

REVIEW

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Adventists Win Awards in the

Jerusalem Bible Contest

By H. Jaquenod, *President
Israel Mission*

LAST September contestants from all over the world converged on Jerusalem for the Second International Bible Contest conducted by Kol Israel, the Israel Broadcasting Corporation. By eight o'clock on the evening of the day appointed for the contest three thousand spectators had gathered in the Binyanei Ha'ooma, or National Palace auditorium, some with their Bibles to look up the answers. Israeli President Ben-Zvi declared the contest open, and Prime Minister Ben-Gurion sat by, waiting to congratulate the winners.

The board of examiners consisted of the chief justice of the Supreme Court of Israel, the champion of the first contest a year ago, the pastor of a Protestant school, the director of the Catholic Biblical Institute, and a number of other Bible teachers. Behind each competitor was his translator, and each time a question was to be answered a floodlight was turned on the flag of the nation represented.

This year there were 18 competitors, including two women, one from Belgium and one from Brazil. Among the others was a Catholic priest representing France, a Seventh-day Adventist pastor representing South Africa, and five Jews—one each from Israel, Argentina, Canada, Switzerland, and the United States of America. The representative of Israel was Yemenite Rabbi Yihyeh Alsheikh, who wore very narrow trousers, a black cap, black glasses, and a broad

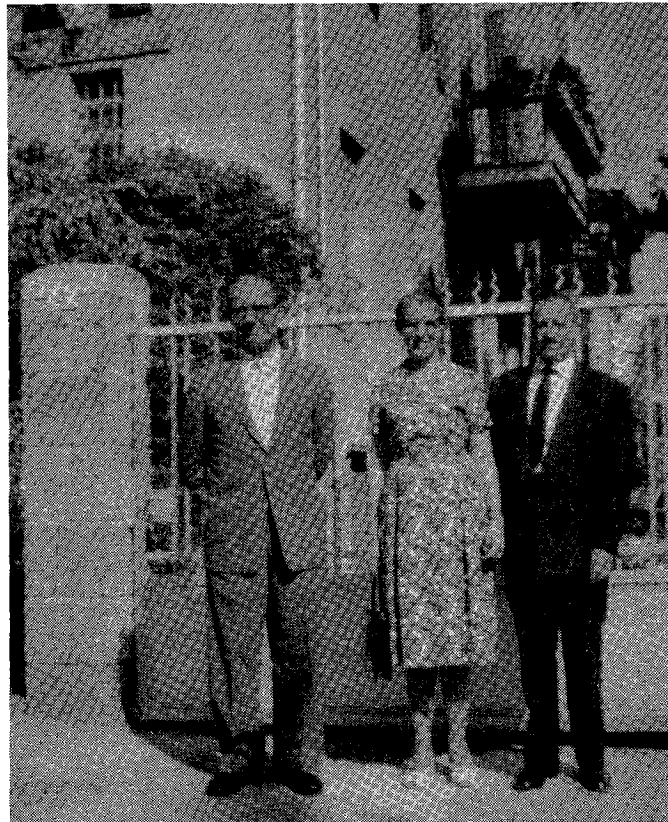
girdle emblazoned with the Star of David. His chin was decorated with a pointed beard. I knew that the contestant from South Africa was our Pastor Jacobus J. Combrinck, of Johannesburg, but not until later did I learn that the representative of Brazil, Senhora Yolanda Da Silva, of São Paulo, also was a Seventh-day Adventist.

The contest continued till two-thirty the following morning—a long-

drawn-out but fascinating quiz if there ever was one. Each of the competitors had undergone a preliminary examination, with the opportunity of building up additional points for the final score. As the night wore on and question followed question, one contestant after another was eliminated from the race. Everyone expected Rabbi Alsheikh to perform brilliantly, and he did not disappoint them. By two o'clock only four others were still in the contest with him—the contestants from Brazil, New Zealand, South Africa, and the United States. Elder Combrinck was eliminated as the result of an error in translation from Afrikaans into Israeli through two translators.

A little before two-thirty only Rabbi Alsheikh and Senhora Da Silva remained. The audience was greatly surprised as this housewife from Brazil earned the same number of points as the rabbi, answering question after question perfectly and with confidence. The tense excitement of the audience could be felt as both gave evidence of great familiarity with the Scriptures, and rounds of applause reflected the equal admiration of the audience for both.

Each was now required to retire to an adjoining room as the same question was put first to one and then to the other. The rabbi seemed to know his Torah (Old Testament) by memory, but Senhora Da Silva was not a whit behind him. She told us later that she had read her Bible 28 times, and still reads it through each year. At two-thirty both finalists had accumulated 58 points each. When asked what should be done, the President and the Prime Minister agreed to award each of them the first prize, but the jury refused this compromise. It was decided to ask a final question, one about
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Sister Yolanda Da Silva (center), of São Paulo, Brazil, who received second prize in the Israeli Bible contest in Jerusalem, and Elder J. J. B. Combrinck (left), of Johannesburg, South Africa, who received fifth prize. The author stands at the right.

HURT FEELINGS

By C. E. Wittschiebe, Professor of Pastoral Care
Andrews University

Perhaps I'm too sensitive, but some people in the church often hurt my feelings.

THERE are different types of sensitivity. One kind, which we don't see often enough in the church and which never gives rise to complaints, should be a great deal more common than it is. Dedicated Christians feel it "when they see that God is dishonored, and His service brought into disrepute," and "when they see the innocent oppressed" (*The Desire of Ages*, p. 310). On points such as these we *should* be sensitive. The mind of Christ is ours to the extent that any dishonor done to Jesus seems to be done to us. This is the right kind of jealousy, and it produces the right kind of indignation. To be sensitive in this sense is to reach a high level of Christian nobility.

Another type of sensitivity is much more common. Although it is more human compared with that of which we have just spoken, it is not on that account to be condemned. Here is one example, that of a Brother L:

"L needs to cultivate love for his wife, love that will find expression in words and deeds. He should cultivate tender affection. His wife has a sensitive, clinging nature, and needs to be cherished. Every word of tenderness, every word of appreciation and affectionate encouragement, will be remembered by her and will reflect back in blessings upon her husband." —*Testimonies*, vol. 3, p. 530.

In his attitude and conduct Brother L reflected an unsympathetic nature, a stiff and cold reserve that had not been softened by divine love. He regarded tenderness and sympathy in words and acts as weakness, something below the level of manhood. His pride and false dignity kept him from meeting his wife's emotional needs, and she was starved for words of tender appreciation and affection (*ibid.*, pp. 527-531).

Throughout this rebuke to the husband, no criticism is directed at Sister

L for being the kind of woman she is. Sensitivity arising out of a legitimate need for appreciation by a gentle and clinging nature in need of affection is evidently considered blameless. All of us want—and need—to be loved. There is a difference in the way individuals react when love is not offered, or when it exists and is blocked off from expression. Some protect themselves from hurt by what is ostensibly a hard exterior. Others have allowed their feelings almost to atrophy. But many go on being hurt. They seek affection and appreciation as flowers seek the sun, and herein lies their sensitivity.

Another example is Sister J (evidently a stepmother), who dealt with her children in a cold and unsympathizing manner. For trivial offenses she would correct and reprove. She would find fault continually and never express approval. The children, as a consequence, were tempted to de-

velop an I-don't-care spirit. Sister J was told:

"Children have sensitive, loving natures. They are easily pleased and easily made unhappy. By gentle discipline in loving words and acts, mothers may bind their children to their hearts. To manifest severity, and to be exacting with children are great mistakes. Uniform firmness and unimpassioned control are necessary to the discipline of every family. . . .

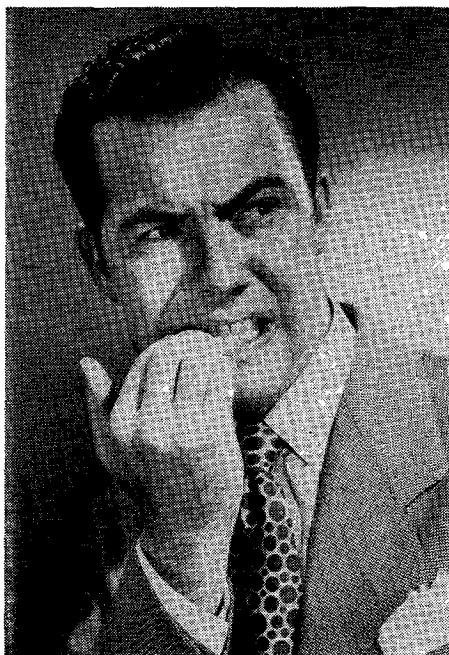
"It will pay to manifest affection in your association with your children. Do not repel them by lack of sympathy in their childish sports, joys, and griefs. Never let a frown gather upon your brow or a harsh word escape your lips. . . . Harsh words sour the temper and wound the hearts of children, and in some cases these wounds are difficult to heal. Children are sensitive to the least injustice, and soon become discouraged under it and will neither heed the loud, angry voice of command, nor care for threatenings of punishment."—*Ibid.*, p. 532.

While this quotation deals particularly with children, the same principle applies to adults. A failure to cultivate the habit of expressing love toward one another can have dire consequences. Nowhere is this stated better than in these words:

"The reason why there are so many hardhearted men and women in the world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of divine love shall melt away their cold selfishness, their happiness will be forever ruined. If we wish our children to possess the tender spirit of Jesus, and the sympathy that angels manifest for us, we must encourage the generous, loving impulses of childhood."—*The Desire of Ages*, p. 516.

An Emotional Virus

All these are positive—legitimate—forms of sensitivity and are not involved in the problem before us. The vast majority of those suffering from oversensitivity are afflicted with a negative type of emotional virus. How does this negative form develop? In some families hereditary factors play a part. This is not to say that the characteristic is directly transmitted, but that the individual inherits a nervous system with a tendency in the direction of such a disposition. Given such a tendency, sin with its self-love, its self-interest, can be the main cause for the development of a wrongly sensitive personality.



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"I wonder why people always go out of their way to hurt my feelings?"

A Letter From Our President

Furthermore, the way in which a child or young person is treated through the formative years by the significant persons in his life has much to do with his strength or weakness in this area of life. If his opinions are curtly dismissed, and if his feelings are seldom taken into account, he may grow to be quite unsure of himself, and therefore quick to see a threat to his self-esteem whenever his ideas are not accepted quickly by the adult groups to which he belongs. He may grow up with a weak "ego"—the inner "I" that forms the core of his personality—that leads him to defend himself even when there is no intended attack. In short, because of emotional malnourishment or undernourishment he does not have a healthy, self-confident personality. He reacts in terms of what he feels other people think and feel about him rather than what they actually think and feel. He is defensive and more or less suspicious of the motives and words of others. He may have an almost unquenchable thirst for recognition, an almost demanding need for being appreciated. Those who don't meet these needs he considers unfriendly, selfish, and deliberately uncaring about his feelings.

The Remedy

With this limited description of the "disease" let us move on to the "treatment." For the church member the basic principle in dealing with sensitivity of the latter type is the recognition that Jesus offers power and grace sufficient to deal with all hereditary and cultivated tendencies to evil. This cannot be overemphasized. The evil can be overcome and the sickness healed in the process of sanctification. When Jesus becomes the center of our lives, we have much less reason to defend ourselves as the central "I." Concern about Him and the operation of His grace in our lives will shift the emphasis from our feelings, with the inevitable possibility of being hurt, to His feelings, with the major concern that others not be hurt. Identification with His humility will do away with many possible occasions for feeling slighted.

If we lose ourselves in Him, we have no "self" for which to crave admiration and recognition. If we look at ourselves with the honesty and frankness that His love permits, we shall see that there is no good thing in us and that we ought not to think too highly of ourselves. Putting it another way, in Jesus' acceptance of us we can see ourselves for what we actually are—with all our limitations, deficiencies, and weaknesses—without feeling rejected or unloved. Under His gentle

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DEAR FELLOW BELIEVERS:

The loyalty of our people and their deep love for this cause has again been wonderfully demonstrated. The largest budget in our history was voted by the recent Fall Council. The budget of \$34,049,417.20 represents an increase of nearly four and one-half million dollars over that of a year ago. A substantial increase of base appropriations is thus made possible to all our division fields. The work in the home base of North America will also be materially strengthened. Perhaps no council has ever been so thrilled over a financial announcement as was this last one when this sum available for the world work was announced. It brought the delegates to their feet and set them to singing, "Praise God from whom all blessings flow." They thanked God and took courage.

There have been a few doleful prophets here and there over the land who declare that the movement is slowing down, that it gives evidence of weakening, and that there is a lessening of interest and enthusiasm for the work of the church. But here is a resounding affirmation of deepening love and enthusiasm. This evidence no word of man can gainsay. This people loves the work of the Lord and gladly gives for its support in increasing measure. What marvelous and generous members we have. May the Lord bless each one!

For the further encouragement of our people, we wish to assure them that this money will be carefully used for the purpose to which it is given. Sound financial policies, long ago instituted, guide the brethren in their administrative councils and planning. A careful system of checking and auditing, instituted long ago, and carefully observed around the world, calls for a careful accounting of all funds.

It is our conviction that our people sense, as never before, that we are rapidly nearing the great and final climax of this world's history. There is little room to doubt this as we look out upon our troubled and confused world. The day of the Lord is hastening on. This explains to a large degree our largest world budget.

There is another factor not to be overlooked in this connection. It is important. Where, in some denominations, individual churches and individual people send their contributions directly to missionary stations or to individual missionaries, we carry on our mission program as a unified effort. The funds we give come into a central treasury. At our world center, the needs of the entire world field are carefully surveyed. Disbursements are then made from this central fund to the various divisions. It can readily be seen that this plan has many advantages. It assures equal consideration of all fields and phases of our work without the danger of one area getting more than it needs and another being neglected and left in want. The plan also ensures an even balance in carrying on our work and a solid basis that individual and haphazard giving cannot achieve.

We thank our loyal, faithful people for their continued support of the world program of the church.

R. P. Fisher

President, General Conference

ministration and discipline the sinful elements can be subdued, the warped and damaged areas can be healed, and those parts that have never grown can feel new life stirring. Just as surely as a soul is reborn by a miracle, just so surely can the soul grow into a mature child of God by a continuing miracle of grace.

The church has its part in this great

transformation by providing these persons with a family of brothers and sisters who are modest, self-effacing, appreciative, and dedicated. These family members will estimate the value of souls by the standard set by Jesus. They will love these sensitive ones as they are, and thereby arouse in them the desire to become what they can be.

Joneses. It is well guarded by the dogs of bias, fear, hate, inferior feelings, and predetermined opinions. This door represents the accustomed train of thought, and it is one that a man will defend to the last. Notice the technique Jesus used—"He disturbed as little as possible their accustomed train of thought."—*Evangelism*, p. 140.

Remember the picture that portrays Christ knocking at the door? A close observer once thought he had detected a mistake in the painting—there is no latch on the outside of the door. But the artist explained that the heart's door can only be opened from the inside. I like to think of Jesus knocking upon the back door of men's hearts, where they are less likely to be on their guard. Entrance here is gained in a more neighborly way.

In the sales world the customer is treated as if he were always right. The object is to agree with him and keep his good will. We must do the same. Said Jesus, "Agree with thine adversary quickly" (Matt. 5:25). "Can two walk together, except they be agreed?" (Amos 3:3). Man's defenses weaken when he encounters agreement, and strengthen when we disagree with him. In soul winning, a

Learning to Be a Soul Winner—

Empathy

By E. D. Nelson

NEW ANALYST ALEX DRYER once defined empathy as being "somewhere between sympathy and love." In sympathy we *suffer* with others, while in empathy we project our own consciousness into another person's life and *feel* with him. Our heart beats with his heart. We respond to his frustrations as if they were our own, and regard his salvation as if our own were at stake. This is "love" in the highest and noblest sense of the word.

Work for a soul begins with sympathy. Christ feels sympathy for the sinner as He stands outside the heart's door knocking. But when the door is opened Christ enters in and empathy begins. Of the relation of empathy to soul winning Sister White wrote: "Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse."—*Gospel Workers*, p. 193.

It costs something besides dollars to win souls for Christ. In a very real way it costs one's own vitality and life blood. "I have," said Paul, "become all things to all men, that I might by all means"—at all costs and in any way—"save some" (1 Cor. 9:22, R.S.V.).

In my soul-winning classes I take a piece of chalk and begin to make crude drawings on the blackboard. I place a man on a mountaintop. At the foot of this mountain I draw a circle with a man in the center. I place a large, thick door on one side and a smaller and thinner door on the other. The man on the mountaintop represents the Christian in his association with Jesus. The circle at

the foot of the mountain represents a man's psychological house. Man is naturally self-centered, but Jesus "lifts men from the narrow circle that their selfishness prescribes."—*Thoughts From The Mount of Blessing*, p. 42. The front door in the sketch represents the "front" a man puts on in keeping up with the



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Personal work for a soul we would win to Christ begins with empathy—a sincere feeling of personal interest and concern that leads us to place ourselves in the person's circumstances and to endeavor to see things from his point of view.

man's defenses must be weakened if we are to gain entry.

While I was soliciting during a recent Ingathering campaign I knocked on a door. A woman answered, but she eyed me suspiciously and was slow to respond. Thereupon I commented on the Christmas tree in her window with a changing colored light playing upon it. "How beautiful and different!" I exclaimed. Of course, she had to agree with me, and immediately she said, "Wait just a minute." Inviting me in, she stepped to the other room and quickly returned with a dollar in her hand.

Paul's strategy of "becoming all things to all men" is spoken of in the sales world as "finding common ground." Such ground is found through agreement, not combat. I met a Lutheran woman a few weeks ago while visiting with one of my own parishioners. I began to speak of Luther, and of our appreciation for his part in the Reformation. I told her that we firmly believed in his doctrine of justification by faith, and then spoke appreciatively of many other things connected with the Reformation. I then explained that as a church we are finishing an arrested reformation started under Luther, and my belief that if he were living today he would join us in finishing the work he began. I suggested Bible studies. She told me that she had started to take studies from the Lutheran Church on several occasions and things had bogged down. She said, "Maybe it was supposed to be." I said, "God works in mysterious ways," and she agreed. Studies were arranged, and I feel she will accept the truth.

Respect for the Cross

The Catholic can be approached by a well-informed Christian who is not afraid to speak of the qualities of Mary as a human being, or of the meaning of the cross of Jesus. Some of our evangelists purposely place a cross on their handbills when holding meetings in Catholic communities. A Catholic has great respect for the cross, and is loath to destroy anything with this symbol on it. I discovered that a Catholic woman living across the street from us likes to read. I began by giving her the book *Love Unlimited*. The next book was *Planet in Rebellion*; and the next will probably be *The Desire of Ages*. I hope someday to be able to give her *The Great Controversy*. "While we may have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to receive them now."—ELLEN G. WHITE in *Review and Herald*, Oct. 14, 1902.

A Seventh Day Baptist in Mineral Wells, Texas, attended our church because there was none of his own. He was very aloof until I told him one day that Seventh-day Adventists had gotten the Sabbath truth from the Seventh Day Baptists. He was amazed and his prejudice was completely broken down. "Yes," I said, "I am a good Seventh Day Baptist." He looked extremely pleased.

"Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. . . . Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love [empathy] the truth as it is in Jesus."—*Gospel Workers*, p. 120.

We may be tempted to think that when someone has asked us a question we must answer it regardless of circumstances. It is a grave error to allow Satan to shape circumstances; we should watch as Christ shapes them. When a person's tone of voice indicates that he is belligerent, a wise soul winner will detect the warning and heed it. Often people are actually "telling you" instead of asking, even when the phrasing may sound normal. The tone of voice betrays the intent. They are saying, "This is my position and I'll dare you to challenge it. The reason I am asking in sensible wording is to seem noble in opening up the subject for challenge. I do not want to lose face or seem afraid to discuss the subject for fear some may think I am wrong. However, my mind is made up and please do not confuse me with the facts." You may simply tell them this is not your burden now. "A man convinced against his will is of the same opinion still." Only love, not argument or

Decision's Hour

By Dale A. Strawn

"Come unto Me," I hear Him say,
"And be My child again today.
My yoke is easy, My burden light,
My love will make your pathway bright."

Ensnared, discouraged, without hope,
I feed on husks—in darkness grope.
The tempter whispers in my ear,
"Some other time—not now. Don't fear."

How can I face deriding friends?
It's much too late to make amends.
But still His Spirit calls to me.
Shall I be lost eternally?

O thank You, Lord. I hear Your plea.
I know how much You gave for me.
Take now my will, transform my heart,
And may my life Your grace impart.

proof, can open up a person's heart. Agreement is the anesthesia that puts argument to sleep. Man in agreement with you forfeits his arguments.

"Learn to meet the people where they are," we are told (*Testimonies*, vol. 6, p. 58). By becoming all things to all men, we will be able by all means to save some of them. God can take ordinary men and women and work mightily through them if they are dedicated and willing to learn. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). "All His biddings are enablings." This is God's way of soul winning, and there is no other.

(Second in a Series of Five Articles)

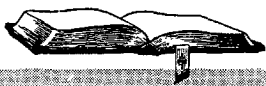
Jerusalem Bible Contest

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the Diaspora—the Jews of New Testament times who lived in foreign countries. Sister Da Silva answered well, but the rabbi recited verse after verse of the Old Testament.

The jury awarded Rabbi Alsheikh two additional points on the basis of the extensive passages he quoted in answer to this last question, and consequently received the coveted gold medal. Sister Da Silva received the silver medal for second place. Third place winner was the American entrant, Tovia Goldman, who also received a silver medal. Each of the medals bore the inscription *Mah Ahavthi Thorathecha*, "O how I love Thy Law!" (The word "law" here means the Sacred Scriptures.) Runners-up in the last round of the contest were Pastor Combrinck and Edmund Read, a New Zealand teacher.

Soon the newspapers of Jerusalem were debating the merits of this decision, pointing out that Senhora Da Silva was only a schoolteacher and a housewife, the mother of three children, while the rabbi was a professional Bible student. Finally she received a gold medal also, in addition to the silver medal. Everyone had admired her supreme and unaffected graciousness in accepting the decision, and the papers publicly acclaimed her for this as well as for her knowledge of the Scriptures. The papers also commented favorably about Pastor Combrinck, and discussed Seventh-day Adventists at length. As a result, Adventists are far better known today in the homeland of the Bible than they were before. Now when people ask me who Seventh-day Adventists are, I have only to reply, "We are like Mrs. Da Silva and Mr. Combrinck."



A Bible Study

Why a Resurrection?

By Mrs. Beveridge R. Spear

1. What blessed event takes place when Jesus comes again with all the holy angels?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

NOTE: "The dead in Christ" are Christians of all ages, long since in their graves but now called forth by the Lord Jesus. Living Christians are united by translation, without tasting death, and together with Christ, ascend to the city of God.

2. Where did Christ tell "the Jews" all the righteous and wicked are at the present time?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

NOTE: There are two general resurrections. The first is for "all" the righteous. The second resurrection, for "all" the wicked, takes place 1,000 years later (Rev. 20:5). If each class went to its respective reward at death, resurrection would be unnecessary.

3. Where do all go at death?

"For that which befallerth the sons of men befallerth beasts; even one thing befallerth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19, 20).

4. Why is a resurrection necessary?

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

NOTE: It is at the second coming of Christ, by resurrection or by translation, that Christians of all ages enter the kingdom of God.

5. What is man's state in death?

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the

grave, whither thou goest" (Eccl. 9:5-10).

6. What changes take place at the resurrection but not at death?

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For



Forgetting the Bitter

The apostle Paul must have had some bitter recollections of the terrible deeds he had performed against the early Christians. What could he do about them? He wisely concluded that the habit of mind must be cultivated that lets the dead past bury the dead, leaving one free to engage in new interests and worthy endeavors. So he said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark" (Phil. 3:13, 14). Paul was determined to forget his past mistakes. The power of the Lord Jesus had made him a new creature.

I once read of a man whose life was much embittered because of his deafness. Then he learned lip reading to make up for the loss of hearing. One day while seated in a park, idly watching the people, his attention was directed to a couple whose attitude betrayed some misery. He focused his attention on them and "listened" to their conversation by watching their lips. He discovered that they had come to the end of their resources and were considering the terrible idea of ending everything in death.

The deaf man went over to the couple, and after quite a conversation, he helped them arrange to become established in a small business. He was so successful in this effort, and had so much enjoyment out of the experiment, that he began to look for other people who needed help. As time passed he discovered that in helping others his faith had returned, and the Lord Jesus appeared more real to him. It now became his one purpose to imitate Him who went about doing good. His whole life changed. Bitter memories were forgotten in the joyful service he performed for the unfortunate.

ERNEST LLOYD

this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54).

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

NOTE: Immortality is bestowed in the twinkling of an eye, and the Christian's body is made like the resurrected body of Christ.

7. What profound belief concerning death and the resurrection did righteous Job express?

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:10-15).

8. What did King David say about the sleep of death?

"For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Ps. 6:5).

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:3, 4).

9. What did Isaiah, the gospel prophet, say of these things?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

10. In what language did Ezekiel describe the resurrection of the people of Israel, in God's original plan for them as a nation?

"Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Eze. 37:12-14).

11. What did the Lord reveal to our first parents about their nature, and what would happen at death?

"And the Lord God formed man of

the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

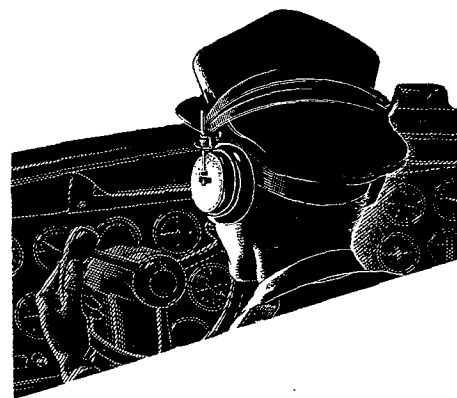
"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

12. How did Jesus describe the resurrection?

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:30, 31).

13. In what impassioned language did the apostle Paul state his faith in the resurrection?

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:7-11).



The pilot seemed unaware of what we passengers all knew—number one engine was on fire!

Engine on Fire!

By Howard B. Weeks, Secretary
GC Bureau of Public Relations

OUR giant Super Constellation was poised near the end of a long runway at Chicago's busy Midway Airport. From the control tower came the terse radio message, "Flight 493 cleared for take-off."

The pilot wheeled the great ship into position and began revving up the engines toward full throttle. The plane strained fitfully at the wheel brakes, then with a mighty roar lunged forward down the take-off strip.

Almost at once from my window seat above the wing I saw a dreadful burst of flame from beneath the cowling of the number one engine. Instantly all the engines were cut, the flame subsided, and the huge plane coughed and sputtered to a stop barely halfway down the runway.

Then, to my amazement, while small flames still licked the edges of the engine housing, the plane returned to take-off position and once again started down the runway.

"What's the Matter?"

As the engines hit their peak thrust, the terrifying flame again burst forth. Again all the engines were cut.

"What's the matter with this pilot?" I asked myself. "Doesn't he know he has an engine on fire?"

I spoke to the stewardess. She could only reply hopefully, "I'm sure the pilot knows about it, sir; and we would not dare go into the cockpit to tell him something like that."

As I pondered this state of affairs the plane turned off the concrete

strip onto a grass-covered area alongside. There the pilot experimented with the throttle, checked and rechecked the instruments. Unfortunately, from his forward position he could not see the smoldering engine.

Soon the pilot announced on the plane's public-address system, "Ladies and gentlemen, we keep getting a high-temperature warning light on one of the engines, and we must not take off with that warning light on." Then, as from our vantage point several of us nervously eyed the obviously faulty engine, the pilot added, incredibly, "Probably it is just a thermostat that needs adjusting." Yes, so

A Bible Quiz

1. Who said, "Be sure your sin will find you out"?
2. What king had an iron bedstead?
3. What tribe of Israel had no inheritance in Canaan, and why?
4. Which of the tribes is missing from the list given in Deuteronomy?
5. Whom did the Lord help in battle by sending hailstones?
6. What two kings were driven from their dominions by hornets?
7. What captured king had his thumbs and big toes cut off, a punishment he had inflicted on others?
8. Which judge of Israel was left-handed?
9. Who delivered Israel by killing 600 Philistines with an oxgoad?
10. Whose song is recorded in the book of Judges?

(Answers on page 26)

it will not turn on the warning light and interfere with take-off! I protested inwardly.

The thermostat adjustment proved to be a three-hour repair job on a cracked exhaust manifold!

Seemingly, the pilot had refused to believe that he had a major problem on his hands, even to the point of trying a harrowing second take-off while several of us watched one of the engines burn. All that was needed, he thought, was a change in the warning mechanism—so it would no longer trip the danger signal!

Is It Us or the Thermostat?

Have you ever been like that pilot? I suppose all of us have at times. When friends, relatives, or teachers

A READING MUST FOR YOUTH

see some defect in our life pattern and turn on the "warning light" by giving us good advice, too often we quickly suppose that something must be wrong with the person giving us the advice, the "thermostat." Let's adjust him. Let's get some different, more soothing advice, or get away from it altogether, and everything will be all right.

But a mere thermostat adjustment would not have prevented a serious, perhaps tragic, development of the plane's engine trouble, once past the point of commitment down that runway. Squelching good advice will not prevent the perhaps equally tragic development of wrong trends or personal errors.

It isn't always easy to see our problems. So let us trust the "warning lights," the counsel of good people who see us from a more objective vantage point. Evaluate their advice carefully, then act vigorously to solve small problems before we pass the point of commitment down life's runway.

Toward Better Health

Conducted by the General Conference Medical Department

How Good Are Frozen Foods?

By Paul S. Damazo, Dietitian

QUICK-freezing, a revolution in food preservation, has already changed the eating habits and increased the nutritional standards of millions of people at home and abroad. Homemakers initially hailed the process as a way to enjoy strawberries in January. But in recent years the novelty appeal has shifted to a far more significant fact—quick-freezing makes it possible for millions of people everywhere to enjoy a wide variety of farm-fresh fruits, vegetables, and other seasonal foods the year round, at peak nutritional value, flavor, and quality at reasonable prices.

Although many people think of frozen foods as exciting new products (which they are), the idea of freezing food is not really new. As long ago as the last century whole fish were being frozen and kept in storage until they were to be used. In the early 1900's farmers in New England began freezing berries in large containers for sale to manufacturers of preserves, bakery products, and ice cream. The resulting "cold storage" foods were often characterized by off-flavors, poor texture, and unappetizing appearance, owing to the relatively slow process used in freezing and relatively high temperatures.

The modern, quick-freezing method as we know it today goes back only to 1920. Actually, it all began with an inventive Yankee from Gloucester, Massachusetts. His name was Clarence Birdseye, founder of the first frozen food company in the world.

During a long stay in Labrador he subsisted largely on local fish and game. Fishing through the ice in temperatures far below zero, he found that fish would freeze solidly almost before he could get them off the hook. Mr. Birdseye also noted that these fish, even when thawed months later, were as fresh and as tender as the day they were caught. Out of this grew his conviction that the twin keys to a whole new approach to handling perishable foods were very rapid freezing at very low temperatures.

Birdseye's idea was revolutionary.

He began doing research and soon became known as the "father of frozen foods." On March 6, 1930, the first quick-frozen foods were placed in 18 stores in Springfield, Massachusetts. This was the first, and now historical, experiment that introduced quick-frozen foods to the American public. The products included June peas, spinach, and three fruits—raspberries, loganberries, and Oregon bing cherries with stems on. It took at least five minutes of fast talking to sell the average reluctant housewife one package of peas.

Present-Day Usage

Quick-frozen foods have proved the most spectacular "shot in the arm" for American food trades in the past 50 years. From that small beginning on March 6, 1930, to 1958, 500 items were added. Now, only three years

later, we have 1,600 frozen food products on the retail and institutional market.

In 1955 a total of 2.4 million pounds of all products were frozen. Four years later, 1959, we froze 3 billion pounds in vegetables, fruits, and orange juice alone. Processors froze 371 million pounds of potatoes in 1959, the largest quantity for any vegetable to date. Second came peas, with 304 million pounds. Next was spinach with 121 million pounds, then, in descending order, corn, broccoli, and green beans. Strawberries head the list for fruits, with 259 million pounds in 1959, while cherries are second at 107 million pounds, and apples third. Growing consumer acceptance has sent volume skyrocketing—the future ceiling appears to be unlimited.

In the future, foods will be frozen for people of different age groups. These foods will vary in consistency and flavor for these age groups—such as infants, children, adults, and elderly people. There will be a greater increase in the percentage of frozen foods used due to advantages to be discussed later. To keep pace with the growing family, processors will be packing larger-sized containers of most major items. There will be a larger and more complete selection of pre-cooked frozen foods. Improvement in quality of pre-cooked foods will be stressed in the next five years.



J. BYRON LOGAN

Have you wondered about the nutritional value of frozen foods? Read Dietitian Paul S. Damazo's answer to this question.

No doubt you are wondering about the nutritional value of frozen foods. This is a good question. In fact, it is the question most frequently asked about frozen foods. To find the answer the Wisconsin Alumni Research Foundation, which is widely respected in the field of nutrition research, took on the gigantic task of conducting 16,716 highly scientific tests on 51 major frozen food products. Summarizing the results of the research, Dr. L. J. Tepley, director of the project, stated that "the American housewife cannot buy more nutritious food than quick-frozen food." Other means of food preservation always costs something in flavor, texture, color, or nutrition. Freezing offers the greatest number of advantages.

The main reason for this excellent quality is that selected varieties of orchard and field crops receive scientific attention from planting to peak of flavor. At this ideal time crops are harvested and quickly frozen, usually within a few hours (often only minutes), thereby locking in all nature's store of vitamins and minerals, along with flavor, color, and eating enjoyment.

Garden-fresh vegetables are equally as high in nutritional value. However, even at the height of their season, these may take from twelve hours to four days to reach the local markets. During this time they may lose large amounts of their vitamin content as a result of handling and exposure to air.

Leafy, dark green vegetables such as broccoli retain only about 50 per cent of their ascorbic acid (vitamin C) after five days in the refrigerator at 40 to 50 degrees. Asparagus will lose 40 per cent in twenty-four hours if stored between 66 and 78 degrees, and spinach about 29 per cent. The high-quality life span for most vegetables, berries, and tomatoes kept in a home refrigerator is only one or two days.

The following chart shows that frozen vegetables are better sources of many vitamins and minerals than canned vegetables. Values are expressed as milligrams of nutritional component per 100 grams of product. This information is taken from "Quick Frozen Foods," *Journal of Agricultural and Food Chemistry*, 1957.

Product	Beta-Carotene	Niacin	Pantothenic Acid	Riboflavin	Thiamine	Ascorbic Acid	Calcium	Phosphorus	Iron
ASPARAGUS									
Canned .....	.30	.82	.19	.094	.064	15.3	18	43	1.7
Frozen tips .....	.47	1.26	.420	.15	.18	29.1	23	69	1.2
GREEN BEANS									
Canned .....	.18	.32	.06	.035	.029	3.3	34	21	1.2
Frozen .....	.35	.44	.120	.10	.07	9.4	42	33	0.8
LIMA BEANS									
Canned .....	.07	.54	.11	.040	.032	7.2	26	67	2.4
Frozen baby .....	.13	1.24	.239	.06	.10	18.8	38	131	2.8
CORN									
Canned, yellow .....	.08	.83	.21	.045	.026	4.5	4	50	0.4
Frozen cut .....	.05	1.61	.360	.07	.11	8.3	3.2	78	0.8
PEAS									
Canned .....	.27	.99	.15	.056	.109	9.3	19	58	1.5
Frozen .....	.41	2.05	.277	.10	.32	18.7	20	90	2.0
SPINACH									
Canned	3.29	.32	.05	.098	.019	13.1	85	26	2.1
Frozen leaf	4.85	.51	.110	.16	.10	35.1	105	45	2.5

(First of Two Articles)

God and our Saviour Jesus Christ" (Titus 2:13). This hope includes the resurrection from the dead, eternal life, and an inheritance in the kingdom of God.

What did the apostles have to say about "the blessed hope"? Peter wrote about "looking for and hastening unto the coming of the day of God," for "the day of the Lord will come" (2 Peter 3:10-12). James wrote, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:8). Paul wrote, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). And John the revelator wrote, "He which testifieth these things saith, Surely I come quickly," and then adds his own earnest prayer, "Even so, come, Lord Jesus" (Rev. 22:20).

Sister White well said that "the coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire."—*The Great Controversy*, p. 300.

What did our Lord Himself say about His return? "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). He did not say, "I may come again" or "I intend to come again" but "I will come again"—and "again" clearly means a second time.

But how will Christ come? Some think He comes at death; some think His coming is figurative, evidenced only in the better conditions on earth; and some think there are two phases of His coming—one a secret rapture, the other a revelation. What does the Bible say? "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). These words were spoken to the disciples at Christ's ascension by two angels who here refer to Him as "this same Jesus." He had a real body after His resurrection, a body of flesh and bones (see Luke 24:36-40). Jesus went away bodily and He will come back bodily. He also went away personally. He will come back, not as a spirit or some other being, or as someone who merely resembles Him, but as the same Person. Furthermore, He went away visibly. The record says, "They beheld him." His followers saw Him go, and will see Him when He comes again.

Will there be many or few who see Him come again? "Behold, he cometh with clouds; and every eye shall see

What the Bible Teaches About

The Second Coming of Christ

By Clarence E. Smith, Pastor
Central Church, Fresno, California

ENGRAVED in stone high up in the dome of the Capitol building in Washington, D.C., are the words "One God, one law, one element, one divine event toward which the whole creation moves." That event is the coming of Christ.

This study emphasizes the importance of that event and points out certain vital truths about it.

How important is the message of the second coming of Christ? The second coming of Christ is mentioned 1,518 times in the Bible, more than 300 times in the New Testament alone. This doctrine is the very keynote of the Sacred Scriptures, and it is the Christian's supreme privilege to look for "that blessed hope, and the glorious appearing of the great

him" (Rev. 1:7). Eyes of love, eyes of hate, eyes of hope, eyes of despair—all will see Him. All the world will witness the blazing radiance of His coming. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). A certain clergyman once made the statement that he would not be surprised at any time to hear that Christ had descended on the Mount of Olives. But it will not be necessary to send an announcement about Christ's coming, for it will be like the lightning in brilliance and splendor.

Who will accompany Christ when He comes the second time? "The Son of man shall come . . . with his angels"; in fact "all the holy angels" will be "with him" (Matt. 16:27; 25:31). "The harvest is the end of the world; and the reapers are the angels" (Matt. 13:39).

How glorious will the Second Advent be? "They shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). "He shall come in his own glory, and in his Father's, and of the holy angels" (Luke 9:26). As a result of the radiant glory of one angel at the tomb of Christ, 100 Roman soldiers were struck down and became "as dead men" (Matt. 28:4). What will it be like when the earth is baptized in dazzling billows of light from the glory of all the angels and the glory of God the Father and that of King Jesus?

What is the secret-rapture theory, and where is it found in the Bible? According to the secret-rapture theory Christ is to come secretly and unnoticed and snatch away His church. Then seven years of tribulation are supposed to break upon the earth, and during this time antichrist is supposed to be revealed, and literal Jews presumably rule the earth. At the end of the seven years, proponents of this theory say, Christ will come again with a visible display of His power and majesty. This theory is based principally on a misinterpretation of the 70 weeks of Daniel 9. G. Campbell Morgan, eminent English theologian, once said of this unscriptural theory: "The idea of a separate and secret coming of Christ to remove the church prior to His coming in power and glory is a vagary of prophetic interpretation without any Biblical basis whatsoever." When Christ returns there will be a "voice," a "shout," and a "trumpet." Not only will every eye see Him but every ear will hear Him (1 Thess. 4:16, 17). If false prophets claim that Christ comes in secret, we are warned to "believe it not" (Matt. 24:26).

Why is Jesus coming again? "The

Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

What happens to the wicked at the coming of Christ? "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God" (2 Thess. 1:7, 8). At His second coming the unveiled glory of Christ will destroy sinners.

What reward is promised the righteous? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). That will be the golden morning of the resurrection for the righteous dead. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (verse 17). That day will also be a time of reunion in the sky for the righteous dead and the righteous living. "We shall be changed. . . . This mortal must put on immortality" (1 Cor. 15:52). Said our Lord, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). That will be moving day—from earth to heaven. Someone has appropriately written:

"The second coming of Christ means reunion for the parted, health for the sick, land for the landless, habitations for the homeless, plenty for

the destitute, sight for the blind, hearing for the deaf, speech for the dumb, youth for the aged, liberty for the captives, riches for the poor, beauty for ashes, life for the dead, immortality for mortality, peace for the troubled, the oil of gladness for the mourning, rest for the weary, gladness for the sorrowing, perfect bodies for cripples, crowns for crosses, light for darkness, harmony for discord, and an eternal inheritance in the kingdom of God for all God's ransomed children."

Can we know the exact time when Christ shall come? No! "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

Can we know when His coming is near? Yes! "When ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33). "These things" are the many significant signs of His coming and of the end of the world that Jesus gave. These either have been or are being fulfilled.

Who will be ready for the second coming of Christ? "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Are you looking for Him? "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). Are we among the pure in heart? Paul wrote of "a crown of righteousness, which the Lord, the righteous judge" would give him at that day, and not to him only, "but unto all them also that love his appearing" (2 Tim. 4:8). Do you really *want* Jesus to come?

Good News—and a Reminder

Don Jacobsen, pastor of the Fairbanks, Alaska, church, sends this good news: "We are a 100 per cent church, thanks to the telephone subscription plan."

Similar excellent results are being achieved elsewhere. The Nevada-Utah Conference reports: "Of 30 members at Liberty Park church, 14 are taking this wonderful denominational paper. This averages one for each family. For Lake Tahoe, with 26 families, 25 subscriptions have been received. In the Quincy church 18 out of 20 families are now receiving the *Review*." These are small churches, but we believe they typify the spirit that prevails everywhere during the present campaign.

Recently the periodical department of the *Review* reported that a record number of new subscriptions had come in during the week—more than 3,200 out of the week's total of 6,861! This represents faithful promotion in our churches and a wonderful response on the part of our membership.

Here is a reminder to every church: As soon as your telephone campaign has been completed, be sure to send your report to your conference president on the blank provided. Your conference president will need this information for his report to F. A. Mote, the General Conference field secretary who has charge of the General Conference promotion of the *Review*. After complete information is in hand, the comparative standings of all conferences in the North American Division will be published in the *Review*. This tabulation will reveal how we stand in relation to our goal—"The *Review* in Every Family." Surely this is the year to reach the goal, when the price is only \$3.95!

THE EDITORS



With the Poets

Divine Enablement

By Harrison Palmer

Whene'er I would do good the foe is with me.

Such was the battle fought by mighty Paul,
And such the lot of every struggling Christian

As Satan's snares are laid to make him fall.

Temptations of the world, the flesh, the devil—

This trinity of evil all must meet,
But with the help of Christ's divine enabling
The victory over each may be complete.

So let your heart be fully merged in His heart,

Your will imbued with His will, through and through;

Lay hold upon His strength for every conflict—

Then your life will be His life lived in you!

I Walked With God

By Irma Jewell

I walked with God in the woods one morn,

Before the rise of sun.

I talked with Him as to a friend,
And He and I were one.

I told Him all that worried me,
And my temptations sore.

He held my hand and whispered low,

"My child, please grieve no more;

I understand your heart and mind
Far better than you do.

Just lean on me and trust in me,
And know that I am true."

My tears fell fast, as on the ground
I sank in weak despair;

But Jesus' hand reached down to me
And found me lying there.

"Arise, my child, and list to me;

Close not your heart in pain.

I love you so—live, work, and pray
Until I come again."

And as He spoke the sun came up
In all its glory fair,

And shone between the shrubs and trees
Until it found me there.

It seemed as though within my heart
Another sun shone bright.

There was no room for worry now;
Just room for love and light.

I left that sacred spot with joy,
An ecstasy divine;

A certain knowledge of God's love,
And now, sweet peace is mine!

If I Had Youth

If I had youth, I'd bid the world to try me:
I'd answer every challenge to my will;
Though mountains stood in silence to defy me,
I'd try to make them subject to my skill.
I'd keep my dreams and follow where they led me;
I'd glory in the hazards which abound;
I'd eat the simple fare privations fed me,
And gladly make my couch upon the ground.

If I had youth, I'd ask no odds of distance,
Nor wish to tread the known and level ways.
I'd want to meet and master strong resistance,
And in a worth-while struggle spend my days.
I'd seek the task which calls for full endeavor;
I'd feel the thrill of battle in my veins;
I'd bear my burden gallantly, and never
Desert the hills to walk on common plains.

If I had youth, no thought of failure lurking
Beyond tomorrow's dawn should fright my soul.
Let failure strike—it still should find me working,
With faith that I should some day reach my goal.
I'd dice with danger—aye, and glory in it;
I'd make high stakes the purpose of my throw.
I'd risk for much, and should I fail to win it,
I would not ever whimper at the blow.

If I had youth, no chains of fear should bind me;
I'd brave the heights which older men must shun;
I'd leave the well-worn lanes of life behind me,
And seek to do what men have never done.
Rich prizes wait for those who do not waver;
The world needs men to battle for the truth.
It calls each hour for stronger hearts, and braver;
This is the age for those who still have youth.

—Anonymous

What Means This Light?

By CLIFFORD B. HOWE

What means this light that springs from
human brain

And races far beyond earth's stratosphere?
It gives to man a name and worldly fame,
Yet fills his soul with dark, foreboding
fear.

It plays with cyclotrons and nuclear
power

And flings a shining orb in outer space,
Yet fails to give to man in this grim hour
The stamp of love and peace upon his
face.

With deadly accuracy, through pathless
skies

Winged missiles now of death it hurls,
and yet

It cannot give that higher, greater prize
Of trust and hope, of moral strength to
set

His frightened soul at rest and end his
strife.

Is this the last great sign that God shall
send

To turn men to the wondrous light of
life

Before the darkness falls, and then the
end?



Prestige for Motherhood

Something must be done to restore prestige to motherhood as a career. This opinion was expressed recently by an assistant professor of sociology at Notre Dame University. His half-serious suggestion: Pay mothers \$100 a week for performing their duties.

This might help. Better yet, however, is for every mother to see her work as God sees it. "No other work can equal hers in importance. . . . It is hers, with the help of God, to develop in a human soul the likeness of the divine."—*The Ministry of Healing*, p. 378. No amount of money can compare in value to a son or daughter saved in God's eternal kingdom.

K. H. W.

The Value of Healthy Skepticism

In our editorial mail we find from time to time this kind of letter: The inquirer states that he has heard that the denomination no longer believes or teaches a certain doctrine, or he has heard that our work in some particular mission field is faring badly because the members are not faithful, or there have come to his ears rumors that the denomination is setting out on some new policy that is questionable, perhaps even in direct violation of the counsels of Mrs. White. In most instances the letter writer gives evidence of making an honest inquiry. He is not a cavalier, he is not seeking controversy; he simply seems a bit perplexed and confused and troubled in his heart lest the denomination may be falling apart. He hopes it is not, but he is not quite sure. He wishes to give strong allegiance, but how can he do so if this or that situation is what it is alleged to be? That is his mood.

First let us say that we feel sorry for such people. A person in a troubled state of mind is properly the object of pity. Certainly our religion is not of much value to us if it cannot give us abounding confidence in what we believe. If we are to dedicate our all to a cause, we must be very sure that the cause is going through to victory.

We are not only sorry for such people, we are also, oftentimes, a little concerned about them. And here is the occasion for our concern: The second- or third-hand, or perhaps thirty-third-hand, story or rumor that has caused them to write to us is obviously a poor source of information at best. But it seems to be impressive enough to them almost to neutralize for a moment their sure confidence in the Advent Movement and all it represents. Now a believing, trusting person is a rare and beautiful exhibit in a skeptical world, provided the trust and belief are displayed in relation to great good people and causes that are worthy of trust and belief. But when it is displayed toward obviously thin, elusive rumors and gossip, it becomes a pathetic exhibit of credulity.

We hope these words do not sound too hard. They describe a certain type of person among us who is robbed of his spiritual satisfaction simply because he has not disciplined himself to discount rumors and gossip intended to defame the movement or its leadership. We think that such dear people need to develop a kind of

skepticism—strange as that may sound to some. It is our personal belief that a certain type of skepticism is a gift given to us of God, a kind of antidote to gullibility, a protection against deception.

What Eve Needed

If only Eve had exercised a proper skepticism in that fateful Garden encounter with the serpent, how different might have been the story of our world. The serpent displayed the wrong kind of skepticism when he said, "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1). If the woman had only responded thus: "Yea, and by what authority do you speak? From where do you get your alleged facts?" the serpent would have been exposed for the deceiver he was. Perhaps we are coloring an ancient incident a little, but we are trying hard to make this one point clear—that we should not listen quietly and unquestioningly to base insinuations against either a good God or a good cause. We should challenge them.

Yes, we are sorry for certain souls who write us as they do about the stories they have heard. We would like to help them, if we could, to move on a more stable and sure level for the future. Our first suggestion is that they remember the words of prophecy, that the dragon is wroth with the woman and seeks to make war with the remnant of her seed, who keep the commandments of God and have the testimony of Jesus Christ (Rev. 12:17). One of the ways in which the devil has ever attacked God's men and God's movement in the world is by being an accuser of the brethren by circulating false stories.

The Faint Odor of Sulphur

Hence, at the very outset we should be suspicious of anything floating in on the breezes of our sin-cursed, earthy air that would blacken the movement of God. We should be suspicious that the original source of the story is his sulphurous majesty, the accuser of the brethren. We should routinely be prepared to respond to any story with the simple and reasonable remark, "I doubt that very much. Certainly I doubt whether the story in its present form rightly presents the picture. What is the proof in support of the story?" In that way we maintain a healthy state of mind. We are not shutting our eyes to some possible unhappy fact, not at all. We are simply taking full note of the age-old, repeatedly verified fact that stories and gossip are generally made of whole cloth, or if not, then of very patched cloth whose original pattern can hardly be discovered.

Certainly at times there are incidents that happen in the great Advent Movement, made up as it is of frail, finite beings, that are less than ideal, less than perfect. Perfection has not yet been reached by any of us. Almost invariably the incident, whatever it may have been, was really very different from the way it sounds in the sometimes maliciously distorted story in circulation. Oftentimes, yes, oftentimes, the story has little or no basis in fact. Let us illustrate the point.

This question came to us from a dear brother: "Is it a fact that we as a denomination no longer teach and believe in the doctrine that our Saviour, Jesus Christ, since 1844 serves in the Most Holy Place in the heavenly sanctuary? If so, why? Has the truth changed?" He

earnestly asks that we answer this question in the REVIEW so that he and others may know what the truth of the matter is. This was our reply to him:

"I wish it were possible to answer every question that comes to me as briefly as I can answer your question. The answer is emphatically No. It is not a fact that the denomination no longer teaches and believes in the doctrine that our Saviour Jesus Christ since 1844 serves in the Most Holy Place in the heavenly sanctuary. We believe, as we have always believed, in this great truth. We believe that our Lord Jesus Christ went into the Most Holy Place in 1844 and is serving there right today. I'm glad you wrote to me. I wish others would write to me when they hear foolish, false stories, so we can have a chance to correct them."

Possible Basis of Story

This is typical of a certain kind of questioning letter that comes to us. We can conceive of only one possible way that a story like this is started. The brethren may have given special study to one of our doctrines, and in their endeavor to state more fully and explicitly some aspects of the doctrine, have led someone to hasten to the conclusion that we are questioning the doctrine because we are studying it anew. How thin a basis for a story! But then let us not forget that there are some transparently thin stories that will never die, such as the story that our spiritual fathers in the Advent Movement of 1844 wore ascension robes, though there is absolutely no dependable historical evidence in support of the story. Good church historians have admitted that unqualifiedly.

Or take another illustration: Letters of inquiry regarding stories that our work is going badly in some far land, and that our members are deserting the faith. Often the story has to do with some part of the world where it is difficult for us to maintain active connections or secure accurate information owing to political situations.

A dear brother who loves the cause but was perplexed because of such a story wrote us: "It has been stated by critics of our work that 90 per cent of our workers and leaders there [referring to a particular country far away] have left the message or given over the Sabbath." Of course, the one who originally circulated the story obviously sought to convey the idea that there is no stability to the Advent Movement, nothing that can hold men firm in the hour of adversity and persecution.

What are the facts in the case? Unfortunately, we cannot secure all the facts. Nor can anyone else, and for the reason that neither we nor those who start such a story can enter that particular country at the present time. We recall that on our last long journey over the earth we came within sight of that particular land and had a long conversation with a group of our workers who had formerly labored there, some of whom even had close relatives still in that land. We asked for any information they could give us about the country. They did their best in response, but all they could tell us was pathetically sketchy. They knew little of what was going on in that great land, much as they sought to get dependable information concerning, in some instances, their own families. They were able to speak with some certainty as to the fact that there was persecution, and they also spoke with a measure of certainty of the faithfulness of our people in the face of persecution.

Not Handicapped by Facts

How despicable of any man to put into circulation a story of faithlessness and craven renunciation of belief on the part of dear men and women who are faced

with the greatest, most appalling of trials. Of course, the generator of a story like this never troubles to give verification of his supposed facts. That would spoil his story. He simply sets the story in motion and lets it roll out and on. He is not a member of the intelligence service of any country and has probably never even traveled abroad. But that does not handicap him in telling his story; in fact, it greatly aids him. He is not handicapped by facts.

Now, perhaps we ought to apologize to some of our readers for troubling them with material like this, and yet on second thought we feel fully justified in what we have written, for there seem to be enough dear people among us who evidently are easily upset by a story. To all such we say, God still lives and God still guides the Advent Movement. It is not going to pieces, whether in mission lands or at home. It is still the work of God and it will go on to a glorious finish. Nor will the generators of fanciful, evil stories deter its onward march. Give no credence to such stories. If in some instance you really feel that you must give weight to a story, then may we suggest that before you pass the story on to anyone else, take time to check on it, either by talking with your pastor or some conference official or, if need be, writing to the General Conference in Washington. Let us keep our feet on the ground and our faith high. That is the secret of satisfying spiritual living and the secret of loyalty and devotion to the Advent cause.

F. D. N.

"Owe No Man Any Thing"

In the time of Alexander the Great there lived a man by the name of Diogenes who is said to have walked up and down the main street of Athens one bright, sunny day carrying a lighted lantern and peering inquisitively into the eyes of each man he met. When asked by one curious subject of his investigation what he was doing, he replied laconically, "I am looking for an honest man." If Diogenes had been at one of our sanitariums with his legendary lantern about the first of November this year, the manager could have given him the name and address of a man such as the one for whom he went in quest so long ago. This stranger had written the sanitarium a letter bearing the date of October 30, 1961, and a few days later the chaplain of the institution sent a copy of it on to us. Here it is:

"On January 7, 1942, I sent you a check for \$62.70, the balance due on an old bill going back to the spring of 1896. But I failed to pay you any interest on it. So now I am figuring interest on it at 6 per cent simple interest for 46 years, which comes to \$179.05. Also I am figuring interest on the latter amount for 19 years at the same rate, which comes to \$204.06. The two sums come to a total of \$383.11, for which amount I am enclosing my check, so that you will have this amount for your good work. I think I learned a good deal about taking care of my health by listening to Dr. ——— when I was there, and am grateful that I was at your sanitarium."

By the way, do you owe any man anything? Or, if you think you have settled accounts, do you owe him interest to cover the time you neglected to pay the principal? And don't forget the interest on the interest! Only people who can be trusted to walk the golden streets of the New Jerusalem alone at night, without sending an angel on a tour of inspection by dawn's early light, to see if all the golden cobblestones are still there, will ever see the inside of the pearly gates. Are you eligible?

R. F. C.



A Reputation to Live Up To

By Opal E. Mills

LITTLE Billy came running into his house, not knowing that I was there. "Hello, Billy," I said. But he ignored me and went on through the living room to his own room. His mother promptly called him back and said, "Billy, can't you say hello to Mrs. Mills?" "Hullo!" he said, and stood there awkwardly while his mother berated him cruelly, saying to me, "I don't know what I am ever going to do with such a boy! He doesn't have any manners at all! He's always embarrassing me to tears, yet I'm after him all the time about his conduct."

I felt sorry for the little fellow and quickly thought of something. "Say, Billy," I said, "do you like gum?" He nodded his head. "Well, I just happen to have some here in my purse and I never chew it myself. Someone is always giving it to me. So if you want it you can have it. I think you are quite a fine young man!"

Billy smiled broadly as he took the gum. He didn't say a word, but I knew he was pleased. "Tell Mrs. Mills Thank you for the gum!" came his mother's expected rejoinder. The smile left Billy's face as he sullenly said, "Thank you." I smiled at him and told him he was indeed welcome and that it was a pleasure to give it to him. He smiled back as he dashed off to his room. And I thought that with a little encouragement, things could be quite different for Billy. It only takes a little praise to lift a child up, and a little more to keep him there. Criticism lowers the child, and a lot of it will be sure to sink him!

I think of a little girl who lived next door to me one time. She used to come dashing right in without knocking. So one day I told her that she should knock on people's doors before she came in. "Well," she said, "I never knock on anybody's door!" "You should," I told her, "because sometimes the people aren't home and they don't want you coming in while they are gone. Also it isn't polite to come in without knocking. But the best reason of all is that you are getting to be a big girl, and big girls

knock before they come into other people's houses."

That did it. The next time she came to see me, she knocked on my door first, and except for a few lapses she made it a habit always to do so. If she was a big girl (and she wanted to be), then she must act like one.

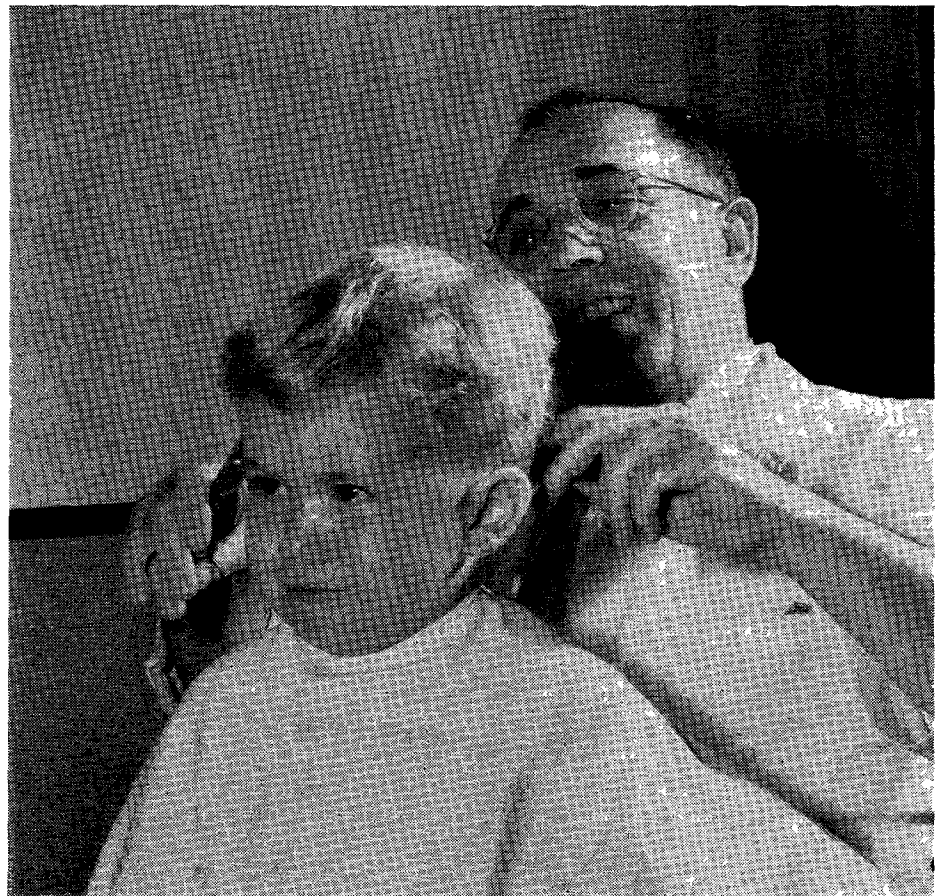
Dale Carnegie has said, "Give a man a fine reputation to live up to." Let's change it to read, "Give a child a fine reputation to live up to." Could it be that if more children had been given a fine reputation to live up to, there would be fewer juvenile delinquents today?

One day a man walked into the barber shop holding his little boy by the arm. As they waited for their turn the

father mentioned to the barber that he would have to be on guard when he started cutting the little boy's hair. "You never saw or heard anything like the commotion he'll make when you get him in the chair! He is a regular demon!" The boy had a reputation to live up to. It wasn't a good one, but he lived up to it, much to the dismay of the barber!

Let us suppose the father had taken time to talk to the boy about the trip to the barbershop, preparing him for what lay before him. Perhaps he could have called the lad's attention to the customer ahead of him in the chair and mentioned the improvement in his appearance when the barber had finished cutting his hair. Then when a fragrant hair oil was applied to the man's hair he could remark about its pleasant aroma. Then he might say to the barber, "My little boy is really looking forward to getting his hair cut today. I'm sure he will be a real gentleman." I know what that little boy would have done. I've seen it happen before, and so have you. He would have climbed up into the barber chair as big as you please, and by his conduct proved that he *was* a little gentleman. He would have had a *good* reputation to live up to.

Instead of saying, "Junior, I get so disgusted with you! I don't know what



WM. S. COWARD

Next time he'll come through smiling!

will ever come of you and your laziness," try saying instead, "I know it is a bit hard to do, son, but I have faith in you. I know you can do it if you try real hard." Most children will outdo themselves to keep our faith in them. So if you want to win your child over to your way of thinking and doing, have faith in him and give him a good reputation to live up to!

"Apple Sause"

By Virginia Ray Hansen

"Breakfast is nearly ready, dears," mother called to her family. "We just need fruit on the table."

Looking through the plastic refrigerator dishes, she picked up one labeled in a familiar handwriting, "Apple Sause" it said. The words seemed to blur together as she thought of the little helper who had written it. He was very ill in the hospital now, but he had left his signature behind. "Applesause" seemed to telescope into "Applause."

Her heart smote her. Had she

given him all the applause, the appreciation, he needed? All the love she felt in her heart? Or had there been too much of criticism and fault finding? Had she helped him learn his spelling by consistent discipline and praise?

She wiped a tear away and smiled at her two who were left.

"Guess we'll have to teach Bill how to spell 'applesauce,'" she said as she showed them the dish. They smiled indulgently, but she felt she would never forget the lesson spelled out to her on the label marked "Apple Sause."

Sister White tells us in *Child Guidance*: "Allow them [the children] to help you in every way they can, and show them that you appreciate their help."—Page 126. On page 260 she says, "Praise the children when they do well, for judicious commendation is as great a help to them as it is to those older in years and understanding. Never be cross-grained in the sanctuary of the home. Be kind and tenderhearted, commending your children for the help they give you."

greetings. "We've heard all about it," said Perfume breathlessly.

"About mother coming to the riverside to see me?" asked Maung Thein.

"Yes, and about the band at Rangoon, and the earthquake," added Perfume.

"And about the old witch and the Buddhist priest?"

"Yes, I'm so—we're so—happy."

"I'll tell you all about it going up the river," said Maung Thein. "We've got to get loaded now."

Never were sacks and bundles so light before, and never before had the three long hours up river to the mission station been so short. San Yok steered the launch skillfully, Ma Ma and I reviewed all the doings of the children while they had been away, and Maung Thein told Perfume all about his experiences.

"I knew He would," said Perfume so we all could hear. "I knew God would soften their hearts if you'd just be true and faithful. And you were. I knew you would. I am so proud of you!"

It was midnight by the time we were all unloaded, but everybody was happy, and that was the beginning of a good year for Maung Thein. It was his last year at Kamamaung school. If all went well, he would go to the Meiktila training school next year. But he had to work all of his way. Although his parents' attitude had changed and their anger abated, to "save face" his father still refused to help with any school fees. But still it was a good year. The next summer vacation came and went. School was about to open again, and Maung Thein was counting his cash to see how he would come out with train fare and tuition when suddenly—he didn't feel well! He had a sore throat, a runny nose, and a fever! Maung Thein was down with the measles!

"Measles! Never mind, Maung Thein," I said, "we'll move you into the hospital, and we'll look after you like a king, and you'll soon be better."

But Maung Thein had a hard time. For a few days even the dainties that Ma Ma sent over to him by the hand of Perfume failed to tempt his appetite.

"I'm afraid I can't go to Meiktila, Thara," he said sadly. "I'll be too late by the time I am able to travel."

"Never mind, Maung Thein," I comforted. "Just rest and get better. Remember, God is still with you." Then one day a delegation of elders came from Tiger village, two miles away on the other side of the river.

"Thara, we're ready for our village school now," they said.

"You are?" I asked in surprise.

"Yes, we're ready now."

"But only two years ago you said you'd burn the school down if we started one there."

"We know, Thara, we know. But for two years we have looked at La Po Ta school. For two years we have seen your teachers come and go, and they are true men. Where they teach, light shines in the darkness. The sick get better, and people are not afraid any more. We cannot wait any longer. We want a school now."

"But I have no money to build a school now," I replied.

"We have built the school already," they said.

"But my money is all divided for this year. I could not pay a teacher," I replied. "Maybe I can do something for you next year."

"Never mind the money, Thara. Give us a teacher. We will feed him and give him a basket of rice for each student."

"Do you think you could get a man to teach for wages as small as that?" I asked hopelessly. And just then I heard someone calling from the hospital ward. "Thara, Thara! Please won't you let me go? I did hope to go to Meiktila Training School this year, but I can't make it now. Thara, can't I go to Tiger village and be their teacher?"

Yes, it was Maung Thein!

(To Be Continued)

A Story FOR THE YOUNGER SET

Disowned for Christ—

We Want a Teacher

By Eric B. Hare

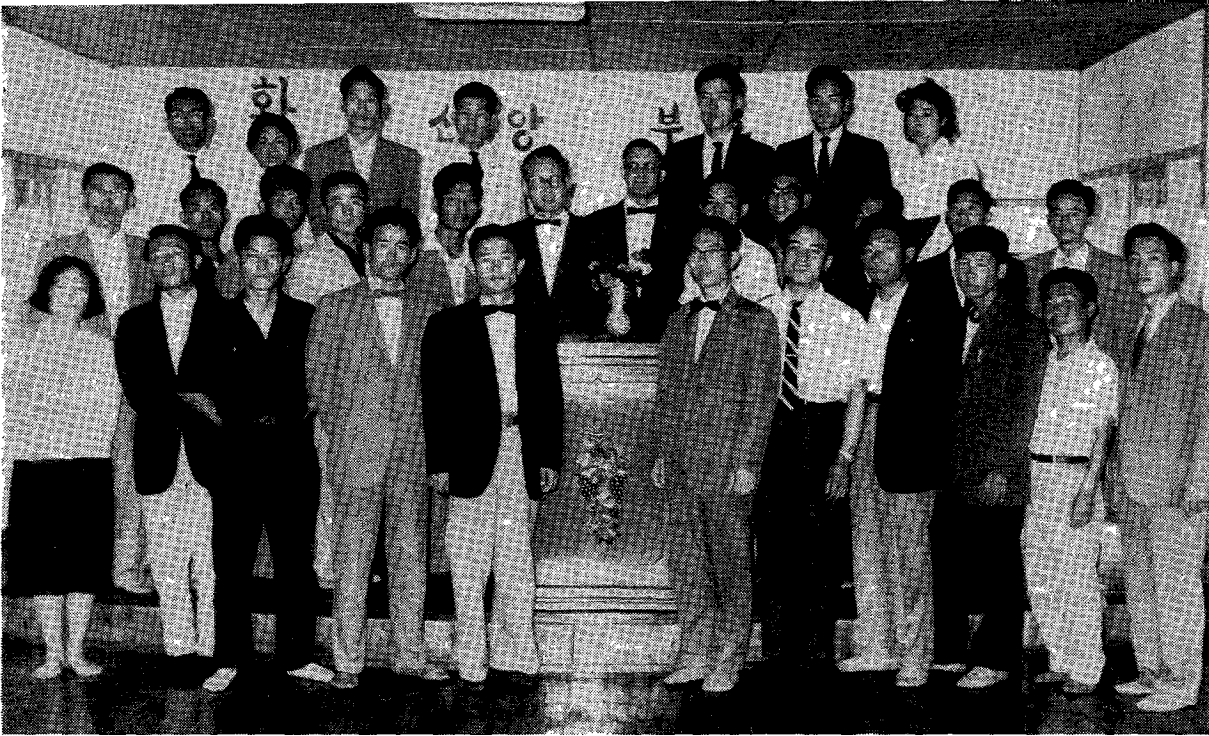
In a few days the students began to come back for the new school year. One evening the motor launch was to go down to Shwegon to meet the river steamer, to bring Ma Ma Hare and the children and the school supplies back from the hill station and the city.

"Maung Thein, would you like to come down to Shwegon with me and San Yok, and help with the luggage?" I asked as I passed the boys' dormitory, where the students were eating their afternoon meal.

"I would love to go," said Maung Thein. "I shall be so glad to see Ma Ma come back. It seems a long time since she went away." I thought I caught a hint of extra gladness in his voice. But, of course, everybody loved Ma Ma and wanted to see her come back. In about two hours we were at Shwegon, and before long the river steamer arrived. There were Lenny and Eileen waving. There was Ma Ma, and beside her was Perfume! "So that's why Maung Thein is so glad to see Ma Ma again!" I said to myself.

We tied up alongside the steamer and for a few moments were busy with our





These are the seven teams of 28 enthusiastic Missionary Volunteers from all over the Korean Union Mission who carried on the spearhead Voice of Youth evangelistic meetings in Taejon. In the center are R. E. Klimes, Korean Union MV secretary, and C. D. Martin, Far Eastern Division MV secretary, who conducted the evangelism training program.

IT WAS seven o'clock when the crowded bus lurched to a stop. We stepped out on the road and set off through the darkness, winding along the narrow village paths with high wooden fences on either side. Finally, we could hear the familiar tune, though in a different language, "Jesus Loves Me." We rounded a corner, and suddenly there it was—a small building 20 by 30 feet packed to the walls with 200 Korean youngsters. As we looked in through the window we saw Chun Pong Kwon, one of the youth evangelists, vividly telling a Bible story. The boys, all with heads shaved, and the girls, many of them with baby brothers and sisters tied on their backs, didn't miss a word. The last action song was sung, and they bowed for prayer.

When this throng of little people filed out and made way for the evening evangelistic meeting, 50 adults and 100 older youth took their places. The Missionary Volunteers went into action again—a rousing song service, a special youth feature, a musical number, and an inspiring sermon by two clean-cut youth speakers.

This was only one, and not the largest, of the seven Voice of Youth evangelistic efforts being held in the city of Taejon. Seven teams of 28 youth from the four missions of the Korean Union had converged on this city—youth with a message, youth with enthusiasm. These spearhead meetings continued for one week.

This project was a field school of youth evangelism. Each morning fol-

lowing a devotional period R. E. Klimes, MV secretary of the Korean Union, and I conducted classes in public and personal evangelism. Opportunity was given for team leaders to lay plans and study problems with their groups. When the noon hour came and classes were over, the teams spread out into their territories.

Every afternoon these energetic youth went out among the people—making more than 4,500 contacts with the message—distributing literature, invitations, and friendliness everywhere. Never before had the people of Taejon seen anything like it. It was during these visits that Chun Pong Kwon and his team, not having a place for their meetings, met Mrs. Chung, a member of another church. Impressed by their needs, she turned over her one-time dance hall for the Voice of Youth services. She attended every night faithfully herself, and the youth are now following up the interest they aroused in her. It was Brother Chun's team also that found a former Adventist worker, a Mr. Cho, who after graduating from our school in North Korea many years ago had drifted away from the church. He too attended every meeting, kept his first Sabbath in 15 years, and with his wife and grown son requested baptism.

Every member of every youth team had a part. They sang, they prayed, they preached. For instance, Im Ko Yong, from Ohsan, southwest Korea, not only preached but used his talent in art for quick chalk talks. He also drew beautiful portraits of Christ

for two meeting halls. The people were greatly impressed. In the central church, the chapel on the hill, the little building in the paddy field, the meetings held in the converted dance hall where we have no church—yes, in all seven places where 450 non-Adventist youth and adults and more than 1,000 children heard the message, hearts were touched.

This pilot evangelistic project in Korea was a direct result of the Message to Millions crusade launched at the Far Eastern Youth Congress last April. God's Spirit is at work. The youthful preachers are overjoyed with the experience. The church members say, "This has been wonderful; why can't you young people stay and preach longer?" This spirit was evidenced by one faithful widow, Deaconess Maria, who moved out of her home in order to give our youth evangelists a place to sleep. On the closing night 57 persons decided to follow Christ; other decisions are expected. One young preacher's messages were appreciated so much that a church of another denomination asked him to come over and be their pastor. The MV's of Taejon have now been organized to do follow-up work with the interested people.

Eternity alone will tell the full Taejon story. But we do know that seven teams of dedicated youth returned to their homes determined to do more for Christ. And we know that the people of Taejon will not soon forget the inspiration they felt as they listened to the Voice of Youth.

illing Week With Our

an Youth Evangelists

By C. D. Martin, *MV Secretary, Far Eastern Division*



Two of the youthful evangelists in Taejon hand an invitation to an old Korean man.



Im Hiung Chang points to a sign announcing that Voice of Youth meetings will be held every night.

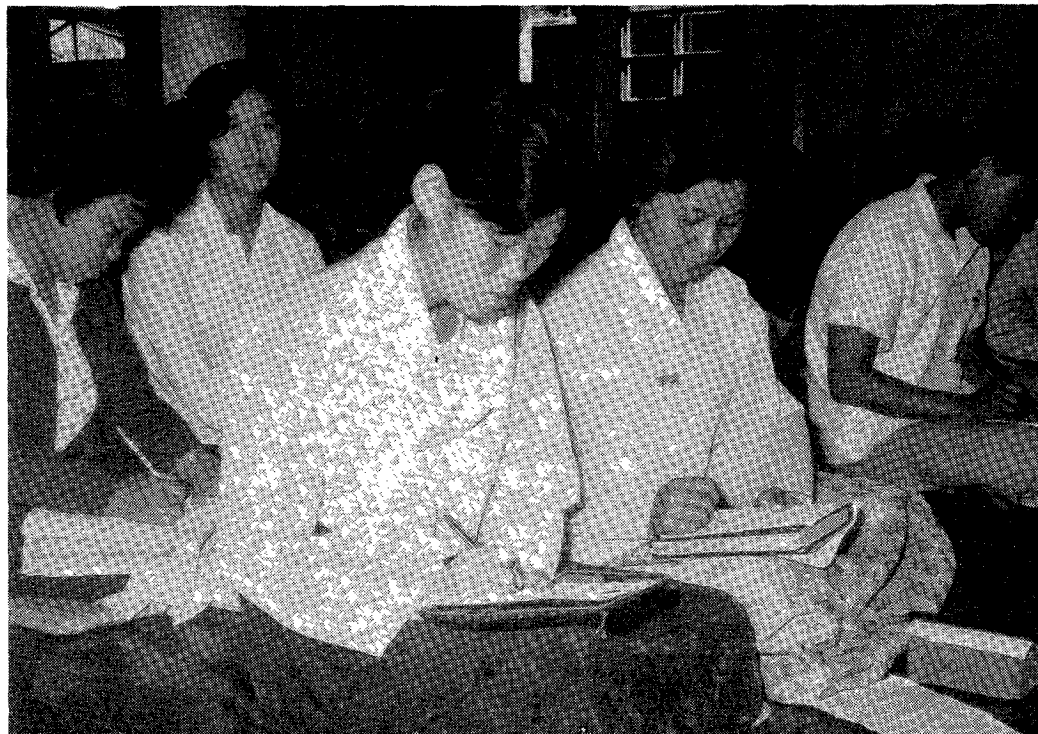


Voice of Youth team leader H. C. Im (with glasses) meets with other team members to discuss plans for their evening meeting.

By the flickering light of a lamp, Kim Sun Uk sings a special solo in the Voice of Youth chapel.



Kim Sun He (right) from Po Sung, southwest Korea, with other Missionary Volunteers, taking notes in the morning classes of youth evangelism. These classes were held in the Central Church of Taejon.



Reports From Far and Near



The Houston (Texas) Junior Academy gymnasium was used as a center for sorting clothing.

SDA Disaster Relief in the Wake of Hurricane Carla

By J. W. L. Evans, *PR Secretary, Texas Conference*

THE Adventist disaster relief program went into effect 30 hours before Hurricane Carla struck the coast of Texas. Rudy Bata, home missionary and civil defense secretary for the Texas Conference, set up disaster headquarters in the Houston Central church plant. The school and gymnasium were turned into an emergency hospital and shelter. After the storm the national Red Cross Bulletin stated that the Adventist emergency hospital was the only emergency hospital in operation during the entire disaster.

Carla was scheduled to hit Monday night. The morning before, A. D. Leach, Houston Central pastor, and Ray Osborne, Galveston district pastor, along with the Dorcas leader of the Houston Central church, Mrs. Betty Mumford,

went to the civil defense headquarters in Houston and offered their shelter and emergency hospital. Floyd Miller, civil defense officer for Houston, took them in to see Mayor Cutrer, who was preparing to go on the radio to give instructions and announce shelter locations.

When Elder Leach was introduced to the mayor, the mayor welcomed him with open arms. Heretofore the mayor and Seventh-day Adventists had been on the opposite side of the fence over Sunday law legislation in the coastal city. Feelings had run high and all Houston knew that Seventh-day Adventists opposed Sunday blue laws, which are strongly promoted and upheld by the mayor. Now Adventists were there to help!

The civil defense officer asked the mayor, "Do you know Reverend Leach?"

He responded, "Do I know him! I sure do! We have met on a number of occasions." Then he smiled and reached forward to take Elder Leach's hand. "I certainly am glad that we are on the same side this time," he said. "I'm glad we are fighting on the same team."

Elder Leach was then introduced in the following manner to a group of National Civil Defense and Red Cross personnel, "Gentlemen, these are the Seventh-day Adventists. These people are real workers and real fighters. If they are on our side, we have this hurricane licked." A few weeks later, after the storm had passed, Mayor Cutrer wrote a letter to Elder Leach congratulating him and his loyal workers for the outstanding service they had rendered to the people of his city and county during the hurricane.

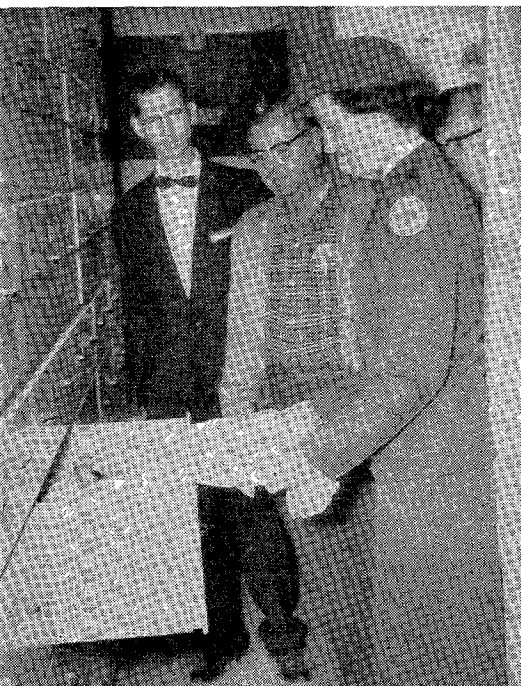
After the introduction episode, the mayor went on the air and named the available places of shelter. Of course he mentioned the shelter that Seventh-day Adventists had prepared.

Emergency Hospital Setup

The Adventist disaster committee of three then went to the Red Cross headquarters and offered their services, explaining their shelter and emergency hospital setup. The Red Cross wanted to know if they would take elderly sick patients that were being flown into Ellington Air Force Base at that moment; they had no place to take them, for no one else would accept them. When elder Leach assured them we would, the Red Cross was most appreciative. Trucks from the Red Ball and Central Freight lines volunteered their services to transport the patients from the Air Force Hospital, which was not staffed to handle them.

The Houston Junior Academy was now an Adventist emergency hospital. The teachers had a new job—caring for elderly people 60 to 90 years of age. Many of them were cancer stricken and helpless: Around the clock these senior citizens were given care, kindness, and personal attention. Amid religious pictures, stacked-up sand tables, bird and angel cut-outs hanging from the ceilings,

Interior of the Texico Conference mobile emergency clothing depot.



Our headquarters in Houston where more than 80 senior citizens and aged patients from flooded areas were given medical care, clothed, and fed. Some were cancer patients and needed constant bedside care, including the frequent changing of garments and bedding. These were evacuees flown into Ellington Air Force Base. Another 100 homeless victims took refuge in other parts of the building.

registered nurses and volunteer practical nurses could be seen going in and out among the more than 60 beds, administering care.

More than 150 Adventist volunteer workers joined the Baylor Hospital and the Red Cross designated personnel to operate the emergency hospital unit, which was known throughout the area as "the Adventist emergency hospital." Directing the emergency hospital staff was Dr. S. W. Olsen, dean of Baylor Medical School. Directing hospital operations was Dr. Gayland Steubling and our health and welfare director for the Houston church, Mrs. Betty Mumford.

A. D. Leach and his associate pastor, Jim King, turned over their offices in the church to the hospital personnel and spent their time carrying cots and mattresses, getting food supplies, praying for and encouraging the patients.

The hospital was in operation for seven days, until the patients could be returned to their places of residence. The American Red Cross provided food and arranged for much of the medical personnel for this unique hospital and shelter.

Help From Other Conferences

Before many hours had passed truckloads of clothing began to arrive. Texas sent C. M. May with its civil defense van; Texico Conference sent Elders Schram and Hancock with their civil defense mobile unit. Franck Hudgins, civil defense secretary for the Oklahoma Conference, arrived with their mobile civil defense van. These vans helped to supply clothing and bedding to the 13 clothing relief centers that were set up in the different towns by Seventh-day Adventists. One hundred women volunteer workers

assisted in this program, which continued 17 days. The Red Cross provided us with personnel where it was needed. Many denominations were represented in our centers.

Adventist volunteer workers spent 292,000 hours in the disaster area preparing, sorting, and distributing 554,000 pieces of clothing, along with considerable amounts of food, to hurricane victims. In many places the Red Cross took care of the screening process and sent the people on to our clothing centers for their needs.

When Vice-President Lyndon Johnson and his party arrived in Bay City to meet with numerous county officials to determine the loss and help needed, a group of five were selected to meet and welcome him at the airport. One of the five was an Adventist minister, M. H. Jensen. When the Vice-President and his party came by the Adventist civil defense mobile unit (from Texico), en route to his speaking appointment, six women in uniform stood at attention. Three were Adventists and three were from the Red Cross.

In Palacios our relief center was set up in a Catholic church, and the priest there worked closely with us. In Texas City a lineman for the Power and Light Company said after we had helped him, "Please give me your name. I want to mention you by name in my prayer tonight." In Houston a woman called up and wanted to know the address of the nearest Adventist church. She said, "I want to attend your church." At Port Acres a man said to the Beaumont pastor, Tom Carter, "My mother is a Seventh-day Adventist. I used to be, but I slipped. I'm coming back, determined never to slip again."



L. C. Evans, center, president of the Southwestern Union Conference, commends Pastor Ray Osborne of Texas City, while pastors from Houston look on. Seventh-day Adventists in cooperation with the American National Red Cross distributed nearly half a million pieces



of clothing through centers set up in Bay City, Palacios, Port Lavaca, Texas City, Corpus Christi, Houston, and Galveston. Above: The Texico Conference mobile relief unit giving aid in Texas City to victims in the flooded area.

Within a few days after Carla struck, clothing began pouring in from sister churches and conferences everywhere. Help in one form or another was received from the following conferences: Minnesota, North Dakota, South Dakota, Iowa, Michigan, Potomac, New York, and West Pennsylvania. Financial help was received from the General Conference, Southwestern Union, and many churches.

Assisting Elder Bata in the relief program were A. D. Leach, Houston pastor; his associate, Jim King; Obed Graham, of the Houston Pecan Park church; Tom Carter, of Beaumont; Ray Osborne, of Galveston and Texas City; Leonard Rogers, of Corpus Christi; Elder and Mrs. M. H. Jensen, who rendered invaluable

service in the disaster area for more than two weeks. These ministers and their wives, along with many dedicated laymen, worked around the clock in helping to meet the tremendous needs. A special group of trained welfare workers was also sent into the disaster area from our churches in the Rio Grande Valley of Texas under the direction of Mrs. Snow Forcher and Mrs. Hugh Cupps. Another group of workers from San Antonio, under the direction of Mrs. E. R. Schwab, was sent to help.

None of our people lost their lives in this disaster. While a number of our churches were damaged and many of our people suffered great loss of possessions, we are grateful that their lives were spared.

Glimpses of God's Work in Southeast Asia

By A. I. Krautschick, *Secretary-Treasurer Southeast Asia Union*

[This article is in reality a letter that accompanied a note thanking us for placing a literature request in the REVIEW. We think it will be of general interest to our readers.—EDITORS.]

Many packages with truth-filled literature have been received in our office. After a shipment has arrived, within 24 hours not a single piece is left, although sometimes we get ten to 15 packages at a time. Our young people in the four churches here in Singapore (English, college English, Chinese, and Malay) are very active indeed. They like to make use of this literature, passing it out to those who speak English.

At present I am again preparing for another trip through the northern section of our union, including the country of Laos. Our only missionary family in Laos, the Richard C. Halls, again had to evacuate their mission station with his brother, Lee Hall and family, who had joined Richard less than a year ago on a self-supporting basis. They evacuated to the Thai side on the Mekong River, to a little place called Chiang Khong. Chiang Khong used to be a walled city, built during the time when Angkor Wat (in Cambodia) was constructed by the Khmer people, about A.D. 1200.

When we visited that place last January, a man showed us a four-acre piece of land which we could purchase for just U.S. \$150. But at that time we were not interested in buying; we still thought to continue our mission work in Nam Tha, Laos. When we did not buy this land, the man bought it himself for an investment. Now, he will sell it to us for U.S. \$300. It is still cheap enough. It is a beautiful piece of land, situated between two ancient city walls. In fact, the land occupies the area where once a moat stretched around this ancient city.

Chiang Khong is situated on the Thai side of the Mekong River, while opposite is the Laotian place of Ban Houei Sai where the late Dr. Tom Dooley had a hospital. In our efforts to keep working



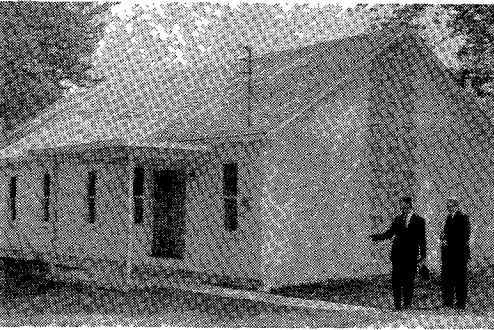
Iowa Sends Aid to Hurricane Carla Victims

While three Des Moines Dorcas Welfare workers look on, F. J. Kinsey, director of welfare for the Iowa Conference, hands the last few boxes of clothing to the driver of a disaster-relief truck headed for Texas with quilts, sheets, pillows, and all types of used clothing for victims of Hurricane Carla. More than 60 new, handmade quilts were on the truck.

for the Lao people, we plan to locate temporarily in this place. Huge war-
ing trees give pleasant shade. But the
local population is afraid of the evil spir-
its living in these trees, and for this rea-
son nobody wanted to buy this land; now
it is offered to us for an extremely low
price, although it is the most beautiful
spot you can think of. From the higher
part of the bluff one can look out over
the beautiful Mekong River and see far
into the mountainous country of Laos.

Shepherding by Plane

Pastor Hall has parked his little Cessna
four-seater plane on the Laos side, and
each Sabbath he flies about 35 minutes,
10,000 feet high to our mission school
and station in Nam Tha, with the rebel
forces only 12 miles away from our prop-
erty. He has an arrangement with our
church members to spread a white cloth
on the mission grounds if all is clear.
Then he comes down and lands on a
narrow grass strip close to our mission
station to conduct the Sabbath services.
After the meeting, he flies back to Ban
Houei Sai and crosses the Mekong River



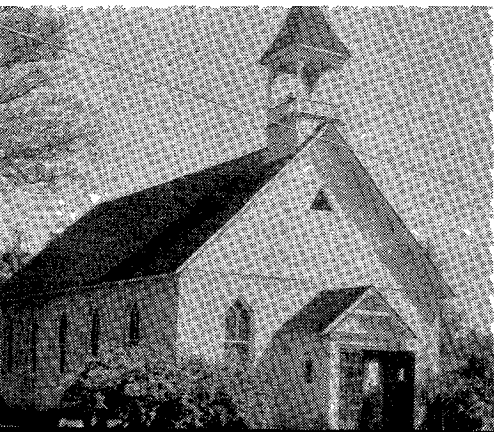
Two Churches Dedicated in Missouri

Two churches in Missouri were dedicated
on a recent Sabbath. Theodore Carcich, pres-
ident of the Central Union, gave the dedi-
catory sermons.

The Willow Springs church (below) was
purchased in 1958 from another denomina-
tion. The present membership is 40. The Ava
church has been completely remodeled. H. B.
Petry was district pastor when the Willow
Springs church was purchased and remodel-
ing was started at Ava.

Standing in front of the Ava church are,
left, R. C. Workman, district pastor, and
H. C. Klement, president of the Missouri
Conference.

H. C. KLEMENT



in a small sampan to Thailand, where he
joins his family. You can readily see that
sometimes mission life is not easy.

Our Malay Signs Publishing House has
completed the printing of a new medical
book called *Buku Penjaga Kesehatan*,
which sells for M\$17.50 (U.S. \$6).
Though this price is high, it is selling
well. Several devoted Indonesian colpor-
teurs have come over from our sister uni-
on, where I served as secretary-treasurer
before coming to Singapore, to sell the
book. The first colporteur, a graduate of
Indonesian Union Seminary, made it his
task to see the Minister of Public Health
for the Federation of Malaya in Kuala
Lumpur to get a recommendation for
this book. The minister bought a copy
for cash and has given a recommenda-
tion that every household in Malaya
should own such a book.

Robert Walean spoke to the minister
while he was in a cabinet meeting, and
besides selling him a book for cash, our
brother took orders from three other min-
isters. It is quite usual for him to sell ten
to fifteen books in one morning. Now ar-
rangements are being made that this
health book will be placed in 1,100
schools, clinics, and public health cen-
ters of the Federation.

A Land of Contrasts

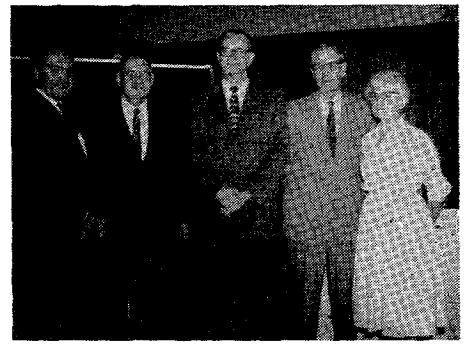
Malaya is a land of contrasts. For the
traveler, it offers something rare—a coun-
try where people of many races, religions,
and cultures are working together in the
building of a modern state. Here in this
beautiful, green land of mountain and
plain, of modern cities and picturesque
villages, West meets East.

Malaya, originally the home of the
Malays, is now also the home of Chinese,
Indians, and other peoples who have
become Malayan citizens. The Federa-
tion consists of nine Malay States and the
former British settlements of Penang
and Malacca. Each state has its own
ruler and at the head of the Federation
stands the paramount ruler, the Yang di-
Pertuan Agong, who is a constitutional
monarch. Parliament consists of the
House of Representatives (fully elected)
and the Senate. Each state has its own
assembly.

The majority of the Malays are country
people. They grow rice, rubber, and
other crops and they do much of the fish-
ing on Malay's shores. They are charming
and friendly, with a dignity all of their
own. The Chinese predominate in the
towns in the world of business and com-
merce, where they excel. Many Indians
work on the great rubber estates.

Each of the main races that make up
Malaya's cosmopolitan population has re-
tained its customs, dress, and festivals,
and these all add brilliance to the Ma-
layan scene. In the streets, the gay colors
of the Malay *kebaya* and sarong are
matched by the vivid hues of slender
Chinese *cheongsam* (gown) or *samfu*
(pajamalike suit) and striking Indian
sari. Here is a land of contrasts whose
motto is "In diversity there is unity"—a
friendly land that bids the traveler wel-
come.

I wish I could take you to our churches
in the Malayan Mission, or to our neigh-
boring countries, South Vietnam, Cam-



Health-Evangelism Seminar Held in New Jersey

A health-evangelism seminar was held
October 17 to 19 at Trenton, New Jersey,
for the workers of the New Jersey Confer-
ence. Leading out in the meeting were Carl
Sundin, of the General Conference Medical
Department, and Dr. and Mrs. H. W. Vollmer.
Practical demonstration and instruction on
healthful living was given throughout the
meetings. Coordinated evangelism also was
stressed, urging every department and phase
of our message to be soul winning.

During the past three and one-half years
12 major building projects have been com-
pleted in New Jersey, including a new con-
ference office, campground pavilion, and
three intermediate schools. During this same
period more than 800 have been baptized.

In the picture, left to right, are Elder Sun-
din, M. K. Eckenroth (the conference presi-
dent), V. G. Anderson, and Dr. and Mrs.
Vollmer.

V. G. ANDERSON

bodia, Laos, and Thailand, and then
across the seas to Borneo, which consists
of the countries of Sarawak and British
North Borneo. I am sure you would en-
joy hearing the singing of our enthusias-
tic church members who are poor in
earthly goods, but who have a heart of
gold and a love for Jesus whom they have
found through the efforts of the mission-
aries who are strengthened through your
prayers.

Sabbath, April 22, 1961, marked the
baptism of the first Cambodian convert
in Cambodia in more than 15 years! She
was Lim Saing Huay, a servant of Pastor
and Mrs. Ralph E. Neall. All previous
baptismal candidates were of the Chinese
race.

Woman Witch Doctor

In closing I wish to share with you a
story as related by Sikul Soidon about
Munahoi, the woman witch doctor of
North Borneo.

Munahoi was born a heathen. At the
age of 25 she became a "fully qualified"
witch doctor, highly respected by her
community as well as by the neighboring
tribes. Through witchcraft she "healed"
many sick people and "freed" those beset
by the various evil spirits. Her services
were in great demand all the year around.
And, of course, these enabled her to
gather up a good fortune. One sunny
day in 1950 she heard that a Christian

teacher had arrived in the neighboring village to teach the villagers about the white man's religion. She was furious and determined to do all she could to chase the "intruder" from her district. But the teacher's calmness and earnestness made a deep impression on her mind. God's Holy Spirit made an entry into her heart. She went home a changed woman.

"Is there really a God in heaven who is powerful, merciful, and omnipotent? Who is the man Jesus? Did He really die a cruel death so that through Him, man may be saved? What is the Holy Spirit and how can it enter into a man's heart?" These and many other questions robbed Munahoi of sleep for many weeks. At last she went again to see the teacher.

"If your God is such a wonderful God who didn't spare even His Son that man through Him might live, then from now on I want to worship your kind and true God. I don't want to die like those without God," she said to him boldly.

Her people were angry when they heard of her conversion to Christ. They accused her of being a traitor and sought to kill her. But God has a thousand ways for delivering His own. Five years later the leader of the would-be killers took his stand for Jesus, followed by 38 others. Among them were two witch doctors. All were buried in the watery grave and received newness of life in Jesus. Today, the once-heathen village of Mantub is proud of its well-organized church of 70 members and more than 100 Sabbath school members.

Once again I thank you for sending us literature.

Philippine Literature Workers Meet in October

By D. A. McAdams, Associate Secretary
GC Publishing Department

The annual literature evangelist institute for the North Philippine Union Mission was conducted October 23 to 28 on the campus of Philippine Union College. About 275 literature evangelists and leaders were present. A. J. Robbins, president of the union, gave the keynote address and challenged all present to a deeper consecration and greater dedication to the work of God.

During the first nine months of this year the literature evangelists of this union have been instrumental in winning 123 souls to Christ. Their deliveries for the same period amount to ₱364,000. J. T. Mason, the new union publishing secretary who had just arrived in Manila a few days before, had charge of this large and important meeting. E. A. Brodeur, of the Far Eastern Division, also participated in the meetings. It was my pleasure to give the general instruction and to speak to the group on Sabbath. About 1,000 people were present for the Sabbath service in the large new auditorium on the campus of Philippine Union College.

The Philippine Publishing House, situated near Philippine Union College, employs 65 workers and prints literature in four dialects. The publishing house sales for the first nine months of this

year amount to ₱537,000. Two offset presses are turning out beautiful work, and the books and magazines going forth from the Philippine Publishing House through the hands of the colporteurs and church members are helping to spread the message in this large and important field.

Today there are 25,000 baptized Seventh-day Adventists in the North Philippine Union Mission. Elder Robbins and his staff are being greatly blessed of God.

Prophetic Gift Is Theme of CUC Prayer Week

By Russell H. Argent

"Adventures in Prophecy" was the theme of the fall Week of Religious Emphasis at Columbia Union College. Speakers were Arthur L. White, secretary of the Ellen G. White Publications, and D. A. Delafield, associate secretary.

The speakers led their congregation through a journey with the Bible prophets and God's messenger to His remnant church. Beginning at Calvary, they traced the plan of God across the centuries to its final conclusion. The book *The Impending Conflict* was distributed and studied.

Throughout the week testimonies and prayers showed a new realization of the value of the prophetic gift in the church.

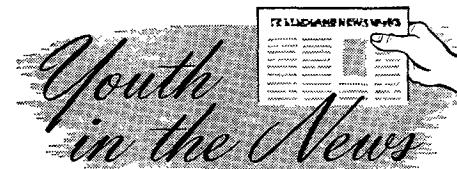
Doctors Active in Church at Boulder, Colorado

By J. L. Shuffler

While spending a month at Boulder, Colorado, in an evangelistic campaign we were pleased to note that there are eight doctors in the Boulder church. Every one of them is active in church work. One doctor is the missionary leader; another is the general Sabbath school superintendent; another is superintendent for the senior division; an-

other is superintendent for the kindergarten division; another is Pathfinder leader; another is Investment secretary.

All are active in witnessing for the truth. We thank God for a medical college that trains men to be active workers in the Advent Movement. How wonderful if every church had a group like the one in Boulder.



► Ann Kallio, Glenda McGinnis, and Bill Hoffer, all 1961 graduates of Mount Vernon Academy, were featured speakers at a recent Ohio Youth Rally at Mount Vernon Academy. They are members of a group under the direction of Euel Atchley, instructor in religion at Columbia Union College.

► At the close of the teen-camp in West Pennsylvania, six young women were baptized. They had received Bible studies previously and four of them had made arrangements with their pastor, G. G. Creighton, to be baptized at camp. Two other young ladies from Pittsburgh also decided to be baptized at the same time.

► Franklin Poh and Lim Kok Lian were two of a group of some 80 Missionary Volunteers of the Balestier Road English church in Singapore who participated in a recent Voice of Youth evangelistic effort. Anna Lim, one of the youth, did all the art work on the handbills as well as the large highway sign for the meetings. Six committees functioned effectively in this successful youth project.

► Kuniaki Nohara, baptized in Japan a short time ago, is now conducting a weekly Bible class at Tokyo Agricultural University, where he is a student. This 30-minute class meets during the noon hour and has a regular attendance of



Church Organized at Mentone, California

On Sabbath, October 14, a new church was organized in Mentone, California. John Osborn, president of the Southeastern California Conference, officiated. Melvin Turner was designated pastor of this new flock of 80 members.

Interest in organizing a church in Mentone was stimulated by a series of evangelistic meetings held early in 1961 by Philip Knoche, pastor of the Redlands church. He was assisted by B. J. Savage and Melvin Turner, associate pastors of the Redlands church, and Perry Green, pastor of the Yucaipa Church.

Regular weekly worship services are now being conducted in the facilities of the Mentone Congregational church.

B. J. SAVAGE, Press Secretary

about 15 university students. At one special meeting 200 were in attendance. He has already given out more than 40 Bibles to fellow students.

► Twenty-eight-year-old Kim Hyo Song is one of the many youth doing evangelistic work in the Southwest Korean Mission. Using the Bible Picture Rolls, Voice of Prophecy lessons, and Bible filmstrips, he has held meetings and preached in the villages of Pu An, Yong Kwang, and others. In one place more than 1,000 adults and children listened to his preaching in an outdoor meeting. Four companies have been raised up as a result of his work.

► In the village of Sintang, Southwest Korea, Chong Sung Suk teamed up with several other Missionary Volunteers to conduct seven Vacation Bible Schools during July and August. In several of these places they also conducted evening evangelistic meetings. In one place they preached in the Methodist church and in another village meetings were held in a Presbyterian church. In this last-named place one of the church elders became so interested that he requested special studies. Chong Sung Suk is so interested in our church work that he walked 45 miles to attend the MV Senior Youth Camp this past summer.

► Pastor Palmer Wick has an active program for the youth in Ubol, Thailand. Last December 12 Master Guides were invested, and 68 others were presented pins representing the various other MV classes. During C. D. Martin's recent visit to Ubol four more were invested as Master Guides and 46 had completed the requirements of the other classes. An active Pathfinder Club also is operating.

► The student body of Mount Vernon Academy raised approximately \$2,300 during their annual Ingathering field day. Bonnie Miller, a senior, received \$50—the high for the day—entirely by street solicitation. The Dorcas Society received more than 500 cans of food from this field day.

► Korean youth, inspired by the Far Eastern Youth Congress, are conducting Voice of Youth efforts and children's Bible classes in the cities, unentered territories, and on the islands of the sea. Sabbath schools and MV Societies are being organized as a result.

From Home Base to Front Line

Mima Burgher sailed from Sydney, Australia, October 29, aboard the *Dominion Monarch*, for Cape Town, South Africa. Miss Burgher, who is a double certificated nurse, has accepted a call to the Maluti Hospital in Orange Free State, South Africa. She is a graduate of the Sydney Sanitarium and Hospital and was attached to that institution as a staff sister at the time of accepting appointment to South Africa.

N. W. DUNN

Dyak Witch Doctor Finds Deliverance in Christ

By A. R. Musgrave
*Educational Secretary
Borneo-Brunei-Sarawak Mission*

Badi was a Dyak. But he was more than a Dyak; he was a witch doctor. He was a devil-possessed witch doctor—completely devil possessed.

When he was 30 years old Badi was a complete physical wreck and on the verge of losing his mind. He slept little, for the devil drove him relentlessly to do the works of darkness. There was no time to plant his rice field, no time to work in his garden, no time to eat the food his good wife prepared. He must practice witchcraft, and more witchcraft, for the devil was a relentless taskmaster.

His fellow tribesmen began to note the increasingly strange conduct of their witch doctor. They heard the now more frequent shouts of anger from his house, and the pitiful pleas for mercy from Badi's wife and child as he would beat them for no apparent reason. Often they would have to flee in terror as he drew his long-bladed jungle knife to kill them.

At his witchcraft sacrifices the people watched him kill the hens he demanded for his fees, then, to their amazement, they saw him tear the fowl to pieces with his bare hands and gulp them down raw, feathers included. With growing fear the neighbors tried to avoid Badi. In his deep-set eyes they saw the devil's fiendishness.

Badi himself felt the relentless pressures of the spirit world gaining control over his mind and body. He felt the powers of darkness closing around him and driving him on to destruction. In his anguish and despair he cried out for deliv-

erance. But where could he find that deliverance? His wife begged the Adventist minister, who lived in the next upriver village, to come and pray for him. Brother Sipuk, our young intern, did so, and Badi's house became the scene of many a soul-searching prayer meeting.

On the day I visited our Mejau church on the Tatau River, Badi was in Sabbath school with his wife and child. He was easily distinguishable from the rest, for the marks of his past experience were clearly visible upon his features. But he sat quietly in the congregation.

That evening Badi came to see us. Sitting down upon the bamboo mat, he poured out from his wicker bag his most valued possessions—his witchcraft charms. These were bone tusks, bottles of all shapes and sizes, bird feathers, colored glass beads, and an assortment of smooth pebbles. But our attention was attracted to an unusual object. A rhinoceros beetle had been cut in half, and into the upper half between the horns had been inserted a small piece of beveled glass no bigger than half the size of a person's thumbnail.

"What did you use this for, Badi?" we asked.

"When I could not discover what was troubling my patient, I would look through this glass and I could see right into the soul of the person and thus find out the trouble."

"Why did you never speak to people, Badi?"

"People! I never saw people. They looked like animals to me. Why should I speak to animals?"

As we talked with Badi about his experiences we began to realize just how much he had been in the grip of the powers of darkness, and how great was his deliverance.

(Please turn to page 24)



Brother Sipnek, of Sarawak, at left, receives the bag of witchcraft charms from Badi, in exchange for a Picture Roll.

Before leaving for home that evening Badi had one request to make. He desired a Picture Roll to hang up in his house to show that he now serves a new Master.

So Badi exchanged his witchcraft charms for a Picture Roll. He has not yet been baptized, but the decision has been made to follow in Jesus' footsteps.



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; 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—Evelyn M. Bowles; 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.

FAR EASTERN DIVISION

► Mrs. R. C. Williams, wife of Pastor Williams, the director of the Manila Evangelistic Center, conducted a child evangelism workshop every Sunday afternoon from four to seven o'clock in the basement of the Manila Center, from late May until August of this year. Leaders of the children's divisions in the Sabbath schools of the Manila-Rizal area availed themselves of the opportunity to attend this workshop.

► Twenty-eight persons were won to Christ as a result of the evangelistic effort conducted by ten Philippine Union College ministerial students. The meetings were held in San Jose, Binan, Laguna, April 15 to June 3, under the leadership of Pastor Herminio L. Reyes, head of the department of applied theology.

► On July 9 the Southern Luzon Mission formally opened its first Health and Welfare Center. The center is a well-constructed building on the mission compound adjacent to the church building.

► Sixty-four prisoners in the Manila City Jail have been baptized this year.

► Seven youth teams from the four missions in the Korean Union Mission held Voice of Youth efforts in the Taejon area late in October and early November. A total of 550 non-Adventist youth and adults and more than 1,000 children attended the seven efforts.

► Captain Glenn I. Bowen, newly arrived U.S. Army chaplain, is now stationed near Seoul, Korea. At present there are 65 non-Korean Adventist servicemen in this area. Some 15 to 25 servicemen meet for Sabbath services in the spacious radio reporting room in the Korean Union Mission office building. Their Sabbath meals are provided by the overseas mission families. Many of the servicemen are stationed in outlying areas and do not have suitable transportation to come to the services.

SOUTHERN AFRICAN DIVISION

► Alvin Cook reports that so far 60 persons have been baptized in Pretoria, administrative capital of the Republic of South Africa. He began his city-wide campaign early in 1961. It is hoped that 40 more will be baptized by the end of the year.

► J. van der Merwe reports a wide and keen interest at Otiwarongo, in South

West Africa, where a successful evangelistic campaign is being drawn to a conclusion. Strong opposition seemed only to help interested ones come to a decision for Christ and the third angel's message.

► At Songa Mission the school and hospital are continuing to function. The outbreak of fighting between soldiers of the UN and Katanga was accompanied by a serious local breakdown of law and order. Mrs. M. H. Schaffner and Mrs. Gutekunst and their children were flown out to Ndola, Northern Rhodesia, where they have spent many weeks waiting for conditions to improve sufficiently to permit their return. Dr. Schaffner, Brother Gutekunst, and nurses Julia Hoel and Edith Gillham have remained at Songa to carry on, but they are ready to leave immediately if necessary. The Cessna 180 airplane donated for work in Nyasaland has been loaned to Songa. Without it the work at Songa in both hospital and school would be almost at a complete standstill.

► Since July of 1960 we have had no word concerning our work in the Fizi area of the Congo. This work was started a number of years ago by a student from Bigobo. In the extended state of unrest in the Congo it has been dangerous for national and overseas workers to go into the area. During the months the schools have operated satisfactorily under the circumstances. The soul-winning endeavors of the teachers have resulted in the conversion of ten souls and the baptism of two. It has been impossible to send in wages to the five teachers, but they have lived from their gardens and used the meager school fees received. A request for the opening of another school has come in. It now appears that it will be possible to re-establish contact with the faithful souls in this area lying west of the northern tip of Lake Tanganyika.

► Stefano Rugirangoga, secretary-treasurer of the Central Kivu Field of the Congo Union, has written telling of the progress of the work in his field. The officers, anxious to reach the workers at Kirundu Station in the great Congo basin about 400 or 500 miles from headquarters at Masisi, approached the United Nations headquarters at Goma for help. Car travel was impossible, for gasoline is not available along those lonely roads. Brethren Mbyrukira and Rugirangoga were given free air passage from Goma to Stanleyville and back in order to assist them to visit Kirundu. They bring the good news that all is well and that all workers are safe and in good health.

► R. L. Staples, of Solusi, reports that two years ago Solusi College conducted an evangelistic campaign in Bulawayo, in the African township of Mpopoma. At the beginning of these meetings attendance at the tent on Sabbath mornings was about 250. Now, with the tent pitched again on the same spot, the Sabbath morning attendance is around 800.

CANADIAN UNION

► A. M. Spent, of Victoria, British Columbia, recently baptized eight persons, one of whom was brought into the truth through the It Is Written ministry.

► G. E. Vandeman opened a series of reaping meetings in Vancouver and Victoria on November 4. Attendance was excellent, and prospects of a growing interest are good.

► Laymen report 192 persons won to the truth during the first three quarters of 1961.

► The Ingathering work in the Ontario-Quebec Conference has the distinction of reaching the highest per capita in North America for 1961—\$28.28.

► Sixty-six Vacation Bible Schools were held this past summer—a record number for Canada. The follow-up work is encouraging. Three souls have been baptized and others are being prepared.

CENTRAL UNION

► The 12 persons baptized by D. S. Wallack in Grand Junction, Colorado, recently brought to 144 the total baptized during his stay in the Grand Junction district. Elder Wallack has been transferred to the Colorado Springs district.

► I. E. Hamilton is the new personnel director at the Porter Sanitarium and Hospital in Denver, Colorado. He with his family comes from the New England Sanitarium in Massachusetts.

► Three new literature evangelists have begun work in the Nebraska Conference. Carl Hill is working in Columbus, Nebraska; James LaLone is in Holdrege and is working closely with the district pastor; and George King is the new literature evangelist in the Grand Island and Ravenna area.

► Twenty-four persons were baptized Sabbath, October 21, as the result of the evangelistic meetings held in Pittsburg, Kansas, by W. D. Brass and R. R. Johnson.

COLUMBIA UNION

► Leonard S. Barnes, formerly of Syracuse, New York, has become pastor of the Fredericksburg, Virginia, church in the Potomac Conference. He replaces John Klim, now pastor at South Richmond.

► A. C. Marple, former pastor of the Silver Spring, Maryland, church, has taken up his new work as associate chaplain at the Washington Sanitarium and Hospital. Otis Graves, of North Miami, Florida, has been appointed pastor of the Silver Spring church.

► Elder and Mrs. Alvin J. Stewart, recently returned from the mission field, have moved to the Bradford district in the West Pennsylvania Conference. He is to serve as pastor.

► Mrs. Grover Winslow has joined the Columbia Union College staff as nursing service librarian. She has served with her husband in West Africa and the Middle East, and was employed as assistant librarian of Potomac University.

LAKE UNION

► One thousand attended services the last night of the nine-day Illinois "Stay-at-Home" camp meeting held in the new West Central church in Chicago during the last part of September. James E. Chase from the General Conference was the guest speaker. Jere D. Smith from the Lake Union, and W. A. Scharffenberg from the General Conference, were Sabbath afternoon speakers. The pastor, E. D. Calkins, arranged the programs and greeted the visitors. The fine musical selections were arranged for by William R. Hoffman, the Illinois Conference singing evangelist. A consecration service was conducted at the close of each meeting.

► John A. Kroncke has accepted an invitation from the Indiana Conference to

Judaism to Christianity

The following paragraph, written to the editor of the *Australasian Record*, discloses that we have another convert from Judaism.

"Just coming from the Jewish faith and now accepting the third angel's message in all its fullness, my husband has enrolled at Australasian Missionary College to begin studying the theological course. It is now his greatest desire to bring others to know and love Jesus as their Messiah."

We thank our heavenly Father that another of His anciently chosen people has accepted Jesus, and has consecrated himself as an apostle to the "lost sheep of the house of Israel."

F. A. MOTE, *Field Secretary*
General Conference

serve as pastor at South Bend. A graduate of Washington Missionary College, he has recently been serving as a district pastor in the East Pennsylvania Conference.

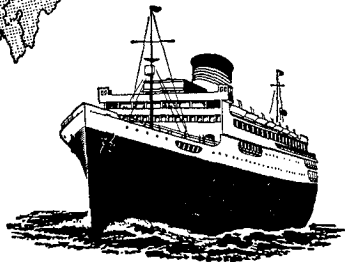
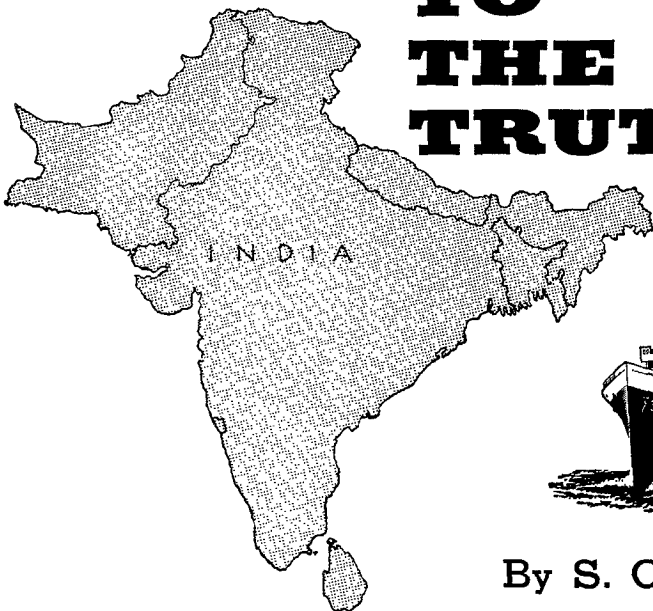
► Broadview Academy has begun construction of a new wing on the girls' dormitory. Adrian Roosenberg, who recently

completed the new Lake Union Conference office building at Berrien Springs, Michigan, is the construction superintendent. The academy has a 25 per cent increase in enrollment in the freshman class this year, and at present there are three occupants in almost every room in the girls' dormitory.

► A State-wide laymen's congress was conducted in the Indiana Conference, the weekend of September 23, under the supervision of Ralph Combes, conference home missionary secretary. The meetings convened in the new Glendale church on the north side of Indianapolis. T. E. Unruh, Indiana Conference president; E. W. Pedersen, of the General Conference; and Vernon Flory from the Lake Union, gave assistance. The district pastors brought in excellent reports of work carried on by their lay members.

► Evangelist Bob Thrower conducted a four-week evangelistic crusade, August 26-September 23 at Alton, Illinois. The attendance and interest were good, and as a result 13 persons were baptized and one added to church membership by profession of faith. Twelve more are in the baptismal class. The pastor, Claude L. Turner, reports that the offerings and book sales more than covered expenses.

15,000 MILES TO THE TRUTH



By S. O. MARTIN

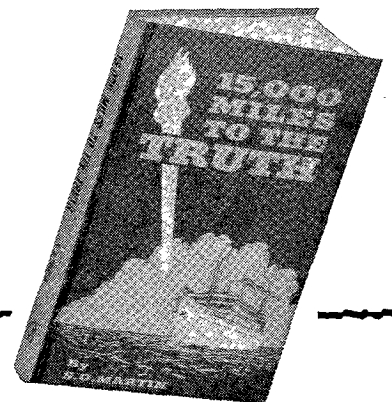
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Born on a Kentucky farm, the author grew up a member of the Church of Christ. He was zealous for his church and while still in high school conducted evangelistic meetings at which twenty-five individuals took their stand for the church. Later he was appointed a missionary to India, and was there about three years when an Adventist colporteur called upon him. From that point on, the story heightens in interest.

You will find in this volume a great deal of valuable information about the Sabbath and the two covenants. It will make a worthwhile gift to any Church of Christ friend. Profitable reading, also, for every Seventh-day Adventist.



NORTH PACIFIC UNION

► After serving as superintendent of the Wenatchee and Spokane Valley districts in the Upper Columbia Conference since 1951, Melvin Heinrich and family have moved to Monterey in the Central California Conference. Replacing him as superintendent in the Spokane Valley district is E. R. Priebe.

► Practically all the members of the small church in Condon, Oregon, in the Upper Columbia Conference have gone from door to door making contacts for the 20th Century Bible Course. Mrs. Hayworth, who is past 70, spent a great deal of time, including Sabbath afternoons and Sundays, and secured a total of 227 signatures. Ivan Strese, who works full time during the week, secured 76 signatures, and has given six Bible studies in one home visited while seeking enrollments for the Bible course.

► The SCWWC Ernest A. Sutherland Memorial Lecture Series launches a new student association venture, and in honoring Walla Walla College's first president links the present with the original ideals of the college. Under the leadership of Joe Willey, student association president, the series of lectures has as its purpose to acquaint students with the responsibility of this challenging world and to make available to the students an opportunity to hear men of action and of thought. Speakers scheduled include Senator Henry M. Jackson, Congresswoman Catherine May, Dr. Orlo M. Brees, A. A. Leiske, and Don S. Farner.

PACIFIC UNION

► New teachers at San Pasqual Academy this year are Mrs. Arleigh Brown, who is teaching piano and organ, and Irene Rowe, instructor in home economics and assistant dean of girls. Mrs. Brown, who is also church organist and cafeteria hostess, came from La Sierra, California, and taught previously in Highland Academy, Tennessee, and Sheyenne River Academy, North Dakota. Miss Rowe also came from La Sierra where she obtained her degree in home economics teacher education.

► The dedication service for the new church in Prescott, Arizona, was held on Sabbath, September 30, with W. J. Blacker, secretary-treasurer of the Pacific Union Conference, presenting the message. Also participating in the program were D. C. Butherus, president of the Arizona Conference; H. R. Trout, also of the Arizona Conference; and W. C. Hankins, pastor during the building program. The dedication service was planned and directed by J. E. Young, present pastor.

► M. E. Loewen, secretary of the General Conference Public Affairs Department, kept speaking appointments in various parts of the Pacific Union Conference during the early part of November.

► G. R. Nash, secretary of the General Conference Sabbath School Department, spent four days in Utah, speaking at the

Ogden, Salt Lake City, Moab, and Monument Valley churches.

SOUTHERN UNION

► W. E. Peeke, former pastor in the Alabama-Mississippi Conference, recently took up his new duties as educational, MV, and home missionary secretary of the Alabama-Mississippi Conference.

► Joe Ring, formerly assistant publishing secretary for the Iowa Conference, is the new publishing secretary of the Alabama-Mississippi Conference. He replaces W. B. Moore, who recently accepted a call to head the publishing work in the Arkansas-Louisiana Conference.

► October 10, exactly one month after the opening of Bass Memorial Academy, the school had its first Ingathering field day. A total of \$1,150 was brought in.

► Recently 190 adults and youth from the Hendersonville and Fletcher, North Carolina, churches distributed 5,000 of the Centenary issue of the REVIEW AND HERALD in one afternoon.

► Mrs. Jean Hanvey, R.N., has recently been appointed director of nursing services in the Hialeah Hospital.

► Roger L. Miller is the new instructor of physical education at Forest Lake Academy. He and his family came from Union College, Lincoln, Nebraska.

► Warren N. Wittenberg, MV and temperance secretary in the Ohio Conference, has accepted a call to be pastor of the Madison College church. He succeeds H. T. Anderson, who transferred to the Louisville, Kentucky, church.

► Madison College played host to the fifty-first annual convention of Southern self-supporting workers, October 12-15.

SOUTHWESTERN UNION

► During 1960, 1,547 non-Adventist children attended Vacation Bible Schools in the Southwestern Union. Of this number 176 non-Adventist children joined regular Sabbath schools, 114 non-Adventist children enrolled in the Bible course, 66 non-Adventist children went to junior camp, 34 non-Adventist children attended church school, and 55 parents of these non-Adventist children are now interested in the Adventist Church.

► After 40 years the congregation of the Smyrna church in El Paso, Texas, has begun construction of its own building. The cost is estimated at \$50,000. Of masonry construction it will include a sanctuary, a study, two large classrooms, and a health and welfare service department, reports L. B. Baker of the Southwest Region Conference.

► The Oklahoma disaster relief van moved into the vicinity of Kingfisher, Oklahoma, recently to give aid to the victims of a flood in that area.

► During 1961, 93 branch Sabbath schools were conducted in the Southwestern Union, an increase of 48 over the previous year.

► The Rosenberg, Texas, church, raised its Ingathering goal in one week's time.

► Ninety-five Southwestern Union student literature evangelists worked 21,153 hours and delivered books and magazines amounting to \$64,462.46. David C. Wu ranked highest in deliveries for the men, with \$5,855.65 in book deliveries. Lorie Nelson was highest for the women, with magazine deliveries amounting to \$2,167.50.

Answers to Bible Quiz

(Page 7)

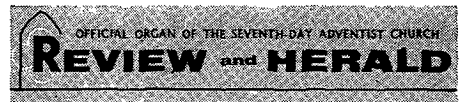
1. Moses (Num. 32:23).
2. Og, king of Bashan (Deut. 3:11).
3. Levi, because the offerings to the Lord formed their inheritance (Deut. 18:1, 5).
4. Simeon (Deut. 33:1-25).
5. Joshua (Joshua 10:11).
6. The two kings of the Amorites (Joshua 24:12).
7. Adoni-bezek (Judges 1:6, 7).
8. Ehud (Judges 3:21).
9. Shamgar (Judges 3:31).
10. The song of Deborah and Barak (Judges 5:1-31).

Church Calendar

Ingathering Campaign for 1962
November 25, 1961-January 6, 1962
North American Missions Offering December 9
Thirtieth Sabbath Offering (Far Eastern Division) December 23

1962

Home Missionary Day January 6
Church Missionary Offering January 6
Religious Liberty Campaign January 13-20
Religious Liberty Offering January 20



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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Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell, W. E. Murray
Editorial Secretaries: Promise Joy Sherman, Idamae Melendy
Special Contributors: C. H. Watson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, W. B. Ochs, Presidents of all Divisions
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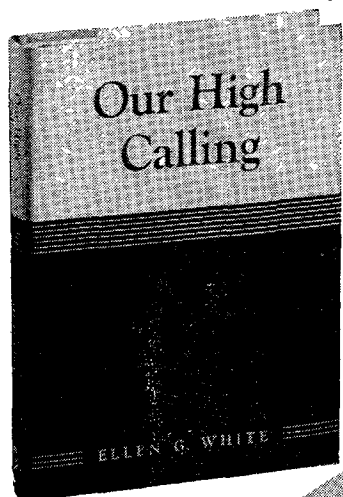
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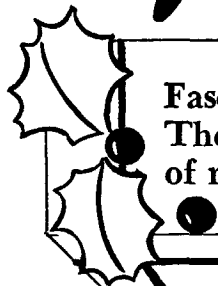
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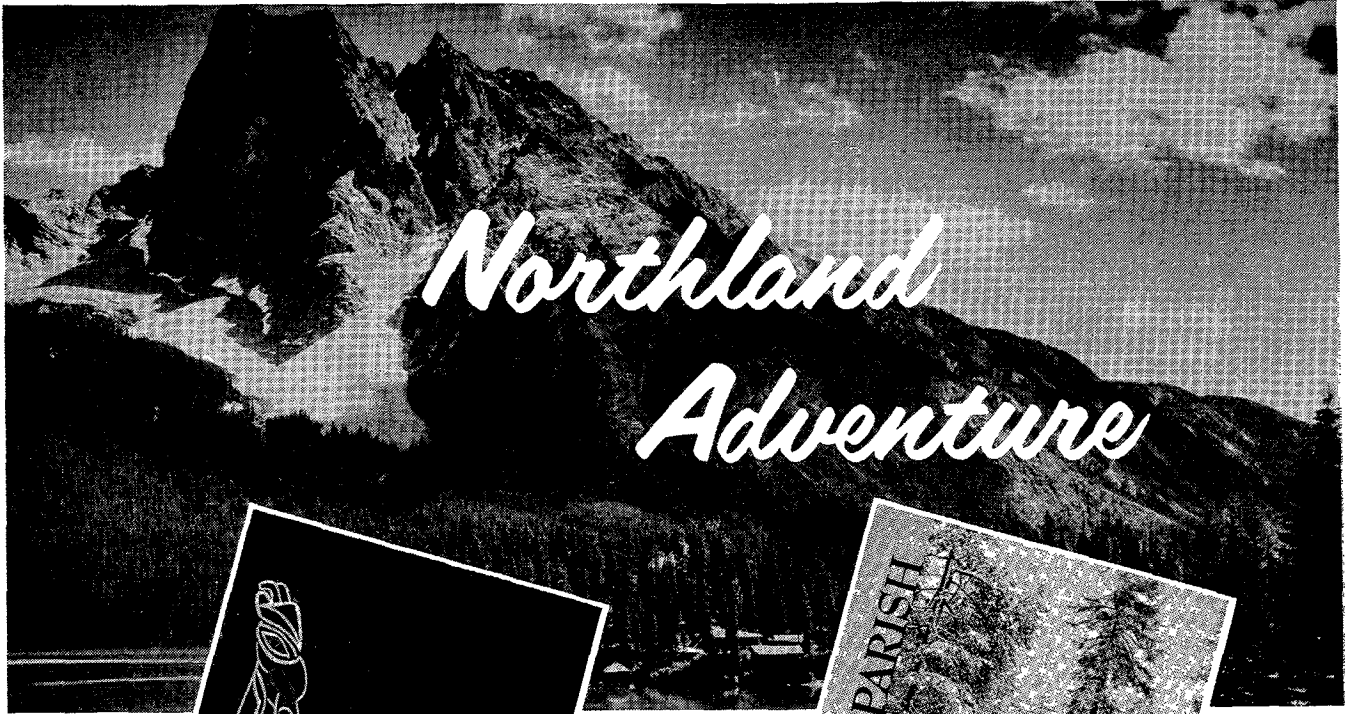
"Let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view."—Testimonies, vol. 1, p. 514.

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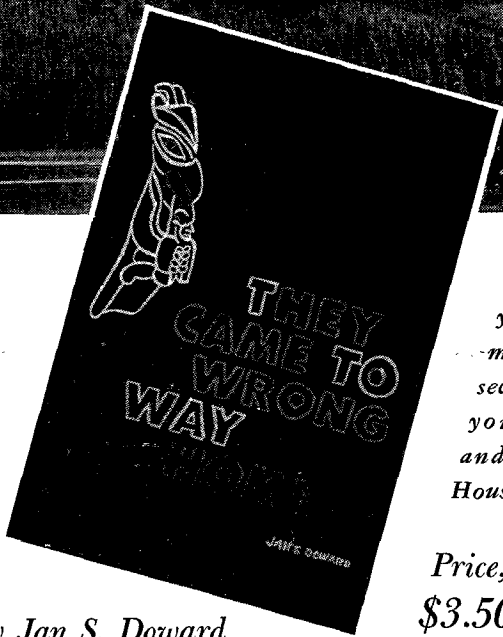
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Northland Adventure



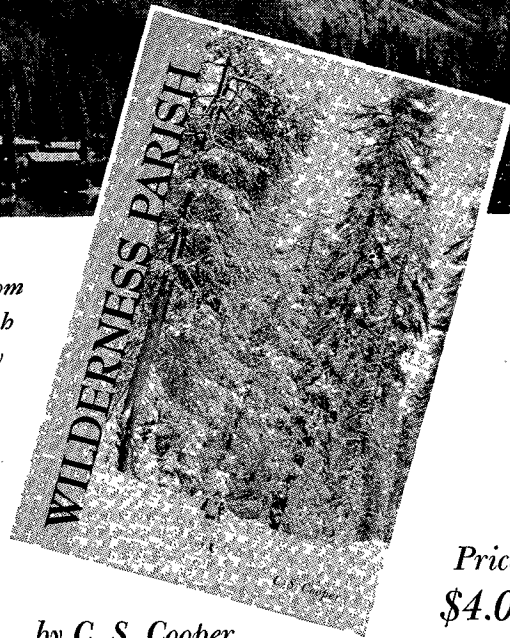
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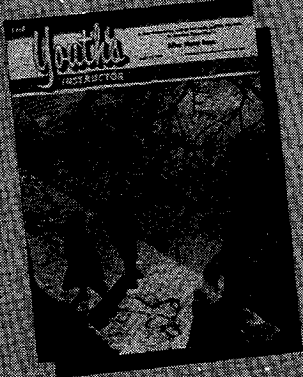
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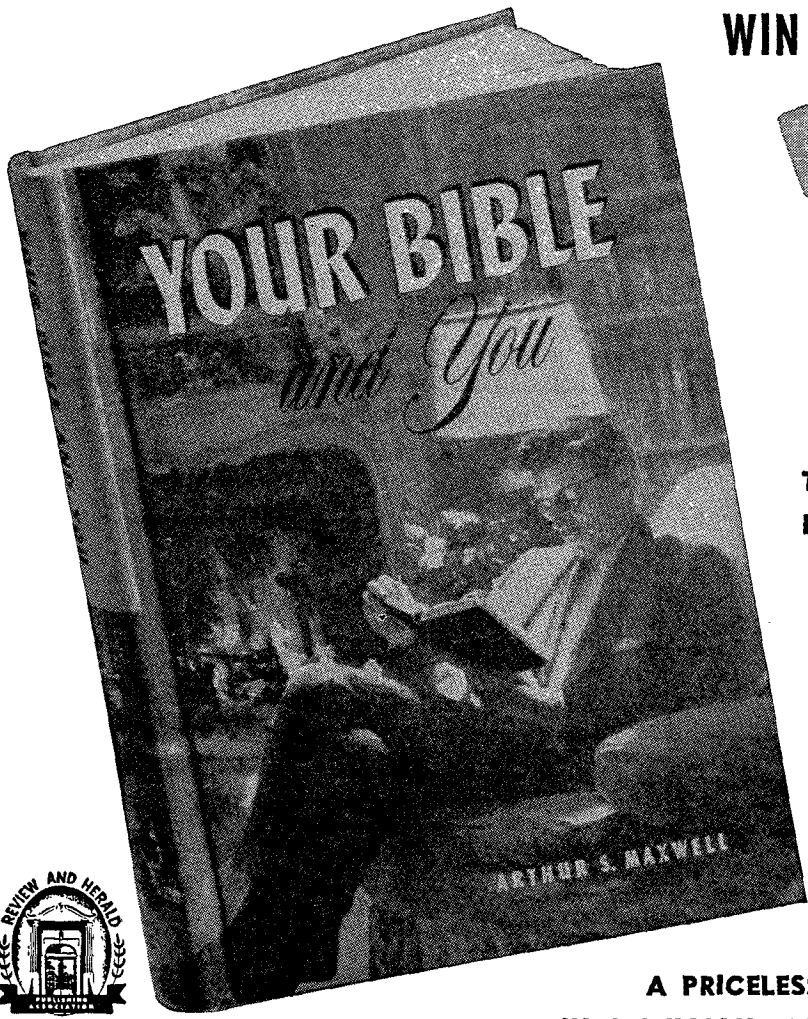
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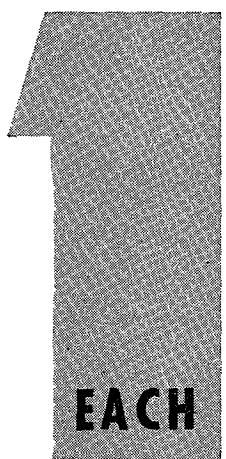


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News of Note

TV to Show Film on Work of SDA's in New Guinea

A television film adapted from Eric Were's *Cry of New Guinea*, familiar to many Seventh-day Adventists, is scheduled to be shown throughout the United States on what may eventually be as many as 60 stations.

Working with an independent television production firm on this project are Leal Grunke, a Seventh-day Adventist film producer, and Herbert Ford, public relations secretary of the Southern California Conference. The film shows Adventist personnel in action among the primitive Highland people.

Under the title *Cannibal Kings of New Guinea*, the film was first released in Los Angeles on KCOP, November 13. It is scheduled in Cincinnati on WLWT, Channel 5, December 13, at 7 P.M. Other showings will be announced in the local area as they are confirmed.

HOWARD B. WEEKS

Large Growth Made in MV Camping Program

In July, 1926, the first JMV boys' camp was conducted at Town Line Lake, in the Lake Union Conference. This past summer 178 weeks of MV camps welcomed 16,016 junior and senior youth in North America. As an indication of the high-level program and qualified leadership in these camps, 5,166 youth who attended made positive decisions to follow Christ. This is a gain of 2,222 over 1960.

L. A. SKINNER

Enrollments Rise in Prophetic Guidance Course

In the November 9 REVIEW I reported that enrollments in the Prophetic Guidance Course had reached 40,000. Recently I received a letter from I. E. Gillis, manager of the Voice of Prophecy, stating that the grand total as of November 14 was "almost 47,000."

We know that REVIEW readers will be pleased with this later word, which shows an increasing interest in this course. The importance of understanding God's dealings with men through His prophets needs to be re-emphasized as we near the final crisis.

ERNEST LLOYD

SDA Films on Tobacco Used by Salt Lake City

Anyone under the age of 21 caught smoking in Salt Lake City, Utah, must pay a fine of \$10, or attend a two-and-a-half-hour class on the "Evils of Tobacco." Fines are doubled for the third violation

and tripled for the fourth. All youth under 18 must report to the juvenile court and are given the chance of paying the fine or of attending the class. To date all have picked the class.

The course includes two films produced by the American Temperance Society and a lecture by a medical doctor. The first film, *Time Pulls the Trigger* shows clearly the effect of nicotine on the human body, and the second film, *One in 20,000*, highlights the effects of smoking on the lungs. Following the showing of the two films, the doctor takes over, presents his lecture, and answers questions.

Twenty-five of 240 Salt Lake City policemen who attended the first session stopped smoking after seeing the two films.

W. A. SCHARFFENBERG

Jewish Evangelism in New York City

The health lectures presented by J. M. Hoffman at the Times Square Center in New York City continue to appeal to a large number of Jews in that city. Elder and Mrs. Hoffman recently returned from a trip to Pakistan, where they visited the Hunza people, a vegetarian people famed for their longevity. Using colored pictures

of scenes filmed in the land of Hunza, Elder Hoffman presents an interesting and profitable lecture designed chiefly for Jewish people.

It is reported that the two meetings held weekly in the Center on Sabbath afternoons have a combined attendance of approximately 650 people, 80 per cent of whom are Jews. This is said to be the largest attendance of Jews at any meeting held by a Seventh-day Adventist minister. The health lectures are to be followed by Old Testament studies that will lead to a presentation of the Messiah.

WESLEY AMUNDSEN

"Mopping Up" Operations in the Review Campaign

The pastor of a large church reported recently that his REVIEW telephone committee had gone through the entire church list once but was now going over it again to make sure that no one had been missed.

This pastor is to be commended for organizing "mopping up" operations in his church. Every church should do likewise—now!

Some members may say, "But my subscription doesn't expire until next April [or May, July, et cetera]." Point out that their subscription will be extended from whenever it expires, and they can thus take advantage of the present low price. Now is the time for everybody to subscribe, regardless of how many months remain on the present subscription. Make this fact plain to all.



Selected from Religious News Service.

LONDON—Former Anglican Archbishop Geoffrey Francis Fisher, of Canterbury, hailed the friendlier attitude between the Vatican and non-Roman churches as a "complete new chapter in world history as well as in Christian history." Addressing the British Council of Churches here, he cited as a "most stupendous change" the growing willingness among Catholics and Protestants to say "sorry" to one another for past errors. "Salvation begins for groups of people only when they are able to say they are sorry, and that they were partly wrong," he declared. "The Church of Rome has begun to say that; and so have we all."

JERUSALEM—Fifteen thousand Israeli Christians have requested permission to cross the Israel-Jordan border to participate in the traditional Christmas pilgrimage to Bethlehem, it was announced here. This number represents about one third of all Christians in Israel. Last year 10,000 applied for permits to attend the annual

observance at the birthplace of Christ. However, after studying the list, Israeli and Jordan authorities reduced the number of pilgrims to 3,500.

NEW YORK—A record total of \$2,533,120,871 was contributed to 47 Protestant and Eastern Orthodox communions during 1960, according to the annual report of the National Council of Churches' Department of Stewardship and Benevolence. This represents a gain of \$125,656,230 over giving reported in 1959 by 49 church bodies. It is an increase of 5.5 per cent for 39 bodies whose figures can be compared with those of last year.

VATICAN CITY—More than 50 countries sent official representatives to the Vatican for the November 4 observance of the 80th birthday of Pope John XXIII, and the third anniversary of his coronation, the Vatican Radio announced.

WASHINGTON, D.C.—Plagued by an increasing number of incidents involving drunken and disorderly conduct by air passengers, the Federal Aviation Agency announced that it imposed a maximum penalty of \$1,000 on a passenger who became abusive, assaulted the crew and passengers of a South Pacific Air Lines plane, and threatened to take over control of the craft.