragua; Dr. Ernest Pohle, the recently appointed medical secretary for the Inter-American Division; Dr. D. Castillo, minister of health in the Nicaraguan Government; and L. L. Reile, president of the Central American Union.

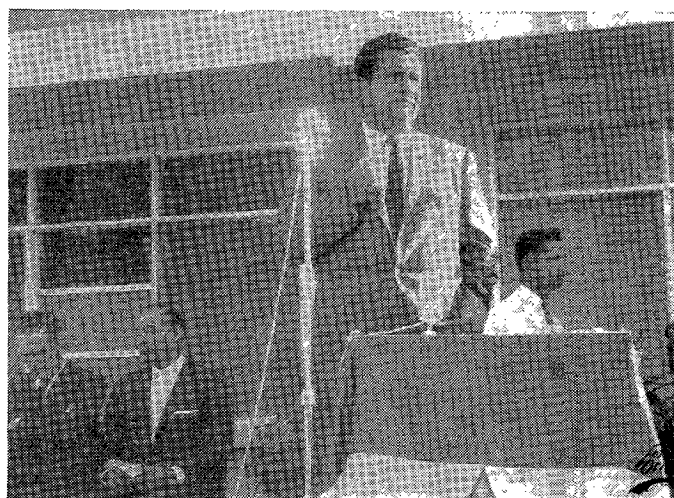
The Mission Contribution of CME

By M. V. Campbell
Vice-President, General Conference

During the two and one half years that I have been chairman of the board of the College of Medical Evangelists, I have been impressed with the strong missionary spirit that pervades this institution. Quite a few members of the faculty have themselves been foreign missionaries. An active foreign mission committee is chaired by Dr. C. E. Stafford, head of the department of surgery, who has had mission experience in the Far Eastern Division.

Several times I have had the opportunity of meeting with this committee. It arranges for lectures to be given to students by furloughing missionaries, particularly by graduates of the College of Medical Evangelists who are recently from the mission field. It arranges for discussion groups of students and experienced medical missionaries, and also for social occasions when men with mission experience can become acquainted with the students.

My own contacts with students at the College of Medical Evangelists in



The president of Nicaragua, Luis A. Somoza, speaking at hospital opening services with L. L. Reile (left) and Luis Ramirez seated in the background.

the schools of medicine, nursing, and dentistry, have led me to realize that these young people are eager to make a contribution to the denomination and its great medical missionary program.

During the past three years a new plan has been developed to give students a personal taste of foreign mission work. Because of the expense involved it is impossible to include many students each year, but a group are selected from a large number of volunteers to spend the summer months in some mission field. The General Conference for the past two years has joined in the program by meeting a portion of the expense.

The students selected are purposely chosen from varying backgrounds. Some are already acquainted with the language of the field to which they are to be sent. Some of the students are married and take their wives with them. Some are sent from the freshman class, others are sophomores. It is only from these two classes that students are able to be away from the college for a summer. They have been sent quite largely to the nearby mission fields in the Inter-American Division and some have been sent to the nearby mission of the Navaho Indians in Monument Valley, Utah.

Students participate actively in the routine work of the particular mission hospital or station to which they are sent. Responsibilities range through such services as X-ray technician, nurse aid, scrub nurse, surgical assistant, ambulance driver, and general assistant to the mission staff. The institutions to which they have been sent are our hospitals in British Honduras, Mexico, Puerto Rico, Trinidad, and Jamaica. Others have had experience in Guatemala, though we do not have a hospital there.

This plan is now well beyond the experimental stage and we know the value it has been to the students who have taken part and to the mission stations receiving their services. It has also had a leavening influence on the students who were not themselves privileged to participate. Many of the participants have spoken of their desire to return as missionaries to the fields where they had their three months' experience. Several have told of the spiritual benefit they received from their service, and we have many letters from the mission fields telling of the good effect the students have had wherever they have labored.

The College of Medical Evangelists throughout its history has provided foreign missionaries for denominational service. Graduates from this college have served in 53 different countries. In my mission travels I have met them on every continent. They

Top Literature Evangelist in 1960



Meet Lester Botnick, our Jewish literature evangelist in southern California. Last year Brother Botnick delivered \$41,708.95 worth of literature—the top amount in North America for 1960.

His unit of sale averages \$150 to \$160 and includes a set of children's books and some of the larger books for the adult members of the home. This consecrated literature evangelist is perfecting his canvass so that he will be better able to interest many of the Jewish people for whom he is working.

Brother Botnick is continually looking for interested people. These are referred to the pastor in the area where he works. During 1960 six of these people were baptized into the church and several others are now receiving Bible studies.

Wherever our literature evangelists work, they find golden opportunities to present our literature, and to win those who are honest in heart.

W. A. HIGGINS, *Associate Secretary
General Conference
Publishing Department*

are willing to do pioneer service in primitive countries, or more routine medical work in countries of greater advancement, but always they realize that their primary task is to bring men to Christ. More than 500 graduates from the College of Medical Evangelists have gone to the mission field; approximately 350 from the school of medicine, and 150 from the school of nursing. These are the missionaries who, in manning our mission hospitals around the world, have given Seventh-day Adventists a good reputation in medical work.

Dr. C. E. Randolph, a graduate of our medical college, who served many years as a missionary and who now as an associate secretary of the Medical Department of the General Conference travels throughout the world visiting our medical workers and institutions, says: "It is difficult to get on an airplane or a boat without meeting someone who knows about Seventh-day Adventist medical institutions. Either they themselves have been in an Adventist hospital, or one of their children has been born in an Adventist hospital, or a relative has had an operation in one, or some experience has occurred that has given them a good impression of Seventh-day Adventist medical institutions. In

fact, in many areas of the world the Adventist hospital is the advertised place to go when one is ill. Such companies as Pan American Airways, such organizations as the Diplomatic Service of the State Department, advise their employees to patronize Adventist hospitals. The medical work of the Seventh-day Adventist Church has earned an enviable reputation throughout the world."

When the College of Medical Evangelists was founded more than half a century ago, many not only among our members but also of our denominational leaders questioned the wisdom of undertaking so great a task. It was only on the initiative of Sister Ellen G. White that the land was purchased and the institution started. It was only because of her urging and prodding that it was continued and was able finally to secure recognition by the General Conference as one of the denomination's important projects. Since that time it has made an ever-increasing contribution to our work, both in the homeland and in lands overseas. There is every indication that its brightest and most productive days are just ahead.

Will the Message Keep Pace?

By Kenneth H. Emmerson
Assistant Treasurer, General Conference

One of the great challenges to church members today is, Will the message keep pace with the fast-developing movements of our time? Day by day our attention is called to the military, political, and religious happenings that clearly indicate the times in which we are living. The question immediately arises as to whether we as God's church will meet the challenge—whether we will provide the personnel and funds to assure that the message entrusted to us will keep pace with these developments throughout the world.

"The Duke of Wellington was once present where a party of Christian men were discussing the possibility of success in missionary effort among the heathen. They appealed to the duke to say whether in his judgment such efforts were likely to prove a success commensurate with the cost. The old soldier replied: 'Gentlemen, what are your marching orders? Success is not the question for you to discuss. If I read your orders aright, they run thus, "Go ye into all the world, and preach the gospel to every creature.'"—*Gospel Workers*, p. 115.

Certainly this clear instruction immediately brushes aside any discus-

sion we might have as to whether the program of missions advance is worthy of our efforts and commensurate with its cost. The challenge of entering new fields with the gospel is not new; it is one that has been before us almost from the beginning of our movement. Perhaps because of the hour in which we live, this challenge has become more urgent. At the same time, we see on every side the great workings of the hand of God through His faithful missionaries around the world.

Real Sacrifices Being Made by Our People

It is not only thrilling but sobering to hear of the real sacrifices being made by our people in different areas of the world. From Inter-America comes word that only a few weeks ago two of our church members gave their lives for their faith. We do not understand why God permits some of His children to die witnessing for Him while at the same time others are delivered.

In Colombia one of our lay members was riding horseback when he heard gunshots a short distance away. He turned back into the pathway only to discover that two men had just killed his brother. One of these men came up to Brother Garcia and said, "You have seen too much. If it were not for this child you are carrying on the horse with you, we would not allow you to leave here alive." Brother Garcia was a bit startled and taken aback, and almost asked, "What child? because he was riding alone." It was then he realized that this was the means God had used to save his life.

From another section of the Inter-American Division—Mexico—the way is now open to broadcast the Voice of Prophecy program. Previously this had been prohibited. Doors that had been locked to this message have now been unlocked and thrown open so that God's Word may be extended to all who are interested. The Lord is coming soon, and this should cause us to bend every effort to accomplish the task He has given us. We should give ourselves wholly to Him, applying as did Christ our full time, soul, and strength in labor for those who have not heard this message.

The needs at home are great and the calls are many, but let us make sure that we are doing our part so the message will keep pace with the needs and the times in which we are living. The advance of missions demands that we obey the marching orders and go forward to victory in spreading the gospel so that Jesus may soon return to claim His own.

An Interview With a Flying Saucer "Traveler"

(Continued from page 17)

well-traveled and well-populated." Then the investigator asks, with devastating relevancy: "More important, how did the train make up the lost 10 minutes plus the 13 it gained between Kansas City and Trenton? To make up the 13 minutes recorded by the Rock Island Railroad, the engineer operated the train at the maximum safe speed prescribed by the I.C.C. To have made up an additional 10 minutes would have been almost impossible. It would have required a reckless high-speed run, with violent braking at certain points to avoid derailling."

Another question: If, as Adamski claimed, he stepped on the platform just to stretch his legs during the alleged 10-minute stop, why did he have his bags with him? He declared that as he walked on the platform the space-ship driver took his bags and led him to the ship.

Now, no one has made more claims about space trips, including even trips to Venus and the moon, than George Adamski. No one has a more distinctive rating among saucer club enthusiasts. That is why I have taken time to spell out some details of one particular claim that he made, a claim that is capable of being checked on. I'll leave the reader to reach his own conclusions. If he is persuaded, as I am sure he is, that Adamski did not fly by space ship from near Kansas City to Davenport, then he is prepared to discount other space-trip claims by Adamski.

(To be continued)

Never-miss Evangelism in Southern Asia

By Richard Hammill

Associate Secretary

General Conference Department of Education

At the request of the Southern Asia Division the General Conference Committee asked me to assist Dr. R. S. Lowry during the months of November, December, and January in an inspection of our Seventh-day Adventist schools in Southeast Asia. Dr. Lowry, the educational secretary of the Southern Asia Division, arranged for the inspection of each institution, beginning with Burma and closing with the schools of East Pakistan.

The aim of the inspection was to help the schools make the fullest possible use of their resources and opportunities, and to assist them in achieving the special objectives of Seventh-

day Adventist Christian education. Several months before the inspection a 12-page evaluation questionnaire was sent to the principal of each major school. The faculty was requested to study this and any other pertinent data, evaluate their school, and determine what they could do with the resources available to them to improve the quality of their instruction and to strengthen the spiritual, social, and cultural impact of the school.

On the date assigned for the official inspection, a committee consisting of Dr. R. S. Lowry, the chairman of the school board (who in most cases was the president of the union mission), the union educational secretary, the principal of the school, and the writer visited classes, inspected the school facilities, met with the faculty, and then prepared an official report designed to be of assistance to the board of trustees as they plan the future of the school.

Early in this tour I noted that in many missions the young people who were baptized in our schools made up the largest group of additions to the faith. Records indicate that in the previous year 276 young people were baptized in our schools in Southern Asia.

Naturally, many of those baptized are the children of Adventist parents. On the other hand, some are converts from Hinduism and a few are from Islam. Our brethren operate some schools solely as soul-winning agencies, and these enroll hundreds of youth whose parents are Moslems or Hindus. To hear young people from such homes praying to God the Father in the name of Jesus was an encouraging experience.

As day follows day, our Christian schools carry on in their classrooms a perennial, effective, tried-and-true program of public evangelism. The fact that rarely if ever does one of our schools enrolling children above the age of ten years close its term without some of its pupils being baptized leads me to term the program of Seventh-day Adventist Christian schools "never-miss evangelism." Dollars spent on Christian education are dollars spent in extremely reliable and lasting evangelism.

Platte Valley Youth Witness for Christ

By T. S. Geraty

Associate Secretary

General Conference Department of Education

Into sixteen non-Adventist homes in and around the city of Shelton, Nebraska, 32 academy students go in pairs each Monday or Tuesday evening by well-arranged schedule to pre-

sent a definite sequence of Bible studies.

The instructor of the eleventh-grade class, G. E. Rhoads, thought that his students had done so well in their classroom presentations that they could with profit share their convictions with those not of our church. He solicited homes that would open their doors to the academy youth one night a week.

Dressed in their Sabbath best, with prayer on their lips and faith in their hearts, these academy students are winning their way favorably into the community and are enjoying the thrill of talking to others about salvation through Jesus. After each Bible study the readers mail to Elder Rhoads their respective mimeographed check list to evaluate the students, the study presentation, and content. In class on Wednesday the students study with their teacher the reactions and problems. Other faculty members at Platte Valley Academy are giving full support with their early evening time and their automobiles.

After the seed sowing by this Bible doctrines class, Elder Rhoads plans to conduct an evangelistic series of public meetings in Shelton to which the community will be invited and in which the academy students will participate. This is teaching and evangelism at its best in one of our academies.

A New Church School Down Under

By C. D. Judd

President, South Australia Conference

Six months ago an aged brother came to my office asking for guidance in investing his money in the Lord's work. We outlined to him the strong desire of our believers in the Maylands-Kensington suburbs of Adelaide, South Australia, to have a church school of their own, and our brother gladly agreed to give £1,000 for this purpose.

Of course, this was not the end, for you cannot build and equip a church school for this amount, but you can build such a project with practical faith. Meetings were called in both the Kensington and Maylands churches, and although the combined membership of the two congregations is less than 150, the members gladly gave and pledged £500, showing their sincere desire to follow the blueprint and provide a Christian school for their children.

Now with £1,500 in hand, the conference executive committee willingly provided a plot of ground valued at £1,500, and the union conference and



Peruvian Believer Gives All to God

Maria Vela was the first Seventh-day Adventist in the little village of Shanao, Peru. This is a little pueblo back in the interior of the foothills of the Andes. Here she raised her children after her husband died, and it was here that she taught others about Christ.

During his routine visits Brother Esteban Lopez, mission station director, would visit these interested ones and prepare them for baptism. At the present time there are 30 souls in this tiny group of believers.

When Sister Vela died she left all she had to the Lord for the finishing of His work—a gold nugget worth approximately \$20. We are sure there will be a crown of gold in heaven for this precious soul.

The picture shows Brother Esteban with Sister Vela shortly before she died.

CHARLES C. CASE, *President
Upper Amazon Mission, Peru*

the division matched our £1,500, giving us £3,000 for the building of the school.

All this seemed like a dream to the anxious parents and faithful church members, who only a few weeks before sincerely desired a school but lacked the necessary financial backing.

In February the new church school was opened to the glory of God. The teacher, Mrs. I. W. White, who has taught for more than 20 years, says it is one of the best schools in which she has worked.

It is a brick building of modern architecture with plenty of window, office, and cloakroom space. The soft pastel shades of paint match the new tubular steel desks and chairs and the gray tile floor.

Fifteen children enrolled on the opening day and more are inquiring. All this because parents and church members had a sanctified, sacrificial

desire and the faith, and God had His man with the finance to set the wheels in motion.

• In Brief •

OVERSEAS

Southern African Division

● Late in January, 7,500 people attended the three sessions of the opening meeting of Alvin Cook's effort in Pretoria, the administrative capital of the Union of South Africa. Hundreds of others were turned away. There were 1,500 people present at the next meeting the following Tuesday.

● J. van der Merwe held the opening meeting of his tent effort for people of mixed blood in Rehoboth, South West Africa, on Sunday, February 19. Four hundred people were present and listened reverently to the presentation of Bible truth for these times.

● The Uganda field leaders have laid bold plans for entering the large West Nile district of Uganda with the message. A full-time worker is being sent to this hitherto unentered area, and for the first few months he will be assisted by a fellow worker.

● The Uganda Mission has granted permission to its literature evangelists, at their request, to hold an evangelistic effort during 1961. It has also approved a request of the churches in Kampala to send a missionary to the Sesse Islands in Lake Victoria. The churches will support this worker.

● At its 1960 year-end meeting, the East African Union gave serious and prayerful study to plans to enter areas of the union where the message is not yet established. The workers plan to duplicate a short series of Bible correspondence lessons in five or six languages to arouse interest, which will then be followed up. Small, low-priced books will also be published in the same languages, and literature evangelists will be encouraged and assisted to enter new areas. A vital part of the program is the training of lay members as follow-up workers.

● The division publishing department report for 1960 shows an increase of £25,000 in sales over 1959, or roughly 34 per cent. The South African Union, under the leadership of J. N. Hunt, made the largest gain—£21,000. The percentage gains of other unions were excellent. Tanganyika had 43 per cent, the Congo 34 per cent, and East Africa, where work continues on a high standard, 12 per cent. Brother C. P. Human led the division in deliveries for 1960. In spite of organized opposition in various places, he left £4,501 worth of literature in homes in South Africa.

● Pastor and Mrs. J. B. Cooks have arrived in Salisbury. Pastor Cooks is the newly elected secretary of the Sabbath school and education departments of the

division. D. M. Baird has replaced Elder Cooks as president of the Cape Conference, and G. E. Garne has replaced Elder Baird as president of the Rhodesia Conference.

NORTH AMERICA

Atlantic Union

● The Utica, New York, church was destroyed by fire at 3:00 A.M., Sabbath, February 4. The loss was estimated at \$40,000. The Melvin Doran family, who resided in an apartment over the church, escaped unharmed, although they lost all their household possessions. Services are now being held in the Westminster Presbyterian church on the corner of Washington and Genesee streets.

● The Stoneham Sabbath school is fostering a branch Sabbath school in Burlington, Massachusetts. J. S. Damazo, district leader, reports that 28 were in attendance for the first Sabbath school service at the St. Mark's Episcopal church in Burlington where the branch Sabbath school is being held.

● H. D. Singleton, president of the Northeastern Conference, reports that there are now 6,699 members in that conference. There was a net gain in membership of 557 during 1960.

● Within the past five years the enrollment at the Babylon, New York, church school has grown from 12 to 65. The teaching staff has been enlarged from one to five teachers. The present staff consists of Mr. and Mrs. Ronald Goodall, Dorice Engman, Mrs. Martha Balkau, and Ruth Ekdahl. Facilities include two rooms in the basement of the church and three rooms in an adjoining building, but plans call for building a new school in the not-too-distant future.

● The Mount of Olives church in Brooklyn, New York, with a membership of 119, recently completed raising \$40,000, the amount necessary to obtain their new church building. They met in their new church home for the first time on Sabbath, February 4.

● David Moore has been appointed building superintendent for the cafeteria and laundry building to be erected on the Pioneer Valley Academy campus at New Braintree, Massachusetts, this summer.

Canadian Union

● Arthur M. Spent, of Windsor, Ontario, has accepted the invitation of the British Columbia Conference to serve as pastor of the Victoria Seventh-day Adventist church in that province's capital city. Pastor and Mrs. Spent have served congregations in the Ontario-Quebec Conference since 1948 at Toronto, Chatham, the Eastern Townships of Quebec, London, and most recently at Windsor.

● E. Wesley Brown, of Sudbury, Ontario, has accepted the call of the Minnesota Conference to serve as a pastor-evangelist in that field. For many years prior to his entry into the ministry he served as dean of men at Oshawa Missionary College.

● Judson P. Habenicht, minister of the Calgary Seventh-day Adventist church in the Alberta Conference, has been called to the Ohio Conference to serve as minister of the Worthington and Delaware churches.

● Kenneth M. McComas, minister of the First church in Toronto, held a short, two-week revival campaign in the Fredericton, New Brunswick, church in response to the request of the Maritime Conference that he be authorized to conduct a special evangelistic seminar for ministerial workers of that conference in connection with this series of meetings.

Columbia Union

● Frances Maiden, formerly of the registrar's office at Washington Missionary College, is now serving as secretary in the educational department of the Columbia Union Conference.

● A Vacation Bible School workshop for the Chesapeake Conference was held at the Baltimore First church, Sunday, March 26. Guest speakers included H. K. Halladay, Columbia Union Conference Sabbath school secretary, and Mrs. Walter Dorn, Vacation Bible School leader for the Sligo (Takoma Park, Maryland) church.

● Pastor Lawrence Myers recently spoke to freshman student nurses at the Pottsville Hospital, in Pottsville, Pennsylvania, on "The Relationship of the Ill Person to His Spiritual Beliefs."

● R. E. Hamilton, of the Chesapeake Conference, showed the film *Cancer by the Carton* to 2,200 students in three high schools and two hospitals during January.

● Final payment has been made on the five acres of land for a proposed new church school for the Frederick, Maryland, church in the Chesapeake Conference. Building is to begin soon.

● J. H. Lantry of the West Virginia Conference conducted a Pathfinder Leadership Training Course on February 24, 25 in Charleston, West Virginia. E. M. Peterson of the Columbia Union MV department assisted in this important program.

Lake Union

● Leonard N. Hare has recently joined the faculty of Emmanuel Missionary College as assistant professor of biological sciences. Mr. Hare is currently completing requirements for his doctorate at the University of Maryland. He will teach part time and will participate in the research program sponsored by the U.S. Public Health Service for schistosomiasis.

● The Chikaming, Michigan, church was dedicated on Sabbath, March 11, at 3:00 P.M. Jere D. Smith, president of the Lake Union, delivered the dedicatory sermon. This church was formerly the Bridgman and Baroda companies, and is under the direction of E. H. Knauff.

● Mrs. Anna Stromme, of Menasha, Wisconsin, celebrated her one hundredth birthday December 3, 1960. The Oshkosh church, of which she has been a member since 1921, conducted the Sab-

bath services in her honor. To help her with her birthday offering, one of the divisions provided a fall tree without leaves, and the members promptly supplied dollar bills to be used as leaves. When they were counted, there were exactly 100, and Mrs. Stromme stood up and said, "It is all for missions."

Northern Union

● M. L. Axt has accepted a call to the Minnesota Conference and is serving as pastor of the Austin and Albert Lea churches.

● Glenn Yurth, literature evangelist in the Iowa Conference, with sales of more than \$30,000 in 1960, reports 12 persons baptized. His pastor, J. D. Bolejack, worked with him to bring interests into the church.

● H. F. Anderson has moved to Spearfish, South Dakota, to serve as pastor of the Spearfish, Custer, and Camp Crook churches. He has served for a number of years as publishing secretary in various conferences.

● H. W. Peterson and his sons, LeRoy and Lowell, delivered almost \$11,000 worth of books last summer in the Thief River Falls area in Minnesota. Elder Peterson and his sons, who are accomplished violinists, put on programs in various civic clubs, thus creating wonderful openings for their work.

● On February 18, students from the four senior academies in the Northern Union, and Minneapolis Junior Academy, participated in Bible quiz and temperance oratorical contest finals at Maplewood, the host academy. In the Bible quiz, teams from Sheyenne River Academy and Minneapolis Junior Academy led in the team section, and the two members from Minneapolis Junior Academy stood at the top in the individual section. Sheyenne River Academy was awarded the temperance plaque for the enthusiastic oration given by Ray Steinke.

North Pacific Union

● Looking forward to the North Pacific Union Youth Congress in the Memorial Coliseum in Portland, Oregon, in 1962, MV Leadercraft courses are being held in the local conferences to qualify young people as Master Guides. Recent reports indicate that 14 completed the course in Pocatello, Idaho; approximately 40 at Bozeman, Montana; and 48 received certificates in College Place, Washington.

Pacific Union

● At the February 19 constituency meeting of the Southeastern California Conference, R. C. Baker, president, announced his retirement from active service. The delegates voted to call John W. Osborn, pastor of the Sligo church, Takoma Park, Maryland, to be president. He has accepted and is now in the field. Elder Osborn is a graduate of Washington Missionary College and spent 12 years in the Illinois Conference. He has also pastored several of the larger churches in the North American Division and was for three years president of the New Jersey Conference.

● Ground-breaking services were held at

Waianae, Oahu, on February 5. B. W. Mattison, Hawaiian Mission president, was the main speaker. O. O. Butler, treasurer, and L. E. Davidson of the Sabbath school department also participated in the service. The present construction will provide Sabbath school rooms, Welfare Service room, and a multipurpose lanai-auditorium for the Mailli church. Plans for a second phase of construction will provide a chapel seating 250, complete with mothers' room, baptistry, choir, and office facilities.

● H. R. Trout has joined the workers in Arizona as assistant treasurer of the conference. Elder Trout was the Book and Bible House manager in Indiana for two years previous to his present appointment, and also was publishing secretary and Book and Bible House manager in Iowa. He is a graduate of Emmanuel Missionary College.

● Richard Clement and family arrived in Honolulu February 23 to take up the responsibility of the windward Oahu district recently vacated by Paul Bornhauser who accepted a call to the Salt Lake City church. Previously the Clements served in Chico, Lodi, and Willits, all in the Northern California Conference.

● The Dunton-Shafer-Brooks Flight of Time evangelistic team began a series of meetings in their newly acquired "Aeratorium" for the Shafter-Wasco, California, area on January 13. The group is conducting a concurrent series on alternate nights in the new Wasco Adventist church.

Southern Union

● Don Short, a graduate of Southern Missionary College and Andrews University, has been named associate pastor of the Kirkwood church, Atlanta, Georgia, in the Georgia-Cumberland Conference.

● The Florida Conference MV department has organized a nature club. Both individual and family memberships are offered. The first activity of the new club was scheduled for the weekend of March 24 at Myakka River State Park, where specialized help was available for the study of birds, reptiles, mammals, and vegetation.

● Two MV officers' and Pathfinder leaders' institutes were held recently in the Florida Conference, one at the High Springs Youth Camp and the other at Camp Owaissa Bauer, near Homestead. Some 125 MV leaders and Pathfinder Club officers were present.

● The Albemarle, North Carolina, church has contributed 43 workers to the cause of God since it was organized 50 years ago. This fact was revealed at the church's recent Golden Anniversary Homecoming. Ten of the original 16 charter members still live, five of whom were present at the anniversary celebration. Two of the charter members, Mrs. Rachel Steed Spiess and Mrs. Mary Belle Pennington Byrd, are among the 43 workers.

● Ralph M. Davidson, treasurer of Southern Missionary College, has been named president of Madison College.

The appointment is effective immediately. Professor Davidson replaces Dr. William C. Sandborn.

● Mrs. Bessie DeGraw Sutherland, who helped found Madison College more than half a century ago, recently was honored on the occasion of her ninetieth birthday. Mrs. Sutherland was one of four dedicated teachers who established Madison College in 1904 with a few classrooms in an old plantation house.

In Remembrance

BLESSED ARE THE DEAD WHICH DIE IN THE LORD.—REV. 14:13

ANDERSON.—Alfred Anderson, born March 1, 1862, in Sweden; died at Sanitarium, Calif., Dec. 25, 1960. He came to the United States at the age of 20. Here he bought Adventist literature from a colporteur. After receiving Bible studies, he was baptized by W. C. Grainger, a teacher at Healdsburg College. Surviving are three sons, Edwin of Yountville, Calif., and Oscar and Martin of St. Helena, Calif.; five grandchildren; six great-grandchildren; and two sisters in Sweden.

EVERY.—Loretta Avery, born Jan. 14, 1868, in Flushing, Mich.; died at Berrien Springs, Mich., Jan. 19, 1961. She married Eugene Westcott. She attended a series of evangelistic meetings held by Elders I. H. Evans and Eugene Leland, and accepted the truth. Left to cherish her memory are a son, Harry B. Westcott of California; her daughter, Wanda MacMormand, for many years a staff member at Emmanuel Missionary College; two grandsons; and five great-grandchildren.

BAERG.—George Jacob Baerg, born in 1875 in southern Russia; died in Dinuba, Calif., Feb. 4, 1961. He went to Minnesota in 1892, and in 1900 homesteaded in North Dakota. In 1904 he married Justina Nickle. He accepted the truth through reading *The Great Controversy*, sold to the family by a colporteur. In 1915 he was a charter member of the Dinuba German church, and later became a member of the Reedley church. Left to cherish his memory are four daughters, Marie McManaman, Ann Holmes, Viola Dorman, and Nettie Willis; a son, John G. Baerg; and a brother, Jacob Baerg.

BAKER.—Minnie Baker, born Jan. 1, 1873, in Halsey, Oreg.; died near Paradise, Calif., Jan. 17, 1961. She left one son, Vernard Keeney of San Francisco; three grandchildren; and ten great-grandchildren.

BARTHOLOMEW.—Truman E. Bartholomew, born Feb. 10, 1895, in Sunbury, Pa.; died Feb. 4, 1961, at Tulare, Calif. He attended school at Laurelwood Academy and Walla Walla College. He was vice-president of his class at the College of Medical Evangelists, graduating in 1927. He started a practice in Calexico, Calif. In 1929 he was united in marriage with Edna Forcher. In Calexico he was instrumental in starting a mission school. For a time he operated a community hospital at Calexico, and served as mayor of the town for two terms. In 1949 he began practicing in Tulare. Surviving are his widow; two sons, Lester of Armona Union Academy, and Dale of Monterey Bay Academy; and three sisters, Stella Miller of Sunbury, Pa., Florence Reynolds of San Francisco, and Charollette Pell of Los Angeles.

BIRD.—Lester Lloyd Bird, born Sept. 1, 1896, at Alliance, Neb.; died Feb. 3, 1961, at Rosburg, Oreg. He spent many years in connection with the Boulder, Colorado, Sanitarium and Hospital, and the Glendale Sanitarium and Hospital. In 1936 he married Emily Anderson. The survivors are his wife; two daughters by a previous marriage, Melba Kirk of Los Angeles, and Verna Buckingham of Hawthorne, Calif.; three grandchildren; his father, E. C. Bird; and two brothers, Leon of Boulder, Colo., and William of Angwin, Calif.

BIZZINI.—Mary Ann Bizzini, born Oct. 28, 1877, in Italy; died in Oroville, Calif., Jan. 8, 1961. She was baptized in 1919. Remaining are five children, Ida Ernston of Willows, Calif., Esther Johnson of Mississippi, Leo, Earnest, and Paul of California; 12 grandchildren; 12 great-grandchildren; two brothers, Charles and Theodore of San Luis Obispo; and two sisters, Lucy Felton of Santa Cruz, and Julia des Granges of Fullerton.

BOUTILIER.—May Dauphinee Boutilier, born Oct. 3, 1873, at St. Margarets Bay, Nova Scotia; died Dec. 4, 1960, at Wolfboro, N.H. She was baptized in 1887. In 1892 she married Elva W. Boutilier. They lived in Nova Scotia, Massachusetts, and New Hampshire. Surviving is a daughter, Mrs. Colin Blakeney of Alton, N.H.; a foster daughter, Mrs. Gordon Casey, and a foster son, Oscar Tupper, both of Nova Scotia; four grandchildren; and 11 great-grandchildren.

BRANSON.—Ernest Lloyd Branson, born Oct. 27, 1906, in Orlando, Fla.; died Dec. 13, 1960. He at-

tended Spion Kop College in Africa, Emmanuel Missionary College, and Atlantic Union College, graduating from the latter school in 1927. The previous year he married Ardyce Detamore. He began ministerial work in the Southern New England Conference. In 1934 he was called to be pastor-evangelist in St. Louis, Mo., and in 1938 became president of the Egypt Mission. In 1942 he was called to be president of the newly formed Middle East Union, the territory now known as the Middle East Division, which responsibility he held until 1950. He was then called by pastor of the Grand Avenue church in Oakland, but soon went to be president of the Greater New York Conference. In 1958 he accepted the pastorate of the El Monte, California, church, but retired on October 1, 1960, because of ill health. Survivors are his wife; two sons, Dr. Bruce Branson of Los Angeles, and Roy Branson of Andrews University, Berrien Springs, Mich.; and a sister, Lois Numbers of Orlando, Fla.

BROWN.—Charles Watson Brown, born Dec. 20, 1879, at Clockville, N.Y.; died Jan. 5, 1961, in Stoneham, Mass. When the New England Sanitarium and Hospital was moved from South Lancaster in 1903, he went with it to Melrose. He graduated in the first class in nursing there in 1904. He was a charter member of the New England Sanitarium church. In 1946 he married Isabel Liese. The survivors are his wife; a sister, Edith Knapp of Brookfield, Ill.; and three brothers, Glenn L. of Hinsdale, Ill., Herman of Orville, Calif., and Earle of Arlington, Calif.

BUCKNER.—Amy L. Buckner, born July 4, 1863, in Mississippi; died Jan. 20, 1961, in Kalamazoo, Mich. She was the wife of Elder T. B. Buckner. They both worked in the southern States for many years. His last work was in Detroit, Mich., where he built the Hartford Avenue church. Upon her husband's death she moved to Battle Creek, Mich., living with a son until recently. Left to cherish her memory are three daughters, Mrs. H. B. Sceney of New Jersey, Mrs. Mary Mitchell of Kalamazoo, Mich., and Mrs. Leonora Rickman of Gary, Ind.; three sons, T. J. Buckner of Battle Creek, Oscar of Hammond, N.J., and Alfred of Kankakee, Ill.; two grandsons; and four great-grandchildren.

CARTER.—Hattie J. Carter, born June 10, 1890, in Oakwood, Ark.; died in Marianna, Ark., Dec. 21, 1960. In 1918 she accepted present truth. For a number of years she taught church school, 40 years in Arkansas. She was president of the Health and Welfare Federation for Seventh-day Adventists in the State of Arkansas. She was a graduate of Oakwood College, Huntsville, Ala. She also attended Philander Smith College in Little Rock, Ark., and A. and M. College in Pine Bluff, Ark. In 1938 she received her B.A. degree. Her husband preceded her in death. Survivors are her sister, Zona Bell Goodlow of Marianna, Ark.; and three brothers, John T. Green of Sumter, S.C., William M. of Dallas, Tex., and Walter V. of Chicago, Ill.

CAVANAUGH.—John Thompson Cavanaugh, born Aug. 28, 1941; died in Medford, Mass., May 20, 1960. He was a member of the New England Sanitarium church. The survivors are his father and mother, Mr. and Mrs. William Cavanaugh; and his sister Lucy. [Obituary received Feb. 21, 1961.—Ems.]

CHASTAIN.—Chalmer Chastain, born Feb. 15, 1896, in Sullivan, Ind.; died at Chattanooga, Tenn., Jan. 28, 1961. The mourners are his widow, Elma Fitch Chastain; three sons, Dr. Chalmer Chastain, Jr., and Elmer Chastain, both of Cleveland, Tenn., and Andrew Chastain of Ooltewah, Tenn.; a daughter, Freda Chastain, in the U.S. Air Force in Germany; a sister; a half brother; and four half sisters.

CLEMENT.—Emma Jane Clement, born June 13, 1892, in Vernon County, Mo.; died in Fresno, Calif., Jan. 26, 1961. She attended Union College from 1911 to 1913. The mourners are her husband Norris, and three sons.

COLTON.—Teena Ann Colton, born Aug. 27, 1867, in Michigan; died May 25, 1960, at Bandon, Oreg. Surviving are a daughter, Edith Covert of Bandon, Oreg.; three grandsons; six great-grandchildren; two great-great-grandchildren; and a sister, Ada Cronce of Michigan. [Obituary received Feb. 7, 1961.—Ems.]

CONIBEAR.—Ernest M. Conibear, died in Reading, Pa., Jan. 31, 1961, at the age of 58. Survivors are his wife, Hazel Emmerson Conibear; three daughters, Caroline Tessier, a missionary in East Pakistan, Vivian DuChaine of Newark, N.Y., and Lulu Belle Conibear of Hamburg, Pa.; a son James, in the U.S. Medical Corps; eight grandchildren; four brothers, Howard of Temecula, Calif., Newton of Dundas, Canada, Lester of Fulton, N.Y., and Robert of Washington, D.C.; and a sister, Lena Garrow of Bell Gardens, Calif.

DANNER.—Katherine Danner, born Feb. 13, 1877, in St. Claire, Pa.; died Dec. 18, 1960, in Grand Island, Neb. She had resided in Grand Island most of the time during the past 75 years. A sister, Mrs. Sigurd Johrde, of Grand Island, survives.

DIXON.—Cyrus Edward Dixon, born Oct. 5, 1883, near Fortis, Kans.; died Jan. 5, 1961, at Loma Linda, Calif. He was a student at Union College, and in 1911 he married Jessie Margaret Miller. His wife met with a fatal accident in 1921. Later he married Hattie Bell Abbott. The survivors are his wife; five children, Grace Tomer, Arlis Houck, Kathleen Lewis, Dorothy Dixon, and Dr. Donald M. Dixon; 11 grandchildren; and three brothers.

FASLER.—William Fredrick Fasler, born March 21, 1902, at Yancey, Tex.; died Jan. 7, 1961, at Rusk, Tex. In 1925 he married Libbie Pope. He was baptized at the age of 21. The survivors are his wife; a daughter, Mrs. Floyd Brigham; three grandchildren, Beverly, Brenda, and Glenda Brigham of Rusk; and two sisters, Mrs. Ed Bodeman of Yancey, and Mrs. R. H. McGihoney of San Antonio.

FOOTE.—Charles J. Foote, born April 27, 1880, at Harrison, Mich.; died Dec. 23, 1960, at Collegedale, Tenn. In 1903 he married Delva Jane Phipps. Both he and his wife were graduates of the Battle Creek Sanitarium school of nursing. While living in West Virginia, he served as conference treasurer and manager of the tract society. In 1920 the family returned to Battle Creek, Mich., and he served the sanitarium until his retirement in 1952. Left to cherish his memory are his wife; two sons, Harvey E. of Collegedale, Tenn., and Frank L. of Battle Creek, Mich.; three daughters, Ruth Foote of Malamou, Nysaland, Africa, a missionary for 22 years, Dorothy Davidson of Collegedale, and Ellen Pitts of Washington, D.C.; and a brother, Arthur, of Pine Mountain Valley, Georgia.

FREEMAN.—Maude L. Freeman, born May 8, 1889, at Bailey, Colo.; died at Walla Walla, Wash., Jan. 15, 1961. In 1907 she married Edward F. Freeman. The family lived in Spokane, Washington, the Willamette Valley in Oregon, and in Walla Walla, Washington. The survivors are her husband of Milton-Freewater, Ore.; a daughter, Mary Ann Freemyer of Milton-Freewater; eight grandchildren; 11 great-grandchildren; a brother, Charles Horn of Boulder, Colo.; and a sister, Mabel Bernklau of Spokane.

FULTON.—Flora Francis Fulton, born July 20, 1884, in San Francisco, Calif.; died Jan. 8, 1961, in Glendale, Calif. She took nurse's training at the St. Helena Sanitarium and Hospital, and subsequently carried nursing responsibilities in the New England Sanitarium and Hospital, Battle Creek Sanitarium, and at the time of retirement in 1937 was an assistant to the director of nursing services at the Glendale Sanitarium and Hospital. A sister-in-law, Mrs. E. G. Fulton, survives.

GRANT.—Nora Hoover Grant, born March 7, 1873, near Holton, Kans.; died at Arlington, Calif., Jan. 29, 1961. She married William Alfred Hoover in 1893. She accepted the truth in Sabatha, Kans. Those who cherish her memory are her daughter, Mrs. Roy C. Baker of Arlington, Calif.; her son, Earl Hoover of Grand Junction, Colo.; and a sister, Eva Davis of Rossville, Kans.

HENRY.—Ethel May Henry, born Oct. 29, 1875, at Sarcoxie, Mo.; died Jan. 20, 1961, at Carthage, Mo. She is survived by two sisters, Elsie Forste of Carthage, and Nellie Wood of San Fernando, Calif.

HEWITT.—Annie Tulane Hewitt, born Aug. 31, 1872; died at Morris, Pa., Jan. 5, 1961. She had been a church member since 1903, many years as a member of the Patterson Avenue church in Richmond, Va.

JACKSON.—J. Milton Jackson, born in Geneseo, N.Y.; died June 17, 1960, at Union Springs, N.Y., at the age of 76. He was a painter and interior decorator, and had lived in Union Springs for the past 36 years. Survivors are his widow, Violetta B. Jackson; four daughters, Mrs. Iva C. Bogan of Port Washington, Helen P. Jackson of Fishkill, Mrs. Marion W. Westermeyer of Brunswick, Maine, and Mrs. George W. Robinson of Columbus, N.C.; and eight grandchildren. [Obituary received Feb. 2, 1961.—Eas.]

JAMES.—Arthur W. James, born Sept. 26, 1864, near Rush, Pa.; died at Takoma Park, Md., Dec. 21, 1960. He graduated from Wesleyan University, Middletown, Conn., and studied four additional years in Europe, receiving his Doctor of Philosophy degree from the University of Munich. He taught at several universities, and then joined the public school system of Chicago, Ill., in 1908. He taught Bible classes for many years at Emmanuel Missionary College and at Madison College, and often studied the lessons in seven languages. He taught until he was 80 years of age, and after that was active in tutoring. Survivors are three daughters, Mrs. W. H. Williams of Escondido, Calif., Mrs. W. E. Murray of Takoma Park, Md., and Mrs. C. F. Walls of Doans, Ind.; seven grandchildren; and 12 great-grandchildren.

KAUBISH.—John Godfrey Kauhish, born Aug. 21, 1887 in Dakota Territory; died Jan. 20, 1961, at Sturgis, S. Dak. In 1911 he married Anna V. Tipton. Left to cherish his memory are his wife; three children; nine grandchildren; three great-grandchildren; and three sisters.

KENNEDY.—Dora Swanson Kennedy, born Dec. 8, 1884, in Chicago, Ill.; died in Columbus, N.C., Jan. 20, 1961. She had been a church member for 60 years. Until seven years ago she was a resident of the Newark-Granville, Ohio, area. The survivors are three daughters, Mrs. Edward Pohlman of Charlotte, N.C., Mrs. Fred Cross and Mrs. Donald Goley of Phoenix, Ariz.; three sons, Arthur of Columbus, N.C., Ralph of Redlands, Calif., and Bruce of Ascension, Paraguay; a sister, Edna M. Swanson of Columbus, N.C.; and a brother, Oscar of Huron, Ohio.

KLUCNY.—Rosine Klucny, born Oct. 14, 1870, in Germany; died Feb. 3, 1961, at St. Helena, Calif. She accepted the truth in Winnemucca, Nevada.

LALCER.—Ruby N. Kittle Lalcer, born Dec. 8, 1901, in Danville, Ill.; died at Loma Linda, Calif.,

Feb. 13, 1961. In 1919 she married Walter F. Lalcer. The mourners are her husband; four sons; and a daughter.

LAMPHIER.—Mary Louise Lamphier, born Sept. 5, 1943, in Bath, N.Y.; died Jan. 6, 1961, at Stoneham, Mass. At the time of her death she was a junior at Greater Boston Academy. The mourners are her mother; stepfather, Norman Davis; six sisters, Nell Eva Lamphier, Mrs. Peter Vitalone, Mrs. Julia Wyman, Pauline Lamphier, Ida May Lamphier, and Linda Lamphier; two brothers, Ernest and Lawrence; and her maternal grandparents, Mr. and Mrs. Joseph Strickland.

LEGGETT.—Adella Jane Smith Leggett, born March 5, 1870, in Libertyville, Iowa; died Jan. 28, 1961, in Glendale, Calif. She and her husband lived in several States before making California their residence. Surviving are two sons, Dr. Roy Leggett of Burbank, and Dr. Clarence Leggett of Compton; two daughters, Gladys Falk of Mapleton, Ore., and Lucille Vance of Glendale; nine grandchildren; and 11 great-grandchildren.

MARQUIS.—Carolyn Marquis, born Jan. 5, 1888, at Amesville, Ohio; died Jan. 13, 1961, at Fletcher, N.C. She was employed at the Mountain Sanitarium and Hospital, Fletcher, N.C. In 1940 she was baptized.

MARSH.—Lee Russell Marsh, born April 30, 1895, in Minneapolis, Minn.; died Jan. 16, 1961. In 1921 he graduated from Union College and received the Master of Arts degree from the University of Southern California in 1928. In 1918 he married Edna Mae Serns. Upon graduation from college he began working for the denomination, serving at different times as singing evangelist, MV secretary, and educational secretary in the conferences in the Middle West. He served as dean of men at Washington Missionary College. In 1924 he became principal of Los Angeles Academy. Three years later he became principal of Glendale Union Academy, which position he held for nine years. For three years he taught at Glendale College. Left to cherish his memory are his wife; his son, Dr. Robert Lee Marsh; two grandchildren, Victoria and Christopher Marsh; three sisters, Mrs. Layman of Minnesota, Mrs. Dan Teifel, and Mrs. Frank Serns.

MC CLARY.—Rodney Horace McClary, born April 28, 1878, in Bolton, Quebec, Canada; died at Hudson, Mass., Jan. 25, 1961. He was employed for a number of years as a contractor-builder by the denomination, and built schools and churches in Canada, the United States, and Central and South America. The survivors are his wife, Sadie M. Lamphier McClary of Enosburg Falls, Vt.; two daughters, Mrs. Edwin C. Harkins of South Lancaster, Mass., and Mrs. Ralph H. Tymeson of West Boylston, Mass.; and a grandson, Bruce Harkins of Loma Linda, Calif.

MC KAY.—Helena McKay, born in Newark, N.J.; died Jan. 30, 1961. She was baptized in 1933. Left to cherish her memory are a son, Donald White McKay of Syosset, Long Island, N.Y.; a daughter, Mrs. Frank Pasko of Newark, N.J.; one grandchild; and two great-grandchildren.

MC TAGGART.—Sarah M. McTaggart, born Sept. 15, 1859, at Sonya, Ontario, Canada; died in Fargo, N. Dak., Dec. 8, 1960. She was baptized by a Presbyterian minister at an early age, but accepted the truth in 1928. In 1880 she married Duncan L. McTaggart. The survivors are four daughters, Jennie Colehour of Fargo, N. Dak., Mayme Giddings of Berrien Springs, Mich., who, with her husband, O. U. Giddings, spent 25 years as missionaries in Africa, Beatrice Green of Salem, Ore., and Gladys Pierce of Neskwonin, Ore.

MERRILL.—Ralph C. Merrill, born Aug. 28, 1893, in Hopkinton, N.H.; died Feb. 1, 1961. He was baptized Dec. 30, 1960, and became a member of the White Memorial church. The mourners are his wife, Helen A. Merrill; four children; 12 grandchildren; and five great-grandchildren.

MILLER.—Howard Richmond Miller, born Jan. 4, 1891, at Larned, Kans.; died Jan. 19, 1961. He attended the academy at San Fernando, Calif., doing colporteur work in the summer to pay for his education. In 1917 he graduated from Washington Missionary College. He married Isabelle Mary Green. When La Sierra Academy opened its doors in 1922 he was preceptor and also taught. There he remained for six years. He was principal and business manager of Laurelwood Academy in Oregon for four years, after which he became dean of men at the College of Medical Evangelists, which position he held for seven years. He helped in the remodeling of the Loma Linda Sanitarium and Hospital and the building of the college library. Left to cherish his memory are his wife; two sons, Dr. Arthur and Dr. Glenn; seven grandchildren; and a brother Ray.

MILLER.—Ida Ellen Miller, born May 5, 1871, at Sullivan, Mo.; died at Mountain Grove, Mo., Jan. 8, 1961. Surviving are a son, Dewey Hardin of Stockton, Calif.; and four grandchildren.

MOORE.—Kizzie Elsie Thrasher Moore, born March 6, 1908, near Campbell, Mo.; died Dec. 26, 1960. In 1928 she married William Alfred Moore, and in 1947 she united with the church. Seven children survive. A daughter Alice worked at the Missouri Book and Bible House in the years 1955, 1956.

NELSON.—Oggie Iver Nelson, born May 24, 1890, at Steepy Eye, Minn.; died Dec. 31, 1960. He was a graduate of the Portland Sanitarium and Hospital

nursing school. He was a veteran of World War II and a charter member of the Sunnyside (Portland, Ore.) church. Left to cherish his memory are his wife, Bell Nelson; two sons, Dr. Gordon J. Nelson of Redding, Calif., and Dr. James McMillan of Portland, Ore.; six grandchildren; his father Hans of San Diego, Calif.; a sister, Esther Brennan of Silverton, Ore.; and three brothers, Axel of San Diego, Calif., Ivan of St. Helena, Calif., and Henry of Lodi, Calif.

OLSON.—Anna Olson, born April 27, 1879, in Sweden; died at Sanitarium, Calif., Nov. 10, 1960. In 1910 she married Carl Oscar Olson, and in 1914 joined the church, Mrs. Ethel Abbott, her daughter, of Sanitarium, Calif., survives. [Obituary received Feb. 21, 1961.—Eas.]

OWEN.—Sadie Myrtle Owen, born May 5, 1874, at Atalissa, Iowa; died Aug. 12, 1960, in Wellman, Iowa. At the age of 14 she accepted the truth. In 1901 she was united in marriage with Robert A. Owen. The survivors are her husband; three sons, Henry of Fort Collins, Colo., Howard of Tomahawk, Wis., and Leonard of Lincoln, Nebr.; six grandchildren; and 13 great-grandchildren. [Obituary received Feb. 10, 1961.—Eas.]

PEDEN.—Merl R. Peden, born June 7, 1904, in Johnstown, Pa.; died at Niles, Mich., Jan. 31, 1961. In 1930 he married Pearle Schoonard. For the past 17 years they lived in Berrien Springs, Mich. Left to cherish his memory are his wife; three sons, Philip, Donald, and Roger; two brothers, Frank and Robert; and two sisters, Mrs. Ray Hausted and Mrs. Minnie Smith.

PONTIUS.—Eloise Pontius, born Oct. 13, 1883, in Vienna, Mo.; died Jan. 20, 1961, in Fulton, Mo. She accepted the truth in 1937 through the efforts of Elder F. W. Detamore. Her husband Benjamin survives; also a daughter and four sons.

PRUETT.—Nena Lucille Pruett, born May 21, 1899, in Knoxville, Tenn.; died Feb. 12, 1961. She was a member of the Bowman Hills church in Cleveland, Tenn. Surviving are two daughters, Virginia Phillips of San Francisco, Calif., and Fleeta Watson of Decatur, Tenn.; two sons, Frank G. Beech of Decatur, Okla., and Val Beech of Summerville, Ga.; and her mother, Mary L. Sampley of Athens, Tenn.

RAUE.—Charles G. Raue, born June 16, 1868, in Randolph County, Ill.; died at Flat River, Mo., Dec. 8, 1960. In 1892 he married Annie White. He was a church member for more than 50 years. Surviving are his wife; a daughter; a son; and three sisters.

ROGERS.—A. Lee Rogers, born April 17, 1878, at Dayton, Wash.; died in Clarkston, Wash., Dec. 14, 1960. He was a member of the Lewiston, Idaho, church. The survivors are five sons, Floyd of Clarkston, Wash., Avery of Lewiston, Idaho, Chester of Lapwai, Idaho, Russell of College Place, Wash., and Oris of Medford, Ore.; two daughters, Verda Johnson of Lewiston, Idaho, and Violet Carman of Sunnyside, Wash.; 26 grandchildren; seven great-grandchildren; and a brother, Fred of Gladstone, Ore.

SCHMIDT.—Elizabeth Marie Meinert Schmidt, born Nov. 4, 1904, in Salzwedel, Germany; died in St. Louis, Mo., Jan. 4, 1961. In 1929 she married Karl Schmidt. She became a church member in 1933. Two daughters survive.

SEMMENS.—Emma Martha Pallant Semmens, born May 19, 1866, in Melbourne, Australia; died Jan. 16, 1961, in Modesto, Calif. She accepted the truth at the age of 16 under the labors of Elder A. G. Daniels. In 1891 she was graduated from the nurse's course at Battle Creek, Mich., and in that year she married Alfred W. Semmens, Elder Uriah Smith performing the ceremony. They returned to Australia to pioneer the medical work in that country. After 20 years they returned to the United States, where her husband entered the medical school at Loma Linda, graduating with its second class of physicians. During these years she served as superintendent of nurses at the Loma Linda Sanitarium and Hospital. Subsequent service was at Rest Haven Sanitarium and the Calgary Sanitarium in Canada. Four children were born into the family. A daughter died in infancy, and the oldest son, Lindsay, was a minister and Bible teacher until his death in 1947. The survivors are Dr. Douglas Semmens and Dr. Keith Semmens, physician and dentist, respectively, of Modesto, Calif.; eight grandchildren; and 13 great-grandchildren.

SMALL.—George B. Small, born June 4, 1894, in Camden, Maine; died Jan. 16, 1961. Surviving are his wife; a daughter Thelma; and a son.

TENNISON.—Franklin M. Tennon, born Dec. 23, 1895; died Jan. 12, 1961, at Poplar Bluff, Mo. Three years ago he united with the Doniphon, Mo. church. The survivors are his wife; six sons; and two daughters.

TILLOTSON.—Anna Russell Tillotson, born March 31, 1878; died at St. Louis, Mo., Jan. 15, 1961. In 1916 she became a church member. The survivors are a sister, Violet Kahler; and a brother, Theodore Schumacher, both of St. Louis.

TUCKER.—Annie M. Tucker, born July 4, 1869, in Everton, Mo.; died in National City, Calif., Jan. 28, 1961. She is survived by five sons; a daughter; many grandchildren; great-grandchildren; and great-grandchildren.

VINSON.—Ada Frances Vinson, born March 14, 1888; died Jan. 2, 1961. She was a member of the Daylight, Tenn., church for more than 50 years. In

1906 she married Sam Brown Vinson. Left to mourn are her husband; a son, Carlos Vinson, both of Daylight; a daughter, Mrs. J. P. Dietrich of McMinnville, Tenn.; seven grandchildren; and three great-grandchildren.

VOLBRECHT.—Retta Mae Volbrecht, born Oct. 20, 1881, in Livingston County, Mich.; died Dec. 13, 1960, at Howell, Mich. In 1912 she accepted the truth and was a charter member of the Durand, Mich., church. For many years she lived in Washington, D.C., but the last two years she spent in Howell, Mich. Survivors are three daughters, Ella Mae Morse of Washington, D.C., Edith Van Fossen of Indianapolis, Ind., and Leah Flowers of Ann Arbor, Mich.; one son, Louis J. Volbrecht of Ann Arbor, Mich.; nine grandchildren; one brother; and two sisters.

WAGNER.—Mary E. Gibson Wagner, born Oct. 11, 1868, at Mt. Vernon, Mo.; died at Loma Linda, Calif., Feb. 10, 1961. In 1893 she was baptized. She married Elder F. D. Wagner in 1900, and they labored in the North Pacific Union. In 1936 they moved to Loma Linda. The survivors are a daughter, Fae Eva Steinman of Sacramento, Calif.; and a grandson.

WHITLOW.—Purna Ray Whitlow, born June 12, 1902, in Greenville, Ky.; died Nov. 24, 1960, in St. Louis, Mo. He was a member of the South Side church in St. Louis. In 1927 he married Lula May Jackson. Left to cherish his memory are his wife; four sisters; and a brother.

WIGHT.—Clara Hayes Wight, born Oct. 3, 1871, in Charlotte, Mich.; died Nov. 17, 1960, in Berrien Springs, Mich. She married Elder Sherman E. Wight in 1895. They spent 53 years in ministerial work in Michigan, Indiana, Tennessee, and Nebraska. Survivors are two daughters, Leta Wight of Berrien Springs, Mich., and Marian Hoel of Alexandria, Va. [Obituary received Feb. 9, 1961.—Eds.]

WOOD.—Delia A. Wood, born Oct. 24, 1861; died Jan. 14, 1961, in Dryden, Maine. In 1882 she married Herbert Wood. She was a member of the Dixfield, Maine, church. Survivors are two sons, Malcolm of Madison, and Edgar of Washington, D.C.; a daughter, Pearl Constantine of Livermore Falls, Maine; ten grandchildren; and many great- and great-great-grandchildren.

WOODS.—Gertrude Ann Woods, born March 15, 1889, in Davenport, Iowa; died Dec. 22, 1960, in Clermont, Fla. She and her husband, Elder R. F. Woods of Waynesboro, Va., labored for 40 years in the cause. About half of this time was spent in the Southern Union, where Elder Woods served in local conferences as well as being home missionary secretary for the union. More than 20 years ago they were called to the Potomac Conference. She is survived by her husband; two daughters, Jeanette Hale of Adelphi, Md., and Betty Woodruff of Jamestown, N.Y.; three sons, R. D. Woods of Takoma Park, Md., Dr. Paul A. Woods of Waynesboro, Va., and Norman E. Woods of Wheaton, Md.; and 17 grandchildren.

ZIEGLER.—Carl John Ziegler, born Oct. 17, 1892, in Cashton, Wis.; died Jan. 24, 1961, in Sturgis, S. Dak. In 1916 he married Anna Kaubish. About seven years ago he became a church member. Left to cherish his memory are his wife; three daughters,

Louise McKay and Bernice Murphy of Sturgis, S. Dak.; and Beverly Gillman of Billings, Mont.; a son, Glen of Roseville, Mich.; 11 grandchildren; four sisters; and three brothers.

NOTICES

Literature Requests

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

WANTED: 1960 S.S. material, including *Worker, Quarterly*, study helps, children's and adults' supplies for Sabbath school; temperance papers, *Signs, Message*, old Bibles, and other literature, by S. Y. Mensah, P.O. Box 123, Nkawkaw, Ghana, West Africa.

Wanted for library use, a complete encyclopedia, *SDA Bible Commentary, SDA Bible Dictionary*, Bible textbooks, and other religious books, by David A. C. Swaby, Box 77, Kingston 12, Jamaica, W.I.

J. L. Pitts, Rt. 2, Lula, Ga., wishes *Life and Health, Instructor, Listen, These Times, Liberty, Guide*, tracts, *Signs*, small books.

S. J. Louis, now of 23 Green Crescent, Minuwangoda, Ceylon, formerly of Lakpahana Training Institute, Mailapitiya, Kandy District, Ceylon, needs books for a church school, and literature for missionary work.

Mrs. Roy H. Rouse, Laurelbrook Sanitarium and School, Inc., Dayton, Tenn., wishes *Signs, Review, Instructor, Guide, Little Friend* (clean copies).

For 6 reading racks, R. H. Lucy, 314 Cleveland, Baxter Springs, Kans., wishes *Signs, These Times, Life and Health, Liberty, Listen, Message*, and other journals.

For reading racks, *Signs, These Times, Listen, Life and Health*, and children's papers are desired. Send to Olive L. Bigham, Box 163, Hazelton, B.C., Canada.

Lita Fiedacan, Roxas, Oriental Mindoro, P.I., needs *Guide, Signs, Life and Health, Review*, and other papers.

Vivia Morgan, P.O. Box 128, Mandeville, Jamaica, W.I., can use a large supply of *Guide, Little Friend, Primary Treasure*, and *Instructor*.

Doris Levy, Danvers Pen P.O., Jamaica, W.I., wants *Review, Life and Health, Signs, Instructor*, children's papers, and small books.

Quintin Bagni, Lambayong, Cotabato, P.I., desires *Signs, These Times, Liberty, Review, Instructor, Life and Health, Guide, Worker*, and tracts.

Silby H. Coe, Box 34, Georgetown, Grand Cayman Island, W.I., needs old Bibles and late issues of *Signs and Life and Health*.

Pura Samson, Maria, Negros Oriental, P.I., can use *Guide, Quarterlies*, and *Instructor*.

Send a continuous supply of *Message, Signs, Instructor, Review, Liberty, Life and Health, Little Friend, Guide*, songbooks, old Bibles, small books, picture cards, *Worker, These Times*, and flannel-graph cutouts to the following:

Timothy N. Onyechekwa, 37 Queen Street, Yaba, Nigeria.

Aurora Reformado, Philippine Union College, Box 1772, Manila, P.I.

Athena Fronda, Roxas, Oriental Mindoro, P.I.
Mrs. Cleofe F. Porteza, Mountain View College, Malaybalay, Bukidnon, P.I.

Ruth F. Lachica, Philippine Union College, P.O. Box 1772, Manila, P.I.

Lucy N. Lachica, Philippine Union College, P.O. Box 1772, Manila, P.I.

Rebecca L. Lacerda, Philippine Union College, P.O. Box 1772, Manila, P.I.

L. Ross, c/o Pastor Tapping, 306 Whitehorse Lane, Croydon, Surrey, England, needs books or literature that would help in giving Bible studies and a continuous supply of tracts (in series, if possible), and *Message*.

Ely Fojilagutan, Romblon College, Odiongon, Romblon, P.I., wishes 1960 *Quarterlies, Instructor*, and *Little Friend*.

Old Bibles and magazines are wanted by Nelly Panganan, Escalante, Neg. Occ., P.I.

WANTED: Songbooks, *Review, Signs, These Times, Worker*, children's and youth's papers, *GO*, small books, *Quarterly*, to the following:

F. D. Lao, P.O. Box 119, Cebu City, P.I.

Glória Mostrales, San Isidro, Midsayap, Cotabato, P.I.

Tracts, small books, magazines are desired by:

Viola Walker, Rt. 1, Box 230, Fairburn, Ga.

Immanuel Augustine, Corbugal, Tamana, Trinidad, W.I.

Urgently needed: *Review, Instructor, Guide* in continuous supply by Mrs. H. A. Drake, Solusi College, Private Mail Bag T-189, Bulawayo, Southern Rhodesia, Africa.

Mrs. Jane James, Saithfield P.O., Jamaica, W.I., needs old Bibles and songbooks.

A continuous supply of *Life and Health, Instructor, Liberty, Signs, These Times, Guide*, are desired by the following:

Nellie A. Ogle, Washington Sanitarium Church, Takoma Park 12, Md.

Ivy McKenzie, 6 Fitzgerald Lane, Whitfield Town P.O., Kingston 13, Jamaica, W.I.

D. Manlapao, Box 6, Marbel, Karonadal, Cotabato, P.I.



Literature Evangelism	April 1
Church Home Missionary Offering	April 1
<i>Signs of the Times, These Times</i> , and <i>Message Magazine</i> Campaign (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



Opening New Work in Iran

It is a beautiful Sabbath day here in Shiraz (Iran). We arrived here some six weeks ago. We have gotten nicely settled and are in love with the place. But how we miss Sabbath school! Never in our lives have we long been deprived of the privilege of going to Sabbath school. We have decided that if we are ever in an organized Sabbath school again there are several things we are going to do.

First, we are going to be at Sabbath school on time every Sabbath. We will not want to miss a thing, not even a minute's worth. Second, we will double our Sabbath school offering. We have given in the past and made earnest appeals for our folks to give, but when you are in the field, and know that your pro-

gram depends on the support of the dear members back home, you appreciate, in a way no words can express, their willingness to give.

Next, I am sure I will join in the songs of praise in more than a halfhearted way. How much we miss the singing with our people! There are no songs like the songs we sing in our Sabbath school and worship services. We will pray earnestly for the leaders of the Sabbath school, and will do our best to bring a visitor with us to join in the spirit and fellowship of the school. We will follow the daily-study plan faithfully (and now do) whether it is in preparation to teach the lesson or to take part in the class discussion.

Today we held our first Sabbath school with the people that we came to serve. It was not large, just six outside of our family. But how they listened, as they heard of Jesus, several perhaps for the first time. We believe this to be the beginning of the work that we have come to this country to do. We hope and pray

that from this small beginning we will see a large work open here in this most beautiful mile-high city.

How happy we were to hear from W. O. Coe that the Carolina Conference had an increase of \$11,000 in Sabbath school offerings in 1960. This alone was enough to send us all the way out here to the mission field. By the way, the Thirteenth Sabbath Offering overflow is for our field. How happy R. A. Wilcox was to tell us of the fine property that had been secured in Jerusalem for our church and school. As a part of the Middle East team, we are going to be praying earnestly about the Thirteenth Sabbath Offering this quarter, and we will await eagerly news concerning it.

Tell our folks for us that one of their greatest privileges is that of attending Sabbath school. How clearly they would realize it if they were abruptly put in a place hundreds of miles from the nearest Adventist!

LYNDON DE WITT, *Missionary*
Shiraz, Iran

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, APRIL 15, 1961

God's Eternal Purpose

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

AESCHYLUS, the Greek tragedian who lived about 500 years before Christ, wrote of the will of Zeus, greatest of the gods, as shining in a dark world, "E'en in the darkness and the gloom of chance." Three centuries later the enlightened Stoic emperor, Marcus Aurelius, wrote of a dominating fatalism in human events: "Whatever may happen to thee, it was prepared for thee from all eternity." The one saw the will of a mythical ruler of the gods shining in a gloomy world; the other urged a stoical acceptance of whatever happens in this life.

The Christian has no Zeus with a throne in heaven and a thunderbolt, symbol of jealous control of the other mythical gods, in his right hand; nor does he accept the fatalism of the Stoic. To him there is a dominating will and purpose in the universe, but they emanate from a Being described in the sublime phrase: "God is love." And a purposive love runs through universal affairs, so that "the complicated play of human events is under control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of this earth."—*Prophets and Kings*, p. 536.

1. The Nature of God

ISAIAH 40:25-28. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Verse 27 reveals the despondency of God's people: "My way is hid from the Lord." "The titles he here gives them [God's people] were enough to shame them out of their distrusts."—**MATTHEW HENRY.** Note in Isaiah 40:28 the claims (1) to eternity of being; (2) to universal creatorship; (3) to undiminishing life; (4) to inscrutable wisdom.

In Isaiah 46:9, 10 are claims to supremacy of purpose, and divine foreknowledge.

EXODUS 34:6. "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." God's displeasure over the molten calf is followed by a revelation of God's character in response to Moses' prayer for an assurance of divine presence and a revelation of God's glory. (See Exodus 33:13-18.)

HEBREWS 1:8. "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." The

throne of the Eternal One is based on righteousness, seen clearly also in Psalm 89:14, R.S.V.: "Righteousness and justice are the foundation of thy throne."

"The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love,—service that springs from an appreciation of His character."—*Patriarchs and Prophets*, p. 34.

2. The Purpose of Creation

HEBREWS 1:1, 2. "God . . . hath in these last days spoken unto us by his Son . . . by whom also he made the worlds." Compare Colossians 1:16, 17, where are stressed: (1) universal creation by Christ, or "in him," R.S.V.; (2) the eternal pre-existence of Christ. "Christ the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, and in purpose—the only being in all the universe that could enter into all the counsels and purposes of God."—*The Great Controversy*, p. 493.

ISAIAH 43:7. "I have created him for my glory." Every son of God was made to glorify God. To early Christian believers Jesus said: "It is your Father's good pleasure to give you the kingdom" (Luke 12:32). For further reading: *The Desire of Ages*, p. 496.

JEREMIAH 31:3: "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." In the chastisements that came upon wayward Israel, judgment was tempered with mercy, and the divine purpose of eventual salvation was never lost. "In the glad day of restoration, the tribes of divided Israel were to be reunited as one people. The Lord was to be acknowledged as ruler over 'all the families of Israel.'"—*Prophets and Kings*, p. 474. Thus with the Christian church, God's redemptive purpose as promised through the fathers is sure, and despite the complicated and often inexplicable events of time, is based on eternal love. In this light, the statement "we love him, because he first loved us" (1 John 4:19) takes on new meaning.

3. The Probation of Man

ECCLESIASTES 7:29, R.S.V. "God made man upright, but they have sought out many devices." The derivation of the word rendered *devices*, or inventions, suggests devisings of the human mind which lead men away from God. "God made man upright; He gave him noble

traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness."—*Patriarchs and Prophets*, p. 49.

GENESIS 2:16, 17. "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." God's warning that the price of disobedience would be death is repeated often in the Bible. "I have set before thee this day life and good, and death and evil." (See Deut. 30:15-20; cf. chap. 11:26; Gal. 3:13, 14.)

ACTS 17:28. "In him we live, and move, and have our being." The principle of life comes from God. When man cuts himself off from God, he begins to fail, and eventually will pass into oblivion. Unless we abide in Christ we cannot thrive and bear fruit to God's glory (John 15:4, 5).

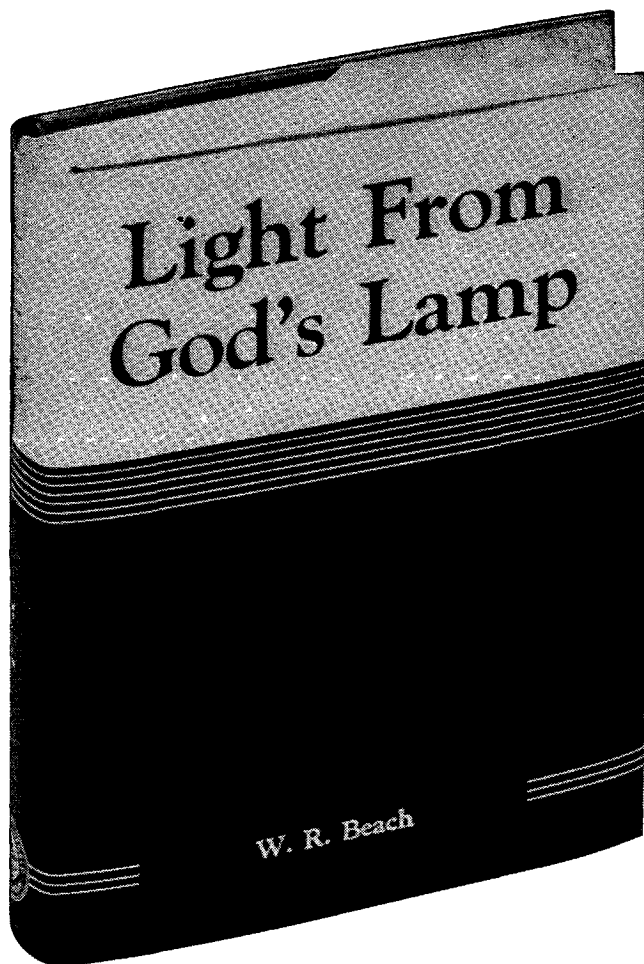
4. The Will of God and Human Conduct

ROMANS 7:12, 14. "The law is holy, and the commandment holy, and just, and good." "The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator."—*Patriarchs and Prophets*, p. 52. Paul says that the law is spiritual, while man is carnal. God has revealed a spiritual way of life through obedience, and while carnal man cannot of himself obey the law, God gives him grace to surrender and obey. Thus God created man, marked out his course through life, and guides him all along that course.

ECCLESIASTES 12:13, 14. "Fear God and keep his commandments; for this is the whole duty of man." "The duty of all men" (R.S.V., margin). The desire of God is expressed in Deuteronomy 6:2: "That thou mightest fear the Lord thy God . . . all the days of thy life." The final appeal of God is expressed in Revelation 14:6, 7: "Fear God, and give glory to him."

MATTHEW 19:16-19. "If thou wilt enter into life, keep the commandments." This man had observed *some* of the commandments. "In this direct reference [by Jesus to his wealth] He pointed out his idol. His love of riches was supreme."—*Testimonies*, vol. 1, p. 171. To such there can be no perfection. Perfection in the saint comes through faith which brings the covering righteousness of Christ, through which God beholds the believer. Obedience comes through faith and a surrendered will.

1 JOHN 5:2, 3. "By this we know that we love the children of God, when we love God, and keep his commandments." "John, who dwells so fully upon love, tells us, 'This is the love of God, that we keep his commandments.'"—*Patriarchs and Prophets*, p. 154. "Obedience—the service and allegiance of love—is the true sign of discipleship. . . . Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience."—*Steps to Christ*, pp. 60, 61.



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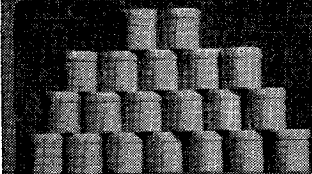
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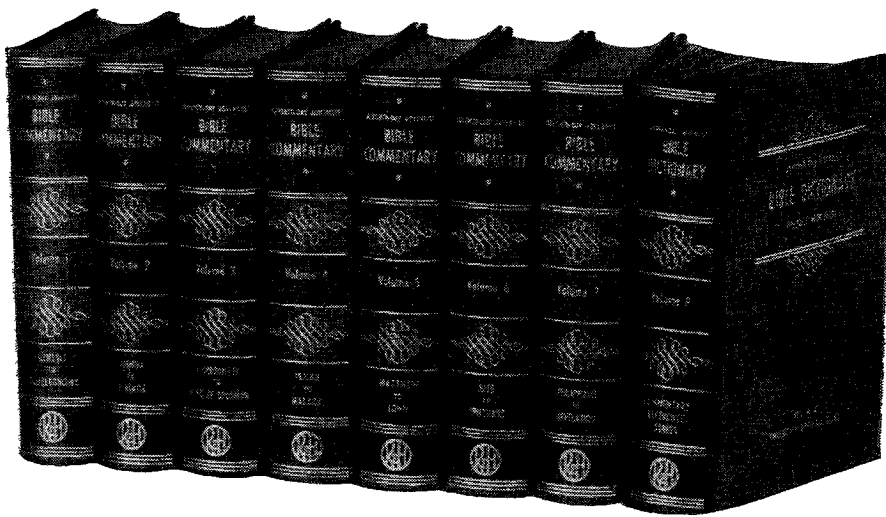
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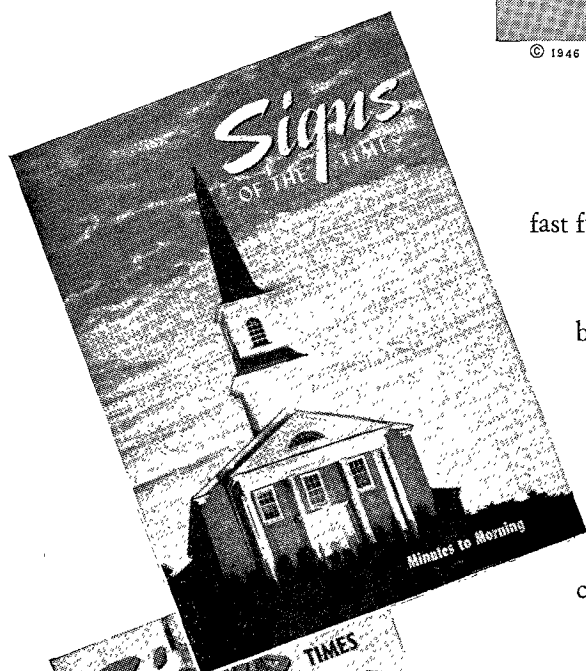
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MINUTES TO MORNING



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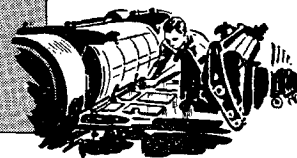
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Retreat for Servicemen in Europe

The tenth annual spiritual retreat for U.S. Seventh-day Adventist servicemen and their dependents in Europe took place on March 13 to 17, at Berchtesgaden. The meetings were held in the famous General Walker Hotel, which was built by Hitler for his special friends.

The following cable has just been received from S. O. Francisco, civilian chaplain for our U.S. servicemen in Europe:

"The Spirit of God has moved greatly in our midst. Many decisions made for Christ. Eight baptisms. 190 attending. Thank you for your prayers."

E. L. Minchin, associate MV secretary of the General Conference, brought to the group a spiritual uplift. Others present to assist in the retreat were: C. D. Watson, MV secretary of the Northern European Division; Seventh-day Adventist Chaplain (Capt.) Earl T. Lee of the U.S. Army, stationed in Europe; and Mrs. Rochelle P. Kilgore, educational counselor from Atlantic Union College.

J. R. NELSON

CME Offering

On April 8 an offering for the College of Medical Evangelists is to be taken up in all of our churches. Our medical college is training workers for service at home and in mission lands. At the present time CME graduates are serving in the mission fields of Africa, India, the Middle East, the Far East, Inter- and South America, New Guinea, and many others.

We appeal to our people to give generously this year. It is hoped that last year's offering will be doubled. May God bless you as you give to this worthy program.

C. L. TORREY

With Our People in Hungary

In company with Dr. J. Nussbaum, I recently visited our brethren in Hungary. In the capital city of Budapest and its immediate environs, we have some 1,800 baptized believers, who meet in 10 different church groups.

Our membership in Hungary is approximately 6,200. They meet in 167 churches and companies.

Sabbath morning at nine-thirty we found the Central church filled for Sabbath school. It seemed there was little if any difference between the size of the Sabbath school attendance and that of the eleven o'clock church service. It is evident that the members love the Sabbath school, hence their faithful attendance. We noted also the careful attention paid to the Sabbath school lesson study and their readiness to answer questions.

While there we met leaders of a number of Protestant groups and found them most cordial. Those who live under difficult circumstances are likely to be drawn close together.

The people of Hungary are a religious people. The attendance at all church services is the best I have seen in any part of the world. The Sunday meetings begin Saturday night and close Sunday evening. Our own services begin Friday night and run through Sabbath, all of them remarkably well attended. We were told that the attendance at what are called the free churches is high, ranging from 80 to 90 per cent. The attendance at our own services, the brethren stated, is 100 per cent.

Printing is somewhat of a problem. Fortunately, nearly every Seventh-day Adventist has a Bible. We were glad to discover 11 of Sister White's books in the Hungarian language, printed years ago. They are found, so we were told, in nearly every Seventh-day Adventist home, and are greatly appreciated. It is hoped that this year a songbook can be printed. Permission must first be obtained.

We were deeply impressed by the religious devotion of our people. It is manifested in their earnest singing as well as in the choice of the songs. If singing is any indication of the spiritual condition of a people, one is led to conclude that those who live in Hungary are deeply spiritual. It is a thrill to listen to the large choir of 80 voices that sings each Sabbath in our Central church.

Our brethren are of good courage and devoted to the truth. They wait for the appearing of our Lord from heaven. It was their earnest request that we give their warmest greetings to our brethren in other lands.

R. R. FIGUHR

Record Thirteenth Sabbath Offering Overflow

The Thirteenth Sabbath Offering for December 24, 1960, has now been totaled in the Sabbath School Department of the General Conference. It was the largest offering ever given in the Sabbath school on one day—\$494,223.02; nearly half a million dollars in one offering!

The overflow is figured on the basis of \$2,000 from the first \$60,000 given on the thirteenth Sabbath, plus 20 per cent of all above \$60,000; therefore the overflow from this quarter's Thirteenth Sabbath Offering came to \$88,844.60.

How happy the Inter-American Division will be to receive this good offering! The nurses in our hospital in Nicaragua will have their dormitory, the hospital building will be built in British Guiana, and the boys in the Puerto Rico Academy will have their dormitory.

ERIC B. HARE

WMC Becomes Columbia Union College

At a meeting of the constituency of Washington Missionary College on March 7, it was voted to accept the recommendation of the board of trustees that the name of the institution be changed to Columbia Union College. This action was taken after a long period of preliminary study by a commission composed of representatives of the alumni association, the student body, the faculty, the board of trustees, and the constituency.

The former name suggested to educators at large, to prospective employers, and to government authorities that the institution was not a liberal arts college but a theological seminary, and thereby some graduates have been inconvenienced. At times graduates who live or work in overseas divisions have been unable to have their scholastic credits recognized. The change of name does not indicate any change in the basic objectives or emphases of the college.

The necessary legal steps for this change of name are being taken at the present time, and the effective date when the institution will be known by its new name will be announced in the near future.

RICHARD HAMMILL