

# REVIEW

## and Herald

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## The Holy Spirit—Person Divine

By R. R. Bietz, *President*  
*Pacific Union Conference*

**I**N THE first chapter of the Bible we read that “the Spirit of God moved upon the face of the waters” (Gen. 1:2), and in the last, “the Spirit and the bride say, Come” (Rev. 22:17). All through the Holy Scriptures we read about the Holy Spirit of God and His glorious acts. No experience is of greater importance to the Christian than that of the work of the Holy Spirit upon the heart.

In spite of man's best efforts to comprehend the personality of the Holy Spirit, some aspects of this subject will always be a mystery. However, we need not understand all about the Spirit in order to realize His power in our lives. Similarly, we cannot understand all there is to be known about electricity, yet we cannot doubt its power, which is manifested in so many different ways.

Through the centuries theologians have written freely about the Holy Spirit. Some have tried to probe beyond that which God has revealed, but these attempts have ended in confusion and frustration. The messenger of the Lord declares: “The worldly-wise have attempted to explain upon scientific principles the influence of the Spirit of God upon the heart. The least advance in this direction will lead the soul into the mazes of skepticism. The religion of the Bible is simply the mystery of godliness; no human

mind can fully understand it, and it is utterly incomprehensible to the unregenerate heart.”—*Testimonies*, vol. 4, p. 585.

“The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.”—*The Acts of the Apostles*, p. 52.

A well-known Christian leader says, “Here is a mystery to be apprehended by faith. Its truth cannot be demonstrated and proved. I do not mean mystery in the sense

that spherical trigonometry is a mystery to most of us; for if we took the time, and if we had the necessary intelligence, we could learn all that is known about that complex subject. It is not so with the mystery of God. Those who know Him best and have pondered the most deeply on His nature, are first to affirm the absolute mystery of His being. The problem of the Trinity will not be solved by advanced mathematics.”—ANDREW BLACKWOOD, *The Holy Spirit in Your Life*, p. 162.

All this does not mean, however, that we should not study diligently in an endeavor to understand more about the Holy Spirit. Many books have been published on His work and personality. Where the authors of these books have made the Bible the foundation of their

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W. H. MARGESTON, ARTIST

As the Holy Spirit descended in rich currents at Pentecost, launching the early church upon its appointed task, so God purposes to bring the gospel message to a close by pouring out the Spirit in abundant measure upon His people today.

**H**ONOR the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

This scripture teaches that God, as the Giver of all our benefits, has a claim upon them all; that His claim should be our first consideration; and that a special blessing will attend all who honor this claim.

Herein is set forth a principle that is seen in all God's dealings with men. The Lord placed our first parents in the Garden of Eden. He surrounded them with everything that could minister to their happiness, and He bade them acknowledge Him as the possessor of all things. In the garden He caused to grow every tree that was pleasant to the eye or good for food; but among them He made one reserve. Of all else, Adam and Eve might freely eat; but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and loyalty to God.

So the Lord has imparted to us heaven's richest treasure in giving us Jesus. With Him He has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are His gifts. Houses and lands, food and clothing, He has placed in the possession of men. He asks us to acknowledge Him as the Giver of all things; and for this reason He says, Of all your possessions I reserve a tenth for Myself, besides gifts and offerings, which are to be brought into My storehouse. This is the provision God has made for carrying forward the work of the gospel. . . .

#### God's Reserves of Time and Means

The very same language is used concerning the Sabbath as in the law of the tithe: "The seventh day is the Sabbath of the Lord thy God." Man has no right nor power to substitute the first day for the seventh. He may pretend to do this; "nevertheless the foundation of God standeth sure." The customs and teachings of men will not lessen the claims of the divine law. God has sanctified the seventh day. That specified portion of time, set apart by God Himself for religious worship, continues as sacred

today as when first hallowed by our Creator.

In like manner a tithe of our income is "holy unto the Lord." The New Testament does not re-enact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained. . . . While we as a people are seeking faithfully to give to God the time which He has reserved as His own, shall we not also render to Him that portion of our means which He claims? . . .

#### A Plan Beautiful in Simplicity

God's plan in the tithing system is beautiful in its simplicity and equal-

an agent to meet the demands upon the treasury. . . .

#### For Rich and Poor

In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithe will be a comparatively small sum, and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that He will accept their offering.

The one to whom God has entrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge in selfishness and avarice, and to withhold from the Lord His own. But he who is true to God will, when tempted, answer to Satan, "It is written," "Will a man rob God?" "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" . . .

#### The Use of the Tithe

God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. . . .

One reason that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made

# God's Reserves— The Tithe

By Ellen G. White

ity. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for the Lord, and may be



when the tithe is drawn from the object for which it is to be used—the support of the ministers. . . .

The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry. . . .

### The Responsibility of Church Officers

It is the duty of the elders and officers of the church to instruct the people on this important matter, and to set things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunctions of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty. . . . Let the elders and officers of the church follow the direction of the Sacred Word, and urge upon their members the necessity of faithfulness in the payment of pledges, tithes, and offerings. . . .

### Bound by Covenant Relations

In the great work of warning the world, those who have the truth in the heart, and are sanctified through the truth, will act their assigned part. They will be faithful in the payment of tithes and offerings. Every church member is bound by covenant relation with God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established, and in entering new territory.

I entreat my brethren and sisters throughout the world to awaken to the responsibility that rests upon them to pay a faithful tithe. . . . Keep a faithful account with your Creator. Realize fully the importance of being just with Him who has divine foreknowledge. Let everyone search his heart diligently. Let him look up his accounts, and find out how he stands as related to God.

He who gave His only-begotten Son to die for you, has made a covenant with you. He gives you His blessings, and in return He requires you to bring Him your tithes and offerings. No one will ever dare to say

that there was no way in which he could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the third chapter of Malachi. God calls upon His human agents to be

true to the contract He has made with them. "Bring ye all the tithes into the storehouse," He says, "that there may be meat in Mine house." —Selected from *Counsels on Stewardship*, pp. 65-107.

## If Trees Could Talk

By F. W. Avery, Pastor  
Summyside Church, Portland, Oregon

SIDNEY LANIER, revered poet of the South, wrote a poem in 1880 that has assured him a place as one of the great poets of all time. In two short stanzas he portrayed the pathos of the midnight struggle of Jesus in Gethsemane, and His submission to the will of His heavenly Father:

"Into the woods my Master went,  
Clean forspent, forspent.  
Into the woods my Master came,  
Forspent with love and shame.  
But the olives they were not blind  
to Him;  
The little gray leaves were kind  
to Him;  
The thorn-tree had a mind to Him  
When into the woods He came.

"Out of the woods my Master went,  
And He was well content.  
Out of the woods my Master came,  
Content with death and shame.  
When Death and Shame would  
woo Him last,  
From under the trees they drew  
Him last:  
'Twas on a tree they slew Him—  
last  
When out of the woods He  
came."

What a story of agony and struggle would be told if only the olive trees could talk! We have a vital interest in that struggle that took place in Gethsemane. It was much more than an ordinary historical event.

We are also vitally interested in another garden—the beautiful Garden of Eden. We read:

"The Garden of Eden with its disobedience and the Garden of Gethsemane with its obedience are presented before us. What a costly work was that in Eden! How much was involved in the fatal eating of the forbidden tree!

"The Garden of Eden with its foul blot of disobedience, is to be carefully studied and compared with the Garden of Gethsemane, where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him. . . . Adam did not stop to calculate the result of his disobedience."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 3:1-24, p. 1103.

Let us compare these two gardens.

### The Garden of Eden

Eden is a garden of surpassing loveliness. There is the tree God has singled out and forbidden Adam and Eve to touch. An aura of peace and tranquillity prevails. The air is vocal with the songs of happy birds singing

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### A Strong Faith

As the people of God enter into the last great crisis, they will need strong faith. Trials and perplexities will soon be on the increase, and it will take strong faith to meet them successfully. Faith will grow strong only if we exercise it.

"No man can become strong in faith without a determined effort."—*The Great Controversy*, p. 527. "Talk and act as if your faith was invincible. . . . There is in genuine faith a buoyancy, a steadfastness of principle, and a fixedness of purpose that neither time nor toil can weaken."—*Christ's Object Lessons*, p. 147.

Faith is a fruit of the Holy Spirit, and God has promised to give us freely of the Spirit—the greatest of all blessings—if we but ask Him. We must pray earnestly and constantly for the Spirit in order to have strong faith.

Inasmuch as faith comes by the Word of God, shall we not study it more and more, and find increasing pleasure as we do so? Let us ever feast on God's precious assurances, and taste the good things of the world to come!  
HIRAM MORRELL



P. J. RENNINGS, ARTIST

As Eve contemplated the forbidden tree a beautiful creature came to rest in its branches.

the praises of their Creator. A spirit of confidence exists between the animals and the newly created human pair.

But all is not well. Let us draw near, and watch and listen. If we look closely we shall see a supernatural being with a sinister look upon his face lurking near the tree in the foreground. His furtive glances toward the happy pair in the Garden reveal that he has evil designs upon them. Their evident happiness fills him with rage, and his actions reveal that he is determined to ruin their happiness.

After a time the woman leaves the side of her husband and, in curiosity, approaches the forbidden tree, where the evil being hides. If we could, we would caution this beautiful, innocent woman, for we sense that she is in danger.

With bated breath we watch the unfolding drama. We feel that the woman shows poor judgment as she pauses to converse with a beautiful creature at rest in the branches of the tree, a creature that heretofore did not possess the ability to use human speech but which has now become a medium for the evil being in the shadows. Our hearts sink in dismay as we see the lovely woman take fruit from that restricted tree, and with a defiant look, impulsively eat it.

In what appears to be an unnatural surge of vitality, she next rushes to her husband's side and jubilantly thrusts some of the fruit into his hands. We see him hesitate for a moment that seems ages in length, and then, with a look of despair upon his face, seize the fruit and gulp it down.

### Great Issues in Eden

The Scriptures identify the malevolent being behind the tree as Satan, once the covering cherub who stood next to the throne of God but now an outcast from heaven because of his determined rebellion against God (Eze. 28:14, 15). He became obsessed

with his own beauty and wisdom, and went so far as to challenge God's authority. Eventually, by his own free choice, he went too far to be forgiven.

As Satan he now saw Adam and Eve given dominion of the earth. If he could lead them into disobedience he would prove God to be the author of a law that could not be kept, or so he thought. Previously, in heaven, he had maintained that absolute loyalty to God was impossible. Satan convinced Eve that God did not love her, that He was withholding something from her that would increase her happiness. It was then, in a spirit of rebellion, that she took the forbidden fruit and ate it, expecting to become like God.

Thus the Garden of Eden represents disobedience. Some may be tempted to excuse Eve and to reproach God for His severe action toward our first parents, on the basis that so insignificant an act did not justify expulsion from Eden, and the consequent sorrow and tragedy. Often today we hear the excuse offered: "Is God that particular? What difference does it make?" But upon sober reflection we realize that these are the same fatal excuses in which Eve

study, the results of their study deserve thoughtful consideration. The Word of God, however, is our only authoritative source for a correct understanding of the Holy Spirit, His personality, and His work in connection with the plan of salvation.

### The Holy Spirit Is a Person

In the Sacred Scriptures the Holy Spirit is always spoken of as a person. He is referred to as a being. Jesus spoke of Him thus: "It is expedient

doubtless indulged to justify her course of action.

The scene changes and we see another garden, that of Gethsemane. As, in imagination, we draw near we see evidences of sin everywhere. The spirit of fear pervades the very atmosphere. We first become aware of danger when we find Jesus spending this last evening together with His disciples in the upper room. We hear Him say to the disciples, "Let not your heart be troubled: ye believe in God, believe also in me." Then we see the Saviour, with determination upon His face, press into the darkness and gloom of the Garden, and ere long we hear His agonized cry, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Three times we hear Jesus utter this grim prayer of resignation. Then we see Him, with victory in His face, rise to meet the foe. By His submission, restoration of the human family began. Thus the Garden of Gethsemane stands for obedience and restoration, as that of Eden stands for disobedience and alienation.

What a story the olive trees could tell if only they could talk! And if they could, how earnestly they would plead with us never to look upon any form of disobedience as trivial. They would remind us of the superhuman effort Jesus made to redeem us from the dire results of Adam's rash act.

A fierce struggle goes on in each human heart when the same choice that confronted Adam is presented. Which shall it be—present pleasures ending in eventual loss, or present loss ending in the eventual realization of all that is worth while? "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). "These are they which follow the Lamb whithersoever he goeth" (verse 4).

## The Holy Spirit—Person Divine

(Continued from page 1)

for you that I go away: for if I go not away, the Comforter will not come unto you. . . . And when he is come, he will reprove the world of sin. . . . He will guide you into all truth. . . . He shall glorify me" (John 16:7-14). Notice that the Bible writers consistently speak of the Holy Spirit, not as *it* but as *He*. The Holy Spirit is spoken of as having a mind, a will, and emotions.

It was the apostle Paul who warned, "Grieve not the holy Spirit

of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The apostle Paul also speaks of the Spirit as one who "searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:10, 11). Speaking about the Holy Spirit, the prophet Isaiah said, "They rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them" (Isa. 63:10).

In all these texts there is evidence that the Holy Spirit has such distinct characteristics of a person as a will, a mind, and emotions. It is not possible to grieve something that has no feeling. The Holy Spirit, then, is not an impersonal influence.

In Acts 16:6 to 8 we read about Paul, Silas, and Timothy traveling the regions of Phrygia and Galatia because they were "forbidden of the Holy Ghost to preach the word in Asia." They also attempted to go to Bithynia, "but the Spirit suffered them not." The apostle Paul had one thing in mind and the Holy Spirit had another. A mere influence, or energy, or power would hardly be spoken of as telling Paul and his associates what to do and where to go. It takes a person to do that. In this particular instance the person giving the instruction was the Holy Spirit.

Because He is a person, it is possible to react either favorably or unfavorably toward Him. Because He is a person we can resist Him until He no longer speaks to us. We can shut off communications so that He no longer guides us. We can refuse to be led. The Holy Spirit is also someone we can accept as our Comforter. If the Holy Spirit were only energy, one would hardly think of Him as a Comforter. Energy might be powerful, but never can it enter into man's inner feelings and bring comfort. Energy is not a guide, but the Spirit is. Energy does not talk, but the Spirit does.

#### Our Divine Counselor

Says the prophet Isaiah: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21). The Holy Spirit wants to speak to us. He wants to be our counselor. What a wonderful privilege is ours! Counsel coming from the Holy Spirit day by day and moment by moment is of greater value than all the counsel men can give, good as it may be. Surely our prayer should be

"Holy Spirit, faithful Guide,  
Ever near the Christian's side,  
Gently lead us by the hand,

Pilgrims in a desert land;  
Weary souls fore'er rejoice,  
While they hear that sweetest voice,  
Whispering softly, 'Wanderer, come!  
Follow Me, I'll guide thee home.'"

The Holy Spirit is not only a person; He is a *divine person*. He not only has personal characteristics but He has divine qualities. He is the third person of the Godhead. Believers are baptized "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). The Holy Spirit is not a creation of God, nor is He inferior to God. He is one with the Father and always has been. God the Father, God the Son, and God the Holy Spirit—these three are one, and yet they are three separate and distinct personalities. He is spoken of both as the Spirit of God and of Christ (Rom. 8:9).

#### Ministering to Man's Salvation

"During the patriarchal age the influence of the Holy Spirit has often been revealed in a marked manner, but never in its fulness. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift and in heaven Christ added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people."—*The Acts of the Apostles*, p. 37.

"The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not

until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished."—*The Desire of Ages*, p. 805.

It is comforting to know that God the Father, God the Son, and God the Holy Spirit are all interested in man's salvation. We should, however, not be satisfied with mere intellectual knowledge. As Sanctifier, Guide, or Comforter, the Holy Spirit is always represented as engaged in ministering to man's salvation. In all things He is the Spirit of Christ. He builds where Christ has laid the foundation; He reveals the atoning value of the blood of Christ; He guides where Christ's atonement has opened the way.

Our prayer should ever be

"Holy Spirit, power divine,  
Cleanse this guilty heart of mine;  
Long has sin, without control,  
Held dominion o'er my soul.

Holy Spirit, all divine,  
Dwell within this heart of mine,  
Cast down every idol throne,  
Reign supreme, and reign  
alone."

(First in a Series of Three)

## The Influence of Our Medical Centers

J. C. Penney, founder of the great store system that bears his name, was at the zenith of success when a financial crisis arose and failure loomed ahead. In great disappointment he broke down physically and entered one of our sanitariums.

One night while there the conviction overwhelmed him that it was his last night to live. He wrote farewell letters to his family. Next morning, however, as he was walking near the parlor of the sanitarium, he heard singing. A group of workers and patients had gathered for morning worship. They were singing, "God will take care of you."

In great weariness of spirit Mr. Penney listened to the hymn and the prayers, and assurance came that God would take care of him. Writing later regarding it, he said: "A profound sense of inner release came over me, and a heavy weight was lifted. I was amazed at my change. In the following days I regained mental and bodily health. Perhaps the death feeling of that night was a symptom of a new man being born in me. God has since blessed me beyond what I deserve."

Mr. Penney's experience is a sample of what hundreds of our sanitarium and hospital patients have experienced through the years in their contacts with our dedicated medical workers. As I was entering one of our sanitariums recently, I overheard two women in conversation near the elevator. In a low, well-modulated voice, one was remarking to the other, "Alice, I just love this place. You know, I have been here twice as a patient. These people are wonderful in their spirit and attitude, and I am a better woman for having been here." Be assured that I enjoyed hearing her remarks.

Our medical centers never cease their splendid work of influencing for good the men and women who come to them for help. And so it should be. They were established for that purpose. These institutions are "cities of refuge" for the distressed and discouraged, and many find healing of both soul and body through the prayers and influence of our consecrated workers. May Heaven's blessing be upon these workers, one and all, as they carry on!

ERNEST LLOYD

# What You Don't Know Can Be Fatal

By Velva B. Holt

ANYONE who has ever seen the waving fields of grain in the Middle West will recall the familiar sight, following harvest, of straw pyramids dotting the wheat farms. Cavernous openings are made around them as livestock nibble their way into the pile, forming havens of protection from the storms of winter. A childhood experience of mine concerns one such cave in the straw.

When I was a child my parents were unable to attend church regularly, and until nearly 12 years of age I had heard little or nothing about the "time of trouble." Thus, as I listened one day to their discussion of that awesome time I thought I must find a hiding place at once. It seemed so near and so dreadful.

Remembering those havens in the straw, I hurried down to the pasture and crawled back as far as possible in one of them to await the time of trouble. How long I stayed there I do not know, but when someone finally called me, my fears suddenly vanished and were soon forgotten.

But the time of trouble is to be a fearful time, and that fact should inspire us with sober thoughts. If we do not know enough about it to have such thoughts, it is evident that we need to study the subject more. Of course, no one can be frightened into heaven, but sanctified fear does play an important role by keeping us from becoming complacent.

But what about the time of trouble? Is it really going to be so bad? No one needs to be told that troublous times are already here, but today's conflicts are nothing compared with that of the midnight hour of history just ahead. We have not yet come to that time referred to as trouble "such as never was since there was a nation."

In the parable of the Ten Virgins the bridegroom came at midnight. To five of the virgins the occasion was neither dark nor dreadful; but to the other five it was full of tragedy. The difference in point of view hinged on one short word—*oil*. This oil represents the Holy Spirit, Heaven's teacher of truth. As oil was essential to the lamps of the ten virgins, the Holy Spirit is essential to us at this midnight hour of the world.

But Satan has a counterfeit for this

heavenly oil. His oil, the spirit of error, contains the subtle poison of sin, with its paralyzing influence. "The powers of Satan," we are told, "are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day—these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. . . . The world, filled with violence, reveling, and drunkenness, is converting the church."—*Testimonies*, vol. 9, pp. 43, 44.

A country woman whose custom it was to sell the cream she had left each week after making enough butter for her own use startled the man at the creamery one day by saying, "I want a pound of butter today because I

didn't churn any for myself. You see, the cat fell into the cream this morning, but I figure that what other people don't know won't hurt them." The man, so the story goes, took the woman's cream to the back room, churned it, and returned with a pound of butter, chuckling to himself as he handed it to her. He thought, "I guess what she doesn't know won't hurt her either."

But the fact remains that what we don't know can hurt us. Recently in Morocco a merchant mixed motor oil with cooking oil and sold it to people who didn't know the difference. More than 10,000 of them became

**Especially for Youth**

very ill and many were paralyzed by the poison in the motor oil. The spirit of error—Satan's oil—always hurts, though it may be mixed with a certain amount of truth. Only those whose minds are fortified with the truths of the Bible will be able to stand through the last great conflict.

Conversely, minds that are fortified with certain types of reading, motion pictures, and TV programs will have little room for Bible truth. The time



MERRIM, FROM MONKMEYER

While there are many educational and other helpful programs on TV, there is little in this medium that will assist one in preparing for the time of trouble. Only Bible study and personal devotion can accomplish that.

is coming when what one knows or doesn't know is going to mean the difference between life and death. "The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death."—*Ibid.*, vol. 5, p. 81. This is why it is so important to have a knowledge of the Scriptures beforehand. We can never get by on what someone else knows: our own lamps must be filled with the oil of God's truth.

In that time of testing, God's "chosen ones will stand unmoved. . . . Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a 'God of Gods,' able to save to the uttermost those who have put their trust in Him."—*Prophets and Kings*, p. 513. God will not forget His people in their hour of trial. But in order to receive His protection then, we must obtain oil for our lamps *now*. Now is God's appointed time for the Holy Spirit to teach us the great truths of the Bible that will be brought to our remembrance in earth's darkest hour.

I would rather spend an eternity enjoying the good things God has prepared, after a few "moments" of trouble in this life, than to "enjoy the pleasures of sin for a season" here but experience death in the end. How about you?

## Termites

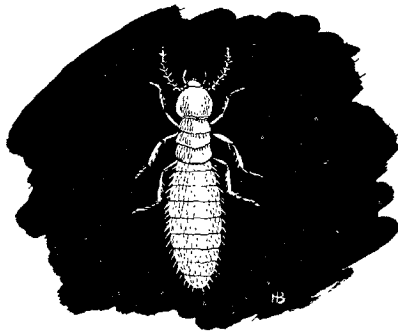
By Abraham Okoro

**D**OTTING the West African landscape like giant red stagmites are the nests of termites—more commonly known as white ants. These rude imitations of Gothic architecture are as much as 10 to 15 feet high, or about 600 times as high as each termite is long.

Studies of their life history show that termites have wonderful building and organizing ability. They excavate the earth from below the ground level, where the builders construct cellars to house the larvae and to store food. Deep down is the queen's chamber. The queen is several hundred times as big as her subjects, and is virtually nothing but an egg-laying machine. Workers attend her to remove the eggs as fast as they are laid—about 30,000 a day. Others wash and feed her, and soldier ants maintain peace. Besides the workers who attend the queen, others go out to forage for food.

Seeming to realize their own fragile structure, and that any particle from the wall of their dwelling that chances to drop may kill them, these little midgets build a nest that defies destruction. They take clay, and mix it with saliva and the gums of chewed wood to form a cementlike solid structural material strong enough to bear the weight of any man.

Termites eat any object with cellulose in it, and usually leave only the shell. Accordingly, one may pick up what seems to be a solid piece of wood only to have it crumble into a heap of dust and debris. Termites at-



tack woodwork or other suitable food materials in contact with the ground. When wood is left unprotected in buildings, in contact with the earth, or near it, especially where warmth is lacking, termites will attack. Their presence may not be perceived until one day a sheltered termite highway on the wall announces that they are at work.

Sin is like the termite. Sometimes we are hardly aware when it gains entrance and attacks the framework of our Christian lives. It eats up the supporting cellulose of faith, leaving what is in reality a caricature of the Christian life—the shell that crumbles when trials and temptations put it to the test. Termites of sin will attack any person who lives on a low level of Christian experience, who lacks the warmth of brotherly love, whose life does not radiate a burning desire to serve God and mankind.

Just as the action of termites may cause a giant tree to crash in the silent forest, felling other trees in its path and depositing dangerous snakes or ruining beautiful orchids and ferns, so a termite-infested life may influence others. Sometimes human dwellings have to be evacuated because of the damage done by termites. Even so, indulged sin causes the Holy Spirit to abandon a life once redeemed by Christ.

Is the framework of your life touching the ground and in danger of the termites of sin? Go to Golgotha for the protection only Christ can supply. Is your faith waxing cold? Let in the sunshine of heaven.

Key Words of the Bible—

## Forgive

By William T. Hyde, Associate Professor of Religion, Pacific Union College

The word *forgive* is frequently misused and misunderstood because it had one meaning when the Bible was translated into English and has another meaning today. Consideration of the Hebrew and Greek words that have been translated "forgive, pardon, and remit" will make clear the way in which God deals with sin and sinners.

The most common Hebrew word with this meaning is *salach*. The next most frequently used word is *naša'*. In its more common meaning of "lift up" or "carry," *naša'* is found in the Old Testament hundreds of times.

*Kaphar*, the Hebrew word is often translated "make an atonement for." Three times it appears in English as "forgive," whereas its basic meaning is "to cover." The remaining Hebrew word for "forgive" is *rašah*, used but once, in Isaiah 40:2. This word differs from the others. Its usual meanings are "accept" and "enjoy."

From this it is apparent that the Hebrew idea of forgiveness is the removal of sin from the sinner, not overlooking an offense, the modern meaning.

Two of the three Greek words for "forgive," "pardon," and "remit" have the same kind of meaning as the Hebrew. *Aphiēmi* is by far the most common. It is formed from *apo*, "away from," and *hiēmi*, "to send." Fifty times in the New Testament it is used for "leave" and sometimes for "permit," "let alone," "put away." The second word generally means "release," "put away," "divorce," but it is used twice in Luke 6:37 with the meaning of "forgive."

The third Greek word is different. *Charizomai* means "to be gracious to," coming from *charis*, the common New Testament word for "grace." It does not tell what is done to the sin or the sinner, but speaks rather of the attitude of the one who forgives.

Today we talk of forgiving a person, but an examination of the entries in a concordance under "forgive," "remit," and "pardon" will show that in most cases it is the sin that is acted upon. The Bible teaches that sin is not overlooked, excused, or canceled; it is separated from the sinner, leaving him as though he had never sinned (see *Patriarchs and Prophets*, p. 357). The whole sanctuary service typifies the removal of sin from the sinner to the sanctuary; then from the sanctuary to oblivion with Satan and all the lost.

But this was exactly the meaning of *for* ("away") and *gifan* ("give" or "put") in Anglo-Saxon. *Remit* means "to put back," and *pardon* is from the Latin *per* ("for") and *donō* ("give"). This will be found to be the root meaning of the words for "forgive" in most languages. The change in meaning has come about because mankind is constantly endeavoring to be saved *in* rather than *from* his sins and selfishness; but when God forgives our sins, He separates them far from us (1 John 1:9).



## Love Imparts Life

The other day Reuter's news service told the heart-warming story of Ann Christensen, an Australian school-girl whose year-old crossbred dog Laddie was hit by a car in the street in front of their home. When Ann's father brought Laddie inside, the little canine heart had stopped beating and the dog appeared to be dead. But that did not discourage Ann. Holding his muzzle in her two hands, Ann took a deep breath and started mouth-to-mouth respiration. After ten minutes had passed Laddie's heart fluttered and he began to breathe on his own. A few minutes more, and he opened his eyes and wagged his tail. The story ends as all good stories should, with Laddie fully restored and his old self again.

The love of a little girl for her pet brought him back to life, even as God's love for a race mortally wounded by sin means life to all who accept it. Christ invites us to be life-bearers to our fellow men. What have *you* done recently that others might have life, and have it more abundantly?

R. F. C.

## The Power of the Gospel

[Last half of a sermon preached at the White Memorial church, Los Angeles, California.]

The question is often asked: How did a penniless, insignificant little group of men in the first century succeed in shaking the very foundations of the Roman Empire and lifting men above the low level of licentiousness and crass materialism that then distinguished Rome? Paul well described the people of his day: "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:19). He did not spell out his indictment, "for," said he, "it is a shame even to speak of those things which are done of them in secret" (Eph. 5:12).

The apostles possessed neither power, wealth, nor influence. No armed legions moved at their command. No titles lent luster to their names. They had to place all their reliance on the power of the gospel—they had nought else. And with that they produced the wide-sweeping miracle of churches raised up in defiance of a hostile, pagan empire—churches whose members had been lifted up from the pit to sit in heavenly places in Christ Jesus. The pull of the pit was great, but the upward pull of the gospel was greater.

Thank God, the power of the gospel is as great and as effective today as in the first century. The age of miracles is not past. Every time I travel to far lands I am impressed anew with this glorious fact. Come with me to the Admiralty Islands in the South Pacific. It is near sunset; Sabbath is approaching. The golden light from the west reflects on the rippling water, so calm behind a great coral barrier. Into the water we lead 73 baptismal candidates. They had once lived in a filthy native village and engaged in its licentious pleasures. Now they stand, clear-eyed and clean, ready to engage in the solemn rite that symbolizes the burial of the old life and the beginning of the new. All the mystery, the wonder, the ageless power of the gospel, is re-enacted that Sabbath eve. One of those we baptized was a murderer, who in the disorganized war years had escaped the law. But he had been taken in hand by a mission boy who

opened the Holy Book and preached Christ to him. I can still see the radiance of his face.

Come with me to the highlands of New Guinea, last outpost of pathetically primitive men—men who lack the skill even to make clothing, and who insulate themselves from the cold of night with generous layers of inevitably rancid pig's grease. Men who are so dull spiritually that their vague animism finds expression only in occasional grotesque statuettes along jungle paths.

See a native New Guinean, two years in our baptismal class, and soon to join the church. He comes to our missionary, his hands full of coins—all the money he had earned at the mission. He explains that during the war he stole something from the army camp where he had worked as a servant boy. Then he adds: "Now that I've studied the Bible and listened to you preach, something inside me [and he smites his chest] says to make this right. Will you please send this money to the camp?"

A few days later I stood in one of the most isolated spots in New Guinea, by the banks of the mighty Sepik River, and told this story to a grizzled Australian police officer. Then I asked him: "If all the New Guineans heard such a voice speak to them and responded to it, do you think you'd have much of a problem policing this vast country?" The officer thought a moment and replied, a bit self-consciously: "I guess I wouldn't have any problems. In fact, I wouldn't be needed."

Church members in the homeland often make two great mistakes regarding the power of the gospel. Some of us seem to feel that this power works miracles only in far lands. This is a grievous error. But most of us make the even greater mistake of acting as if the gospel were a powerhouse from which each of us, at conversion, may draw a limited amount of motive fuel, which we hope will be sufficient for all of life's journey. That leads us, unconsciously, to fall into the popular error of thinking that we do not need a daily measure of supernatural strength to live rightly.

### Lack of Motive Power

The result is that many of us creep along the upward Christian path with scarcely enough motive power to offset the downward pull of the world. Indeed, so nearly motionless do many travelers become on the steep upward grade that they instinctively set their brakes. Then with brakes hard set they beguile themselves with the wishful thought that they are holding their own, and thus not falling back to the lawless lowlands of disobedience to God's moral commands. As if the Christian life consists simply in not violating certain negative edicts. The rich young ruler could say, "All these things have I kept from my youth up." But he was not making progress toward heaven.

Did I say that some are content to set brakes and stop on the road? It would be more accurate to say that many travelers, sensing a lack of motive power, turn aside from the road to dwell on some low plateau, perhaps only a little distance above the dark valley of sin. In this position it is almost certain that they will no longer feel the need of power to continue the journey. Plateaus are pleasant places on which to live. On them are found many suburban developments that house ever-increasing communities of saints who did run well for a time, but who became weary in well-doing. And the



larger the settlements on the plateaus, the greater the sense of false security. "Surely we may be content to dwell here," they declare. "Behold how many good people live in this subdivision."

The mark of the true follower of Christ is that he daily moves upward toward the goal of perfection. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). He could do this because he daily invoked the motive power of the gospel. We can reach heaven only as we keep our face upward and our feet forward. We can be as thoroughly lost on a plateau as in the valley. We can never safely line up with the world, for heaven is at a right angle upward from the low valley and all the plateaus. The day we become acclimated, content to settle on a particular plateau, that day we are in mortal danger. The ancient worthies confessed that they were pilgrims and strangers on the earth, and that they looked for a city whose builder and maker is God.

### Sadly Lack Awareness

The tragedy of the church is that most of us seem unaware that the inexhaustible power of heaven is available to us. And that tragedy is heightened by the sorry fact that too many of us are weighted down with endless burdens of evil habits and sinful desires that corrupt our hearts. And how can anyone with a bad heart and a heavy load hope to make much headway up a steep grade?

What every one of us needs to pray for each morning is a new and larger measure of the power of the gospel for the new day's journey. We must never forget that on the upward road you either go forward or you fall back. Instead of traveling slowly, or halting by the way, because we fear a heart attack, we need to invoke God's promise to give us a new heart. The same omnipotent power that will literally lift us up to heaven at the last day is presently available to lift us a little higher on our journey today. The true follower of Christ is never content with the elevation he reached yesterday.

Let me suggest this as a daily spiritual discipline: Each morning in your private devotions single out one specific besetment, and call on God for the needed power to overcome it. Then start out joyously, courageously, for the day. Not a low-lying plateau but the shining city on the mountaintop must ever be our goal.

F. D. N.

### The Sealing—3

## Receiving the Divine Image

The Spirit of Prophecy describes clearly the kind of people who will be sealed: "Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and wishfully than they who wait for the morning—will be numbered with those who are sealed."—*Testimonies to Ministers*, p. 445.

What is your attitude toward the coming of the Lord, dear reader? Do you long for it "earnestly and wishfully"? Are you preparing for it by repenting of every

sin, and seeking Christ's grace and righteousness? "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. . . . We are too easily satisfied with our attainments."—*Testimonies*, vol. 5, p. 214. "Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully."—*Early Writings*, p. 71.

These are strong statements. They should not discourage us, but they should stimulate us to do some serious thinking. They should drive us to our knees. They should lead us to fall anew at the feet of Jesus and seek His power to carry us through. How thankful we should be that "he is able also to save them to the uttermost that come unto God by him." If we surrender fully to Christ and are willing to submit to God's power, we shall be sealed.

A meaningful illustration on this point is used in the following statement by Sister White: "As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 7:2, p. 970. To receive and retain the image of Christ, the heart must be soft, as is wax. The unconverted heart is hard and stony. It cannot be molded. But in Ezekiel 36:26, God promises to take away our stony hearts and give us hearts of flesh—soft hearts, hearts that can be molded by His Spirit, that can receive Christ's image and be sealed with His seal.

Let us carry the figure a little further. Wax does not resist, but neither can it impress the seal upon itself. It meekly submits to power exercised upon it from without. Thus also the divine arm reaches down from heaven to apply the seal to the life of every humble Christian. We cooperate with God, but the glory for what is accomplished is His.

### More Than Sabbathkeeping

Many church members think of the seal of God in one context only. Knowing that the Sabbath of the fourth commandment is the seal, they tend to think that all Sabbathkeepers will be sealed. A moment of thought will reveal that this cannot be. Many Jews worship on the Sabbath the same as do Adventists, but obviously they will not be sealed. The Sabbath, out of the context of the saving gospel of Jesus, does not seal one in preparation for the second coming of Christ.

But that the Sabbath is inseparable from the sealing work is clear. Note these statements: "A mark is placed upon every one of God's people just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, 'I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.'"—*Ibid.*, p. 969.

"What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands."—*Ibid.*, p. 968.

"Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath. The observance of God's rest day is the mark of distinction between him that serveth God and him that serveth Him not."—*Ibid.*, p. 970.

K. H. W.

(To be continued)



## "One of These Little Ones"

By Lorena Wilcox

**J**OHN and Matilda Bee moved away from the place where they had lived since their marriage, accepted a lower salary, and occupied an older house in order to send their son, Tinsley, to church school. "It's hard for little ones to be so different from all of their friends," forthright John had said. "I'm proud to keep the Sabbath myself, and I want my boy to love it always."

Matilda agreed with her husband. Tinsley, ten years old, a close-cropped towhead with a thin, long face, had enjoyed family worship with his parents after they became church members. Each evening was replete with accounts of what had happened at school, where the star performer and center of activities was dark-eyed, gracious Mrs. Troy, "who really loves Jesus." Tinsley diligently studied his memory verses along with his other lessons, and the 60 minutes between breakfast and time to leave for school seemed hours long to him.

Then one Monday morning about 10:30, an hour and a half before lunchtime, Tinsley came home crying. The fall wind was whipping the white sheets on the line. Mother had been so busy washing that the light bread dough was running over onto the kitchen table.

"Why, what's the matter?" asked mother. "Why are you coming home now?"

"Mrs. Troy shook me," sobbed Tinsley. "She told me to go home and not come back until you gave me a note to take to her. She had Satan in her eyes."

"Why Tinsley, what had you done? Why did she shake you?"

"We were playing ball and she said I was out. I told her I wasn't. She got mad and shook me."

"Surely you must have said more than you're telling me. What else happened?" mother patiently urged Tinsley, certain that there must

be more to the story than he had remembered to tell.

Tinsley stopped crying and assumed a positive attitude, as his parents did when they were meeting an issue. "I told her she didn't know much about playing ball. That's when she shook me. She really had Satan in her eyes." Then tears gathered again, for Tinsley really loved his teacher.

"I can't see why she sent him home," Matilda thought. But at the moment getting her bread worked down seemed more important than sending a note. "Go on back, Tinsley," she said. "I can't take my hands out of this dough now. Tell her you are sorry, and then behave yourself. You shouldn't talk to your teacher that way even if she is mistaken about playing ball."

Before the next tub of clothes was out of the washer Tinsley was back, crying harder than before. "I didn't

have a chance to say a word. She shook me again. She had Satan in her eyes worse than she did the first time. Please don't have me go back again," he pleaded.

Matilda stopped dead still, wondering whether she and John had sacrificed their beautiful home and left their childhood friends in vain. The whole thing sounded childish and unreasonable, not like the gracious Mrs. Troy she had met when she enrolled Tinsley.

"Go to your room, Tinsley, and work on your airplane model until lunchtime," she said finally. "I'll talk to Mrs. Troy later. Remember, I always want you to be obedient."

"I am. Why did she get so angry? I wasn't out; really I wasn't."

"Just forget about that now. I have to get lunch." Her voice was kind but crisp. Tinsley washed his face and slipped away, but while eating lunch he asked, "Can you give me a note now, Mother?" He really did not want to miss school.

"Not yet. I want to talk to daddy first."

"That was a queer way to do," John commented when he and Matilda were alone. "But Tinsley must have forgotten to tell something. Or maybe he thinks that is all. Mrs. Troy is a Christian teacher and knows what she is doing. Go over after school and get her side of the story."

Matilda did not relish the idea of going to see Mrs. Troy. "I mustn't judge her before I hear her," she

thought as she hurried along the sidewalk. "I hope she doesn't jump on me for not sending a note back with Tinsley. I really didn't know what to say, or I might have written one."

She finally reached the door of the fourth-grade classroom. Mrs. Troy, who was sitting at her desk, burst into tears and asked, "What did Tinsley tell you?"

"I'm not interested in what Tinsley told me, but in what he did. You can't always depend on what children say." But when pressed, Matilda told the whole story, coughing a little when she came to the part that had to do with Satan.

"That's just the way it happened," Mrs. Troy admitted contritely. "The fact is that I did have Satan in me. I want to make things right with Tinsley."

Then two women who loved a little boy thought of a simple plan for taking care of the situation. That eve-



They were never sorry they sacrificed to send their child to church school.

ning after supper Mrs. Troy arrived at the Bee home, and Tinsley, all unsuspecting, answered her knock. He was glad to see his teacher, and invited her in. "I wanted you to show respect to your teacher," she said. "But it was all wrong for me to become angry at you." She explained how Satan had, indeed, been able to get into her heart, and asked Tinsley's forgiveness. He gravely forgave her.

"He was a real little gentleman," was Matilda's comment. "Of course, I talked to him before Mrs. Troy about being respectful as well as obedient. He understood and agreed with me.

"Tinsley loved Mrs. Troy better than ever after that," John explained as he and Matilda ended their story. "She often said he was her most obedient and helpful pupil. Even after he was promoted from her room, he would slip in and say, 'What can I do to help you, Mrs. Troy?' He loved the worships and Bible lessons she conducted. I am sure they helped him to be the good Christian he is today. He's a strength to his family and one of the leaders in the church where he lives."

## On Keeping House IN AUGUST



By Carolyn E. Keeler

In August the tomatoes are ripening; the peaches with their pink cheeks are on the market, and we are rushing them into jars or into the freezer. The corn comes to perfection. The little plums are putting on their blue coats. Everywhere things are ripening. Next month the grapes will be turning blue or purple.

It's a time of vacations too, of swimming in the river, of playing badminton in the back yard, of camping out, of bicycle trips, of going to Master Guide Class with a few more flowers for the honor collection.

Our West Pennsylvania camp meeting is held at Somerset, in August, in a grove of tall, stately trees. That is more than 200 miles from where we live, between Olean, New York, and Coudersport, Pennsylvania, and the road is like a crooked letter S all the way, one curve after another. But the scenery is superb. Pennsylvania is a beautiful State. As we drive along we see several places where we stopped last year en route to or from camp meeting.

Sabbath afternoons after church we like to take our lunch to our little

park and eat there, and then read the *Youth's Instructor*. We like the *Junior Guide* too, and of course the *REVIEW AND HERALD*. What a wealth of good reading we have. I often feel glad for the many books on mission adventure. When we were young we read eagerly of the exploits of Ana and Ferdinand Stahl, in the Andes and along the Amazon. Now our young people are reading *Ana Stahl of the Andes and Amazon*, a new book by Barbara Westphal. We should all be familiar with the history of the great Advent Movement, and rejoice as it spreads to the remotest corners of the earth.

When we were young, dad used to bring peanut butter home in five-pound pails, and how we did enjoy

peanut butter! We still do. We like to make sandwiches of freshly baked bread, with peanut butter and crushed potato chips for a filling. Some use this filling to stuff celery stalks, or in baked sweet potatoes.

The United States Dietetic Association recommends this peanut-butter French toast recipe:

- 1/2 cup peanut butter
- 1/4 cup honey
- 1/4 teaspoon salt
- 1/8 slices bread
- 2 eggs, beaten
- 1/4 cup milk
- 2 tablespoons butter or margarine

Blend peanut butter, honey, and  
(Continued on page 20)



## Captured by Tin Cans

By Norma R. Youngberg

One morning, after the missionary family moved to the jungle station on Tatau River in West Borneo, Robert heard a loud noise at the back door. He knew that daddy was down at the river house and mamma was in the newly planted garden. As Robert looked out the window he saw two Dyak women. They screamed at each other. One tore out a handful of the other's long black hair. The other punched the hair puller in the face.

Robert looked at them in amazement. Then he saw that one of the women had a couple of tin cans in the basket hung from her waist—an evaporated milk tin and a butter tin about the size of a small Crisco can. It was the tins they were fighting over.



Robert turned back to the kitchen, grabbed a couple of empty tins that stood on the kitchen stove, and ran to the door. He offered them to the woman who had no tins. The fight stopped at once.

When Robert told daddy about this, daddy sat and thought for a long time. "I suppose those tins seem like valuable things to them," he finally said. "Their dishes are coconut shells and banana leaves. These tins are bright and shiny, and they make good cups and dippers and containers for things they want to keep."

"I tell you what, Daddy," Robert spoke up. "Let's not put any more of the empty tins outside. Let's keep them. Then when the people come and listen to the Bible stories, everyone who comes and stays will get a tin."

Daddy slapped his knee and laughed aloud. "I think you will turn out to be a preacher, Robert," he said. "You may try the idea if you like."

Robert gathered all the tins about the mission compound, milk tins, butter tins, biscuit tins. All food supplies that came from across the ocean were tinned. In a few days the basket was full, and Robert lugged it down to the house where the teacher hung up his Picture Rolls and told the Dyaks the stories of Jesus and His love.

He hid the tins until the stories were finished. Then he gave one to each person who had remained to listen.

The word spread up and down the river, and attendance at the story hour grew. Sometimes there were not enough tins to go around, so Robert decided to provide a basket for each of the village chiefs. This would encourage the chiefs and their wives to come to the story hour, and make them happy to be responsible for distributing the tins as they saw fit.

No one but the Lord in heaven knows how many of the believers on Tatau River today first came to hear the gospel because of the empty tin cans, but there must be quite a few.

God has said that He will use simple things to finish His work and to seek out the honest in heart. He can even use empty tin cans.



The lay congress in Puerto Rico, attended by 2,400 soul winners. The motto says, "Now is our time to labor."

By E. W. Pedersen

*Associate Secretary*

*General Conference Home Missionary Department*

SOME 80 per cent of our church membership in large portions of the Inter-American Division have been won by laymen. This we were told on our recent visit to that field, and well we believe it. Everybody seemed to be an active soul winner. The blind pointed the way of salvation for the seeing, and the crippled extended a helping hand to the hale, guiding them steadily into the narrow path of righteousness. A charming girl of nine short summers ran her own branch Sabbath school. A spirited lad of 13 presented his living trophies.

A young man, totally blind and wearing heavy dark glasses, had brought seven precious souls to Jesus. How did he get around? His elderly father, himself a great soul winner, was his guide. There was something touchingly pathetic, yet wonderfully heart warming and inspiring to this father-son evangelistic team. You see, the father was partly blind himself and wore the same type of dark glasses. A case of the blind leading the blind? Maybe, in a way; but together these two were pulling less fortunate people out of the ditch of sin.

"Don't you find it rather difficult?" I asked.

"Difficult? Why, no! It only takes us a little longer to get around, and that, of course, means that we do not accomplish so much as we would like."

While it may be said that the value of our service for God is measured by the spirit in which it is rendered, rather than by the length of time we spend in labor, our Inter-American lay people appreciate the value of time. One ardent lay brother put it this way:

"Back in 1937 I first came to realize my personal responsibility to the great gospel commission and decided to spend every Sunday in missionary work. In 1941 the Lord impressed

upon me that time was running out, and that I was too occupied with my own petty affairs while thousands were dying without Christ. I then set aside also every Monday for His work. A few years later (1946) I felt more impressed to give even more time for the salvation of my fellow men, and three days of the week were dedicated to witnessing for my Saviour. Then came 1952, when disaster struck where we lived, and we had to flee to the mountains, leaving everything behind. In our distress we cried to God 'Save us, O Lord, if Thou still hast work for us to do for Thee!' The Lord heard our cry, and now all my time and all I have belong to Him."

How much Bible evangelism can a layman, who also must make a living and provide for his family, put into ten fleeting years? Probably it has not yet been fully demonstrated, and only eternity will really tell. But an unpretentious, medium-sized man with sparkling eyes, a ready smile, and a firm handshake could tell us something about it. A giant of faith and works, Brother Jose Sanchez, of Colombia, has won more than 400 believers to Christ since he became an Adventist in 1950. Yes, 400 precious souls!

Brother Sanchez has been in and out of prison oftener than anyone I

know of. Four times he has faced firing squads with rifles cocked and a commanding officer ready to shout the order to fire. He has been hunted like a wild animal, attacked like an outlaw, assaulted like a traitor, treated like a criminal. He has been in peril by day, in peril by night, in peril in the city, in peril in the country. At times his life has seemed as cheap and worthless as a spent cartridge in the heat of battle; yet it has proved precious in God's sight.

But think of it—400 people! Brother Sanchez reaches people for Christ everywhere, through every avenue, by every conceivable means and method that God can sanctify. He will, for instance, go to a park, find a bench, and sit down. Then he will bow his head and pray. Presently someone comes along and sits down on the same bench.

"Do you know who sent you here?" he asks the newcomer.

"Sent me here! What do you mean? Nobody sent me here. I came on my own."

"Ah, my friend, but you didn't. God sent you here. I prayed that He would send you. You see, I have something of great importance to tell you from Him."

And so he begins. Another may come along, and he too is embraced

## Lay Preachers Par Excellence in Inter-America

in the "conversation." A crowd may gather, and the bench becomes a platform. This is intolerant Colombia, where Protestants who proclaim the truth risk being murdered or put behind bars. By experience our brother has learned what may happen, so he posts his young son nearby where he can watch the proceedings. If the police turn up and march off with his daddy, sonny runs home to report to mother.

"It's all right, Mummy," he says. "They have only taken daddy to prison again!"

And that puts an end to Brother Sanchez's preaching for some time. Or does it? No sooner is he behind prison walls than he begins:

"Do you know who sent me here?"

"Sent you here! No, who? What have you been up to?"

"Oh, no, you misunderstand. God sent me here because I have something of great importance to tell you from Him."

The evangelistic spirit of Brother Sanchez is the spirit that animates our lay people throughout the Inter-American Division. That is why a lay congress in that unique division is such an inspiring and uplifting experience.

It was my privilege to associate with the dynamic home missionary secretary of the division, V. W. Schoen, and other outstanding leaders of the respective fields at eight lay congresses. In addition, rallies and weekend meetings were held in a number of places, some of which drew as many as 1,200 people. Such places as Coatzacoalcos, Mexico; La Ceiba, Honduras; David, Panama; Bucaramanga, Colombia; Port-of-Spain, Trinidad; Kingston, Jamaica; Fort-de-France, Martinique; and San Juan, Puerto Rico, took on new meaning for me. From mere geographical designations they became synonymous with green oases in desert lands, richly watered by refreshing showers of the latter rain. In all we met with approximately 12,000 of the cream of Adventist laymen of Inter-America.

On our way to the first congress, contact was made with a group of lay preachers at Merida, Yucatán. A meeting had been arranged for us that night. It poured rain and I wondered what kind of turn-out we would have. The church was packed, with people standing in the aisles.

Before the meeting six young men came backstage to greet us. Finer young Adventists you would not find anywhere. Only two of them were as yet baptized, but all were successful soul winners. On their own they had raised up a company, had seen 14 baptized from their efforts, and their branch Sabbath school of about 30 was still growing. At the moment they were busy building a church with their own hands.

Coatzacoalcos housed our first congress in a large tent. On Sabbath a burning sun outside combined with 1,300 perspiring people inside to make it a truly warm experience for us. Our last congress, with more than 2,400 in attendance, was held in a large air-conditioned auditorium in Puerto Rico.

To tell the thrilling story of all these congresses is impossible here. But, in a way, to describe one is to describe them all. "Now is our time to labor" was the challenging motto under which we rallied. How to win more souls and hasten the return of our Lord was our supreme concern.

The overture was played by D. H. Baasch, of the Mexican Union, who was at the first congress with his pastor-emeritus father, his conference presidents, ministers, and other workers. And the grand finale swept through the spacious theater at Puerto Rico, where R. L. Jacobs, Antillian Union president, and A. H. Riffel, conference president, were surrounded by their men. Between the two had been a magnificent fanfare, a clarion call to greater evangelism, as well as a sweet melody of spiritual delight.

Honduras and Panama were among the smaller congresses. But the people we met there—second to



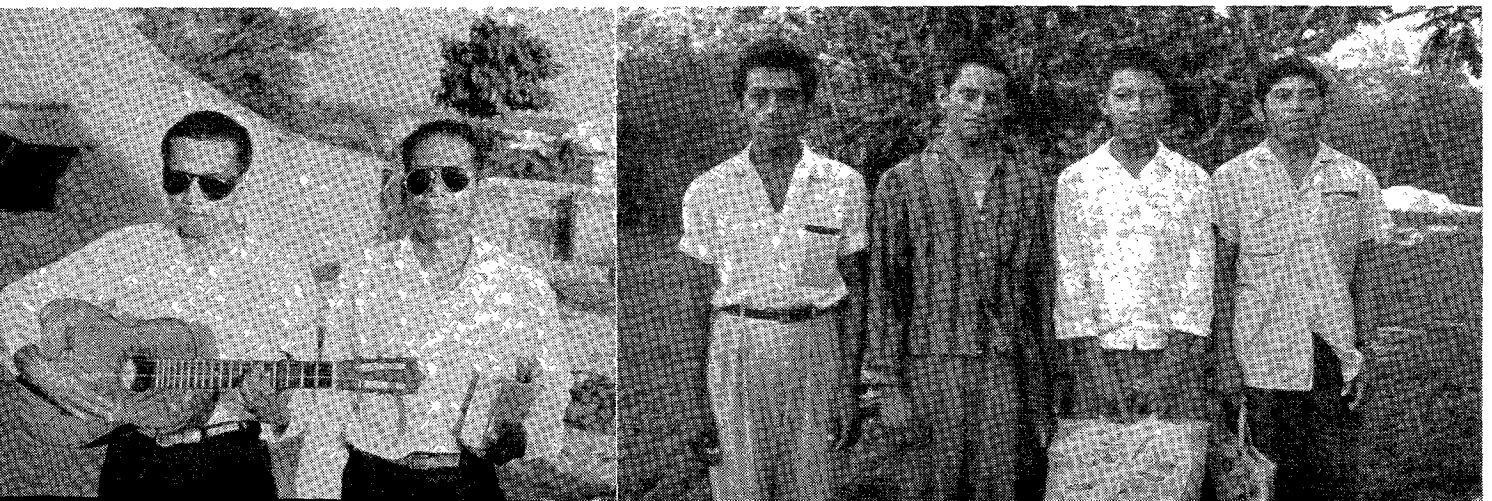
Jose Sanchez of Colombia who has won more than 400 souls for Christ in the past ten years.

none! Colombia-Venezuela is in a class by itself, and for a reason. In Trinidad, A. H. Roth, division president, and his fellow officers, C. O. Franz and L. F. Bohner, were with us. Martinique—who would believe that no less than 1,100 would rally to the congress in Fort-de-France. And Jamaica! I already knew that Jamaicans were among our most active home missionaries; but to meet them on their home ground was a real treat. Said the union president, A. C. Stockhausen: "Most of our churches in Jamaica have been raised up by the laymen." This year Inter-America aims at no less than nine million Bible studies.

Perhaps a request that was made to me by many Inter-American laymen unlocks the secret to the soul-winning success of our people in that field:

"Please pray for me, that I always may be what Jesus wants me to be, that I may win souls for Him!" A prayer like this, sincerely uttered, will produce soul-winning fervor and success anywhere in the world.

The blind and partly blind father-son evangelistic team of Coatzacoalcos, Mexico. Four young men from Merida, Yucatán, who with two others have raised up a company, seen 14 baptized, and are conducting a branch Sabbath school.



# Reports From Far and Near

## God's Protection Amid Turmoil in Algeria



By G. Cupertino

*Secretary*

*Ministerial Association*

*Southern European Division*

The school for Arabic girls at Algeria. Miss L. Alaminos, the teacher, stands at rear.

**T**HE remarkable divine protection that we experienced during the recent insurrection in Algeria made such an impression upon the workers of the North African Union and on me that an account of God's blessing and protection seems to be in place.

A series of evangelistic and revival meetings had been planned for Morocco, Tunisia, and Algeria, and although many difficulties were experienced, every meeting was held and every appointment met. This is entirely due to the providence of God, and to Him belongs the glory. The self-sacrifice of our brethren and sisters in North Africa, who constantly face misery and many obstacles in the work, must also be mentioned.

Right from the beginning we could feel God's hand in our undertaking. We had planned that my trip should begin April 24, with the dedication of the new church hall in Tunis, and conclude with lectures in Casablanca, the headquarters of our Moroccan Mission, in mid-May. At the last moment plans were changed, so we started in Casablanca on April 5 and finished in Tunis on May 2. I felt strongly impressed to suggest this change, and if it had not been made, the whole program would have fallen through. A few interesting details will show that even today "God is our refuge and strength, a very present help in trouble" (Ps. 46:1).

### Arrival in Casablanca

My first contact with our North African churches was in Casablanca. Here the ministers and delegates of the Moroccan Mission were assembled for the annual meetings from April 6 to 8. E. Naenny, the division publishing secretary was also present. Every evening we conducted public meetings in the beautiful church of Casablanca, and on the Sabbath we had the pleasure of having a group of missionaries in our midst who were returning to the homeland on fur-

lough. There were two couples—Brother and Sister P. Heise, from the Ivory Coast Mission, and Brother and Sister J. Lafrancesca—and Adolf Kinder, from Cameroun. Their mission stories added greatly to the solemnity of the Sabbath services.

Unfortunately, the North African Union president, H. Pichot, could not be with us at these meetings, since he had been unable to obtain a visa in time, but the president of the Moroccan Mission, Charles Cornaz, gave an interesting report of the work accomplished during the past year. Because of the increasing unrest in these countries of North Africa, many of our members are leaving for France, but our workers are endeavoring to compensate for this by doubling their zeal and consecration.

### Carrying on to the Roar of Cannon

The next four days were spent in visiting our churches in Tangier, Fès, and Oudjda, and in each town we held special services with the members and friends. In Oudjda we heard the roar of cannons during the night and were thus reminded that we were near the Algerian frontier.

On Friday, April 14, I met Elder Pichot, the North African Union president, and with him made the trips in Algeria and Tunisia. In Oran we conducted a series of meetings in cooperation with J. Colomar and Y. Rouillet. We were happy to be able to hold these meetings in spite of the uneasiness caused by the "plastic" bombs, the restricting curfew, et cetera. Afterward, two meetings were organized and held in Mostaganem. The work carried on in Arabic is difficult, and for the time being it is reduced to a school for girls conducted by Miss L. Alaminos, in Mostaganem, and a correspondence school led by Brother E. Pellicer.

We arrived in Algiers on April 20, where we were to conduct a series of



meetings for four days. Sabbath morning, which was a lovely day, Brother Pichot knocked at the door of my room in our denominational building, "Vie et Santé," and said in an agitated voice, "Last night the army took command and we are cut off from the city; but I will see if we can get into town for the services."

### Meetings Held in Spite of Agitation

He came back a little later, and by car we crossed the city where parachutists patrolled the streets, which were crowded with excited people. In our beautiful church, on the contrary, all was quiet. As the Lord calmed the furious waves, so He also gave us confidence, and we experienced again that peace which passes all understanding, and which is granted to those who look to Jesus for deliverance. Every evening our meetings were held as scheduled in spite of agitation and anxiety.

However, the news was bad, and our faith was yet to be tested. Some were afraid that owing to civil war we might be facing isolation for months. What were we to do? We knew that according to our program our believers in Constantine, Bône, and Tunisia would be expecting us, although at the moment it looked as if a journey into the interior would be beset with danger. Brother Pichot and I talked and prayed about the matter, and decided to follow our program until something came up to prevent us.

### On the Last Plane

On Monday morning I studied my Sabbath school lesson before leaving, and read the following precious promises: "Trust in the Lord. . . . And he shall direct thy paths" (Prov. 3:5, 6). "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). With such promises the Christian can go anywhere!

We went to the airport to try to get a plane for Constantine. We boarded a plane that remained standing for a long time with the motors running, but it did not move. Another plane was also standing ready to leave when a soldier ran toward us, waving his arms and shouting, "Long live De Gaulle. . . . We do not leave." He was dragged into a jeep by the rebels and taken away. As we were scheduled to leave after the other plane, many thought we might not be able to go at all. But suddenly, to the astonishment of all the passengers, our plane took off. It was the last one to leave for Constantine.

R. Esposito, the Constantine pastor, was surprised to see us when we arrived. The town was full of parachutists, and there was much tension because the rebels were already fighting in the government offices, as we afterward learned. In spite of all this, our members and their interested friends were in our church in the evening at the appointed time, eager to listen to the Word of God. What power we find in His Word during such times of distress! Our meetings were held according to schedule all the time we were in Constantine, although we



The church choir in Algiers.

made it a point to finish early in order that the members could reach home before curfew time.

The day we were to leave for Bône there was no plane to take us, but we succeeded in getting a train at six o'clock in the morning. At Bône our pastor, A. Sanchez, was surprised to see us, but the two advertised meetings were held according to plan, and the members got home before curfew time. The end of the insurrection was now announced, although all connections with the exterior were still cut.

### A Plane for Tunis

The following day was Friday, April 28. We went to the air transport office and were happy to hear that a plane would leave that very afternoon for Tunis, thus re-establishing communication with the state of Tunisia. We were glad to get on board, and Brother Esposito and I sat together as the plane flew over the Tunisian-Algerian frontier. Beneath us we saw the most troubled zone passing quickly by, and Brother Esposito told me that this is the most dangerous zone where he and his colleagues go to visit churches and isolated members.

So many miraculous interventions are constantly taking place that it would take too long to mention them all, but I shall relate one here. "One time," Brother Esposito told me above the din of the plane, "I went to a village about 100 kilometers [60 miles] from Oran where I live. At noon when my work was finished I went to the ticket office to reserve a seat on the bus leaving for Oran at 3:00 P.M., for I was to give a Bible study in that city in the afternoon. The clerk suggested that I take another bus leaving at 4:20, since I would find it easier to get a seat on it. But as I had to be in Oran that afternoon to keep my appointment, I insisted on taking the three o'clock bus, even if it meant standing up all the way.

I left at three that afternoon, arrived

in Oran, gave the Bible study, and the next day heard that the bus leaving at 4:20 had been stopped by rebels, and the six Europeans on it had all been killed."

In Tunis the brethren had been praying that we would be in time for the evangelistic campaign, which had been widely advertised. We arrived safely, and two hours later we were in the new hall, ready for the first meeting. Brother Pichot, who had stayed on in Bône for the Sabbath, now also reached Tunis, and for one week the Word of God was preached every evening in that city.

Leaving that disturbed territory and gazing at the disappearing landscape below, I prayed the Lord that His mighty power might take hold of the faithful ones living there and make them able to do the work that must be done during the troublesome times in which we live.

## Laymen Win Hundreds in South Brazil

By R. E. Adams, *Departmental Secretary*

The 1,500 lay workers of the South Brazil Union Conference are responding to the command of God for this hour. They are being constrained, impelled, and borne along to go after the lost. As a result hundreds are being brought to Christ through their efforts.

Join me, if you will, as we attend the open-air meeting held each Saturday night on Patriarch Square in the heart of São Paulo. Here from 25 to 30 lay workers of the São Paulo Central church are lifting high the gospel torch each week. Hundreds of non-Adventists are receiving the truth through song, tracts, sermons, and studies on the screen. Upward of 50 persons have been prepared for baptism. As a result of the inspiring success in this endeavor, there are now four similar meetings being held in other parts of this great city.

The impact of this army of lay workers here in this fast-growing city can be measured by the fact that we now have 62 organized companies and churches within the city of São Paulo, with a membership of more than 8,000. I believe this is a record number of SDA companies and churches for any city in the world. God's Spirit is being poured out upon His church at this hour.

Go with me to Americanopolis, a suburb of São Paulo. Here you will meet Ruy Mendes Reis, our leading lay soul winner. Two years ago Brother Reis, who is a lawyer and quite well to do, built a lovely little church, seating about 125. As a result of this one man's efforts we now have a church with 115 in the Sabbath school, 45 members newly baptized, and a truly missionary church school with 65 students enrolled and two teachers instructing. Besides this, Brother Reis has a branch Sabbath school on his farm 80 miles out in the country. Thirty attend faithfully and nine have already been baptized this year.

#### From Witch Doctor to Lay Preacher

Let us next visit an interior settlement of Novo Horizonte, in the state of Paraná. Almost the entire settlement is Seventh-day Adventist. Here we meet Grandfather John Ruela. John is 75 years old and for more than 50 years was the king of Brazilian witch doctors. He was sought after by rich and poor, by doctors, presidents, and people of high society and of the government. People came to seek his help from every state and corner of Brazil. John, under Satan's direction, was able to satisfy the desires of many of those who visited him.

But God had other plans for John, the witch doctor. Today John is an enthusiastic, on-fire lay preacher in our church at Novo Horizonte. His entire family of ten married children are in the church. The church members caught his missionary spirit and zeal, and as the result, today we have 30 other consecrated "120" of Today lay workers in this church. Their goal this year is 50 souls.

From the northernmost tip of Goiás to the southernmost tip of Rio Grande do Sul; from the interior of Mato Grosso to the great metropolis of São Paulo, the laymen of the South Brazil Union are on the march. Last year saw more than



Wady Bechara, investing Brother Pedro, who during the past six years has brought 65 souls to Christ, raised up two churches, and organized five new Sabbath schools. Brother Pedro is typical of the 1,500 active lay preachers in the South Brazil Union.

2,500 people won by these faithful lay workers, and present prospects indicate that 1961 will see our laymen going way beyond what was done last year.

Brother Pedro is typical of hundreds who are putting first things first. Pedro is an itinerant carpenter, but his main business is giving Bible studies, preaching the gospel, organizing Sabbath schools, and raising up churches. During the past six years he has brought 65 persons to Christ. He has raised up two churches and organized five new Sabbath schools. As soon as a new Sabbath school is raised up, Pedro moves on to new places where the gospel has not yet been preached.

J. T. Burgo, pastor of the Londrina church in Paraná, Brazil, is typical of the pastors in this great field. He is following carefully the counsel of the Spirit of Prophecy in feeding, preparing, teaching, and leading his flock in the great paths of soul winning. Pastor Burgo not only feeds, prepares, teaches, and leads his flock; he goes out with them, compelling those in the highways and byways to come to Christ. The Londrina church now boasts more than 50 active members of the "120" of Today. This is one of our finest and fastest growing churches in Paraná.

Traveling about 30 miles south of Londrina, over a good paved highway, we come to Rolandia. During the past two and one-half years more than 100 commissioning services have been held for

the "120" of Today in the South Brazil Union. More than 1,500 lay workers have been commissioned. In Rolandia lives a young man, Dalcio L. Annunziato, who is now completely blind. A few years ago this young man was a leper. He has passed through some dark days in his life, but through it all he has remained faithful. His life has been a challenge to all who know him.

We are now adding ten new Sabbath school members each day and a new Sabbath school every 11 days in this union. But we have our sights set for higher and greater achievements. This April the membership of the union distributed one million tracts in four Sabbaths. This series of tracts was prepared especially for the event. For April of 1962 we are planning another series of four, only this time there will be at least 1.5 million. Many, many people are now receiving Bible studies whose first contact with the truth was through these tracts.

As a result of the one million tracts distributed this past April, our laymen have found openings for more than 2,500 Bible studies, which are sure to result in hundreds of new believers preparing for baptism.

#### By Jeep and Muleback in Old Ethiopia

By O. Jordal, Departmental Secretary  
Northern European Division

[In the June 29 REVIEW we published part of Elder Jordal's account of his two-month trip through Ethiopia. The story is concluded in this issue. EDITORS.]

Eritrea was under Italian rule for many years, and much still remains from the Italian period. But Asmara, the capital, is the only Ethiopian city that looks European.

The country around Asmara is dry and bare, and one wonders how people are able to scratch a living out of this waste. This is also "shifta" country. The "shiftas" were originally guerrilla fighters in the Eritrean resistance movement during the Italian occupation, but employment difficulties and other problems turned a number of them into highway robbers. The government is doing its best to control the situation, but so far it has been unsuccessful. It is not safe to do any

Our little church at Rolandia, Paraná, Brazil, is proud of its 18 new members of "120" of Today. Dalcio L. Annunziato (seated, a blind man) was the class director. Sister Marta (elderly sister, front row), won 12 souls last year including the three to her right.

Thirty new members of the "120" of Today being invested at Novo Horizonte church in Paraná, Brazil. John Ruela, fourth from the left on the back row, was Brazil's king of witch doctors for more than 50 years. John is now a successful lay evangelist.







Miss Lugtenburg helping an Arusi child at the Kuyera Clinic in Ethiopia. One of the many rough trails we had to cover with our Landrover.

traveling after dark in Eritrea, and this, of course, affects the work of our missionaries.

Our mission compound is situated a few miles north of Asmara. We have a beautiful church and a large school with an enrollment of between 250 and 300 students. R. M. A. Smart, from England, is the mission superintendent, and Willow Palm, from Sweden, leads the school.

Dessie is the headquarters of the Northeast Ethiopian Mission, which covers a huge area, much of which is populated by people of the Mohammedan faith. The district leader is an able and well-trained national named Dessie Kassahun. Getting around and visiting in this widespread field is a problem, and Brother Dessie and his co-workers spend much of their time on muleback along the lonely mountain trails.

It was in Dessie Kassahun's district that enemies of our people made a furious attack upon the Adventist village of Dehana some months ago. The huts were burned and our people driven away while all their cattle and movables were carried away as spoil. Hugo Palm, from Sweden, home missionary secretary of the Ethiopian Union, made a strenuous trip of six weeks on muleback to this remote area to bring help to our people. There were 21 families, numbering 121 people altogether, who were driven away. The Ethiopian Government as well as our denomination was helpful in relieving the effects of the disaster.

The desert city of Asaita, capital of Danakil, is a cluster of flat-roofed stone-and-mud houses, with a population of a few hundred people. It is not far from the northern bank of the Awash River, which rises in the interior mountains and flows into the desert where it forms a series of lakes and swamps before evaporating. No road leads into Asaita. No mission other than ours is working for the picturesque people who live there. We have now opened a clinic in Asaita and Solomon Wolde Andreas and his wife, Lydia, who is a trained nurse, are now well-settled in their desert home.

The local ruler, Sultan Ali Mira, expressed his gratitude for our medical

work when we paid him a visit. In accordance with Danakil custom, he served us with smoked milk, as a token of his friendship. The sultan also placed one of his soldiers at our disposal as a guide on our journey into the nearby districts.

The Danakil desert is exceedingly rich in wildlife, and numerous ostriches, gazelles, and asses ran frightened in front of the car as we drove over the flat desert sands. Unforgettable also were the early morning hours when we penetrated into the dense jungle along the river to have a closer look at this piece of unspoiled African nature. Bands of monkeys rampaged among the trees, and as we pressed deeper into the thorny brush we saw several families of wild pigs, or boars. The male is a dangerous monster with big tusks. Many natives are mauled by these beasts every year.

Lake Tana is the largest body of water in Ethiopia. It is the source of the Blue

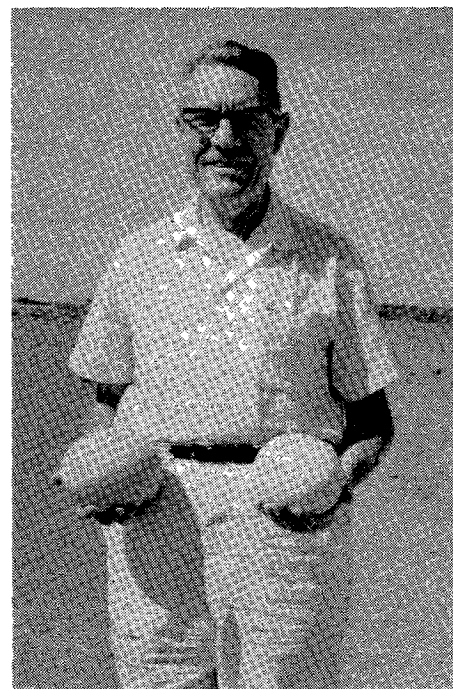
Nile and shines like a white pearl amid the brownish landscape when one views it while flying over by plane. Debra Tabor mission is situated at an elevation of 9,000 feet, some 50 miles northeast of Lake Tana. This was one of the first places we began work in Ethiopia. Today we have many second-generation Adventists. The Debra Tabor station has a fine setting in a growth of tall and majestic eucalyptus trees. It was the Norwegian missionary, G. Gudmundsen, who was the first to plant these fast-growing Australian trees in this part of Ethiopia.

It was camp meeting time when I visited Debra Tabor, and many members had come in from faraway places. We held a training institute for our evangelists and lay workers, and had the pleasure of seeing some 30 persons baptized.

Our tour to Debra Tabor coincided with the Coptic Timkat festival. Crowds of Ethiopians gathered together on the fields below the mission station to see the Coptic priests dancing in front of the "Ark of Covenant," which is the central point of their worship. They also have an annual baptism. The priests take their position at the local water hole and sprinkle water over the crowds.

It was in Gauvda, a nearby village, where we now have built a new stone church, that our people were subjected to much persecution some 15 years ago. Their huts were burned, their belongings and cattle stolen, and two of our members killed. (One of them was the father of our present mission leader, Tebedge Guddaye.)

After the 1946 riot the government stepped in and granted our people a piece of unsettled land down on the malaria-infested plains toward Lake Tana. A number of our members moved down and founded a new village that they called Addis Ager, meaning "near earth." The population of this village today is about 700, two thirds of which are children. We have a primitive church building there, and recently a new school has been put up. At the present time no less than 280 students are receiving their basic education in the Addis Ager school. The teaching staff is made up entirely of Ethiopians.



A. F. Tarr holding two ostrich eggs in the Danakil desert.



Part of the Taffari Makonnen Hospital in Dessie, Ethiopia.

The thought of visiting Addis Ager intrigued me, and I succeeded in making an arrangement with Pastor Varmer whereby he would take over the responsibility for our Sunday program at the camp meeting while I was away. It is 35 miles, or a long day's mule trip, from Debra Tabor to Addis Ager.

When we arrived at Addis Ager we rang the bell, and soon the people came from their huts. In half an hour's time the church was packed with between 200 and 300 members and friends. They sat on the dirt floor or on logs. The women sat on one side and the men on the other side. The heat was pressing, and the smell of the native perfume (rancid butter) almost unbearable.

We flew out of Debra Tabor next morning. This town has no ordinary road connection, but Dr. Kr. Hogganvik has led the village people in clearing a grass field, which makes it possible for aircraft

to land. We flew back over Lake Tana and along the Blue Nile, where suddenly the pilot brought the plane low through the gorge so we could see the most spectacular of the waterfalls in Ethiopia.

Gimbie is the center of our work in the West Ethiopia Mission. It is headed by E. Bjaanes, from Norway. Gimbie is a large station. Our central Gimbie school has close to 300 students. Dorothy Hearne, from England, has done a fine job in building up the educational program. With the exception of Arne Bjaanes, son of the mission superintendent, all the teachers are nationals.

Our hospital in Gimbie is on the same campus. It has 80 beds and serves a wide area in western Ethiopia. The work of Dr. M. G. Anderson, from California, is much appreciated.

Everybody who has been to Gimbie remembers the Gimbie road, which is not a road but an 80-mile-long trail running

through the hill country between Lakemipti and Gimbie. The builders of this trail were the jeeps, the Landrovers, and the trucks that pushed into the bush with their cargo and left their tracks behind. There are no bridges, with the exception of one. The track winds its way through miles of stone falls and growths of bamboo and elephant grass. It cuts across rivers, swamps, jungle, and mudflats. Much of it goes through the steaming-hot Didessa Valley where the malaria mosquitoes and tsetse flies are very active. To get stuck here is no fun; nevertheless, it is an experience our workers often go through as they travel about.

The trail is passable only in the dry season, and since it was toward the end of that season, the rivers were low and we got through without any serious delay.

Between Gimbie and the Sudan border in the far west, much new work has sprung up, but to reach the many isolated groups is no easy task. There is not even a trail to many of the places. There were five of us who made this trip late in February. All of us are Norwegians. Lodging facilities are completely lacking in this part of the country, so we had to sleep under the stars.

At Itho, on the Baro River close to the Sudan border, we spent the night in a prison. This territory was forbidden ground, and our papers did not justify our being there. We were, therefore, arrested and taken into custody. None of us will ever forget the night we spent behind the bamboo walls of the local house of detention and the trip to Gambela the following day, under guard of the border police. Neither shall we forget the scenery in the wide river valley with silhouettes of African huts against the dark water where crocodiles drifted slowly like logs with the current.

*(Continued on page 19)*

## Two Church Buildings Dedicated in Southern New England

Within one week in June two large churches were dedicated in the Southern New England Conference. On June 10 the Stoneham, Massachusetts, church, costing \$142,000, was dedicated. This church, with a membership of 245, is situated in one of the busy suburbs of Boston.

The Springfield church was dedicated June 17. This church was built at a cost of \$170,000. The membership in Springfield is 150. J. S. Damazo is pastor at Stoneham and G. F. Williams is pastor of the Springfield church.

W. J. Hackett, president of the Atlantic

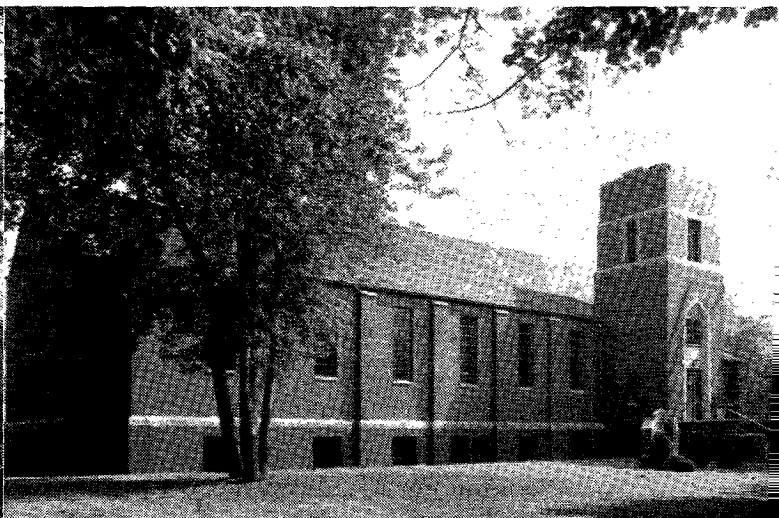
Union Conference, preached the dedicatory sermon for each event, and M. L. Mills offered the prayer of dedication. Both churches are well designed and well built for these growing congregations.

**MERLE L. MILLS, President**  
*Southern New England Conference*

Stoneham, Massachusetts, church.



Springfield, Massachusetts, church.





Students from grades three and four inspecting budding apple trees at Mount Vernon, Ohio. The children were participating in a special project in health.

## Health Education Projects Win National Acclaim

At the special request of Saul Schur, executive director of School and Industry Services, and educational consultant for a national magazine, some 20 Seventh-day Adventist teachers in the United States participated in a special project related to health. The National Apple Institute was interested in developing new materials and in utilizing educational experiences to encourage the use of fresh apples. Students and teachers alike responded, and four major projects were displayed at the annual convention of the National Applegrowers, held early in June in Wisconsin.

The materials thus developed, from recipe booklets and Limericks to calendars, will become part of a book Mr. Schur is preparing for the apple industry and for school use. The students who prepared these projects gained much useful information themselves, and improved their own dietary practices. This represents one kind of contribution Seventh-day Adventists can make to health education, and we hope this will be but the beginning of similar efforts.

**JOYCE W. HOPP**  
Assistant Secretary  
GC Medical Department

(Continued from page 18)

The Adventist churches are close together in the Gulliso district, and we took the opportunity of visiting a number of them. These people have no watches or clocks, as a rule, but they will head for the church whenever they hear the church bell ringing. (Empty oxygen cylinders or pieces of iron serve as church bells.)

These people are poor and money is scarce. But they are faithful in paying their tithes and offerings, which they often give in kind. The products are taken to the market later and converted into cash.

On the way back to Gimbie we passed the ruins of a Seventh-day Adventist church. It was put up not long ago, but the enemy came and converted it into a heap of rubble. I have been told that this is not the only place where such a thing has happened. Valuable service to this

field has been given by Nephthalim Lencha, one of our eight ordained Ethiopian workers. God has used him mightily in bringing sinners to Jesus.

The time came for me to leave the Ethiopian field. The big steel-and-aluminum bird of the Ethiopian Airlines lifted me high over the mountains and valleys I had traversed during my two-month stay. Through the window of my plane I could look down upon the Ethiopian soil where the yellow-thatched roofs of the native huts gleamed like jewels through the haze. Under each of these roofs people are living and dying, ignorant of the great work of salvation performed on Calvary.

What a challenge to our missionaries is this great field of Ethiopia! And what a challenge it is to our members back home, who possess the resources so necessary to operate and advance our mission program!

## Week of Prayer in Bolivia

By Lynn Baerg

The Bolivia Training School is ideally situated in the most fertile section of the smiling Cochabamba valley. Located ten miles from Bolivia's second city, Cochabamba, it is close enough to provide for the various needs of the plant, yet far enough to be isolated from city influences. Under the able direction of Dr. José Bernhardt, this modern school of the prophets is daily molding lives for service. It was our privilege in April to spend a Week of Prayer here, preaching and counseling with the young people, many of whom are from non-Christian homes.

The readiness of the school family for Heaven's blessing was evident from the beginning. Much prayer had ascended prior to this special week, and early morning prayer bands were spontaneously organized. It was a privilege to witness to the power of prayer, as morning after morning the students met to pray for companions who were not yet converted. The baptismal class, organized the first Sabbath, increased daily. Although no calls for baptisms were made during the week, young people under the conviction of the Holy Spirit would come asking for baptism. By the end of the week the original class of 14 had grown to 35.

Several young men who had attended the school for years without deciding for Christ took their stand during the week. Pastor Don Sullivan, MV secretary for the mission and a former Bible teacher at the school, came for two days to pray and counsel with the students. The teachers also prayed for particular students.

After a special day of testimony and confession, the Lord's Supper was celebrated Friday evening with practically the whole school family taking part. The following day 25 precious souls were buried with their Lord in baptism, and 15 new decisions were made for baptism.

We are thrilled with what the Lord can do when we unite in prayer and counsel with teachers and students as at the Bolivia Training School. We thank Him, and pray that the young people in our schools everywhere may receive the preparation they need to enable them to serve Him effectively and to finish His work.



► Charles Lee, a student at Greater Boston Academy, won the second prize of \$35.00 in the National Academy Poster Contest sponsored by the American Temperance Society.

► The first conference-wide Pathfinder camporee in the Northern New England Conference was held June 9-11 at Bethel, Maine, with 97 persons in attendance. Assisting S. A. Renzi, MV secretary of the conference, were Raymond Richardson and David Shaw. The camporee award for the outstanding Pathfinder Club went to Dixfield, Maine.



Home nutrition instructors' training class, at Walla Walla College, held June 5-8, 1961.

## From Home Base to Front Line

Elder and Mrs. Wayne E. Olson and three children sailed July 4 from Montreal on the S.S. *Utrecht*, returning to Beirut, Lebanon, after their second furlough. Elder Olson is ministerial association secretary for the Middle East Division.

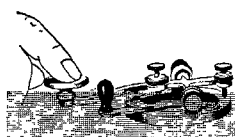
Dr. and Mrs. Ralph F. Meinhardt and three children, of San Diego, California, left July 9 from San Francisco for medical missionary work on the island of Okinawa. Dr. Meinhardt has been in general practice in the San Diego area for the past several years.

Dr. and Mrs. Andrew P. Haynal and four children left New York on July 11 for Vellore, India, via Europe. Dr. Haynal is accepting an appointment to the Vellore Christian Medical School in India, in the field of public health and preventive medicine. Dr. Haynal has just completed an assignment with the U.S. Government in Thailand.

W. P. BRADLEY

noon sessions of the course were devoted to demonstrations and laboratory work under the direction of Mrs. Lloyd Stephens and Mrs. Darlene Prusia, both experienced home nutrition instructors from the College Place area.

Although the attendance for this special training course was limited to official delegates from the five conferences, a keen interest was shown in the program by many visitors who wished to take advantage of the fine instruction. A number of the women are returning from this training course directly to active service in cooking schools and evangelistic efforts in their communities.



## Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—Clyde O. Franz; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Darren Michael; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

## Home Nutrition Course at Walla Walla

By John Hancock, Medical Secretary  
North Pacific Union

There were 41 official delegates from the five conferences in the North Pacific Union who completed a four-day home nutrition training course at Walla Walla College, June 5 to 8.

The staff included Clinton Wall, home nutrition instructor-trainer for the North Pacific Union; Dr. John Scharffenberg; June Bishop; Dr. and Mrs. E. T. Jones, and Bernadine Tomesek, from the Washington State Nutrition Service. The after-

### MIDDLE EAST DIVISION

► R. A. Wilcox, division president, recently made a visit to Iran to welcome Kenneth Harding and his family, who came in June from Georgia, U.S.A. Pastor Harding is now president of the Iran Mission.

► O. A. Blake, General Conference under-treasurer, spent the last few days of June and the first few days of July in Beirut, Lebanon, at the division office.

► R. C. Skinner has been assigned to evangelistic work in the rich oil port city of Abadan in southwestern Iran.

We believe that the present time is opportune for us to present principles of healthful living to the public and to our church. Recognition of the soundness of the Adventist position is now being heralded by prominent authorities in many countries.

An active program of cooking schools has been carried on throughout the North Pacific Union during the past five years. With this latest training course completed, it is expected that a more vigorous program in simple nutrition instruction will be carried on throughout the union.

## On Keeping House in August

(Continued from page 11)

salt. Place about 2½ tablespoons peanut butter-honey mixture between slices of bread to make a sandwich. Combine egg and milk. Soak sandwiches in egg mixture. Melt butter or margarine in a baking pan. Bake sandwiches at 400°F (hot oven) for about 40 minutes. Turn sandwiches to brown both sides. Or cook slowly in frying pan on top of range. Makes 4 sandwiches.

The last Sunday of June I had a most pleasant surprise. I was patching for Dorcas when I heard a knock at the door. There stood a lovely woman in a green suit, who asked if I was Carolyn Keeler. She was visiting friends nearby and wanted to meet me because she had enjoyed the little "Keeping House" features in the REVIEW. We had an enjoyable visit together, and I wished she could have stayed longer.

There is a live interest in that area, which must be cared for now.

► Brother and Sister Harold S. Johnson have been called to join the teaching staff of Middle East College in Lebanon.

► Since the transfer of R. W. Wilmot, from Egypt to Lebanon, C. V. Brauer has been chosen to serve as home missionary secretary for the Nile Union, and W. R. Leshar has been made the educational secretary for the union.

► Among the spring baptisms brought to our attention were the following: nine at Middle East College where E. L. Gammon and K. S. Oster shared the service; seven in Syria by Towfic Issa; five in

Jordan by Naim Meshni; six by Chafic Srour and one by Shukri Nowfel in Lebanon. Three of those baptized by Chafic Srour were students of the Middle East College Elementary School of which Henry Jeha is the principal.

► In Jerusalem, Jordan, Naim Meshni has men blasting rock where the foundation is to be laid for the new church. This building will face the Mount of Olives and is close to the big museum.

► Anees Haddad has led out in an MV camp in northern Iraq, and R. C. Darnell took a leading part in the Jordan MV camp. Both of these camps were held in June after the schools had closed for the summer.

► Andrews University is conducting a field extension school at Middle East College beginning July 9 and ending August 20. Charles E. Weniger is to direct the school, and Andrew Fearing and G. A. Keough will assist with the instructional work. A regular summer school is being operated by Middle East College simultaneously.

► June 25 was a big day for the Voice of Prophecy office staff and other denominational workers in the Beirut, Lebanon, area. Fifty-two VOP graduates were given their diplomas at a public ceremony held in the Evangelistic Center. The VOP director, Philip Srour, acted as chairman of the occasion, and Andrew Fearing was the main speaker for the day.

► On June 25, in the afternoon, Middle East College held its annual commencement exercises between the administration building and the ladies home, in the open air. Thirteen young people were graduated from the various courses. Andrew Fearing was the commencement speaker.

► The temperance department has provided 1,500 automobile bumper strips in the Turkish language. L. Curtis Miller was honored by having the chief traffic officer of Istanbul place the first one on his car. Newspaper reporters took pictures of this event.

#### SOUTHERN ASIA DIVISION

► Thirteen persons were received into the Bombay church June 11, first fruits of an evangelistic campaign held by J. G. Corban and U. R. Anandarao.

► According to G. W. Maywald, president of the Western India Union, there has been an increase in lay tithe of 42 per cent and in colporteur sales of 53 per cent during the first half of the present year, over the first six months of 1960.

► A. J. Johanson, president of the Northwestern India Union, writes that 190 students have registered for the new term at the Roorkee Seventh-day Adventist High School, a gain of more than 100 per cent over last year's enrollment. R. E. Stahlnecker is the principal.

► E. L. Sorensen, president of the South India Union, sends the following news items: In 1960 the South Kerala Section (Conference), had an all-time record of baptisms, when 331 new converts were brought into the church. In the entire

South India Union baptisms for the year were 908.

► Originally built to accommodate 100 students, the Narsapur High School, which serves the Andhra fields of South India, is not able to accommodate the more than 200 students who have poured in from Seventh-day Adventist homes this year. Plans are under way for a second high school in this growing mission field.

► Spacious and efficient new headquarters buildings have been erected in Tiruchirapalli, Madurai, and Trivandrum, headquarters for the North Tamil, South Tamil, and South Kerala fields, respectively.

#### COLUMBIA UNION

► The new superintendent of the college press of Columbia Union College is Leon Smith. A 1961 graduate of Walla Walla College, he takes the place of Martin Bird, who has returned to Tokyo as manager of our Japan Publishing House.

► A. F. Ruf, pastor in the East Pennsylvania Conference, has been appointed the new financial counselor and stewardship secretary of the conference. Leon Ringering will take the place of Elder Ruf in the West Chester and Coatesville district.

► L. F. Myers, pastor of the Pottsville district in East Pennsylvania, has accepted a call to New Jersey. Richard Barnett, assistant pastor in the Reading district, will take his place.

► Bruce Fox of New Jersey has been

called to East Pennsylvania to fill the vacancy left when M. T. Reiber moved to Georgia.

► Capt. Donald A. Walker, formerly of the U.S. Infantry Airborne, has left the service with high honor following his acceptance of a position at the Pine Forge Institute, as accountant and registrar.

► Pastor and Mrs. R. A. Thompson, from Andrews University, have arrived in Clarksfield, Ohio. He is assisting J. F. Jeffreys in a series of evangelistic meetings in Ashland, Ohio.

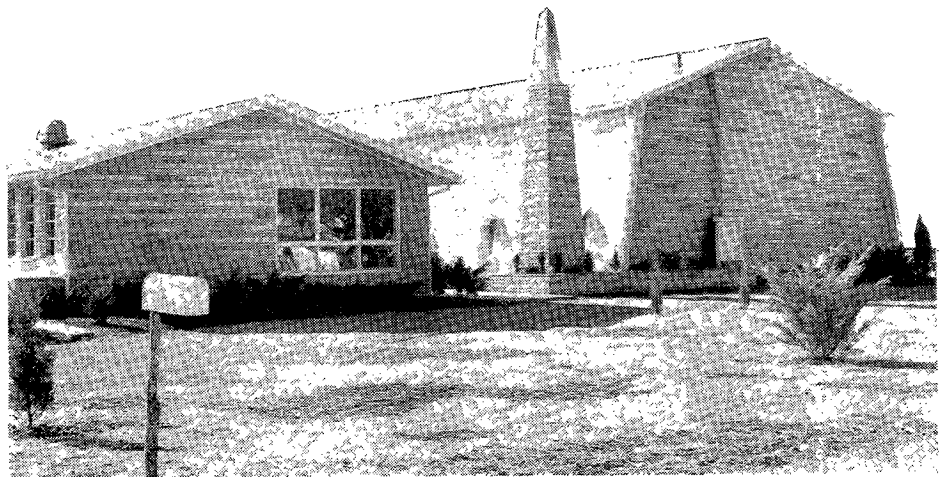
► R. D. Steinke, of the North Dakota Conference, has arrived in New Jersey to serve as home missionary, Sabbath school, and public relations secretary.

#### LAKE UNION

► C. W. Jorgenson, principal of Broadview Academy, was host to the principals from 85 academies for the Quadrennial North American Academy Principals' Council, June 28-July 2. E. E. Cossentine, from the General Conference Educational Department, and G. E. Hutches, Lake Union educational secretary, gave assistance. A special committee met prior to the council to study academy evaluation criteria.

► Forty-three persons were baptized at Niles, Michigan, after a three-week evangelistic campaign conducted by Bruce Johnston, assisted by Al Kromminga and Merrill Fleming, the local pastor. Others are studying in preparation for baptism.

► Hans-Jorgen Holman, assistant pro-



#### Zanesville, Ohio, Church Dedicated

Dedication services were held Sabbath afternoon, May 6, for the recently completed Zanesville, Ohio, church. An overflow audience packed the church to hear V. G. Anderson, a vice-president of the General Conference, as he gave the dedicatory sermon. Ohio Conference president Donald W. Hunter led in the Act of Dedication. Clayton R. Jepson, the pastor, was chairman.

The sandstone-faced structure provides a sanctuary seating 300 persons, a choir room, a pastor's study, a mothers' room, and a baptistry. Sabbath school classrooms are provided in an attached church school building. Much of the architectural and construction work was provided by members of the church. The completed structure is valued at approximately \$65,000.

MARVIN H. REEDER, Secretary  
Public Relations  
Ohio Conference

fessor of music at Emmanuel Missionary College, recently received his doctorate from Indiana University. Dr. Holman is a graduate of the University of Oslo in Norway, and is the only SDA musicologist. He is a member of the American Musicological Society and has written various articles for the *Harvard Dictionary of Music*.

► Frank A. Knittel, who is serving on the staff of the English department at Emmanuel Missionary College, recently received his doctorate from the University of Colorado, in the field of English literature. Dr. Knittel is a graduate of Union College and has served at EMC since 1959.

#### NORTHERN UNION

► Mr. and Mrs. Milton Wheeler have accepted a call to Sheyenne River Academy, where he will head the music department.

► O. J. Ritz, pastor of the First church in Minneapolis, Minnesota, reports 13 persons baptized on June 3. Robert Wiedemann is the assistant pastor.

► Six new members were baptized and joined the Wadena, Minnesota, church and two the Staples church on May 20, reports M. C. Horn, the district pastor.

► J. R. Siebenlist will be principal of Sheyenne River Academy in North Dakota, replacing M. C. Torkelsen, who accepted a call to the Arizona Conference.

► The interior of the Fergus Falls, Minnesota, church has recently been refinished. V. W. Emerson, pastor, reports that the walls have been paneled, the ceiling covered with acoustic tile, and indirect lighting installed.

► C. A. Lindquist baptized three persons on June 3 at Red Shirt, South Dakota, as a result of Bible studies conducted by Kenneth Allen, teacher of the Red Shirt Table Indian school.

► At the Iowa Conference Pathfinder Fair held at Oak Park Academy on April 30 the following clubs received special commendation, reports L. E. Smart, conference MV secretary: Fairfield-Birmingham, smallest club in the conference with the highest per capita point score; Des Moines and Ames-Nevada, with the largest representation; Cedar Rapids; Muscatine. The most unusual exhibit was that of a 1921 model-T Ford that had been repaired and put in condition by the Ames-Nevada mechanics group.

#### NORTH PACIFIC UNION

► After four years of service as pastor of the Seattle Central church, H. F. Hannah has now transferred to Tacoma, Washington, to become the pastor of both the Central and South Side churches.

► The Oregon Conference has welcomed Victor J. Rice and family from the Oklahoma Conference. Brother Rice is the new publishing department secretary, filling the vacancy caused by the transfer of Charles Barnes to Southern California.

► John Hamilton, industrial education major from Salmon, Idaho, was elected

president of the 50-member senior class at Walla Walla College, for which commencement exercises are scheduled August 19. Other officers are Lucretia Tinenko of Bainville, Montana, vice-president; Sarita Kruse of Roseburg, Oregon, secretary-treasurer; John Dawes of Pateros, Washington, chaplain; and Robert Ladd of College Place, sergeant-at-arms. Dr. R. L. Litke, chairman of the department of Biblical languages, was chosen by the class as the faculty sponsor.

#### PACIFIC UNION

► Members of the Bakersfield Spanish and the Bakersfield Southside churches assembled June 17 to witness the baptism of 30 persons by C. S. Bendrell and Earl Canson, pastors. Three joined the Spanish church and 27 the Southside church. This brings to 52 the number baptized since the December closing of a tent effort conducted by the Southside church.

► Sabbath school is being held in the Community church at Grand Canyon this summer, with Arnold King of Walla Walla College serving as superintendent. Mr. and Mrs. King are in charge of the Hopi Fire Tower near Grand Canyon Inn. Also, Canyon vespers are conducted at the close of the Sabbath at "Shrine of the Ages" on the Canyon Rim.

► R. L. Vipond is new farm manager at Thunderbird Academy, replacing G. E. Lewis, who is joining the agriculture department of Walla Walla College. A new milking parlor has recently been constructed.

► Dr. Isabel Reith Meade is serving as a consultant in the fields of obstetrics, gynecology, and marriage counseling at the St. Helena Sanitarium and Hospital. Her husband, Dr. Devoe K. Meade, specializing in internal medicine, joined the staff in July.

► On Sabbath, July 1, seven Navaho believers at Monument Valley Mission received the solemn rite of baptism. E. R. Osmunson, president of the Nevada-Utah Conference, officiated.

► Ground was broken recently to mark the beginning of construction of a new sanctuary for the Gardena, California, congregation. Ray Alderson is the pastor.

#### SOUTHERN UNION

► A new church has been organized in the Florida Conference at Nokomis, a town near Sarasota. It will be known as the Venice-Nokomis church. The pastor is W. J. Ostman.

► More than 20 persons were baptized at Cleveland, Tennessee, following a recent two-week revival by the Millet-Baldwin revival team.

► More than 3,000 laymen and workers of the South Atlantic Conference attended four recent Statewide lay soul-winning rallies. Among the guest speakers were E. E. Cleveland and C. E. Moseley of the General Conference, and S. S. Will, home missionary secretary of the Southern Union. Samuel Thomas was general chairman of the four meetings.

► Frank McMillan, assistant auditor of the Southern Union Conference, has been named secretary-treasurer of the Florida Conference Association. This is the legal corporation for the Florida Conference.

► Dr. and Mrs. Allan W. Perepelitza, Cleveland, Tennessee, have accepted a call for service at the Kendu Mission Hospital at Kenya in East Africa.

► Robert Baldwin was ordered to the ministry at the Georgia-Cumberland Conference camp meeting. He has been associated with Elder J. J. Millet. The Millet-Baldwin revival team has been in the Georgia-Cumberland Conference since March.

## Church Calendar

Educational Day and Elementary School Offering	August 12
Literature Evangelists Rally Day	September 2
Church Home Missionary Offering	September 2
Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
<i>Review and Herald</i> Campaign	September 16-October 14
Thirteenth Sabbath Offering (South America Division)	September 30
Neighborhood Evangelism—Home Visitation Day	October 7
Church Home Missionary Offering	October 7
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Temperance Day Offering	October 28
Witnessing Laymen—Consecration Service	November 4
Church Home Missionary Offering	November 4
Week of Prayer	November 11-18
Week of Sacrifice Offering	November 18
Ingathering Campaign for 1962	November 25, 1961-January 6, 1962
Home Missionary Day	December 2

## REVIEW and HERALD

In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review, and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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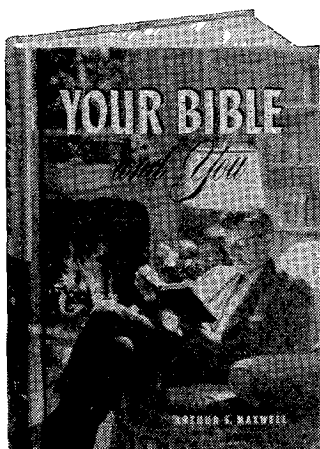
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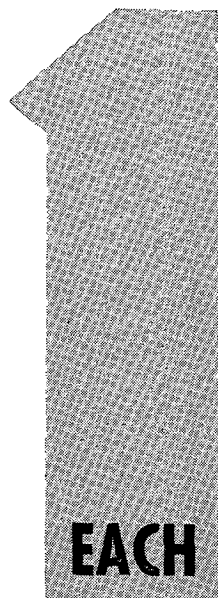
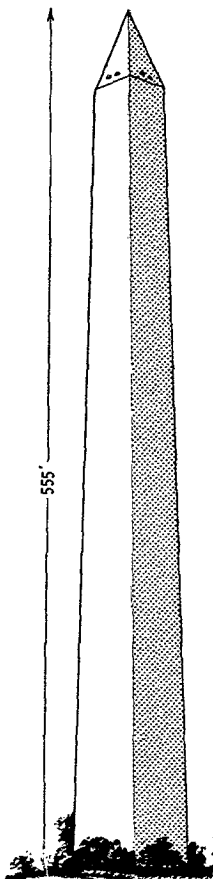
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# News of Note

## Death of H. S. Hanson

H. S. Hanson, educational secretary of the Southern Union Conference, died of a heart attack at his home on Friday morning, July 28, and was buried at Collegedale, Tennessee, the following Sunday. Elder Hanson devoted his life to the educational work of the denomination, in teaching, administrative, and supervisory capacities. He served the Southern Union as educational secretary for 23 years. We extend sympathy to those who mourn his loss. A life sketch will appear later.

## Los Angeles Field School of Evangelism

In one of the most promising districts in the West Los Angeles area an unusual evangelistic campaign is in progress. E. E. Cleveland of the General Conference Ministerial Association is leading out in this program, preaching every night and at the same time conducting an evangelistic field school for about 30 workers.

These great cities offer a tremendous challenge to the cause of God, but we are confident that this well-planned and enthusiastic program will bring real results. Pray that the Lord of the harvest will pour out His Spirit in power upon these heralds of the gospel.

R. ALLAN ANDERSON

## Spanish Work Progresses in New York City

A recent report of the Spanish work in New York City reveals some interesting figures. At the close of 1960 there were 1,460 members in the Spanish churches. The working force is made up of eight ministers, six school teachers, and eight literature evangelists. There are ten churches, with prospects for raising up two more soon—one in Manhattan, the other in the Bronx.

Those baptized in 1960 numbered 203, and thus far this year 29 have been baptized. Churches are filled to overflowing and the need for meeting places is acute. The brethren of our Spanish congregations in New York City ask an interest in the prayers of God's people.

WESLEY AMUNDSEN

## Medical Seminar on Alcoholism

A one-day seminar on alcoholism for physicians in the Los Angeles area was conducted in the Biltmore Hotel, Los Angeles, on July 9. It was an all-day concentrated session of special interest to physicians in general practice.

Alcoholism has now become California's major public health problem. The material presented at this seminar concerned every practitioner of medicine. Attention was called to recent findings in the field of alcoholism, emphasizing its nature, spread, and effects on the human organism. The seminar included concrete suggestions as to methods that could be used by medical practitioners in dealing with the problem.

Forty-four physicians in the Los Angeles area attended the seminar. The interest manifested in this first session may result in making it an annual event.

The seminar was sponsored by the National Committee for the Prevention of Alcoholism, and the Loma Linda University College of Medicine. Dr. Cyril B. Courville served as chairman of the session.

W. A. SCHARFFENBERG

## Draft Call Doubled

In his recent message to the nation the President of the United States declared, "I am ordering that our draft calls be doubled and tripled in the coming months." This will no doubt affect many Seventh-day Adventist youth. It will mean a closer look at the Selective Service classification and present status of each young man over 18 years of age. Look for pertinent information appearing soon in your union conference paper. J. R. NELSON



Selected from Religious News Service.

NEW YORK—A total membership of 8,456,863 for 1960 was reported by the various Lutheran churches in North America—representing a gain of 143,015 members, or 1.7 per cent over the previous year. Of the total, 8,188,289 were in the United States, and 268,574 in Canada who are affiliated with parent bodies in this country. Confirmed or adult membership advanced by 104,903 to a total of 5,557,729.

LONDON—When the Rev. Cyril Blount, a Methodist minister, was invited to air his views at a bingo session of the Embingo Club, he told its 400 enthusiastic fans that bingo is "a great sin." Some advocates of bingo, now becoming a craze or fad in England, boomed or answered back. "In fact, bingo is a greater sin than sex immorality," he said, "and if the craze is not curbed I am appalled to think of the sorrows it can bring to family life." "Nonsense," a male bingo fan answered. "Bingo is not gambling." Mr.

## Paraguay Hospital Expands

Word reaching us from Dr. Ira Bailie, medical director of our hospital in Asunción, Paraguay, indicates that the hospital there has become entirely inadequate for the large and fine patronage it is enjoying. The mission recently approved the acquisition of more land, and the building of a 25-bed addition. This excellent progress in our hospital in Asunción, Paraguay, accords with similar reports from other institutions in the South American Division.

T. R. FLAIZ

## Literature Brings Results

Recently several thrilling experiences have come to our attention, showing how our literature evangelists are helping to win souls. Today's mail brings a report of a literature evangelist in California who saw eight of his customers baptized in one week.

From Brazil a literature evangelist reports that a church of more than 100 members has accepted the truth as a result of a book.

In Nagoya, Japan, a woman literature evangelist has won nine converts to the faith.

From Michigan comes the good word that thus far this year 58 persons have been baptized from literature evangelist contacts.

Everywhere our loyal literature evangelists go they find opportunities to share their faith. Pray for these dedicated workers. We need more of them.

W. A. HIGGINS

Blount had a quick answer for that one. "If it's not gambling, then why don't you play it without money?"

ROME—Final approval by the Italian Chamber of Deputies has been given to amended social security legislation providing sickness and retirement pensions for Catholic and non-Catholic clergy. Protestant spokesmen, stressing that the bill concerning benefits for non-Catholic clergy was sponsored by the predominantly Catholic Christian Democrats and not by non-Catholics, have expressed satisfaction with it. They said the measure takes all constitutional guarantees of religious freedom into consideration.

SACRAMENTO, CALIF.—The plea of the Christian Brothers of De La Salle Institute, Napa, California, to recover \$489,000 in federal taxes assessed against their winery was rejected here by Federal Judge Sherrill Halbert. The ruling covered taxes paid by the order in 1951, 1952, and 1955. Judge Halbert ruled that the winery was a taxable adjunct of the institute. Winery operations were reorganized in 1957 to avoid further tax difficulties, and were incorporated as the Monte La Salle Vineyards, a tax-paying corporation owned by the brothers. The Government has filed a countersuit that sought to collect an additional \$1,351,000 in taxes.