

# REVIEW and Herald

July 12, 1962

★ Independent But United

—Page 4

★ Austral Sabbath Schools  
Double Membership

—Page 9

THE power of prayer is limitless because it connects us with the unlimited resources of God. The prayer of Daniel brought understanding of a Bible prophecy. The prayer of Nehemiah brought revival to Israel. The prayer of the apostles brought the Pentecostal outpouring of the Holy Spirit. So today the prayers of God's people will bring increased understanding of the Bible, revival in Christian living, and the outpouring of the Spirit in the latter rain.

The vital relationship between prayer and revival is expressed by God's messenger: "A revival need be expected only in answer to prayer." —ELLEN G. WHITE in *Review and Herald*, March 22, 1887. More than ordinary prayer is needed to bring about this refreshing. "There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God."—*Ibid.*

The earnestness and perseverance of Elijah in prayer provides an example of how prayer is to be made effectual. After three and a half years of drought God promised to send rain on the earth. Elijah asked the Lord to fulfill His promise, then continued asking and believing until it became a reality. Here is where many fail. They ask God for His promised blessings but go away without receiving them,



## Revival, Prayer, and the Holy Spirit

By Preston Smith

Minister, Longview, Washington

because they cease praying too soon and fail to claim the promise.

How the promises of God may be realized in our personal lives is explained in *The Desire of Ages*, page 200: "We are to trust in His promises. When we come to Him in faith, every petition enters the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we *have* received it. Then we are to go about our duties, assured that the blessing will be realized when we need it most. When we have learned to do this, we shall know that our prayers are answered. God will do for us 'exceeding abundantly,' 'according to the riches of His glory,' and 'the working of His mighty power.' Eph. 3:20, 16; 1:19."

Through His servant God not only encourages us to pray, but also instructs us how to pray effectually. "Jesus says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' There is a condition to this promise,—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them."—*Steps to Christ*, p. 51.

The kind of prayer that will bring about a spiritual revival lays claim

to the promises of the Bible. This is illustrated in *Testimonies*, volume 5, pages 322, 323: "God has promised to give wisdom to those that ask in faith, and He will do just as He said He would. He is pleased with the faith that takes Him at His word. The mother of Augustine prayed for her son's conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. *She laid her finger upon the texts*, presenting before God His own words, and pleaded as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith, prevailed, and the Lord gave her the desire of her heart. Today He is just as ready to listen to the petitions of His people." (Emphasis supplied.)

Referring to our great need for a mighty infilling of the Holy Spirit, and how we may receive it, God's messenger said, "To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His Word. . . . The disciples did not ask for a blessing for themselves. They were weighted with the burden of

(Continued on page 8)

# The Wonderful Love of Our Heavenly Father

By F. G. Clifford  
President, Australasian Division

FROM the very beginning the devil has sought to misrepresent the character of God. He has done this so that men would flee from God instead of running to Him. The truth is that mankind has always had two pursuers—one with a sword in his hand, the devil, and the other with a sob in His throat, God. The character of God is not understood by Christians as it should be.

The Bible tells us that God is love. He is the great wellspring of the plan of salvation, which was conceived and fashioned and wholly wrought in love. When God gave the Ten Commandments to Moses He also revealed His character. He made Himself known as "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). Here we find that, first and foremost, God would have us know Him as merciful and gracious.

We turn to find another picture of our heavenly Father in Psalm 103:13, 14: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

Someone may ask, "What about the wrath of God? Does not the Bible speak of God pouring out His wrath upon men?" Yes, but it speaks of this as being a "strange work." He only performs this "strange work" when all efforts to save men have failed. Two instances in the Bible help us to understand this strange work of God's wrath.

The first was at the time of the Flood. Adam had lived several hundred years. He had told the sad story of loss through sin. He had pleaded with his descendants to honor God, to keep His commandments, to listen to His voice. He had told them of the tremendous sorrow that had come to him and his posterity because of their rejection of God. But it was all in vain.

Then Enoch arose. For hundreds of years Enoch not only admonished men to live for God, he lived the way of God himself. That noble man set an example for sinners that no one could controvert.

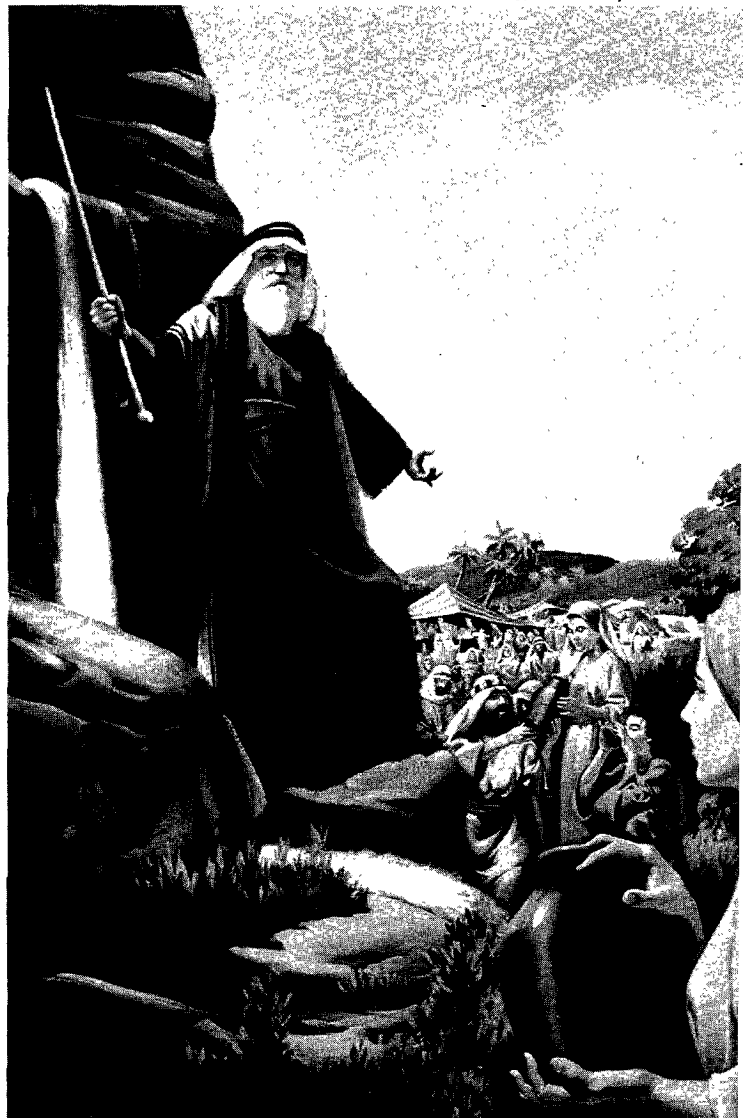
Then God called Noah, who for 120 years demonstrated his faith by building the ark, warning men and women by voice and by deed that the wrath of God was coming upon them. There was still time to repent. Mercy lingered, but at the end of 120 years destruction came. What more could God do? The Bible says the thoughts of men's hearts were only evil continually. In spite of all that God could do, men refused to listen to the voice of mercy.

Again, at the time of the destruction of Sodom and Gomorrah we see God's "strange work." After many years of divine patience only four souls were found who reluctantly consented to leave that sin-cursed city, and even

*A sermon built around John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."*

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RUSSELL HARLAN, ARTIST



they had to be dragged out by angel hands. What more could God do?

The outstanding and usual characteristic of God is that of understanding love. Would that Christians could always look at themselves and others through the eyes of God. We are altogether too prone to look at one another and ourselves through human eyes and human understanding.

Every Christian occasionally experiences defeat and encounters problems that seem insuperable. Some sudden temptation or some great discouragement overtakes us, and it seems as though the steady progress that has been made in grace and Christian development has been nullified in a moment. Sometimes good, earnest Christian men and women, after years of solid endeavor for Christ, fall into sin or are overtaken by some great discouragement. They feel that it is no use going on. They say to themselves, "I might as well give it all up. I'm a failure." Is it true that God is watching and waiting for an occasion of failure to shut us out from His kingdom? Does one evil deed cancel a lifetime of usefulness and righteousness?

### God's Patience With Weakness

In order that we might understand these puzzling questions, let us note several experiences recorded in the Bible. In this way we can see how God views these spiritual tragedies that befall the sons of men who endeavor to serve Him faithfully.

First of all, consider the experience of the father of the faithful. You remember that Abraham left his homeland to serve God. He successfully passed a great test of faith by leaving his kindred, his home, and all he held dear, and going into a land that God promised should be his. He did not find it very promising, for he did not possess any of it. He lived there for many, many years—24, to be exact. God promised that through him the whole world would receive a blessing, that his children would be as the sand of the sea and as the stars of heaven for multitude.

But he had no son except one we, today, might term illegitimate. That son was Ishmael. Abraham hoped that the promise would be fulfilled in Ishmael; but that was not God's plan. God came to Abraham one day and said, "Abraham, Sarah your wife will bear you a son, who will be the child of promise."

In Genesis 17:15-17 is recorded the interview between God and Abraham. God said to Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"

Here is the father of the faithful, after 24 years of loyalty to God, laughing instead of worshiping. He fell upon his face as though in worship, but instead of worshiping he was laughing. His faith was gone. Ishmael was his only hope.

What did God do? Did He cast aside His servant and say, "Abraham, you are hopeless. I thought after 24 years you would have learned to trust Me more." God did not say that. He did not reprove His servant.

In the eighteenth chapter of Genesis we find God paying another visit. Now He talked to both Abraham and Sarah. As Sarah was preparing a feast for her heavenly visitors, God repeated His promise. Verses 12 to 15 read: "There-

fore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh."

Here we have not only the father of the faithful laughing, but Sarah also. When God rebuked her she told a lie.

Sometimes men lie one to another, but here is a woman lying to God. What a terrible thing! And He said, "Nay, but thou didst laugh." God rebuked her for lying, and then He went on His way. He said no more about it.

I suppose, brethren and sisters, if someone whom we had trusted for 24 years, and whom we felt had full confidence in us, would laugh in our face, and lie, we would say, "I'm finished with him. He's hopeless." Does God say that?

The sequel to this tragic loss of faith and denial of truth is found in Hebrews 11:11, where we are told, "Through faith also Sara herself received strength to conceive seed." Thus Isaac was born. Here is God with infinite patience and love passing by the lack of faith and the rude actions of His children, and allowing them to regain their faith. Abraham became the father of the faithful, and Sarah became the mother of the faithful. What an amazing experience! What a wonderful God we have! "He knoweth our frame, he remembereth that we are dust." He does not argue; He does not chide; He rebukes, and then grants us time to consider our ways and to think the matter over. Then He gives us another opportunity to fulfill His expectations for us.

### Moses' Experience

Think of Moses, with nearly 120 years of faithfulness to God. He has talked with God. His record is unblemished. He is known as the meekest man who ever lived. He has never lost his temper. Thirty-two times Israel has moved camp. Thirty-two times the people have grumbled and complained, and Moses has been patient through it all. A few more months and they will be on the borders of Canaan. This man has been in the visible presence of God, and has seen His glory.

Now Israel is moving camp again, and there is no water. The Israelites complain to Moses, saying, "Moses, it is all your fault. You brought us out into this dry wilderness. We have been wandering, and wandering, and there is no end to our wandering. You promised us the land of Canaan, but when will we obtain it?"

Moses says, "Silence! God has told me to go over and speak to the rock and the water will rush out." They follow, not peaceably, but full of complaints. "Moses, it is all your fault. Think of our children, think of our wives, think of the trouble we have had. Even if we do get water now, think how long we have been thirsty!"

At last Moses' blood pressure begins to rise. His neck reddens, and when he arrives at the rock, he does something that he has never done before—he loses his temper. He looks at the people and asks, "Hear, now, ye rebels; must we fetch you water out of this rock?"

Then he smites the rock in anger. The people look at one another, saying, "This man has lost his temper. Moses is disobeying God. He told us half an hour ago that he had to speak to the rock, and now he has disobeyed God. He is doing what we have done all the time. He is no better than we are."

The water gushes out. God provides His people with the blessing they need even though their leader is less

*(Continued on page 6)*

Though God could not overlook Moses' disobedience in striking the rock instead of speaking to it, He freely forgave His faithful servant, and soon after his death took him to the heavenly Canaan.



# INDEPENDENT

but

# United

By Wesley Amundsen



[Last week Elder Amundsen set forth the importance of having strong laymen unite their efforts with conference workers in various enterprises. He also reviewed the beginnings of the Madison Institute, a typical self-supporting institution operating by denominational standards and principles.—EDITORS.]

THE pattern of the Madison Institute and its affiliates has changed since those early days, as may well be expected. Madison College has provided the denomination with scores of earnest, conscientious workers, some of whom at present occupy positions of responsibility in the church. Some are serving in overseas missions.

The training program too has shifted, and young people are receiving training in various fields of medical technology. Some of the original units have been absorbed into the denominational structure. Some have disappeared altogether; others still carry on a strong work for the Lord.

It was in the year 1947 that the Association of Seventh-day Adventist Self-supporting Institutions came into being. This association came in answer to a need for coordinating the self-supporting enterprises into an organization sponsored by the General Conference. It was intended that this association would bring together into a loosely-knit federation, all self-supporting enterprises in North America that would be willing to subscribe to the standards and principles of the denomination in their conduct of operations. Under the guidance of J. L. McElhany, then president of the General Conference, and Dr. E. A. Sutherland, president of the Madison Institute, a constitution and set of bylaws

were drawn up to govern this new organization.

Due to certain conflicts of interests with other agencies, the association went through a process of reorganization in 1951. W. H. Branson, at that time General Conference president, was the chief architect of the new pattern. The preamble of the new constitution sets forth the principal factor determining the reason for such an organization:

"Recognizing that God has called the laity of the Seventh-day Adventist Church to active self-supporting missionary service, and that this line of work is truly a part of the cause of God, and is in need of encouragement and development, with the fostering care of denominational leadership, the Association of Seventh-day Adventist Self-supporting Institutions, in counsel with the Commission on Rural Living, and the General Conference Committee, has adopted the following constitution and by-laws."—*General Conference Autumn Council Actions*, October 19-29, 1951, p. 78.

In presenting the plan for reorganization to the delegates, Elder Branson said: "I come to you . . . , authorized by the General Conference officers and the union and local conference presidents in attendance at this meeting, . . . to offer to continue the support of the secretary-treasurer and his office staff. We will continue to give them an office in the General Conference headquarters building, because we consider you to be really a department of the General Confer-

ence, a self-supporting department. . . .

"We want to draw the denomination and the self-supporting workers as near together as possible, with no thought of control. The worst thing that could happen would be to have two camps. We desire to work as closely as possible with this organization. The General Conference sponsored the organization. . . . We should encourage laymen and doctors to carry on their self-supporting work and institutions, both in this country and in foreign lands. . . . We must work together, our hands and our hearts must be united together, and we must have confidence in one another. We must believe that we are all Christians, striving for the same goal of finishing the work, and getting ready for the kingdom just as soon as we possibly can."

The reorganization of the association brought about a strengthening of operational policies, and closer alignment of private enterprise with the denominational organizations without any infringement upon the operation or control of the lay-operated institutions.

In the executive committee of the association, a balance between self-supporting member enterprises and the denominational organization is preserved. Seven members from each group make up the body of 14 as called for in the constitution and by-laws. Membership in the association is screened carefully. Applications for memberships originate in the local conferences, where they are checked, and if considered acceptable are rec-

ommended to the union conference officers, which administrative group recommends them to the executive committee of the association. It is here, possibly, that applications are most carefully scrutinized. And even though an application may have passed the first two steps, it may still be rejected by this committee. However, if the application does pass, then it must still be authorized by the delegates in attendance at an ASI convention.

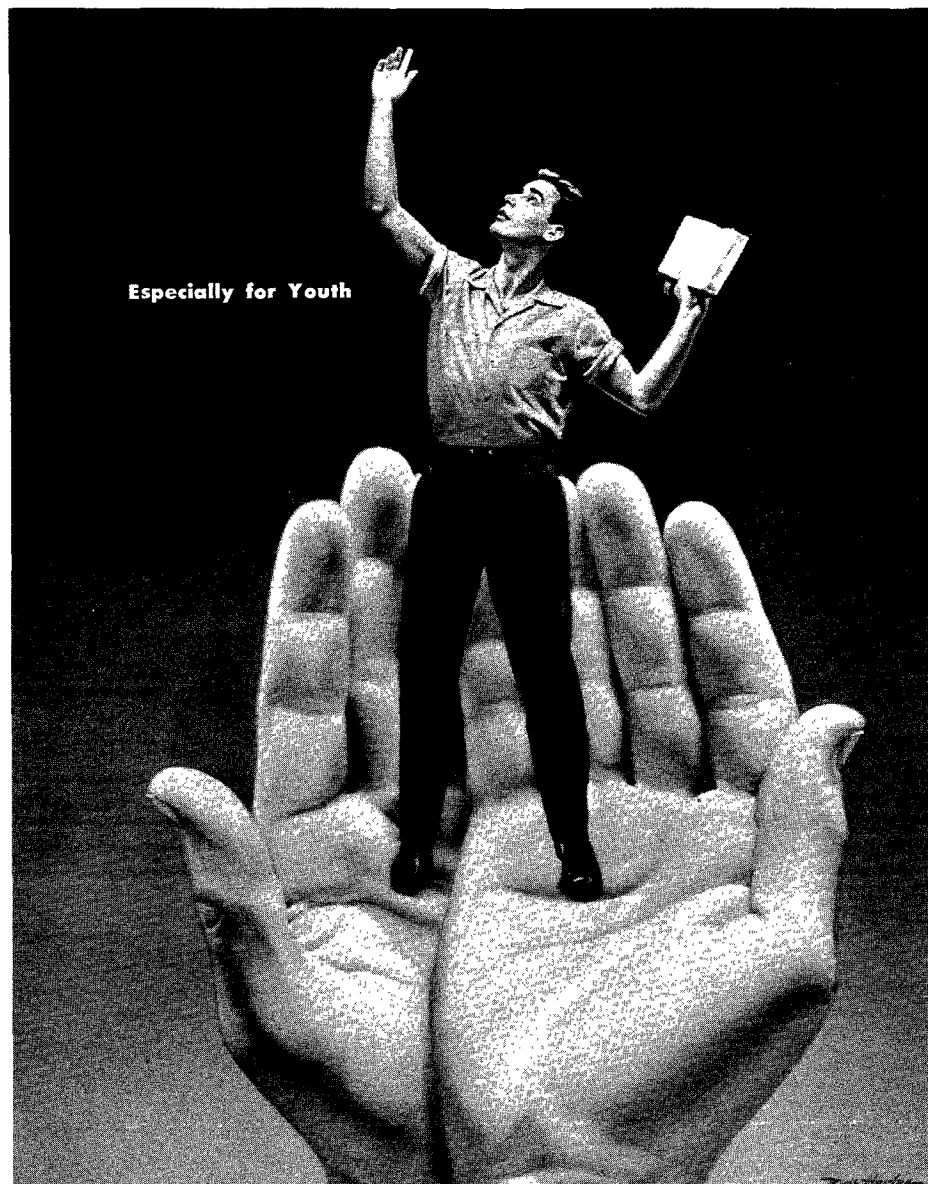
### Makes for Solidarity

The bringing together of a large variety of auxiliary private Seventh-day Adventist enterprises in such an association as this makes for a solidarity that is peculiar to true Christian unity and church development. Here is to be found a program that is in harmony with the challenging statement from *Testimonies*, volume 9, page 117: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."

In every union and local conference in North America, ASI secretaries have been appointed in the same manner as are other departmental secretaries. These men are the leaders of the self-supporting lay forces who are engaged in private enterprise. The counsel given indicates that "time is rapidly passing, and there is much to be done. *Every agency must be set in operation*, that present opportunities may be wisely improved." —*The Acts of the Apostles*, p. 159. (Italics supplied.)

In the development of the Association of Seventh-day Adventist Self-supporting Institutions the thought was ever uppermost in the minds of the founders that this organization was to stand squarely for denominational principles and standards. The writings of the Spirit of Prophecy give no room for a double standard in the work of God's remnant church. The lines of work carried on by self-supporting laymen in the areas prescribed by the membership of the association are to be carefully guarded, well-organized, and led by spiritually-minded men and women, who are responsive to denominational leadership.

It must be assumed that any church member, or group of church members, who seeks to establish an enterprise that is to be considered as a Seventh-day Adventist operated enterprise, and is to be so recognized by the community in which it is located, must be amenable to certain denominational counsels and standards. It  
(Continued on page 6)



Especially for Youth

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RUSSELL HARLAN, ARTIST

## A Prayer for Today's Youth

(Based on 1 Chronicles 29:11, 12, 19)

By Lowell Litten

"In thine hand . . . to make great" is our prayer, dear Lord,

As Thy praises we thankfully sing;  
All our riches and honor hast Thou outpoured,  
Thou who reignest supreme as our King.  
Thine is the glory and Thine the majesty;  
Thine, O Lord, is the greatness and power.  
In Thine hand is the promise of victory;  
In Thine hand there is strength for this hour.

So prayed David when into Thy mighty hand  
He had gravely committed his son;  
And thus also we pray that *our* youth may stand  
To the task that must quickly be done.  
Give them, Lord, perfect hearts filled with love for Thee;  
Help them carry Thy banner unfurled.  
May true greatness be found in humility  
As they share living faith with the world.

## Independent but United

(Continued from page 5)

cannot be otherwise. The church has the right to inquire, "What are you doing? How are you conducting your work? Are you meeting the standards of the denomination in the conduct of your enterprise? Are you willing to work in harmony with duly constituted church authorities of the conference?" If we are laborers together with God we must be laborers together with one another.

### Perils Along the Way

There are many pitfalls and perils along the pathway of the self-supporting worker; perils that unless avoided tend to bring division and conflict within the church.

Years ago Ellen G. White was inspired to write, "None of us are to strike out alone; we are to link up with our brethren, and pull together, and God will give us influence and self-control."—*Medical Ministry*, p. 46.

It is to be said with a great deal of satisfaction that the majority of self-supporting enterprises operated by Seventh-day Adventist church members are in harmony with the counsels, standards, and principles of the church. It is the purpose of the ASI to deny membership in its ranks to all groups, or individuals, that tend to be divisive, and who seek to promote strange concepts of what constitutes gospel order in the church of God upon the earth.

As we enter the final conflict before us it is vital to the life of the church body that we heed God's counsel. Says the prophet: "Press together, press together! In union there is strength." This is the message that must be upon our hearts as we come together—layman and minister, doctor and minister, self-supporting institutions and denominationally operated institutions. We must press together in mutual dependence one upon another, each one speaking the same thing, sharing the same objectives, striving toward the same high calling of God in Christ Jesus. When we do this then the Lord will pour out copious showers of blessings from His celestial storehouse and we shall be a spectacle to men and to angels.

The day of the Lord hastens on; soon the end will come. We must do more than we are presently doing to advance the cause of God in the earth. At the glorious appearing of our Lord and Saviour Jesus Christ, the church on earth is to be caught up to meet the Lord in the clouds. We will not then be independent one of another; we shall be one in Christ. May the Lord bind our hearts and lives to-

gether in that oneness of spirit that will fit us for a place upon the sea of glass before the throne of God and of the Lamb.

## The Wonderful Love of Our Heavenly Father

(Continued from page 3)

than perfect. But God takes Moses aside for a heart-to-heart talk, and says, "Moses, you have failed me. You will no longer lead this people. You cannot go into the land of Canaan."

Moses pleads with God, "Lord, it was only once. You know what I gave up to take this journey. I gave up a throne in Egypt." He has given up everything, and has nearly 120 years of faithfulness behind him. But God answers, "No, you cannot go in."

A little later Moses went up into the mountain and there lay down and died. The Bible says the angels of God buried him. Within a short time Jesus came down to call Moses forth from the grave, and over the protests of the devil, he was taken to heaven. God could not overlook Moses' mistake, but how lovingly and mercifully he dealt with him!

Some might ask why, when a minister makes a mistake, we do not excuse him and put him back into the ministry. God did not allow Moses to enter Canaan. He did not suspend the penalty for transgression. But as far as eternal salvation is concerned, as far as the reward of the faithful is concerned, God freely forgave Moses. How understanding is our heavenly Father!

(To be continued)

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## On Keeping House IN JULY

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By Carolyn E. Keeler

**H**ERE it is July, with its luscious fruits and vegetables, its sunny days, swims in the Oswayo River or in Keuka Lake, picnic suppers, Vejalinks or Linketts roasts in the back yard, and camp meeting—camp meeting with its inspirational meetings, greetings, visits with old friends and classmates, and renewed faith and courage.

Life is full of magic moments—the moment a new baby is first placed in his mother's arms, so beautiful and so precious, as all little babies are; the moment when someone tells you he loves you; when you repeat your

vows at your wedding; when you give and receive the little gifts through the years that express that love; the times when the love of God comes flooding into your heart and He is very near. Each day as we go about our household duties there can be magic moments of communion with God, when we whisper a prayer for a loved one, and the burden is lifted. There was the moment last fall when our daughter sang her first solo, "The Lord's Prayer," at a church wedding, and all the notes rang out sweet and true; and all the moments when our children confide their future plans to us. We could name a long, long list.

"Jesus Loves Me" is the favorite song of children, and why shouldn't it be? To know that someone loves us means so very much. It casts a glow over all our daily living. And that is why it is important to let some little not-so-pretty child know that we care. The pretty little girls and the good looking little boys have so many to express affection for them, but some little "plain Jane" would appreciate some of that affection too. And often the little "plain Janes" grow up to be beautiful.

Well, this isn't on keeping house, but it is about something that makes home dear and wonderful.

### Selection and Care of Mattress

One of the most important furnishings of a home is a good mattress. We need restful sleep each night, and a good mattress is conducive to rest. You may prefer a hard mattress to a soft one, but be sure to buy one of good quality. With proper care a mattress should last for years, and proper care, of course, includes keeping the mattress clean. Use a mattress cover and always a pad. The cover, of course, keeps out dust, and the pad absorbs body moisture. I was reading recently that a half pint of moisture is produced by the body each night, and if a pad is not used this moisture goes into the mattress and in time will ruin it.

Use the vacuum attachment for upholstery on your mattress, but if you don't have this a good whisk broom does very well. The blower attachment can be used on springs.

Periodically take all the bedding off and air it on the line, open the windows wide and air the mattress for several hours. For the first few months of its use, once a month turn the mattress from end to end and from side to side, taking care not to bend or roll the mattress in this process. Later, turn it at least twice a year.

A clean mattress, with cover and pad and clean sheets and bedding, makes for good sleeping.



# From the Editors



## Hierarchy Whips Massachusetts Senate Into Line

On Thursday, June 7, the Massachusetts Senate voted 21 to 14 to exempt Sabbatarians from the new Sunday law currently under consideration. Two days later *The Pilot*, official newspaper of the Archdiocese of Boston, launched a fiercely militant editorial attack on senators who had voted for the amendment, and listed their names. On Sunday, Catholic priests urged churchgoers to read the editorial and to pressure their senators into rescinding the amendment. On Monday the senators dutifully did so by a vote of 31 to 8.

The following Friday a lead editorial in *The Jewish Advocate*, also published in Boston, protested that "democracy and freedom of conscience took a stinging blow on Beacon Hill this week" when the Senate "surrendered its objectivity and autonomy with overtones frightening to contemplate." The editorial charged *The Pilot* with a "naked display of pressure heretofore unrevealed in this commonwealth," and with causing "incalculable harm to good will in this community."

Recent events in Massachusetts serve notice on all Americans that the Church of Rome is unalterably opposed to the fundamental American principles of civil and religious liberty, and that she is determined to impose her will on public policy in this country. R. F. C.

## Shepherd's Rod Splinters Active

In the issue of May 17 appeared an article by Robert L. Odom entitled "The Shepherd's Rod Organization Disbands." In the same issue was an editorial on the subject. These two contributions revealed, with the aid of quotations from the official literature of the Shepherd's Rod organization, headquartered at Waco, Texas, that the leaders of that offshoot movement were indeed disbanding it. The reason they offered for this amazing and sudden dissolution was that wrong theology, growing out of wrong interpretations of certain scriptures, had led them astray in their thinking. Not only did they officially declare a dissolution, but informed the world that they were putting up their church property for sale.

So much for that. Now comes a postscript to the sorry story of muddled theology, time setting, and disintegration. A splinter of the Shepherd's Rod, affirming that it is the really simon-pure Rod group, the fundamentalist core, is sending out literature far and wide to as many of our church leaders as they can reach. They seek to show to our churches that the Shepherd's Rod leaders at Waco, Texas, do not speak for the true Shepherd's Rod believers. Their proof? Simply their dogmatic statement. Until quite recently there seemed to be no question about where the headquarters were located; namely, Waco. And why should there be? The successors to the founder of the offshoot resided there and built up their properties on the funds accumulated by that offshoot from Rod believers everywhere.

True, it appears that a segment of the Rod offshoot did not join in the last bit of theological folly, the time

setting. But, let it not be forgotten that this was simply the last bit of folly. One and all they had participated through the years in the fanciful doctrinal speculations that finally prepared the way for the time-setting error. No, it is a bit late for any splinter of the Rod to try to dissociate itself from the foibles and fancies that marked the whole group through the years.

And why should we even take space to discuss them, seeing we have kept the Rod and its fantasies out of our columns through the years? The answer is briefly this: From the field come letters asking about this new Rod literature arriving in the mail. This editorial note is our general answer to all.

Men and brethren, we have something more important to do than to give ear to fables. We have a great work to do for God, and little time in which to do it. No, we do not know the day nor the hour of our Lord's return, but we do know that He is near, even at the doors. Let us be on with our task. The great General Conference session is just before us. Soon you will be receiving the published reports of the meeting. We believe you will find them much more meaningful and interesting than any protestations sent forth by a fragment of the now-defunct Shepherd's Rod offshoot.

To those who are members of the Rod fragment we appeal, as we appealed in our editorial on May 17: Come back to the Advent Movement. God forgives those who sincerely turn away from error and folly. We cannot do less. God not only forgives, He also forgets. We would not do less. There is a place for you in the Advent Movement. Come back and let us walk together to the kingdom.

F. D. N.

## With Grace and Good Humor

How do you react when someone makes a mistake that affects you? Do you rave and tear, and give the offender a "piece of your mind"? Or, realizing that "to err is human," do you with grace and good humor accept the unpleasant consequences that may result?

L. H. Jackson, of Winston-Salem, North Carolina, is a man whose reaction to a trying situation was the ultimate in desirability. Not long ago the driver of a fuel oil truck pulled up to the Jackson home, attached a hose to a pipe that he assumed was the opening to the fuel tank in the basement, and opened the valve. On, and on, and on the oil flowed. When the tank failed to fill, the driver became suspicious, and went to the door. Mrs. Jackson solved his problem at once. The pipe was the air exhaust for the family's fallout shelter. The oil company pumped 1,000 gallons of their product out of the shelter, and assured the Jacksons that they would do their best to remove the odor from the house. Upon learning of the incident, Mr. Jackson said: "The funniest thing I've ever heard."

Would you have been good-natured over a mistake like this? If not, bow low in the direction of Mr. Jackson. If so, welcome him into the fraternity. A sense of humor is a wonderful aid in easing the tensions and trials that are so much a part of life in this high-pressure age.

K. H. W.

## The Gifts of the Spirit

By Mrs. Beveridge R. Spear

### 1. How has Christ organized His church so it will be a coordinated, functioning body?

"Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (1 Cor. 12: 1, 8-12; see also verses 14-24).

### 2. How many gifts of the Spirit are in the church?

1 Cor. 12; Rom. 12:4-8; Eph. 4:8-11. Make a list of the gifts as you study these passages. Notice also the order of their importance.

### 3. With what are we not to confuse these gifts of the Spirit?

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

NOTE: The fruit of the Spirit is none other than the characteristics of Christ's character planted in the soul for victorious witnessing. The graces of the Spirit are more important than the gifts.

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way" (1 Cor. 12:31).

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:2, 13).

### 4. What are the three general purposes of these gifts?

What four results will come to the church and the individual member?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:12-14).

NOTE: It is of utmost importance, where vain philosophies and false sciences are crowding in to replace the blood atonement, that we see the place of the genuine gifts that are to unify rather than scatter the strength of the church.

### 5. What was the outstanding gift of the Old Testament?

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

"And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved" (Hosea 12:13; see also Luke 24:27; Matt. 13:11).

### 6. Which of the gifts in particular are to be coveted by the New Testament church?

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues" (1 Cor. 14:39).

### 7. By what organ of the body is this prophetic gift represented?

"Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer" (1 Sam. 9:9; see also 1 Cor. 12:16, 17, 21).

### 8. Which of the gifts of the Spirit received special mention in connection with Pentecost?

"But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:16-18).

NOTE: It is a singular fact that only the gift of prophecy is mentioned. This, of course, does not preclude the manifestation of other gifts of the Spirit.

### 9. How do we know that this gift is to be present in the remnant church?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

### 10. Who was selected to be God's

special messenger to the remnant church?

Ellen Gould Harmon, later Mrs. E. G. White. From her first vision in December, 1844, to her death in July, 1915, she wrote many thousands of pages of guidance and counsel.

### 11. What evidence is there that Mrs. White's visions were genuine?

Her writings are in perfect harmony with the Bible. Her physical condition while in vision corresponded to that of the Bible prophets. Moreover, the church has prospered from her guidance. From a few humble Christians who survived the great disappointment of 1844 the church has grown until its membership has passed the 1.1 million mark. Guidance and instruction through Mrs. White's visions have helped develop the worldwide educational, medical, publishing, evangelistic, and foreign mission work of the Seventh-day Adventist Church to its present global proportions. In all her writings Sister White presents Jesus only as Saviour and the Bible as the only sure guide in life. Typical of her books are *The Desire of Ages*, *The Ministry of Healing*, and *The Great Controversy*.

### 12. Is it important that individual church members understand and believe in this gift?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

NOTE: As already noted the two outstanding marks of the last-day church are: (1) It keeps the commandments of God; and (2) it has the testimony of Jesus Christ which is the gift, or spirit, of prophecy (Rev. 19:10). These two fundamental features stand or fall together. God's professed people cannot maintain vital witnessing and at the same time depreciate or discard either. They must stand on the twofold platform given them of God.

## Revival, Prayer, and the Holy Spirit

(Continued from page 1)

souls. The gospel was to be carried to the ends of the earth, and they claimed Christ's promise.

"So it may be now. Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come."—*Testimonies*, vol. 8, pp. 20, 21.

"My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. *With your Bibles in your hands, say: 'I have done as Thou hast said. I present Thy promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."*'"—*Ibid.*, p. 23. (Italics supplied.)

The earnestness of our desire for the outpouring of His Spirit and the return of Jesus is revealed by what we do with the counsel of God. Do we really want to see the work finished? Do we want to be filled with God's Spirit? If so, let us take our Bibles in our hands and seek God in deep humiliation, claiming His promises and persevering until the blessing is received. Thus the way of the Lord will be prepared in our own lives and His work rapidly completed in all the earth.



# Reports From Far and Near

## AUSTRALASIAN SABBATH SCHOOLS DOUBLE MEMBERSHIP

By W. R. L. Scragg, *Departmental Secretary*

AS THE first reports begin to come in from our union missions and conferences, it is clear that we reached our goal of 100,000 Sabbath school members by March 31. In 1952 we reported a membership in excess of 50,000 for the first time. It took our field more than 66 years to reach that figure. Now, in just ten short years, we have added a like number.

Two years ago this achievement would not have seemed possible, but over these two years our membership has grown at the rate of over 10 per cent each year, or 22 per cent in two years. Prospects for the future are bright. New opportunities continue to press in on us from our mission fields, and the calls that come are beyond our means to answer. Everywhere in New Guinea people ask for the "Seven-day" mission. As these calls are answered, our Sabbath school membership will continue to grow. According to the last General Conference Statistical Report, in Australasia we have 168 Sabbath school members for every 100 church members. If the present rate of growth continues it will take us just over five years to add another 50,000.

As each Sabbath dawns and believers begin to prepare for Sabbath school, the very first meeting is held in the central Pacific on the tropical islands of Fiji. Here Polynesians in their colorful garb wend their way through the coral-strewn coconut groves to meet in little thatched huts. They sing songs that are familiar to us all. "Lift Up the Trumpet" is a great favorite. The children sing "Hear the Pennies Dropping," and gather around a sand

tray as they study the same lessons that are used throughout the world.

The Sabbath marches on, bringing its blessing in turn to many lands, until the last Sabbath school begins in faraway Samoa. Here dusky boys and girls with their parents listen to stories from all over the world, and give their gifts to help spread the gospel into all the world. Between the first and last Sabbath schools to be held in these lovely tropical islands, the South Pacific rings with songs from more than 1,200 Sabbath schools, and members gather in more than 5,700 classes.

Come with me on a brief tour, and let us look at some of these Sabbath schools and discover why the membership has grown so rapidly over recent years.

Off the north coast of New Guinea is the little volcanic island of Manam. Some 4,000 live in the shadow of a volcano that, a few short years ago, forced them all to flee for their lives to the mainland. Sabbath school here is quite an event. The review, secretary's report, special items, and lesson study are punctuated every 15 or 20 seconds by outbursts of lava and ash from the angry monster. An important point in the lesson study may be emphasized by a violent outburst, or one may be left speechless when huge boulders and stones roll down the mountainside.

In seven years of work on this island the membership has grown, until now one person in ten is a Sabbathkeeper. Bribes equal to six months' wages were offered to non-Adventist village headmen if they would chase the Adventist teachers off the island. They were refused, and today the

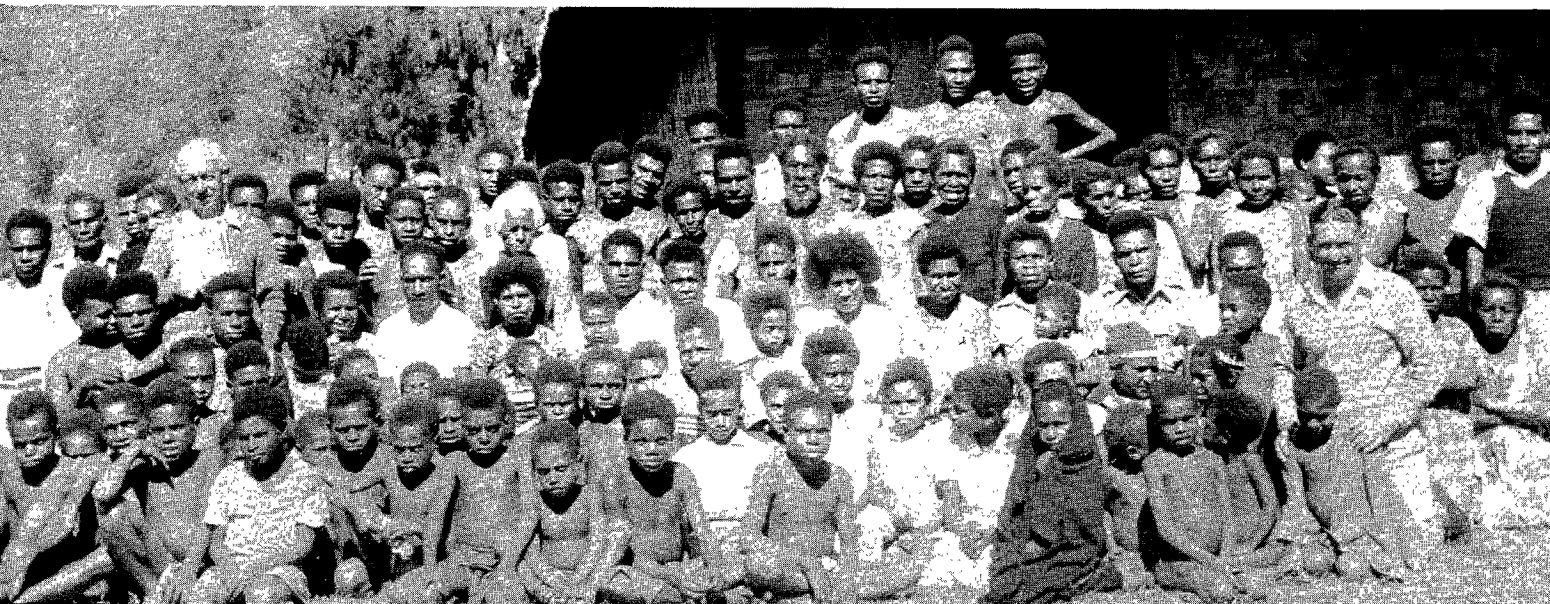
headmen are proud to be members of the local Sabbath school and look with pleasure on the progress the Adventist mission has brought their people.

Story after story could be told of the self-sacrifice of laymen and teachers as they have endeavored to spread the gospel through the vast hinterland of New Guinea. Here are tribes that have never seen an Adventist missionary, and some who have never been in contact with white men. It is into these remote areas that our mission-trained native workers and laymen are pressing. Wherever they go they find mounting requests for teachers and schools, churches and hospitals. If only we could meet all the requests that have been received, there would surely be a very great harvest of souls. But even with limited means and few workers the results are more than gratifying.

Think for a moment of Puringa, a native teacher who pressed into the remote reaches of the Upper Ramu River in New Guinea. Here he found men and women who had been waiting for years for the "Seven-day" teacher. Lacking money, soap, salt, and food, Puringa had a hard time convincing these people that he was an Adventist. It was only when he produced the Picture Roll and began to talk about Jesus that they believed him. Today there is a string of Sabbath schools meeting along this river valley.

From the highlands of New Guinea, where most of the really primitive people are found, come countless stories of the growth of the message. Recently new territory was opened to the mission work. As our missionaries went in on patrol they found opportunity after opportunity to establish work. Even before Europeans could enter, natives had walked out of this territory asking for help. Some had remained for a time, and a few had learned the message. Then they had returned home to tell what they knew, and await the coming of the mission. Other

Members of a Sabbath school in the central highlands of New Guinea.





villages had heard of the "clean mission" as they gathered around the campfire with the government police boys. Often the subject would turn to missions. On many an occasion the police boys, though not Adventists, would tell the natives to wait for the Adventist missionaries if they really wanted the "number-one mission."

Many villages have done this. Today, in the heavily populated Australian section of this island, one person in 40 is a Sabbath school member, and this proportion promises to grow even more rapidly in the next few years.

But it is not alone in the mission field that the work grows rapidly. In the home field of Australia and New Zealand, Sabbath schools are catching a vision of what it means to make the Sabbath school an evangelistic agency. In recent weeks and months small churches of 50 to 100 have seen as many as 40 visitors present. One church even recorded well over their membership in visitors.

When membership rises offerings naturally rise too. Typical of the sacrifice and effort put forward is a story that comes from Madang, on the coast of New Guinea. Here Missionary Syd Stocken encouraged the boys and girls of the mission school to work for Investment. Watermelons the girls grew in their little garden plot were sold, though the girls would gladly have eaten them themselves.

Many Europeans from the district hold beer parties on the lonely beaches. Not long ago the *MV Light* put in to one of these beaches and the girls collected scores of bottles for Sabbath school Investment. These they sold to the Chinese stores, which fill them with kerosene for resale. When the *Light* returned to Madang, and Pastor Stocken and his crew carried several bags of bottles along the main street, it caused considerable comment among the townspeople. Pastor Stocken's own two girls collect, clean, and paint coral for Investment and sell it on passing steamers. Whether it is a leper Sabbath school on faraway Malaita, in the Solomon Islands, or the islands of Pitcairn, Mussau, or Emirau where the Sabbath finds all the inhabitants wending their way to meeting; whether it is a primitive stone-age warrior in Sabbath school with his blackened face, colorful headdress, and odorous pig-grease weather-proofing, or the headquarters' Sabbath school in Wairoanga with its 800 members; whether it is the aborigine children in Wiluna and Karalundi in Western Australia, or the little class of kindergartners and cradle roll children in Invercargill in the far south of New Zealand—wherever it may be, each Sabbath finds a growing Sabbath school membership, a membership alive to the task and eager to proclaim the soon coming of Jesus to all in the South Pacific.

Top: Two little Sabbath school members at the Mona Mona Mission, North Queensland. Australia's aborigines are considered the most primitive people in the world. Middle: Investment projects at Madang Mission Sabbath school. Delmae and Warina Stocken hold painted coral, Muren a watermelon, and Elisabeth several bottles. Lower: Village headman on the volcanic island of Manam who welcomed Adventist missionaries seven years ago.

## Shawnee Mission Hospital Opens in Missouri

By C. E. Randolph, M.D.  
*Associate Secretary  
GC Medical Department*

It was the writer's privilege to attend the simple but impressive ceremony at the opening of the Shawnee Mission Hospital, representative institution recently opened to the public in Shawnee, a suburb of Kansas City, Missouri.

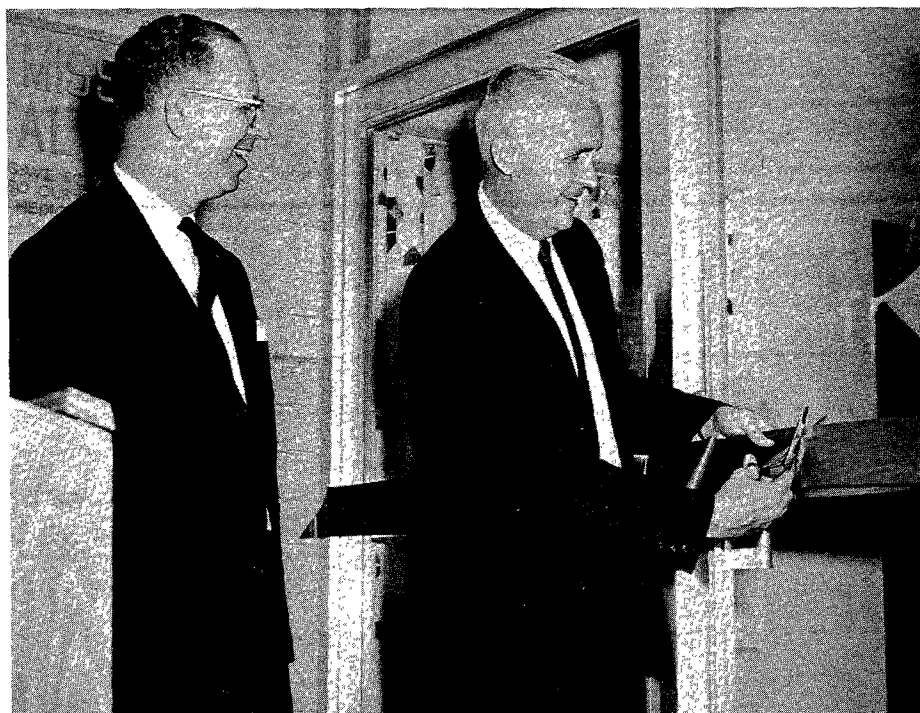
As a brilliant sun broke through the blanket of clouds that had threatened to dampen the occasion, about 500 people from the community came to witness the ceremony. The speakers included Representative Robert F. Ellsworth, Republican, of Kansas; Paul Jackson, hospital administrator; and the writer.

The Shawnee Mission Hospital is the result of a dream on the part of the medical profession in the Kansas City, Missouri, area. A Loma Linda University graduate, Albert Arthur Armbruster, M.D., the moving spirit in the realization of this dream, and Elder Jackson worked indefatigably together to bring this dream to fruition. The community in general has responded liberally.

The first unit, opened several years ago, is a 100-bed hospital convalescent home, a representative structure. This unit is running at about 90 per cent occupancy at the moment. The recent opening was for a 65-bed acute unit, which is connected with the convalescent home by an underground tunnel. The building is a concrete-and-brick structure that is entirely fireproof.

Approximately 100 doctors in the surrounding communities will bring their patients to this hospital. It is thought that within six to nine months the new unit should be operating at peak capacity. The new unit is so constructed that it can be enlarged to 200 beds. The ancillary services—X-ray, laboratory, et cetera—are adequate to care for this growth.

The Shawnee Mission Hospital is a significant development in the circle of SDA self-supporting institutions. It will be a great step forward in the spread of the gospel within its area, I am sure. May God bless its ministry to the people of its locality, and may the light spread and the kingdom of God be advanced by its work.



Miller Nichols, of the J. C. Nichols Company, cutting the ribbon at the entrance of the Shawnee Mission Hospital, as Paul Jackson, hospital administrator, looks on with interest.

have been restricted, who suffer persecution, or who have been cut off from contact with their brethren in other lands. This deep concern has led us from time to time to unite in a universal day of prayer that God's protecting hand might be over His people and that the way might be opened for the giving of the third angel's message.

God has graciously answered these united petitions many times, and we have seen the hand of oppression eased or removed, new doors opened for the giving of the message, and great victories gained for the cause of truth. There are still areas, however, from which only pessimistic reports have come. Some church organizations have announced in gloom that the day of missions is over and that Christianity itself is virtually at an end in those areas. We have not shared all this pessimism, in spite of discouraging reports. In all ages God has had His faithful ones who have held truth dearer than life itself, and we believe that He still has many faithful witnesses in these lands which for a time have been shut off from the rest of the world. We should not let our hope give way to despair, nor should we feel that all our work through the years has come to nought or that the church has sunk into oblivion.

We wish to share with the readers of the *REVIEW* portions of a personal letter that has come to us from brethren for whom we have long been praying. The phrases are brief and the messages tantalizingly incomplete, but they should give us courage and cheer.

The writer of this letter, speaking of a former worker, says: "He has done excellent work and the Lord has richly blessed him because of his faithful witnessing."

Of another church, he writes: "Services have been continuing all this time, without a break." The former pastor, it appears, had to leave his work and become a shepherd. He was allowed the Sabbath off to conduct the church service, but now, according to the report, "he has been

granted permission to spend four full days in his pastoral work, and the other three days attending the sheep. The church work is going on strong."

Where general reports had led us to believe that there were no Adventist gatherings, we are happy to learn of another church that has "never stopped services on Sabbath. The attendance is good and many are accepting the truth, attending our services, and taking Bible studies."

Of another church we learn that "the work is still going on strongly and the services are still being held regularly. The weekly attendance is well over 100. The Lord has performed wonders and miracles, resulting in many new converts to our faith."

Another letter mentions in passing that "our young people in the north are having good results with their evangelism."

Let us not cease praying for our brethren in difficult places and under unfavorable circumstances. Nor let us give up hope, for God does have His faithful ones who will continue to serve Him in spite of all handicaps. Eternity alone will tell the whole story of the courage and faithfulness of those who have chosen Christ and who continue to witness for Him.

## Faithful Amid Difficulties

By F. R. Millard, *Associate Secretary  
General Conference*

Seventh-day Adventists, more than any other group perhaps, are vitally concerned with the progress of the cause of God throughout the entire world. First of all, they remember the great commission left by Jesus to His disciples and His church. They are mindful too that before their Lord can come the second time this gospel of the kingdom must be preached to all nations. Finally, as members of the family of God they share the joys and sorrows of their fellow believers in every land.

We have carried a heavy burden on our hearts in behalf of those whose liberties

## Ohio Conference Church Music Institute

By M. H. Reeder, *Departmental Secretary  
Ohio Conference*

More than 200 delegates and interested church members assembled in Mount Vernon, Ohio, Sabbath, May 19, for the first music institute sponsored by the Ohio Conference. Directing the institute was Roger McNeily, formerly first tenor for the Faith for Today quartet, now director of Mount Vernon Academy's music department and minister of music for the Mount Vernon church.

Discussion sessions and panels were directed by D. W. Hunter, president of



the Ohio Conference, Albert Brendel, Mount Vernon pastor, Mrs. Virginia Trott, organ instructor for Mount Vernon Academy, and Roger McNeily.

Delegates took an active part, even to singing in an impromptu choir organized by Brother McNeily to illustrate how to begin a church choir. Interest in the institute was high. Many present expressed the hope that these sessions will become a regular part of the conference program each year.

## South Philippine Union Elementary Institute-Workshop

By Irene Wakeham, *Dean of Students*  
*Mountain View College*

Most of the approximately 100 elementary teachers attending the institute and workshop at Mountain View College from April 3 to 7 teach in regular church schools in the cities, towns, and barrios of the South Philippines. But nine of the schools represented are in remote non-Christian areas where the teacher is the only church worker available to act as evangelist, pastor, sanitation officer, doctor, nurse, and all-round missionary, as well as teacher.

Assisting in the work of the institute were Nellie Ferree, elementary supervisor for the Far Eastern Division; Charles Martin, MV division secretary; E. A. Capobres, union education secretary; and also the union president, the union MV secretary, the union Parent-Home Education secretary, the presidents and educational secretaries of the six missions in the South Philippines, and the faculty of Mountain View College.

Devotional studies, prayer bands, inspirational messages, and teaching demonstrations occupied the morning hours, while most of the afternoon time was spent by the teachers eagerly tracing patterns on hundreds of yards of pellow, and preparing other materials to make their teaching more vivid.

Most of the teachers hold only a two-year college diploma. With the increasing pressure for elementary teachers to have a Bachelor's degree, about half of the group who attended the institute remained at the college during the summer session. Total summer enrollment at the college, including nonteachers, was 90, a good increase over last summer's 65.

Gideon Suan, teacher in a remote mission school in Zamboanga del Sur in the Western Mindanao Mission, has to hike a full day from the highway to reach his group of 47 first- and second-grade Subanos. On the way he crosses 43 rivers and two high mountains. "At one time," he tells us, "these people were head hunters. They believed if they took a head they would be saved. They used to offer sacrifices in caves, in groves, and on rocks. Now we have a church of 50 members there."

It takes Primitivo Sto. Nino three and one-half days to hike to his school, near the boundary between Bukidnon, Davao, and Surigao provinces. "Most of the trail is up and down," he says, "with three large rivers to cross. I can't remember how many times we cross; sometimes the trail is on one side, sometimes the other."

Brother Sto. Nino teaches 34 boys and girls from the pagan Ata tribe, in grades one to three. The school opened less than a year ago, and there is no church there yet, but since October, 1961, regular Sabbath services have been well attended. Brother Sto. Nino had to learn the native tongue to preach, since the primitive people understand very little Visayan, the lingua franca of the South Philippines. The nearest Adventist worker, his district leader, can reach him only after three and one-half days of hiking.

Godofredo Zapico, with his wife and three children, has to hike only about seven hours from the main highway to reach their school of 32 pupils in grades one to five. When he went there four years ago there were only 19 believers, all members of two families. Now there are 81, so this year they must move to a larger church building. Before conversion, the non-Christian tribespeople, wearing nothing but G strings, used to slaughter wild pigs under large trees as part of their worship.

"My school is only six miles from the highway," says Mariano San Juan, whose daughter is a student at Mountain View College, "but there are nine river crossings." At first, the people there were very wild and practiced polygamy. They refused to register and carry a residence certificate or have anything to do with the government. The malaria control officials were afraid to go into the area, since the men would often get drunk and fight and kill one another. Now they are peaceful and friendly, so government men think highly of the Adventist school.



### Australasian Division

Mr. and Mrs. Robert Sutcliffe and two children sailed from Melbourne, Australia, on the *Triaster*, May 8, en route to Ocean Island. The Sutcliffe family has just completed a furlough in Australia. Brother Sutcliffe is under transfer from the Beulah Missionary College in Tonga, to serve as headmaster of the mission training school in the Gilbert and Ellice Islands. The school is on the island of Abemama, and is an isolated outpost near the equator.

### Northern European Division

Lea H. Halonen, from Finland, sailed from Liverpool, England, May 10, for West Nigeria. Miss Halonen is a registered nurse and midwife in Finland and has been working for the state for a number of years. She will serve in the Ile-Ife Mission Hospital.

W. P. BRADLEY



► Missionary Volunteers of the Chiang-mai, Thailand, church have been actively conducting their first Voice of Youth evangelistic meetings. Reports indicate an excellent attendance.

► Kim Okhi, a 22-year-old Korean girl, was brought into the church by a Voice of Youth evangelistic effort on a little island on the southern coast of Korea. Though her relatives are zealous Buddhists, she has been very active in giving Bible studies and in enrolling people in the Voice of Prophecy courses. She is now leading out in the little Bongwha church with its 120 Sabbath school members.



Left: Teachers and mission workers who assisted in the elementary teachers' institute and workshop recently held on the campus of Mountain View College, on the front steps of the administration building. Below: The three men mentioned in the story: Godofredo Zapico, Gideon Suan, and Primitivo Sto. Nino.



► G. L. Miranda is president of the most active Master Guide Club in the Southern Luzon Mission, Philippines. Recently a colorful seaside Investiture was held, with

all Master Guides in full uniform. Several from each of the MV classes were invested, along with two Master Guides. Sunday, May 20, a special field day was held.

ing ceremonies. The building, when completed, will be valued at \$105,000.

► Several faculty members of Columbia Union College have received advanced degrees as follows: Justin C. Hamer, assistant professor of chemistry, a doctorate in chemistry from the University of New Mexico; Frances S. Woods, instructor in English, an M.A. in linguistics from American University; Marian G. Clark, supervisory teacher in elementary education, an M.Ed. from the University of Maryland; and Robert Robinson, assistant business manager, an M.B.A. in management from the University of New York.

## LAKE UNION

► With only 66 members the Broadview church in Illinois reached an Investment goal of \$1,000 in 1960. Their 1961 goal was \$1,200, and they raised \$1,410.05—a per capita of \$21.36.

► Emmanuel Missionary College is adding several new staff members. Brian Jacques, currently completing requirements for the doctorate at the University of Michigan, will join the speech department. William S. Peterson, a graduate student at the University of Wisconsin, will connect with the English department after completing requirements for the Master's degree. Bruce Powers, now attending Michigan State University as a graduate student, will become an instructor in the department of chemistry. Karey Stephenson, a 1962 EMC graduate, will be an instructor in the home economics department.

► An outstanding record of reading the MV Book Club books has been set by Mrs. C. B. Burgess, of Ithaca, Michigan. She has read every one of the Primary, Junior, and Senior Book Club books since the program began in 1907. To the end of 1961 she had read 541 volumes. She considers *Messages to Young People* by Ellen G. White as one of the outstanding books on the list. Her husband recently retired, having spent 31 years in Book and Bible House work. His final years of full-time service were in the Illinois Conference.

► On Sabbath, June 2, a dedicatory service was conducted for the Lawrence, Michigan, church. Assisting at the consecration service and the dedication service were Jere D. Smith, president of the Lake Union, and N. C. Wilson and W. F. Miller from the local conference. Robert L. Boothby, who has conducted a number of efforts in the area, also participated.

## PACIFIC UNION

► Among those participating in the May 5 dedicatory service for the Florence-Downey church were Cree Sandefur, president of the Southern California Conference; Dr. Robert McLennan, chairman of the building committee; R. R. Bietz, president of the Pacific Union Conference; and David L. Olsen, pastor of the church until the end of May.

► Hawaiian Mission Academy consecration service for the class of 1962 was held the evening of June 8 with C. M. Basconcillo delivering the message. The baccalaureate service held in the Honolulu

# 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—Cyril Miller.

## FAR EASTERN DIVISION

► Baptisms in the Taiwan Mission during 1961 totaled 623, or 24 per cent of the membership at the beginning of the year. The membership is now more than 3,000, and work is being conducted in 120 places.

► Mary Jane Bruce, an elementary teacher at Far Eastern Academy, will spend the greater part of her summer vacation working with church school teachers in the North Borneo Mission. This will be her second visit to North Borneo.

► For the past decade Mountain View College has been operating as a junior college. On April 12 the board of management voted to make it a senior college. A number of graduates have already been called to service overseas. Recently, Mr. and Mrs. Jose Olarte were called to India, for the agricultural program at Raymond Memorial Training School in Falakata.

► The Andrews University Extension School held at Japan Missionary College early this year had an enrollment of 70 students. They came from Japan (49), Korea (12), Okinawa (6), Taiwan (2), and Singapore (1). A large number of our Korean workers desired to come, but government regulations prevented them from so doing. The instructors were: Dr. S. H. Horn, R. A. Anderson, and T. H. Blincoe.

► A second Andrews University Extension School was held at Philippine Union College in Manila. One hundred and twenty students enrolled, and classes were taught by Dr. Edward Heppenstall, R. A. Anderson, E. H. Wallace, and T. H. Blincoe. J. R. Spangler and Boyd Olson, division ministerial and educational secretaries, respectively, also were in attendance.

► With more than two thousand members, Philippine Union College has the largest Sabbath school in the Far Eastern Division. They are conducting 23 branch Sabbath schools, with a membership of more than 1,000.

► Through the blessing of God and the faithful efforts of ministry and laity, 13,875 persons were baptized in the Far Eastern Division during 1961, bringing the total membership of the division to 133,161.

► Pastor and Mrs. Richard Hall have been transferred from the Laos District to the Sarawak Mission. They will do evangelistic work in that mission and assist in the building program at the Ayer Manis School.

## MIDDLE EAST DIVISION

► J. L. DeWitt, who has studied the Farsi language for a little over a year, had the joy of baptizing his language teacher and more recently a friend of his teacher. Now a mutual friend of theirs is also taking studies. Pastor DeWitt also conducted a Week of Prayer at the Iran Training School, following which 11 boys were baptized and 12 others enrolled in a baptismal class.

► L. C. Miller, who has been successful in promoting the temperance work in Turkey, has been asked to serve as acting president of the Turkey Mission.

► H. E. Robinson has been chosen as the president of the Lebanon Mission.

► The Physiotherapy Clinic in Teheran, Iran, has officially opened, with Ivan C. Peacock in charge.

► Hovik Sarraffian's evangelistic meetings in Rizaiyeh, near the Russian border in Iran, have been progressing in a very encouraging way.

► Salim Noijsaim has returned to Lebanon, where he has been assisting the Middle East Division in clearing legal titles on several pieces of property.

► Arthur Fund has been appointed assistant auditor of the Middle East Division.

► R. A. Wilcox and V. A. Fenn recently visited the believers in Kuwait and other Persian Gulf areas.

## COLUMBIA UNION

► The First Washington Spanish church was dedicated on Sabbath, May 5. The seating capacity is more than 200, and the membership is 90. H. J. Capman, president of the Potomac Conference, delivered the afternoon address, and Wesley Amundsen and Walter Schubert of the General Conference took part in the program.

► The first meeting was held in the new Medina, Ohio, church on Sabbath, May 5, less than a year following ground-break-



## Fletcher Christian in Bermuda

Fletcher John Christian (second right), 66-year-old sixth-generation descendant of H.M.S. *Bounty* mutineer Fletcher Christian, was in Bermuda May 11 on a trip around the world from his Pacific Ocean home on Pitcairn Island. With him here are Dr. and Mrs. R. Newbold, Seventh-day Adventist missionaries recently returned to Bermuda from the Congo (left), and H. Reese Jenkins, superintendent of the Bermuda Mission.

BERMUDA NEWS BUREAU

Central church on June 9 featured L. E. Fletcher as speaker, and Don Lee delivered the commencement address the evening of the same day.

► The new Palmdale, California, church was officially opened on May 19 with Cree Sandefur presenting a deeply moving spiritual message at the 11:00 A.M. service. Alvin G. Munson, executive secretary of the Southern California Conference, also participated in the services as did Mayor Donald Kahl of Palmdale and Warren Shultz, the pastor.

► Nearly 400 former students and friends gathered at the Sanitarium, California, community hall on May 20 for a farewell in honor of Lena Butler who retired at the close of school after 40 years of teaching, 23 of which were in the Sanitarium community. A program and appropriate gifts were presented.

► The Sabbath school and youth rooms of the new Norco, California, church were officially opened in an afternoon service on June 16. These facilities will seat 200 persons and will be used for the worship services until the proposed sanctuary is completed, according to R. G. Mote, pastor.

► The Redlands, California, Spanish church has a new pastor—Valeriano Vasquez, who has been pastor of various churches in the Southern California Conference for the past ten years.

► The members in Fairfield, California, were officially organized into a company on May 23 with Gordon Suelzle being

appointed leader. The district pastor is Robert E. Becker.

## SOUTHWESTERN UNION

► Lawrence Scales, former president of Southwestern Junior College, has accepted a call to pastor the Pacific Union College church.

► M. H. Jensen was interviewed over KRLD-TV, channel 4, in Dallas on May 15, before leaving Texas and taking up his new responsibilities in New York City as manager of the denomination's eastern relief warehouse.

## NOTICES

### Accommodations at Walla Walla

Rooms with linen furnished are available in Sittner Hall at Walla Walla College for guests this summer, until September 4, at \$1.50 a night per person up to a maximum of \$5 for a family.

SDA travelers to the General Conference in San Francisco or to Century 21, Seattle World's Fair, are invited to make overnight stops on the college campus. Excellent vegetarian meals are available at the food service cafeteria.

Walla Walla College is in southeastern Washington, about 900 miles from San Francisco and 270 miles from Seattle. For reservations write Dean Norman Woods, Sittner Hall, Walla Walla College, College Place, Washington.

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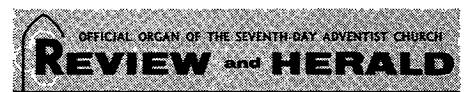
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REVIEW AND HERALD PUBLISHING ASSN.  
Periodical Department

## Church Calendar

World Evangelism Offering	July 14
Pioneer Evangelism	August 4
Church Missionary Offering	August 4
Oakwood College Offering	August 11
Educational Day and Elementary School Offering	August 18
Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1
Missions Extension Day and Offering	September 8
MV Pathfinder Day	September 15
Review and Herald Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27
Witnessing Laymen Consecration Service	November 3
Church Missionary Offering	November 3
Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962- January 5, 1963



In 1849 a company of Sabbathkeeping Adventists, whose background was 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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# News of Note

## Million-Dollar Offering

Soon representatives from all parts of the world field will gather in San Francisco at the 1962 General Conference session, bringing inspiration to our people as they report what God hath wrought during the past four years. Some of this inspiration results from the blessing of God upon the disbursement of the Million-Dollar Offering that was received from our members and organizations around the world, and which was reported at the time of the 1958 session. These funds have given support to the great evangelistic program of our church in all parts of the world field. Now the time has arrived when another Million-Dollar Offering is to be received from our members and organizations. The amount received will be reported at one of the important meetings of the 1962 session. This offering also is to be distributed to support the world evangelistic program. May this be the largest offering of this kind our people have ever given. It can be if we all do our part.

R. H. ADAIR

## Clerical Power Controls Massachusetts

Democracy and freedom of conscience have suffered a setback in Boston. On Wednesday, June 6, by a vote of 21 to 14, the Massachusetts Senate passed an amendment to the proposed blue laws that would give Sabbathkeeping businessmen who close on Saturday the right to open on Sunday. On Monday, June 11, the senate reversed itself, 31 to 8.

What happened between June 6 and 11? *The Pilot*, official organ of the archdiocese of Boston, in a lead editorial bitterly attacked those senators who "responded to pressures that will destroy the Sunday observance in favor of those—principally Jews and Adventists—who worship on Saturday."

Then, as *The Jewish Advocate* put it, "in a naked display of pressure heretofore unrevealed in this commonwealth, *The Pilot* demanded a reversal of the vote, declaiming: 'On the opposite page we print, for the interest of our readers, the names of those senators who so unwisely [italics from *The Pilot*] supported the bill.'"

"It has to be clearly understood," said *The Jewish Advocate*, "that *The Pilot* is . . . the journalistic voice of Catholicism in his area, commanding all the allegiance which the Church imposes."

Seventh-day Adventists will recall that the latest papal encyclical *Mater et Magistra* ("Mother and Teacher") released on May 15, 1961, called upon all "public authorities, employers, and workers to observe the precepts of God and His church." Said the encyclical: "The Church has always demanded an exact

observance of the third precept of the decalogue: 'Remember that thou keep holy the Sabbath day.'" This demand, spoken in Rome and echoed in *The Pilot*, has brought the elected representatives of citizens of Massachusetts to heel.

ROLAND R. HEGSTAD

## Loma Linda Foods at GC Session

At the forthcoming General Conference session to be held in San Francisco, a food service will again be provided by the Loma Linda Food Company. This service will operate the concession stand situated on the Larkin Hall side of the auditorium.

WERNER E. CARLSON

## First-Quarter Overflow for Southern Asia

The offering overflow for the first quarter of 1962 amounted to \$68,585.82, or three thousand dollars more than the first quarter of 1961. This overflow thus becomes the largest first-quarter overflow in Sabbath school history.

This offering will give the girls at Falakata, in West Bengal, their dormitory; Kerala can open its medical work; and West Pakistan can have a home for its Voice of Prophecy Bible school.

We thank all who had a part in this good offering. Let us keep working while it is day. Salaam.

ERIC B. HARE

## Faith for Today Seen in Cebu

P. P. Ramos, radio-TV secretary for South Philippines, writes that the Faith for Today telecast is now released every Sunday on station DYCB-TV in Cebu City. He states that though there are only 1,300 sets in the area, viewing audiences average eight people to a set. With only the one channel to tune in, 100 per cent of the viewing audience is assured.

E. R. WALDE

## Food Service Education

The nutrition conference to be held at La Sierra, August 6-9, will hold special sessions six hours a day for food service personnel. This is part of the continuing effort to assist such workers to improve the nutritional programs of denominational schools. These sessions, planned by our best nutritionists, will be practical in nature, and will provide actual experience in the college kitchens and bakery. The International Nutrition Research Foundation is meeting a real need in the denomination by this conference, and all

engaged in nutrition service or education should plan to attend. The registration fee of \$10 covers room rental for out-of-town delegates. Advance registration is necessary.

JOYCE W. HOPP

## Temperance Secretaries Meet in Beirut

The first division-wide temperance secretaries' council conducted in the Middle East Division, was held in the division office in Beirut, Lebanon, April 2-4. A. A. Haddad, temperance secretary of the division, served as chairman of the council. Careful study was given to the strengthening of the national temperance societies that have been organized in the Middle East Division, and that are closely affiliated with the International Temperance Association. New ways and means must be devised to present our temperance message to the people in the Middle East.

One in 20,000 has made a powerful impact wherever it has been shown. We trust that the Middle East will soon launch a periodical in Arabic, which will serve as the voice of our temperance societies operating in the Middle East Division.

Temperance is becoming an important phase of our work in the Middle East. We have a common ground and should stand shoulder to shoulder with all God-fearing men and women who are endeavoring to foster an alcohol- and tobacco-free way of life. Our crying need is for well-qualified men to lead out in this phase of our work in the Middle East.

W. A. SCHARFFENBERG



Selected from Religious News Service.

WASHINGTON, D.C.—Daily recitation of a prayer in public school classrooms, however brief or nonsectarian it may be, violates the First Amendment to the United States Constitution, the U.S. Supreme Court ruled in a six to one decision.

HARRISBURG, PA. — A legislative study of Sunday laws in Pennsylvania has been proposed in a bill submitted to the General Assembly. It calls on the Joint State Government Commission to make such a study and to report its results, with recommendations to the 1963 legislature.

PROVIDENCE, R.I.—Protestant Episcopal Bishop John S. Higgins of Rhode Island, addressing the annual diocesan convention here, called for prayers for the forthcoming Second Vatican Council. "We Anglicans must be deeply interested in this council," he told some 400 clergy and lay delegates. "We must pray for it because we have a great stake in what happens there."