

# REVIEW

## and Herald

★ The Christian's  
**PUBLIC RELATIONS**

—Page 3

★ **DISASTER STRIKES**

Charleston, West Virginia

—Page 12

*A Look at Money in the Light of Eternity—*

## Silver and Gold

By C. Lester Bond, Retired Minister

[This series of articles is not wholly original. Much of it was compiled, with adaptations from the booklet, *The Honor Due to God*, by E. J. Waggoner, which was published in 1889. Credit is here given to E. J. Waggoner for much of the material presented, and to J. L. Shaw for thoughts gleaned from some of his writings.—THE AUTHOR.]

ONE of the means for advancing Christ's kingdom is money. God claims our silver and gold as His, as the sun and rain and air are His. Their one legitimate purpose is to add to His glory and to carry out His will in the earth. They are not lawfully used when they do not serve that end.

We have been placed here on earth to fulfill God's will. We are not our own, for all of our power comes from Him. Whatever money we have represents strength and time that we have given in exchange for it, strength and time that belonged to Him. If we cannot claim ourselves as our own, surely we cannot lay claim to owning anything we have. We are here simply as God's stewards, bound to make the utmost out of everything He has entrusted to us. What we have is not partly His and partly ours. We fall into the sin of Ananias and Sapphira when we profess entire consecration, but keep back part of what we have. It is our duty to find out what God wants done, to give for any particular purpose whatever He asks, to share the joy of giving.

A life must be fully consecrated to God in order to be truly consecrated. Full and true consecration automatically includes consecration of our time, talents, and earthly possessions. God will dwell as a sole tenant in a man's heart, or He will not dwell there

at all. He will not occupy one part of the heart while Satan occupies another part. "Ye cannot serve God and mammon," is the way the Bible expresses this great truth (Matt. 6:24).

An interesting incident from the life of the famous composer Fritz Kreisler well illustrates the point. "I often think," he once said, "that the artist who thinks himself a success is a monumental failure."



Said Fritz Kreisler, celebrated violinist and composer, of his musical talent: "It was a gift of Providence. . . . I never look upon the money I earn as my own." He considered his income a sacred trust with which to benefit his fellow men.

Mr. Kreisler denied all claim to glory, and said humbly, "I was born with music in my system. . . . It was a gift of Providence. I did not acquire it. . . . I never look upon the money I earn as my own. It is public money. It belongs to the public. It is only a fund entrusted to my care for proper disbursement. . . . How can I squander money on myself while there is so much misery, so much hunger in the world? . . . I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk."

Whenever an individual catches that conception of his talents and his possessions, he will do all he possibly can, by the payment of tithe and his gifts, to advance the cause of God in every part of the world. The motive will be love for God and man.

### The Honor Due to God

There are many degrees of service which we may render to God, but there is only one that is acceptable to Him, and that is undivided service. God requires that all the faculties both of body and mind shall be consecrated to Him; He will accept nothing less. We are to regard ourselves and all our talents, whatever they may be, as belonging to Him without reserve.

It is a rare thing to find one who realizes the full extent of the claims that God makes upon us. Our minds have been so warped by selfishness that it is difficult even to conceive of such perfect service as the Lord requires. It should be the great object of each person to have his spiritual discernment so quickened that he may be able to comprehend the completeness of service that God requires of him.

God does not make this claim upon us arbitrarily, or without sufficient reason. He claims no more than is His just due. He is "worthy . . . to receive glory and honour and power" because he has "created all things" (Rev. 4: 11). God has created; therefore He

(Continued on page 4)

# Unerring Guide

By R. R. Bietz

**B**EFORE leaving the earth Jesus promised His disciples He would send the Holy Spirit to guide the believers into all truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13).

There must always be a close relationship between the guide and the one to be guided. The first and most important work of the Holy Spirit is to lead us to Christ. The Holy Spirit did not come to glorify Himself or to speak well of Himself. In fact, He did not come to speak of Himself at all. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me" (John 16:13, 14).

The great aim of the Holy Spirit in all His operations is to bring sinners to accept the atonement as a way of access to God, and to treat it as a ground of pardon. "He shall glorify me." That is, my atonement shall be magnified and made honorable in the sight of the world by the Holy Spirit. All the Holy Spirit does tends to bring men to think highly of Christ as their Saviour.

Said Jesus: "I am the way, the truth, and the life" (John 14:6). And again: "I am the light of the world" (John 9:5). The Holy Spirit's objective is to lead us to this Light. To refuse light is to remain in darkness. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

## Educated but Spiritually Blind

Many brilliant minds are willing to accept scientific facts and theories, but these same minds hesitate to enter the realm of faith and facts in the spiritual. They do not understand, not because they are not educated but because they are spiritually blind. They have not given the Holy Spirit an opportunity to lead them into the

light. To them the light is foolishness. "Not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26). They do not see, simply "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Jesus was speaking to a highly trained group when he said, "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:24).

Without the help of the Holy Spirit the Word of God cannot be appreciated nor understood. "The Holy Spirit is the internal minister of the Word who speaks the compelling and persuasive word to the human heart. When the words spoken by the external minister of the word penetrate the ear of the listener, the internal minister speaks to the heart. The spirit efficaciously *impresses the word upon our hearts*, and at that moment

## Quiet From God

By Marie C. Wright

Quiet from God—it is so sweet  
In thought to sit at Jesus' feet,  
And listen silently to hear  
His lovely voice that casts out fear.

The voices of the world are loud,  
Some strident, raucous, stiffly proud.  
But Jesus' voice so soft, yet clear,  
Is music to the listening ear.

When shadows fall athwart the way,  
Obscuring all the sunshine gay,  
If you but listen, you may know  
The way your tired feet should go.

The path will lead to days more bright,  
Your heart and mind will soon be light  
With songs of joy and praises too  
For Him whose hand will lead you through.

Quiet from God? Ah, yes, 'tis true,  
It comes as gently as the dew,  
Refreshing soul and spirit free,  
Enabling us His love to see.

the word becomes to us the word of life, for it is the function of the Spirit to enlighten and impress the heart with the word."—BERNARD RAMM, *The Witness of the Spirit*, p. 17.

The Word without the Spirit is mere letter, mere law, mere writing. It is in itself, to be sure, the Word of God, but to the heart untouched by the Spirit, it is like any other book. "Only the Holy Spirit can make the printed page the Word of Life; only the Holy Spirit can make the historical Christ a present person; only the Holy Spirit can make theological notions saving truths; and only the Holy Spirit can move the mind out of historical probability into a divine certainty."—*Ibid.*, p. 96.

## Cantankerous Christians

Some members of the church, we suspect, live according to the letter of the law but have never felt the melting touch of the Holy Spirit. They are punctilious in all their religious ceremonies, yet they are often cantankerous and troublesome. There are also those who are gracious, cultured, and kind—but they love the world and the things of the world. They dress, talk, and act like the world. It would be difficult to tell the difference between them and the world, so far as their behavior is concerned. Their heads have been trained but their hearts have never known a complete surrender to the Holy Spirit. Their minds may be stored with knowledge and good intentions, but their hearts are still longing for abiding peace. The Word has not become a living book because the Holy Spirit has not been allowed to lead them into the truth.

At the age of 30 Justin Martyr, a Christian writer of about A.D. 150, tried to convert men of learning by philosophical arguments, but he failed. He finally asked, "Will the human intellect ever see God unless it is furnished with the Holy Spirit?"—*Ibid.*, p. 23.

Truth has always been truth, even though we may not have seen it. The Holy Spirit is like a magnifying glass that brings it into view. There are many stars in the heavens we cannot see with our naked eyes. We need the help of the telescope. For untold millenniums these stars have been there in all their sparkling beauty, but the human eye has not been able to see them. Now with the help of the 200-inch mirror on Mount Palomar the heavens take on new meaning. The stars were always there, but we were blind to them. So it can be in the spiritual realm. The truths in the

Word of God are hidden from those who do not have the Spirit of God. But for those who are willing to be guided into all truth the Bible becomes a new and living book. "But God had revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:10, 11).

Some young people reared in Adventist homes, and who are members of the church will ask: "What's wrong in getting married to unbelievers?" After an explanation of the principles involved they reply: "Well, we just don't see it that way." Yet the Bible states specifically: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14). This truth has always been in the Word of God, but people do not see it because they lack the necessary spiritual discernment.

Others will ask, "What's wrong about attending the movies?" But an attempt to explain what's wrong often elicits the response, "I just can't see it." Yet the Word of God specifically warns us not to love the world or the things that are in it. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16). This truth has been in the New Testament approximately 2,000 years. It is there today. Yet some people can't see it because they are spiritually blind. They are not willing for the Holy Spirit to guide them into the light. What they need is the heavenly eye-salve.

The messenger of the Lord tells us that "through the Scriptures the Holy Spirit speaks to the mind and impresses truth upon the heart. . . . It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself."—*The Desire of Ages*, p. 671.

Let us thank God for the third person of the Godhead, whom the Father has commissioned to illuminate our hearts and minds so that we can understand His Word and be led to Jesus Christ, our Lord and Master. Let us pray for the infilling and guidance of the Holy Spirit.

(Last in a Series of Three)

HARRY ANDERSON, ARTIST; © REVIEW AND HERALD, 1950

By His Holy Spirit, Christ is ever present to guide us along our heavenward journey.

REVIEW AND HERALD, August 24, 1961

## Public Relations for the Christian

By Charles R. Beeler  
Public Relations Director  
Florida Conference

**L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

There was a new family next door whose members seemed different from other people. Soon it was discovered that they were Seventh-day Adventists. "That must be why they are so queer," the Smiths decided. The Smiths knew little about Adventists, but thought they ought to be neighborly. But they found that it was not easy to be friendly with these new neighbors. They seemed so distant

and unresponsive. The Smiths themselves moved away before long, but you may be sure of the thoughts that came into Mary Smith's mind thereafter whenever she heard the name Seventh-day Adventist.

Years later Mary Smith (that is not her real name) was working in an office, and at the next desk a different Mrs. Adventist. As Mary got acquainted with her new friend she asked, "Are you a good Seventh-day Adventist?"

"Yes, I sincerely endeavor to live a consistent Christian life," was the reply.



"But you aren't like the Adventists I knew when I was a girl. You're friendly."

This second Mrs. Adventist has had Mary Smith as a guest in her home and at church, and is giving her a new and more accurate picture of Adventists. Mary may have paid little attention to what Adventists believe, and may have no conscious intention of becoming one of us. But she will now be in a much more receptive frame of mind than formerly.

How many times our attempts at direct missionary contacts fail because of apathy, suspicion, or open antagonism. We try to communicate the message, but are unable to do so effectively because of misconceptions others have about us. People fail to understand or to accept our message because they have not first understood or accepted us. You might hold a bottle under Niagara Falls for an hour and not get a drop of water in it—as long as the stopper is in. The stopper of prejudice has to be removed from people's hearts and minds before a drop of saving truth can be poured in.

What do people—your neighbor, your employer, your merchant, your relative—think of Seventh-day Adventists? Unfavorable opinion and prejudice often are the result of lack of acquaintance and information. Although it is commonly said that familiarity breeds contempt, public opinion experts have recently discovered that "favorability rises with familiarity." They conclude that "those who know you best like you best."

No one changes his opinions easily. What did you think before you became an Adventist, if you were not born in this faith? It probably took you some time to change your opinions, and doubtless much careful effort and influence on the part of someone else.

The creating, molding, and changing of opinion is the work of the public relations profession. Since opinions are made of information plus individual emotional reactions, the principal tool in this delicate work is communication—the expression and transmission of ideas.

For those of us who work in the field of public relations, PR—as the term is often abbreviated—stands for "prejudice removal." We must effectively remove the stopper of prejudice by helping others to understand us and to feel friendly toward us as a people.

Effective and useful as the mass communications media are, a still better method is available. One promoter of an idea recently said, "You must find a way to speak to the public directly, not in print, not by electronics, but face to face." The most

## A Bible Quiz

1. Of whom was it said, "She hath done what she could"?
2. Give the name of the only woman in the New Testament whose age is given.
3. To what king did Christ refer when He said, "Go ye and tell that fox"?
4. Who testified that Jesus was both his successor and predecessor?
5. What Old Testament prophet's inspiration is attested to in the Acts?
6. Give the name of a sorcerer mentioned in the Acts.
7. What wicked man asked for the prayers of a righteous person?
8. Who is mentioned as the queen of Ethiopia?
9. Whom did the Lord send to restore sight to Saul in Damascus?
10. Who was the first apostle to raise a dead person to life?

Answers on page 22

effective medium in accomplishing this is person-to-person communication—and that means you.

"What can I do?" you ask. The fact is that everything you do comes into the picture. If people know you as an Adventist, every word and action, every habit and personal peculiarity enters into their opinion picture of Adventists. If they do not know you, everything about your person and behavior should prepare the way for a favorable impression of Adventists when they do learn your identity.

God's communication plan for today involves an intelligent use of all

the media available, to be sure. But He has a still better plan for revealing Himself—"the Word . . . made flesh." The Son of God once came to dwell among men; now He comes to dwell in men. The indwelling of Christ in His human followers is the sum and substance of the Christian life: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). If Christ dwells in us, our every act and attitude only speak to men about God.

Although the printed page is a powerful means of communication and must be used to the fullest extent, "not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives." —*Testimonies*, vol. 9, p. 21. We are epistles, "known and read of all men" (2 Cor. 3:2).

Does God's message get through to men through my life? Does my behavior tell them that God loves them, and invite them to accept His salvation? Does my light so shine, that men will see my good works and glorify my Father in heaven?

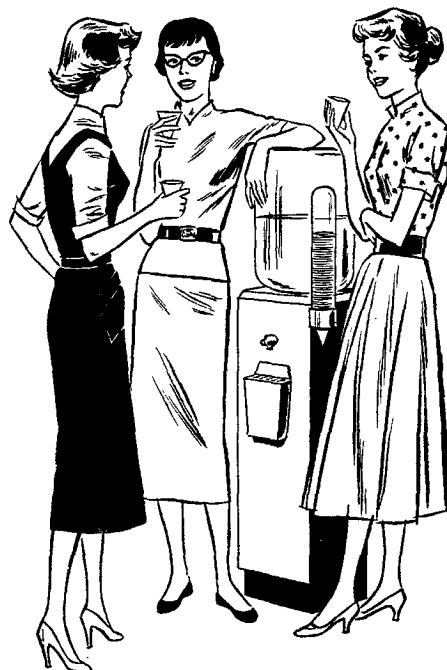
## Silver and Gold

(Continued from page 1)

has a right to our service. This fact is made prominent in the Bible. Why should we serve Jehovah, instead of the gods the heathen worship? Simply because He created us. The psalmist says, "Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" (Ps. 100:2, 3). Not only does He give to all life, and breath, and all things, but "in him we live, and move, and have our being" (Acts 17:28). If we had made ourselves, and could by our own unaided efforts maintain our existence for a single moment, we would be under no obligation to anyone else.

Some may cavil at the declaration, "Thou hast created all things, and for thy pleasure they are and were created," but in so doing they forget that what is for God's pleasure is also for our highest good. They forget the possibilities latent in the life He has given us, that it is only preparatory to a life that shall never end. It is the Father's good pleasure to give us the kingdom that shall have no end. It is only because we lose sight of what God is doing and proposes to do for us, that we refuse to render Him the service that is His due.

(First in a Series of Six Articles)



"But you aren't like the Adventists I knew when I was a girl. You're friendly."

# What About the Do's and Don'ts?

By Velva B. Holt

A CERTAIN class of people has been spoken of as feeling that there is no place for recreation or amusement in the Christian life. Unless we keep a balance in our thinking, it is possible to fall into that class to whom "religion is a tyrant, ruling them as with a rod of iron. . . . Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled by the innocent laugh from the youth or from any one. They consider all recreation or amusement sin, and think that the mind must be constantly wrought up to just such a stern, severe pitch."—*Testimonies*, vol. 1, p. 565.

This is one extreme.

To be sure, we are not interested in a religion that consists only of carrot juice and Bible studies, but we do have to guard against the other extreme also. I believe a well-balanced program will contain do's as well as don'ts, and that it takes just such a program to fit us for eternity.

Life is not made up of all work and no recreation, even for the Christian. Furthermore, one's choice of recreation is often an important factor in deciding the course of one's entire life, and for this reason it is worthy of careful consideration.

A balanced program is not achieved by sitting glumly in a corner, frowning on every endeavor toward wholesome enjoyment and entertainment. Neither is it attained by all do's and no don'ts. To some it may come as a surprise, but there are actually far more do's for the Christian than don'ts.

You will recall the story of the blind men who tried to describe an elephant by feeling it. One said, as he felt its trunk, "It is like a rope." Another said, "No, it's like a wall." But the third one said, feeling its leg, "You are both wrong, it is like a tree." None of us think exactly alike, but, as in the case of the elephant, there is a right and wrong in every matter.

The world "may talk of those that have embraced the truth . . . and represent them as leaving everything, giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. . . . [God] requires us to give up only that which it would not

be for our good and happiness to retain."—*Ibid.*, vol. 2, p. 588.

Then all the don'ts, which look so forbidding, are really outweighed by the happiness that comes with the right kind of recreation. But, you may ask, How can I know the right kind?

The type of recreation appropriate to the needs and interests varies from one person to another. Each must choose the kind best suited to him. For example, I cannot choose a hobby for someone else. To do so would be like trying to decide on a diet that would be satisfactory to everyone.

**Snow, Hi-fi, Photography . . .**

One person enjoys snow sports, while another cannot stand snow and cold. Some might enjoy hi-fi or photography, but others are not interested in these things. Still others prefer to relax by riding horseback. Whatever the form of recreation, however, certain principles must be taken into consideration.

A radio program I sometimes listen to, called "Sound Off," may illustrate what I mean. This program gives listeners an opportunity to speak their mind on almost any subject. The voice is recorded and played back

over the air so others may hear, or join in the discussion. One day a participant called in with a complaint that went something like this:

"We recently bought a place out here in the country. There is a well to supply our drinking water, but we have just discovered a dead snake in the well. It might be very dangerous to our health if it is a poisonous one. We would like to know what to do about it."

The comments were both interesting and amusing, but the one I thought most worth while of all was this:

"I can't blame these people for not liking a snake in their drinking water. But I think if I were in their place I'd get rid of the snake, then stop worrying about it. After all, the world is full of other dangerous poisons, and most people don't give them a second thought."

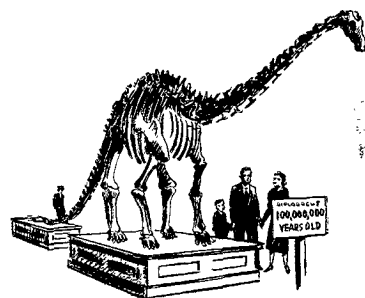
The speaker was doubtless referring to such things as poisonous sprays on fruits and vegetables, chemicals in foods and drugs, gas fumes from exhausts, and radiation from fallout.

But the poisons that are most dangerous in the long run are the very ones the world enthusiastically approves for the mere sake of so-called enjoyment. I'm sure you know the ones I mean—tobacco, alcohol, movies, dances, comic magazines, cards, and numerous others. And, like the people with the snake in their well, as long as the source of pollution remains, they are bound to be contaminated by its poison.

We are not dealing with a dead snake, but with one that cannot be

## THE WAYSIDE PULPIT

*Psalm 8:4, 5*



The evolutionary hypothesis gave impetus to the grim doctrine that success belongs only to the strong and ruthless, and that defeat is the badge of weakness and incompetence. As a result, with America moving into the power age, the rich became richer and the poor more impoverished, bereft of ideals, of motivation to achievement, and of hope. Institutions like Hull House in Chicago made dramatic attempts to bridge this social cleavage, offering art, education, and opportunity to the underprivileged. Jane Addams became its key figure.

But in God's plan the only permanent survival is on a spiritual basis, and in this area, as Solomon so acutely observes, "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding" (Eccl. 9:11). The wise man gives an example of a poor wise man whose strategy prevailed in saving his city from the siege of a powerful king, yet who received no reward. In the Christian social order the strong are counseled to "bear the infirmities of the weak" (Rom. 15:1), for survival in the kingdom of God fosters a mutual interdependence that erases stratification and accents the worth of the individual.

H. M. TIPPETT



disposed of so easily—that old serpent, which is the devil, or Satan. Concealing himself as subtly as the snake in the drinking water, he uses his contaminating influence to poison body, mind, and soul.

The best rule I have found in judging between right and wrong amusements is in this quotation:

"If it involves any transgression of divine law; if it leads us to disregard the welfare of our fellow; if the pleasure is purchased by pain wantonly inflicted upon man, or beast, or bird, or insect; if it tends to render us frivolous or reckless, or in any way leaves us farther from God and heaven, less conscientious, less devotional, less tender in heart, less active and earnest in all good works, we must condemn it, no matter how fascinating it may be, no matter what may be the social position of those who favor it."

"Of all the poor excuses for sin, one of the poorest and meanest is the plea that we trampled on the law of God and defied His justice for the sake of amusement."

The only way to be on the safe side is to be your own disciplinarian by learning how to choose. Every day you must choose either right or wrong. You cannot turn on the radio, television, pick up the newspaper, or even walk down the street without making a decision between the good and evil found there. And "so far as in us lies, we should close every avenue by which the tempter may find access to us."—*Thoughts From the Mount of Blessing*, p. 118.

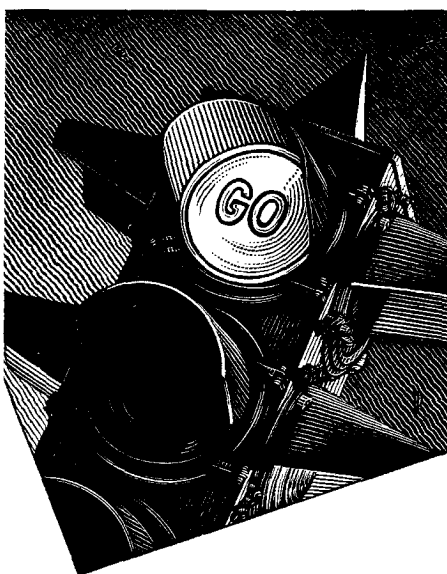
"There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit."—*Counsels on Health*, p. 198.

### Knowing the Creator Through His Works

Through the works of nature we can draw near to the Creator. The artist can paint them, the carpenter can build with them; the collector can add to his collections from them; and the lover of birds, animals, or plant life can make interesting study of them. To the astronomy-minded youth the sky is the limit, and to the aquatic-inclined there are lakes, rivers, yes, oceans of water.

Who can say there are too many don'ts for the Christian?

"They [Christians] may enjoy such recreations as will not dissipate the mind or debase the soul, such as will



Some complain that the traffic signals along the highway of Christian living always say, "Don't!" But for every warning signal there is one that says, "Do!" The Christian life is made up of do's, as well as don'ts, and those who heed its signals will find genuine, lasting happiness.

not disappoint, and leave a sad after influence to destroy self-respect or bar the way to usefulness."—*Fundamentals of Christian Education*, p. 84.

"Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous."—*Messages to Young People*, p. 386.

Choose well your do's and don'ts.

### Beware of Side Issues

By Wesley Amundsen, Secretary  
Association of SDA Self-supporting  
Institutions

**H**OW thankful Seventh-day Adventists are for the gift of prophecy in the remnant church! It is our privilege to turn to the Word of God and to the writings of the Spirit of Prophecy for light and counsel. In these closing days of time none need walk in darkness or be confused if they will take time to search these inspired sources of truth.

Interesting is the testimony that Ellen G. White was commissioned to give to a certain Brother D, recorded in the chapter entitled "Deceitfulness of Sin," in *Testimonies*, volume 5, page 292. Brother D was seeking to disseminate what he believed to be new light. This is the message God sent him through Sister White:

"That which Brother D calls light is apparently harmless; it does not look as though anyone could be injured by it. But, brethren, it is Satan's device, his entering wedge. This has been tried again and again. One accepts some new and original idea

which does not seem to conflict with the truth. He talks of it and dwells upon it until it seems to him to be clothed with beauty and importance, for Satan has power to give this false appearance. At last it becomes the all-absorbing theme, the one great point around which everything centers; and the truth is uprooted from the heart.

"No sooner are erratic ideas started in his mind than Brother D begins to lose faith, and to question the work of the Spirit which has been manifest among us for so many years. He is not a man who will entertain what he believes to be special light without imparting it to others; therefore it is not safe to give him influence that will enable him to unsettle other minds. It is opening a door through which Satan will rush in many errors to divert the mind from the importance of the truth for this time. Brethren, as an ambassador of Christ I warn you to beware of side issues, whose tendency is to divert the mind from the truth. *Error is never harmless.* . . .

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"

Some in Zion seem ever to be seeking some new interpretation. They are ready to take up with almost anyone who comes along professing new light; they criticize the leading brethren. Of men such as these the messenger of the Lord wrote:

"The worst enemies we have are those who are trying to destroy the influence of the watchmen upon the walls of Zion. Satan works through agents. He is making an earnest effort here. He works according to a definite plan, and his agents act in concert. . . . Be careful lest you be found aiding the enemy of God and man by spreading false reports and by criticisms and decided opposition."—*Ibid.*, pp. 294, 295.

Jesus said, "Take heed that no man deceive you" (Matt. 24:4). The times in which we live are evil. Soon the final crisis is to break upon the world. It will take the grace of the Lord Jesus Christ to keep us each standing in our appointed place, united in Christ, and all speaking the same thing. All dissenters, critics, and advocates of side issues will have defected to the enemy unless they repented. May God keep us from the strong delusions, which are even now beginning to sweep over the world.

# Light From the Sanctuary

By Preston Smith

**J**UST as God committed the sanctuary and its services to Israel of old, so He has entrusted the sanctuary truth to the Seventh-day Adventist Church today. It was a diligent study of the sanctuary question that led our forefathers out of the great disappointment of 1844 and brought courage of heart to them. It will be light and power from the sanctuary above, where Christ is ministering on our behalf, that will bring the third angel's message to a glorious triumph.

It is the fact that the judgment hour in the heavenly temple has come that gives urgency and power to the proclamation of the everlasting gospel to all the world. Nowhere in all the Scriptures is the importance and eternal nature of the law of God coupled with the essential ministry of Jesus as in the sanctuary message. This same union of the commandments and the faith of Jesus is set forth in Revelation 14:12.

God's command, "Let them make me a sanctuary that I may dwell among them" (Ex. 25:8), sums up the purpose of the sanctuary. Man became separated from his Creator because of sin, the transgression of His holy law. But in His mercy God desires that man shall be brought back into harmony with his Creator. The Father yearns over His wayward children and wants them again to enjoy His fellowship.

After instructing Moses how to build the earthly sanctuary, He gave a detailed description of each article of furniture. The first mentioned is the ark, or sacred chest, around which all the services of the sanctuary centered.

It was not the ark itself that was of utmost importance, but the "two tables of testimony, tables of stone, written with the finger of God" (Ex. 31:18).

## A Solemn Hour

But the sanctuary presents not only the truth of the binding nature of the law, it also reveals in a wonderful way the ministry of Jesus, without which there could be neither forgiveness nor fellowship with God. The sanctuary and its services were ordained to bring men into complete harmony with God.

The most solemn hour of earth's history is upon us, for the ministry of

Jesus in heaven above is drawing to a close. How essential that every day we place ourselves in the Master's hands, that we make sure that every



## A Visit With Patience Bourdeau Sisco, M.D.

Patience Bourdeau was born in Santa Rosa, California, November 26, 1869, in the very month that our people moved into the first Seventh-day Adventist church building erected on the Pacific Coast. Her father, Elder D. T. Bourdeau, was associated with Elder J. N. Loughborough in the first Seventh-day Adventist meetings ever held in California, beginning at Petaluma where our first company was organized.

When six years old Patience and her parents went to Europe, where her father was associated with Elder J. N. Andrews in the work in France and Switzerland. During the first four years in Europe she learned the French language. Returning to America she attended school until her parents were called back to Europe. Sometimes her father was so busy with public meetings that he would prepare simple Bible studies for Patience to give to little groups that were interested. At one place in France 13 women were present each time she gave the studies, and several accepted the truth.

In 1886, when Patience was sixteen, she lived in Geneva, Switzerland. Ellen G. White was also there at that time. As Sister White could not speak French, she liked to have

sin is confessed and put away. By faith let us lay hold of the light and power He desires to shed upon us, that we may be restored to complete union and fellowship with the Father. Through the power of Christ may we live such surrendered lives that His precious blood will cover all our sins, that the Holy Spirit can be poured out upon us, and that the work may soon be finished. Then we shall see our Saviour face to face, in the light of eternal day.

Patience go with her when shopping. "At one time," writes Patience, "Sister White told me that I would outlive all my immediate relatives. I did not understand her then, but now, past 90, I know what she meant, for I have outlived all my near relatives."

She continues: "Sister White visited us while we were living in Nimes, France. One morning she told us she wished to go to a place she had seen in vision, Aigues Morte on the Mediterranean. She knew just where to go when we arrived. We followed her, for none of us had ever been there before. She led us to a large building that looked like a prison, and then she said, 'This is the place where more than 500 Huguenot women were imprisoned for life.' Everything seemed familiar to Sister White, for she had seen it all in vision.

"When I returned to America in 1887," relates Dr. Sisco, "I went to the Chicago Mission for a year, associating with Elder and Mrs. George B. Starr, and there learned to give Bible studies. In 1892, after four years in Battle Creek College, I graduated and went into the Bible work. Later I joined our group of medical students in Ann Arbor, Michigan, and graduated from medical school there in 1902. After three busy years of medical practice in Grand Rapids, where I had five nurses helping me, I was called to Washington, D.C., to connect with the little medical center on Iowa Circle. I was there for five years. When the Washington Sanitarium was built, I was invited to join the staff and remained for three years. Since then I have been in Baltimore, where I retired after practicing for more than 50 years. I still have a few patients who will not let me go."

Dr. Patience Bourdeau was married to Prof. H. N. Sisco in 1905. He was on the faculty of our school in South Lancaster, Massachusetts. Graduating in medicine from the George Washington University, he was associated with his wife in the institutions already mentioned. He was an active and highly respected physician until his death in 1942. Dr. Patience has enjoyed good health all through the years. People often ask her about her health program. She says, "My habits of life are very regular. I am a vegetarian. I refrain from worrying. I can't remember when I have missed prayer meeting or Sabbath school or church. I teach a large mixed class in Sabbath school, and through the years have served many times as superintendent." The doctor lives quite alone, but the blessed hope is very precious to her, and she looks forward with great desire to the glad reunion time.

ERNEST LLOYD



## Adventist Military Chaplains

The Seventh-day Adventist War Service Commission knows of approximately 1,600 Adventist young men now serving in the armed forces of the United States. There are doubtless others of whom the Commission does not know. If they have followed the procedures recommended jointly by the church and the military authorities, the noncombatant status of these Adventist youth is officially recognized and respected. On the basis of their conscientious conviction that the Christian should save life, and not take it, these young Seventh-day Adventists are usually assigned to medical service of one kind or another. Their right to release from duty on the Sabbath day is likewise well established.

Despite the fact that provision has thus been made to respect their religious convictions, it is obvious that the military authorities cannot give our youth the positive direction they need to strengthen them in their loyalty to God. Only the church can supply that need. Accordingly, arrangements were made a number of years ago for selected Adventist ministers to serve in the armed forces as military chaplains. At present there are 11 such chaplains, five of whom serve overseas. There are also four civilian chaplains, one of whom is on duty overseas, making a grand total of 15 ministering to Seventh-day Adventist youth in the service of their country. This is a ratio of one Adventist chaplain to approximately every 100 Adventist youth in the armed services.

### A Busy Life

Early this spring, at our request, one of these Seventh-day Adventist military chaplains, who serves the Air Force, sent us a copy of the mimeographed summary of his activities for the year 1960. We found this summary interesting as well as informative, and thought that REVIEW readers would be interested in some of the statistics it contains. We were surprised and pleased to note both the diversity and extent of the activities carried on during the course of a year.

This chaplain, who has just completed a three-year assignment at Lackland Air Force Base, in Texas, reported 115 religious services conducted during 1960, at 82 of which he delivered the sermon. Some of these services were especially for Seventh-day Adventists; others were for Protestant servicemen generally. In addition he conducted 37 activities not of a distinctly religious nature. During the year he made 38,163 routine contacts with the sick, to whom he ministered in his role as chaplain, and 216 others of an emergency nature. There were, as well, 2,540 personal contacts with servicemen who were not sick. In addition he conducted 155 services at which moral and religious instruction was given. There were 2,024 persons whom he counseled on a great variety of problems.

This by no means exhausts the list of activities given in the summary, but it is sufficient to indicate that a military chaplain is a busy man and that he has an almost limitless opportunity to minister to the spiritual needs of young men who are, in greater or less degree, deprived of normal religious contacts and guidance. All told, this particular military chaplain ministered to the spiritual needs of 49,749 persons during the year.

The church deeply appreciates the consecrated labors

of its military and civilian chaplains serving the armed forces. They deserve our earnest prayers and our hearty cooperation.

R. F. C.

## The Bishop Has Followers

Earlier this year we called attention to the revolutionary doctrinal beliefs of California's Episcopal Bishop James A. Pike (see "The Bishop's Mind Has Changed," REVIEW AND HERALD, March 23). At that time, however, we were not sure whether the bishop was almost alone in holding these beliefs or whether he represents a substantial number of Protestant church leaders.

Now we have the answer, at least in part. Curious to discover how widespread is support for the bishop's views, the editors of *Redbook* magazine assigned Louis Harris and Associates, a public-opinion research firm, to interview a cross section of ministerial students in eight influential theological schools of America. These schools included Union Theological Seminary, Yale Divinity School, Augsburg College Seminary, and Southern Baptist Theological Seminary. Researchers talked with more than 100 students. Thirty per cent of those interviewed were Methodist; 15 per cent were Baptist; 11 per cent Episcopal; 10 per cent Presbyterian; 6 per cent Congregational; 6 per cent Lutheran; and 22 per cent Church of God, Church of the Brethren, Pentecostal, and uncommitted.

"How does this group of theological students feel about the 'Dean Pike heresy'? About half of them agree with him! Only 44 per cent believe in the virgin birth of Christ. Only 29 per cent believe there is a real heaven and hell. Only 46 per cent believe that Jesus ascended physically whole into heaven after his crucifixion. . . . Only 1 per cent are convinced there will be a second coming of Christ."—*Redbook*, August, 1961, p. 107.

### Babylon's Fall Continues

What do these facts indicate? First, that the fall of Babylon, begun more than 100 years ago, following the rejection of the first angel's message, is continuing. When Sister White wrote *The Great Controversy*, she declared: "Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected, either wholly or in part, by a large share of the professedly Christian world. . . . Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and those who regard its requirements as still valid, to be literally obeyed, are thought to be deserving only of ridicule or contempt."—Page 583.

Since these words were written, repudiation of Bible truth has made rapid advances. But the fall of Babylon is not yet complete. Apostasy has not yet reached its peak. As the coming of Christ draws near, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." Because of their persistent rejection of truth men will be left to receive "strong delusion, that they should believe a lie"



(2 Thess. 2:9-11). The church will unite with the world on a scale unequalled since the early centuries. Then will be seen the complete fulfillment of Revelation 14:8.

We do not for a moment believe that the heresies so prevalent today among the clergy are widely held by the membership. In fact, we are convinced that thousands upon thousands of sincere Christians in all churches are troubled by the apostasy of their ministers. They long for a closer walk with God. They yearn to hear the old-time truths of God's Word proclaimed. They are praying that the drift toward the world may be checked.

These people, if worked with tactfully, will readily accept the fundamental Bible beliefs that form the theological structure of the remnant church. They will rejoice to discover that God has a people who are standing firm for truth, who believe in the faith "once delivered unto the saints," and who are preparing for Christ's second advent. On behalf of these people we should be putting forth earnest soul-winning efforts.

### Education in SDA Schools

Today's widespread apostasy, in addition to being a clear fulfillment of prophecy and a challenge to more intense evangelistic activity, should also impel all Seventh-day Adventist parents to make unusual efforts, and every necessary sacrifice, to place their children and youth in our denominational schools. False ideas planted in young minds while attending public schools may produce a harvest of skepticism and infidelity that can be uprooted only with the greatest difficulty. Far better it is to fill the minds of our youth with truth, from their earliest years. The great doctrines of the Bible, stored in the mind, will not only provide a standard by which to measure false philosophies, they will also lead our children into a saving knowledge of Jesus Christ, the Author of truth.

The present hour is a momentous one. As the darkness of apostasy deepens, the people of God must "Arise, shine." God is counting on us. Let us not disappoint Him.

K. H. W.

## Federal Aid to Parochial Schools

Over the past six months Americans have witnessed the most daring power play ever staged by the Roman Catholic hierarchy in the United States, this time with the lucrative goal of obtaining hundreds of millions in public money for the support of Catholic schools. Now that the administration-sponsored bill for Federal aid to education, which President Kennedy labeled "the most important piece of domestic legislation before the Congress," has been given a death blow by the decisive vote of a Roman Catholic Congressman, it is time for all freedom-loving Americans to ponder well the significance of what has recently taken place and what it portends for the future. In effect, it was the Roman Catholic bishops of this country who cast that deciding vote. At some length, this and future editorials will explore the recent course of events, with a view to discovering what lessons this cleverly staged power play has for all who still cherish the freedom from the age-long domination of the Roman Catholic hierarchy guaranteed by the First Amendment to the Federal Constitution.

At the outset we wish to make clear that we have no brief, either for or against Federal aid to public schools. That strictly political question is not within the purview of this journal. But we do have a profound and imperative interest in the basic American principle of the absolute separation of church and state, and we feel grave

concern when pressure is applied to breach this principle at any point.

The reason why the Catholic hierarchy elected to fight the President's school-aid bill to a standstill was that the bill specifically denied Federal funds to parochial schools. The basis for the hierarchy's adamant stand on this issue was its determination to forestall any piece of legislation that might be cited in the future as a precedent for denying public money to its schools. The bishops clearly fear that if public tax money should be allocated to public schools *only*, by the first Federal-aid bill, it would be tenfold more difficult to secure such assistance in the future. Hence the tooth-and-nail struggle for Federal funds *now*.

### Mr. Kennedy's Forthright Stand

Throughout his campaign for the Presidency, Mr. Kennedy took a resolute stand opposing public money for private, sectarian schools, as being in violation of the First Amendment to the Federal Constitution. His first public statement on this issue instantly drew a deafening hue and cry from the Catholic press across the country, which denounced his categorical promise that, if elected President, he would honor and support the United States Constitution above any pressure his church might bring to bear upon him, should the two conflict. His civil responsibility as an officeholder, he said, would take precedence over whatever demands the hierarchy might make upon him. He specifically promised, among other things, to uphold the Constitution and the Supreme Court's interpretation of it with respect to sectarian schools. "The principle of church-state separation," he declared, "precludes aid to parochial schools." Without this unequivocal stand Mr. Kennedy would probably never have entered the White House.

Prior to his inauguration the President-elect assigned several "task forces" to chart the course for the new administration. One of these task forces proposed a gigantic program of Federal aid to education; one that would run into billions of dollars. But conspicuously omitted from the task force report—in keeping with Mr. Kennedy's wishes—was any provision for aid to parochial schools.

Then on January 17, three days before Mr. Kennedy's inauguration, Francis Cardinal Spellman of New York City, leading spokesman for the American hierarchy, fired an ecclesiastical broadside at the task force report, branding it as "blatantly discriminating," and declaring a holy war against any measure that failed to provide support for parochial, as well as public, schools. The proposals, he said, deprived Catholic children of the "freedom of religion guaranteed by our country's Constitution, whose First Amendment was adopted to protect the individual person from Government repression—the very danger implicit in the proposed program of the task force."

The dubious way in which the cardinal and numerous other Catholic spokesmen have, in recent years, been trying to twist the First Amendment into appearing to say the very opposite of what it was intended to mean, is one of the cleverest tricks of ecclesiastical legerdemain this country has ever seen. The *Christian Century* openly accused Cardinal Spellman of "obvious misrepresentations." Twelve years ago the Cardinal dueled publicly with Mrs. Eleanor Roosevelt over the same question, but upon finding himself in an untenable position he later apologized to her for his intemperate outbursts. This time he was making apologies to no one.

In our next editorial we will review events that took place when the President introduced his aid-to-education bill into Congress, and the bishops launched their do-or-die attack upon it.

R. F. C.



The Fearful Price—2

## Sold Out Completely

By Elizabeth Ann Hilton

**T**WO boys they had—beautiful, with lovely brown eyes, and wavy brown hair. Both boys went to church school. Both went to church.

They heard mother, Abby Mell, pray fervent prayers in the weekly prayer meeting. They heard father, Samuel Mell, give ringing testimonies on the Sabbath and in prayer meeting.

I wonder what went on in their young minds. They must have laughed a little ironically, comparing what they saw and heard at home with what they heard at church. Often they heard mother say, "Sh-h-h-h. Don't make a noise."

"Why, Mother?" the boys would ask.

"That's old Peller, from Peller's Grocery. I don't want him to know we are at home."

"We don't trade there any more, do we, Mother?" asked Dean, the older of the two boys.

"I'll say we don't. Old Peller is too insulting. He ought to know these are hard times. He is always hollering

his head off about that bill we owe him. I'll pay him when I get good and ready."

Richard and Dean knew from past experience that mother might never get good and ready. When father's payday came around he always brought home the most delightful things. Whole boxes of candy bars, and once five pounds of maplenut chocolates.

"Did you pay anything to old Peller?" mother asked him one particular day.

Dean and Richard were standing there and saw their father sneer. "Know what that old fool did?" he asked angrily. "He put a garnishment on my wages over at the shop. I would wring his skinny old neck if I a chance."

What did the two boys think, standing there? They knew well they had eaten food for a long time from the Peller store. The food was gone, but a sizable bill for food already consumed still stood on the books. The grocer knew, of course, what church

the Mells attended, and naturally the Mells and their church came to be associated together in his uncomplimentary thoughts.

One day the owner of a local clothing store called on the church pastor. "Does Samuel Mell belong to your church?" he asked abruptly, and perhaps not too respectfully, in a sarcastic tone of voice.

"Yes, he does," answered the pastor, his heart sinking at the evil influence one family can spread over an entire town.

"That man has owed me a big bill for two years," the man said loudly. "I cannot get a thing out of him but soft soap and promises I know he will break. Know what he tells me every time I go to dun him? Well, I'll tell you," Mr. Ringgold said harshly. "When I ask him when he is going to take care of this bill, he keeps saying, 'Very soon, the Lord willing.' Can you tell me when the Lord is going to be willing? I'd really like to know."

The pastor went to see Sam that afternoon. It happened to be payday. He had already cashed his check, and had been to a nearby store to buy two boxes of candy bars, 24 in each box. He was passing them around to the men on his shift when the pastor entered. His face lighted up when their eyes met, and he said, "Have some candy, Pastor." Naturally he wondered what the pastor had come for.

Richard and Dean remembered the houses from which they had been evicted, and for which they were still owing rent. The boys were along, also, when their parents tried to buy a new kitchen stove. "Sorry," the clerk said after returning from the

## Are All the Children In?

By Mrs. C. E. Moon

While the storms of life are raging  
And the world is steeped in sin,  
Tell me, father, mother, dear ones,  
Are all the children in?

Are they safe within the portals  
Of the home they long have known?  
Or, are they struggling with the tempests  
On the mountains all alone?

I, dear Lord, will give the answer  
From the faith I have within,  
When Thy mighty trumpet soundeth,  
All my children will be in.

H. M. LAMBERT



office, "you'll have to pay cash. Maybe you don't know it, but your name is on the black list. There's nothing I can do about it."

Of course, the Mells were furious, and loudly protested as they left the store, saying they would never again as much as buy a pin there. Naturally, the boys heard it all.

Richard and Dean are out in the world today. They laugh at religion, and make fun of prayer, the Bible, and the church. The church, we are told, has "less to fear from the infidel and the open blasphemer than from inconsistent professors of Christ. . . . Every act of fidelity is registered, every act of dishonesty also is recorded, and every person is finally to be rewarded as his works have been." —*Testimonies*, vol. 4, p. 564.

## Quietness and Assurance Forever

By Beatrice L. Stout

**I**S THERE no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8:22). We read that when Israel of old "fell down, and there was none to help," then the people of Israel "cried unto the Lord" (Ps. 107: 12, 13). Then He became real to them. How can God become real to us, personally?

Jeremiah experienced a warm and understanding friendship with God. So intimate was this bond of understanding that he asked the Lord upon one occasion, "Let me talk with thee" (Jer. 12:1).

The lonely prophet Elijah, as he sat disconsolate, found Him as a Friend in the desert, providing food and comfort. Today it is our privilege to find this sheltering love in our common, everyday lives. Daily we may live dependent on His care.

We read of the mounting records of robbery and brutal attacks on innocent people.

Late one night a woman was crossing the street to her parked car. Suddenly, from nowhere it seemed, a youth dashed toward her. But for some unknown reason he halted abruptly at the curb, hesitated a moment, and then walked back up the street. What caused him to change his mind? Well could the woman treasure in her heart God's promises of protection.

In the sickroom many persons, lonely and fearful, have found comfort and peace in the "friend that sticketh closer than a brother." One night, the clock ticked away the drag-

ging hours for a very ill patient in the hospital. Suddenly a wave of fear swept over her, a feeling of utter loneliness. But the words of trust, "Though I walk through the valley of the shadow of death, I will fear no evil," swept the panic away. She was not alone in the room, which now seemed to be filled with radiance and calm. She felt a sweet companionship, and a deep joy welled up in her heart.

"To have a consciousness that the eyes of the Lord are upon us and His ears open to hear our prayers is a

satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul is a privilege which words can never express."—*My Life Today*, p. 176.

Let us rejoice in all the good the Lord our God does on our behalf. If, in the present, we learn by faith to run with the footmen, in the time of trouble we will be able to contend with the swelling of the Jordan. With new vision, new faith, and new courage let us treasure God's wonderful promises in our hearts.



## Tuni Was a Man

By Norma R. Youngberg

Tuni was the first Sea Dyak to become a Seventh-day Adventist. He was about 15 years old. Although the gospel message had been taught in his village, he alone of all the people decided to become a Christian.

Being a Christian was not easy for Tuni. He no longer worshiped the spirits or took part in the spirit feasts. He paid no attention to bad omens, or the chirp of jungle birds that everybody believed portended evil.

The witch doctor was angry. Tuni's grandfather, with whom he lived, was angry too.

"I'll tell you what we should do," the witch doctor told the grandfather. "We should send him down to the coast to cut rubber. That will separate him from these Christians, and he will soon forget all they have put into his head."

"Good," the grandfather said. "That is exactly what we will do."

He called Tuni. "You are a man now, Tuni. You are big enough to go down to the coast to cut rubber. You will earn money. You can buy tobacco and liquor and have a fine time."

The following morning a boatload of Dyak men slipped down the river before the sun had risen, and Tuni was in the boat. They wouldn't even let him stop at the mission house to tell his friends he was going away.

Days passed and the teacher said, "I wonder what has happened to Tuni. He used to come every day for a Bible story and to learn new songs and verses. Now he doesn't come at all."

The teacher got into his rowboat and went up to Tuni's village.

"Where is Tuni?" he asked the villagers.

"Oh, he went down to the coast to cut rubber," they told him. "He is a man now. He can earn money to buy tobacco and liquor and have a good time like all the other men."

The teacher went back to his house. "I'm afraid we have lost Tuni," he told his wife. "How can one lonely boy be faithful among all those heathen people who earn their living by cutting rubber on the big plantation?"

Weeks passed, and then one day a boat tied up at the mission wharf and Tuni got out. He walked up the hill with a big smile on his face. The teacher hardly knew him.

"Why, Tuni, how you have grown! You are a man now."

Tuni smiled some more. He fumbled around in his loincloth until he found a little cloth bag. He handed it to the teacher.

"It is my tithe," he said. "I saved one tenth of all the money they paid me. It is God's part."

The teacher looked at Tuni and tears came into his eyes. "God bless you, Tuni. We were worried about you. We thought we might never see you again, and that you might forget God."

"Oh, no," Tuni laid a brown hand on his naked chest. "Since Jesus came to live in my heart I am always happy and I never forget. I have kept every Sabbath and here I am. Let us pray and have a Bible story."

So Tuni became God's man and he grew up to be a worker among his own people on that jungle river of Borneo.

# DISASTER STRIKES

## Charleston, West Virginia

By D. A. Roth, *Departmental Secretary*  
*Columbia Union Conference*

SIX inches of rain fell on Charleston, West Virginia, in three hours on the night of July 20, causing numerous flash floods that took 23 lives, caused 6 million dollars' damage, left thousands homeless, ruined miles of roads, and left scores of smaller communities virtually paralyzed. This was the worst flood in the 167-year history of the city. President Kennedy has designated the city a disaster area.

A week after the storm struck the Kanawha Valley area I toured the stricken areas and saw the unbelievable devastation. At the same time I saw evidences of God's power to protect His people, and of the sacrificial activity of the Seventh-day Adventist welfare workers who relieved many of the destitute.

According to Glenn Sharman, Charleston pastor, the rain began during the Wednesday night prayer meeting. It started to seep into the church basement, and a clean-up operation there was the first activity that engaged some of the members.

As the evening progressed the downpour increased in intensity, and finally took on the proportions of a cloudburst. Torrents of rain descended, until almost the entire city was flooded.

Soon rivers of water began to sweep down from the hills into the hollows to the north and south of the city. Small streams became angry, turbulent rivers, gathering speed as they swept along toward the Kanawha River. Eyewitnesses described the water at some points as a virtual wall that swept away everything in its path. Houses were literally washed away, hundreds of automobiles were upturned and ruined, whole buildings were forced from their foundations and moved many feet, scores of bridges were washed away. Most residents in the valleys, upon realizing their danger, fled to the hills for safety. Most of them made it; at least 23 did not, and many are still missing.

A small crew of Adventist workers and I were met at the entrance to a disaster area by a National Guards-

man. He explained that no one was allowed into the area without a typhoid shot. A Red Cross nurse gave us the required shot at a nearby Baptist church.

As we made our way up the valley I saw many damaged homes. On both sides of the small meandering stream houses had been moved off their foundations. Some were completely destroyed, others partially damaged.

On the left side of the road was a small brown house belonging to an Adventist family, Mr. and Mrs. Claude Hughes and their son Berny. Two houses up the valley from this house had been swept toward the Hughes home. But within 15 feet of the Hughes home the two buildings had been halted by a large tree, and had settled into the muck.

To the south of the Hughes place another home had been ruined beyond repair by torrents of water sweeping down the hillside, just missing the Hughes home. Even the foundation of the Hughes home is intact. It is almost unbelievable. "God heard our prayers," declared Mrs. Hughes as we stood at her front door. "We had to scramble up the hill ourselves," she said, "but when it was over, we came down and found our home intact." Half a mile up Garrison Hollow we found another Adventist home still intact, with others around it ruined beyond repair. I would not have believed it had I not seen it with my own eyes.

Within hours after the full impact of the disaster was realized, the West Virginia Conference officers met in Charleston to chart a course of action. From Parkersburg came the conference Welfare and Civil Defense director, Ernest T. Gackenhimer, and the Conference president, Arthur Patzer.







Left: Houses were shunted around like cardboard boxes by the flash flood that struck Charleston, West Virginia, on the night of July 20. Six inches of rain fell in three hours. Houses in the center of the photograph have disappeared completely from their foundations. Center: Rocks and mud fill the main street of Wertz Hollow. Upper right: Not much left to salvage. Lower right: This bus with a broken back testifies to the force of the flood waters in Elk Two Mile Hollow.



They conferred with Elder Sharman, the pastor, with the local welfare leader, Gladys Carr, and with Leonard Bierlien, conference publishing secretary, who was in the city at the time of the flood.

Their first move was to offer their services to the American Red Cross and to city officials. The Red Cross immediately designated Adventists to operate the official disaster and clothing center. Quickly the local church school was converted into a busy center of disaster activity.

Without loss of time or effort, the welfare leaders and the members began to meet the staggering needs of the homeless and the hungry. Clothing came from Parkersburg and Webster Springs. A local Moose Lodge sent more than two tons of clothing under police escort. Emergency aid came almost immediately from the General Conference Disaster Aid Committee. The local Dorcas Welfare Society, the local conference headquarters, and even the nearby West Pennsylvania Conference sent financial aid.

As a result of right timing, proper organization, and hard work, the local church was able to establish many "firsts":

First organization of any kind to make a major contribution to the

city emergency relief fund. This was given to the mayor of Charleston and to the civil defense director, with TV and newspaper cameras clicking away.

First group designated by the Red Cross to survey the damaged areas.

First disaster vehicle to go into the distressed areas with clothing, food, and bedding.

First auxiliary aid station, set up in the locker room of a country club swimming pool near one of the hardest-hit areas.

First group to make public appeals on radio, TV, and in newspapers, for clothing, bedding, and other aid.

Red Cross officials put implicit trust in the local Adventist organization. They told Elders Sharman and Gackenheimer an interesting story:

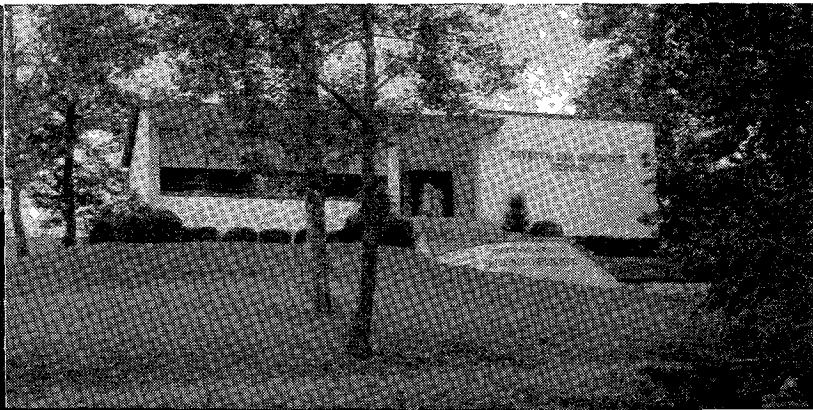
"We trusted you folks, that's why we wanted you to help. Even though we did not check on your activities, we found at least one group that did. A nearby church of another denomination doubted that Adventists were doing the job the papers, radio, and

TV were telling they did. So a group of members took some disaster relief materials and went into a disaster area themselves. Everywhere they went they found the people already supplied—by Seventh-day Adventists. They came here to Red Cross headquarters and told us. They are now collecting food and clothing for you to use as you see fit."

Under the direction of the local Dorcas Welfare leader, Mrs. Carr, the members pitched in and worked as many as 18 hours a day. Some were at the disaster relief center, others were on the disaster vehicle that took materials to the victims, and still others performed other necessary and vital tasks. Elder Sharman reports that from 25 to 50 church members functioned every day. When I visited the school a week after the flood, it was still teeming with activity, as victims came by scores for aid. More than 30,000 pieces of clothing and bedding have been given away, in addition to hundreds of dollars for new materials

*(Continued on page 20)*

Left: On the spot to direct Seventh-day Adventist disaster relief activities are A. J. Patzer, president, and E. T. Gackenheimer, welfare and civil defense director, of the West Virginia Conference; G. S. Sharman, pastor, and Mrs. Lillian Lippincott, Bible worker, in Charleston. Left center: Ladies of the Charleston Dorcas-Welfare Society ready for action in the emergency clothing depot set up in the church school building. Right center: The Charleston church school, where the emergency clothing depot was set up. Right: Weary Mayor Shanklin of Charleston, asking Civil Defense Headquarters for emergency assistance. The mayor had been up all night directing disaster forces, and had made a personal tour of the devastated areas.





# Reports From Far and Near

Missionary Prayers Answered—Part I

## Korea After Fifty Years

By Madeline Steele Johnston  
Korean Union College

**N**INE years ago Mrs. Theodora Wangerin retired after working for 40 years as a missionary among the Korean people. Since "retirement" in California she has been busy writing books and articles, telling innumerable mission stories, and doing all she can for Korea. Recently a Christmas present made it possible for her to return to Korea for a few months, to visit her countless friends and to see for herself the remarkable progress made in recent years.

When Mrs. Wangerin and her husband first came to Korea in the fall of 1909, her sister, Mimi Scharffenberg—second Adventist missionary to Korea—had been here almost three years. All told, there were about 150 members then, in North Korea. As Mrs. Wangerin recalls those early beginnings she says with feeling, "It is marvelous to return and see how the work has grown." The Korean Union Mission now has 13,456 church members in South Korea alone.

Work in Seoul was just beginning

when the Wangerins arrived. Only a month before, C. L. Butterfield, first mission president in Korea, and Miss Scharffenberg had come down to Seoul to find a suitable place for mission headquarters and a printing press. Today in the Seoul area, besides the headquarters and press, the church operates a hospital, a four-year college, ten other schools, and an orphanage.

In October, 1909, the first Seoul Sabbath school, consisting of ten people, six missionaries, and four Koreans, was organized. The following spring 13 people were baptized. One woman from this group is still living. In 1911 this little company organized to form the first Seoul church. Now, 50 years later, Mrs. Wangerin finds 31 churches and Sabbath schools in Seoul, 1,809 members, and 6,635 Sabbath school members.

On this visit one of the most enjoyable experiences for Mrs. Wangerin has been that of attending all of the recent biennial sessions of the four local missions. One of these is the Southeast Korean Mission,



Mrs. Theodora Wangerin, who devoted nearly half a century to the work of the church in Korea. Recently she had the privilege of returning to Korea for a visit.

where the Wangerins spent most of their first term in Korea. In the fall of 1911 they were sent to the small village of Kyongsan with one Korean family, to begin the work there. The following May they baptized the first fruits of their labors and organized a church.

Many memories must have flooded Mrs. Wangerin's mind as she listened to the reports of the work in that area today. The old four-room house in which they lived for five years is still standing—the first mission home ever built from General Conference funds. Other memories must have included the hard work of pioneering, the loneliness of being the only American family, the days of low salaries and inadequate diet, and the burial of a baby daughter.

### Kyongsan Today

As Mrs. Wangerin was told of the 613 church members in Kyongsan today, and the 2,763 in the Southeast Korean Mission, her thoughts went back to the time in 1913 when her husband and four visiting missionaries climbed one of the nearby mountains. Looking down in all directions, they counted the many villages they could see below—all without Christ. Kneeling, the five men prayed earnestly that God would speed the work in that area. Now, as Mrs. Wangerin visited Kyongsan, the thought that impressed itself most deeply on her mind was that all those prayers have been answered.

While the Wangerins were working in Kyongsan a colporteur was sent to Cheju Island, where our church members found refuge during the Korean war. He began his work by selling a Korean *Signs*



U. S. ARMY PHOTO

Countless thousands of Koreans were uprooted from their homes during the war between North and South ten years ago. Here a stream of refugees flees before the invaders. The tragedy of that war has played an important part in preparing the hearts of the people for the gospel of peace.

of the Times subscription to a man in a drunken stupor. This man later regretted such a waste of money that could otherwise have been spent on more alcohol, but decided to read it, inasmuch as he had put his money into it. In time, as a result, he was converted and began attending a Protestant church.

But as he read more and became convinced of the Sabbath truth, he felt impelled to share it with his fellow church members. Their opposition eventually led to the request that he no longer attend their church. About this time his spirit-worshipping family also ostracized him.

With no friends to turn to, he took his bedding, magazines, and Bible to a mountain cave to study and pray. Soon a passing Buddhist priest heard him praying aloud, stopped to listen, and when he inquired, was told that the man had been talking to God. "I have often come to this same cave to meditate myself," he said, "but I have never heard anyone pray like this." The priest then told the man to wait while he went down to the village and invited the people to come up and hear him. The people who subsequently came were so impressed with the message that they invited him down to speak with them further. From this humble beginning we now have two churches on Cheju with 49 members and three Sabbath schools with 285 members.

The Wangerins also helped to begin the work in the Southwest Korean Mission. More than 40 years ago Mrs. Wangerin conducted a Bible institute in Naju. Among those in attendance was an 18-year-old young woman, who did not, however, accept the truths Mrs. Wangerin taught. Very recently, this woman, now quite elderly, had a remarkable dream. In it she saw Mrs. Wangerin pointing to a chart on a wall in our church at Naju, emphasizing the fact that the seventh day is the Sabbath. As a direct result of this dream she sought out our church and was baptized.

When a worker told Mrs. Wangerin about this woman and her dream, Mrs. Wangerin immediately asked, "But how did she know it was I?" The woman had remembered those meetings in Naju, and had recognized the face in the dream.

Imagine the thrill of both women when they met recently at the biennial session of the mission! To the new convert how wonderful to meet again the one who had influenced her to give her heart to Christ; and to the missionary, what a concrete illustration that the church is still reaping the harvest sown by the pioneers! Now there are 1,922 church members in the Southwest Korean Mission.

#### Working on Alone

After the five years in Kyongsan, Elder and Mrs. Wangerin and their two little girls went home for furlough. They were hoping—in vain, as it proved—that he would quickly recover from the tuberculosis he had contracted in Korea. However, six months after his death Mrs. Wangerin and the children returned to Korea to take up the many tasks that kept her busy here until 1950.

She began her new life in Seoul as a Bible instructor. More than 40 years ago

she studied with a woman who became a very staunch Adventist, but who subsequently became discouraged. Then one night in a dream Mrs. Wangerin took her hand, placed in it a small leather-bound Bible, and told her to read it. She awoke, greatly impressed, read her Bible through again, and found a new spiritual experience. At the Central Korean Mission biennial session this woman told Mrs. Wangerin of this experience and its effect on her life.

(First of Two Parts)

## Regional Camp Meetings

By F. L. Peterson, Secretary  
GC Regional Department

The members of the Regional Department value camp sessions as being of prime importance to them spiritually. At each of the five Regional camp meetings that have been held this year the conference committees had spent large sums of money to enlarge and equip their campgrounds. Cabins were built and new family tents were purchased. On the Central States campsite a dormitory with 20 rooms was built. But at every camp meeting our people came in such large numbers that every facility was taxed to capacity, and many applicants had to be turned away for lack of accommodations.

This year there seemed to be unusual earnestness on the part of the campers. Meetings during the day were well attended, and considerable time was devoted to lay participation. The Word of God was presented with evangelical authority and conviction.

The South Central camp meeting was held at Oakwood College, and the attendance was the largest ever. This can also be said of attendance at the South Atlantic camp meeting at Hawthorne, Florida.

The Central States meeting on Camp Shady Hill, at Edwardsville, Kansas, also had its largest attendance. R. T. Hudson, pastor of the Ephesus church in New York City, was in charge of the night evangelistic meetings. On the last night a large number came forward in answer to the call that was made. Both the Allegheny camp meeting at Pine Forge, Pennsylvania, and the Northeastern meeting on Victory Lake at Hyde Park, New York, enjoyed their largest attendance. B. R. Spears, evangelist from California, delivered the message each night.

The power of God was manifested in a marked way. We believe that God's people returned home from each of these holy convocations with a keener sense of appreciation of the Spirit of Prophecy, of the nearness of the end, and of the preparation that must be made to be ready to

## Alabama-Mississippi Ordination Service

Five brethren of the Alabama-Mississippi Conference were ordained to the gospel ministry June 7 at a midweek workers' meeting held in the Mobile, Alabama, church. The five brethren, with their wives, are (left to right) D. E. Holland, J. J. Jennings, W. B. Moore, J. H. Whitehead, D. C. Phillips.

Participating in the service in addition to the local workers, were H. M. S. Richards, of the Voice of Prophecy, who presented a brief sermon; W. E. Roberson, associate publishing secretary, and Don R. Rees, president of the Southern Union Conference, who gave the ordination prayer and the ordination charge respectively. LeRoy J. Leiske, local conference president, welcomed the men to the gospel ministry.

J. J. Jennings, who was ordained a Methodist minister 31 years ago, accepted the Advent message through the labors of D. E. Holland.

LEROY J. LEISKE, President  
Alabama-Mississippi Conference



meet Jesus. Hundreds of our people who were not present during the week were present on the Sabbath.

It was also my privilege to be a guest speaker for three days at the Minnesota camp meeting, at their beautiful meeting place on Medicine Lake near Minneapolis. This was a heart-warming experience for Mrs. Peterson and me, as we fellowshiped with this great assembly of God's people.

## Ohio Camp Meeting

By W. E. Murray, *Vice-President  
General Conference*

From June 29 to July 9 the Ohio Conference held its ninety-seventh annual camp meeting at Mount Vernon. Mount Vernon Academy provided ample facilities for this meeting. D. W. Hunter, president of the Ohio Conference and J. B. Bogle, secretary-treasurer, were in charge of arrangements.

On weekends the auditorium overflowed its capacity of 4,000, and at the evening meetings during the week there were nearly as many. L. E. Lenheim and the departmental and institutional leaders of the Columbia Union Conference were present, together with F. D. Nichol from the Review and Herald office; and E. B. Hare, E. L. Becker, and W. E. Murray from the General Conference; and H. M. S. Richards and the Voice of Prophecy quartet.

Euel Atchley, instructor in the department of religion at Columbia Union College, presented a series of studies on the book of Revelation at the early morning meetings. One afternoon feature was a lecture by Booton Herndon, author of the book, *The Seventh Day*.

The speaker at most of the night meetings was Roger Holley, Ohio Conference evangelist, accompanied by his singing evangelist, Fred Speyer. We were deeply impressed with the spirit of evangelism in Ohio.

Dr. C. S. Small, head of the department of pathology at Loma Linda University, gave several lectures of vital interest on the subject of health. One of his main lectures dealt with disorders of the heart and how to avoid the destructive effects of cholesterol.

There are 1,451 students and 47 teachers in the 22 primary schools in the Ohio Conference. Principal John Shull of Mount Vernon Academy reports 306 students enrolled last year. Ohio also sent 65 young people to Columbia Union College. George Nelson, administrator of the Kettering Memorial Hospital, now in process of construction in suburban Dayton, gave an account of the progress in getting this institution started. In his remarks he gave a number of examples of the leading of the Lord in planning this great institution.

On Sabbath, July 1, Slavko Manestar was ordained to the gospel ministry. He has been called to Melbourne, Australia, for work there in connection with our Yugoslavian church.

We were impressed that the cause of God is onward in the State of Ohio, and



## South Dakota Ordination

At the South Dakota camp meeting this year, June 17, three were ordained and set apart for the sacred work of the gospel ministry. Pictured here are (left to right) O. T. Garner, president, South Dakota Conference; the three newly ordained ministers, R. W. Heinrich, R. A. Kurth, J. W. Fisk; R. R. Fighur, president, General Conference; and R. H. Nightingale, president, Northern Union Conference.

O. T. GARNER  
*President, South Dakota Conference*

we sincerely trust the great interest and enthusiasm for public and personal evangelism will result in the winning of a large number of souls.

## Indiana Camp Meeting

By R. R. Hegstad, *Associate Secretary  
GC Religious Liberty Department*

Nearly 4,000 people crowded the Indiana Conference campgrounds at Indiana Academy in Cicero each Sabbath of a camp meeting that saw many lives changed and hundreds of others energized for a more fervent witness for Christ.

"We are back in the old routine again," wrote one worker a week later, "but we are not the same people. God's presence brought about many changes."

The Indiana camp meeting was a time of dedication to the old landmarks of the Advent message, as A. V. Olson recounted God's leading in pioneer days. Editor F. D. Nichol reported on his visit to our people in Russia, and J. E. Edwards took the congregation on an illustrated journey to the continent of Africa. It was a time of personal spiritual growth also, as W. P. Bradley stressed the need of preparation "before Jesus comes." The writer described conditions just ahead that promise to circumscribe our liberties.

The Sabbath afternoon "Hour of Focus"—a quiet hour of music and promise and poetry conducted by T. E. Unruh, conference president—prepared the hearts of all for the moving ministry of H. M. S.

Richards and the King's Heralds on the closing night of the encampment.

Under the earnest ministry of these and other speakers—J. O. Gibson, J. D. Smith, and union conference and college representatives, the people responded heartily, giving both their lives and their means to hasten the Lord's return. Book sales jumped from \$9,000 to \$13,600. A special dedication service for the Cicero branch of Harris Pine Mills was conducted the first Sunday afternoon. C. J. Nagele, manager of the parent plant, was guest speaker.

At the afternoon service of the last Sabbath, D. E. Leamon was ordained to the gospel ministry. Elders Olson, Richards, and Unruh officiated.

## Montana Biennial Session and Camp Meeting

By W. B. Ochs, *Vice-President  
General Conference*

The forty-third biennial session of the Montana Conference was held June 29-30 in connection with the annual camp meeting at Mount Ellis Academy in Bozeman, Montana. Visiting workers were A. A. Esteb and W. B. Ochs from the General Conference, and C. A. Scriven and his staff of the North Pacific Union. These men gave good counsel in the business meetings of the session. G. E. Taylor was re-elected president of the conference for the coming biennium, and his entire staff was re-elected with him.

Immediately following the biennial session, camp meeting began. Besides

those already mentioned, R. R. Figuhr, president of the General Conference, was present for five days, and Percy W. Christian and Kenneth Applington were present to represent Walla Walla College. The Faith for Today telecast group added to the success of the meetings.

A sense of urgency was felt by the members as speakers based their messages on world conditions and the rapidly unfolding Bible prophecies that herald the certain and near fulfillment of the Advent hope.

Two special features of this year's meetings have been particularly helpful to the laymen and ministers of the Montana Conference. One was a daily cooking school, which had an average attendance of 75. The other was a special seminar for ministers conducted by Dr. Edward Heppenstall of Andrews University. Our workers greatly appreciated these extra sessions that dealt with subjects of particular interest to them in their personal lives and ministry.

Despite hampering drought conditions in parts of the State, an estimated 1,000 persons were present for the opening weekend of the camp meeting. Our people were most liberal in providing a good offering, not only in support of the world mission program but also in support of the work in the local conference. Laymen and workers alike have pledged anew their loyalty and dedication to the accomplishment of greater things for the cause of God in this area of the great Northwest. They face the future with courage and hope in the Lord.

## How the Work Began in the Good Hope Conference

By Kenneth Landers, President  
Good Hope Conference

Experiences that prove beyond the shadow of a doubt that God is in charge of His work have always been a source of encouragement to me. During my recent tour of the conference I determined to visit every isolated member who had not been visited before. In a little village tucked away in the backveld, far from the large cities, a story of the beginnings of the work in that area was told by an aged Cape Colored sister.

Almost 50 years ago in this little Namaqualand farming area lived a Colored family named Koopman, well known for their religious zeal and their earnestness in striving to live up to the teachings of God's Word. The eldest brother of the Koopman family, in particular, endeavored to make known to others the way God was leading him. One Saturday morning as he was plowing for a white farmer in the district a voice said to him, "This day is the Lord's holy Sabbath day." The voice sounded as distinct as though someone next to him had spoken, but no one was in sight. He stopped the plow immediately, turned the team homeward, and explained to his employer that he could no longer work on Saturdays because he wanted to obey God.

He spent the rest of that day in diligent study of the Sabbath question from

God's Word. From what he found in the Bible, Brother Koopman was fully convinced that God had, indeed, spoken to him.

He began to preach the Sabbath truth to his own family, relatives, and friends, many of whom are rejoicing in the message today. There is now a strong church in one of the little towns in that semi-desert district.

But that is not all. After our brother had gathered about him a little group who were faithfully endeavoring to keep God's holy day, he had a dream one night. In the dream it was revealed to him that he should be baptized by immersion. He was shown how to build a baptismal font and how to baptize by immersion. Eager to carry out what had

## After Forty Years



During the first world war I was inducted into military service and went to a training camp at Del Rio, Texas. As there were no other Seventh-day Adventists in camp I invited several acquaintances to join me on a hillside to study the Bible together. Among these was Ezra Casner, a young soldier who at first paid little attention but soon began to show considerable interest. Then he was suddenly transferred to El Paso. We corresponded for a short time, but when the war was over and we returned to our homes we lost track of each other.

Forty years went by, most of which I spent in mission service. In 1953, a note in the *Review* mentioned that my wife and I had returned from Africa. Six months later came a letter from my old buddy, Ezra, who had become a Seventh-day Adventist. Throughout the years he had watched the *Review* for notes on our departure from or arrival in the mission field. Sometimes there would be a mission story we had sent in.

How happily surprised we were to hear how those simple Bible studies in camp, followed by the book *Bible Readings for the Home Circle* and the very copy of *Steps to Christ* that Ezra holds in his left hand had borne fruit.

E. P. MANSELL

been shown him in the dream, Brother Koopman set about making the necessary preparations. On a carefully selected spot in the dry veld he dug a square hole in the ground. He then announced the day and time for the baptism, and began to prepare himself and the little band of believers for baptism.

There had been no rain in the area for many months, and there was no river nearby from which to fill the font. The morning of the day appointed for the baptism gave no more promise of rain than any that had preceded it. Toward midday Brother Koopman called the little band together again for a special prayer meeting. They united in earnest prayer that God would send rain so that they could be baptized.

That afternoon before the time appointed for the baptism rain clouds began to gather, and before long rain came down in torrents. The baptismal font was filled to capacity, the baptism took place as scheduled, and the countryside shared the blessing of the refreshing showers.

We are not beyond the days of miracles, and God's hand is not shortened that He cannot save. In His own appointed ways He can finish the work in a very short time and usher in His kingdom.

Let us be as ready to respond to His leading as these faithful people of the African veld.

## Progress at Hinsdale Sanitarium

By R. J. Christian, Periodical Department  
Manager, Southern Publishing Association

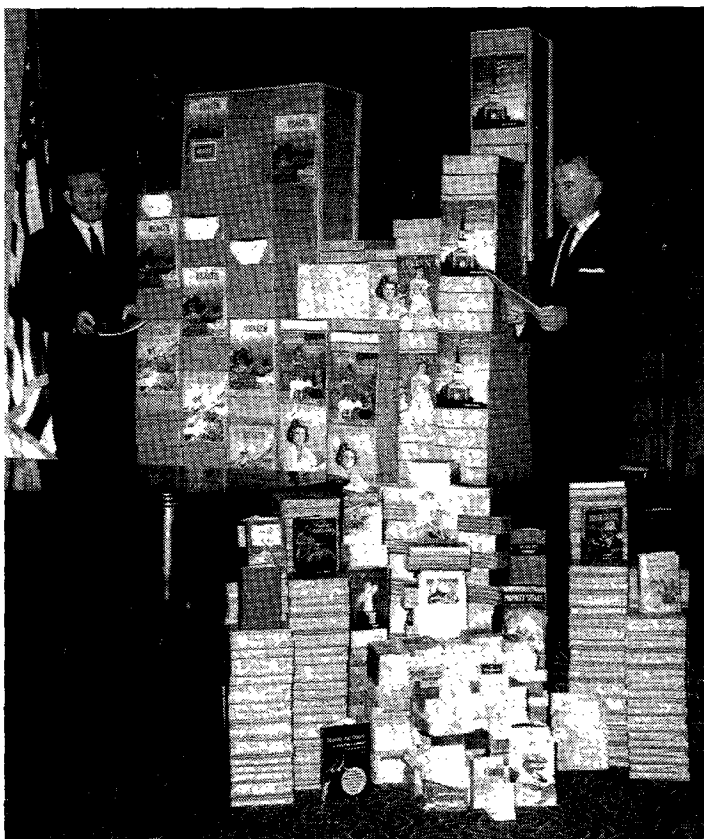
According to *Counsels on Health*, page 272, "Our sanitariums are to be advanced for one object—the advancement of present truth." On a recent visit to Hinsdale Sanitarium and Hospital I had the privilege of observing how one of our major medical institutions is reaching this objective.

D. W. Anderson's chaplain's report, presented at the biennial session of the institution this spring, tells of a number of patients who have identified themselves with the remnant church. One of these was a man who knew of Seventh-day Adventists before coming to the sanitarium as a patient. For many years he had been addicted to the tobacco habit. While in the sanitarium he decided to give up tobacco, and by the Lord's grace the victory was complete. This was the beginning of a complete reformation in his life, which led to a full surrender to the Lord Jesus.

The chaplain told of another patient who enjoyed discussing religion while recovering from his illness. Studies were continued after he returned home, and several friends and neighbors joined the group. Although his interest declined as the testing truths were presented, another member of the circle came out firmly for the truth, and is today a baptized member of the church.

A series of Bible studies with a young Roman Catholic woman led her to take her stand for the message. Her faith and devotion bring inspiration to all who





Literature given to patients at Hinsdale Sanitarium in two years.

know her. The heart of another young woman was touched during the spring Week of Prayer, and she too united with the church.

The report relates the experience of a former Adventist who was admitted to the sanitarium: "While with us he made his decision to identify himself with the remnant church once more, largely through the work of the associate chaplain. Another patient came to us from a neighboring State. The chaplain studied with him while he was in the hospital, later referring the interest to the nearest pastor. Today he rejoices in the third angel's message, having taken his stand for the truth."

Most of the employees at Hinsdale are Seventh-day Adventists, of course. But some of our non-Adventist employees have taken their stand for the message. One woman who worked at Hinsdale for many years eventually joined the church, together with her son. Now she wonders why she did not do so sooner. A young male employee is currently taking studies, and looks forward to being identified with God's remnant people.

All of these experiences, and many more mentioned in the report, testify to the influence of Christian doctors, consecrated nurses, and dedicated cooks, maintenance people, and office workers. All have a part in Hinsdale's ministry to the mental, physical, and spiritual needs of the patients.

Our literature has also played an important part in winning precious souls to the truth. According to the report, the sanitarium used more than \$4,500 worth

of books and periodicals during the biennium.

Patients often express their appreciation for the Christian spirit of service that permeates the institution. Administrator A. C. Larson told of one who wrote: "A young man came to me and rubbed my back, which I thought was a fine act. He said a prayer before he left, which I thought was just lovely and sweet. God bless him and keep him. He's a fine young man."

"All of the doctors and nurses and the chaplain were tops in every respect. We were so impressed with the friendliness of your employees, and the cleanliness that exists throughout."

"Your hospital has it over any other hospital I have ever been in. I enjoyed the prayers by the nurse at night and the many other courtesies. How nice it is. Keep up the good work. Our prayers are with you."

"My sister and I wish to make known to you our deep admiration for the superb care given our mother during her three-week stay recently. Your employees truly do live up to their religious tenets. Their uncomplaining devotion to the sick was a source of wonder to us."

Another wrote: "Never have I seen such devotion and dedication on the part of an entire staff. We see it occasionally among individuals, but never before have I seen it permeate an institution as it does the Hinsdale Sanitarium and Hospital. May the good work of your hospital continue and may your staff know that beyond their basic training and skill, their dedication to an interest in their patients sets this hospital apart from others."

May God bless Hinsdale and our other fine medical institutions in their ministry to the bodies and souls of men.

## "It Is Written" in Upper Columbia

By W. A. Scriven, *Coordinator*

On October 2, 1960, the *It Is Written* telecast was released over five outlets covering the entire Upper Columbia Conference. It is estimated that the program has had a consistent viewing audience of 50,000. To date, more than 4,000 have enrolled in *Take His Word*, the telecast's specially prepared Bible course.

As a climax to the months of telecasting, the *It Is Written* Crusade opened in the Spokane area on April 8, with George E. Vandeman, of the General Conference, leading out in a series of 20 decision meetings. These meetings were held nightly except Mondays in the Masonic Temple in downtown Spokane. The auditorium seats nearly 1,500. From the beginning the attendance was excellent, making it necessary to hold two identical meetings on weekend nights.

Elder Vandeman was assisted by the pastors in Spokane and the surrounding area, and by Wayne A. Scriven, *It Is Written* coordinator for the Upper Columbia Conference. William V. Clements served as associate evangelist for the crusade.

More than 1,000 families requested copies of the sermons, and were visited by the pastors. From these interests more than 200 either responded to specific full-message decision appeals, or indicated in writing that they purposed to walk in the light. In several instances whole families were united in the message.

In all, the crusade brought to decision consciousness about 375 people. More than 200 of these attended a series of nine baptismal preparation classes conducted by Elder Clements in the Spokane Central church. Many have already followed their Lord in baptism, and scores of others are continuing to receive Bible instruction in their homes.

On Monday evenings during the three-week period Elder Vandeman visited other key cities in the conference. On April 10 he spoke in the well-filled high school auditorium in Coeur d'Alene, Idaho. *It Is Written* has been so well received in Coeur d'Alene that many people, thinking there was a charge for reserved seats, came prepared to pay. On April 17 more than 1,400 people heard Elder Vandeman's message in the Yakima, Washington, high school auditorium. In Pendleton, Oregon, 1,000 people, both members and nonmembers, filled the church on April 24.

Following the personal appearance of Elder Vandeman in each of these areas each pastor is conducting a series of decision meetings in which new *It Is Written* decision films are being used. In Coeur d'Alene some of the most influential professional people have been in regular attendance.

After the series in Spokane, Elder Vandeman conducted seven meetings in Walla Walla. Conference evangelist Don L. Gray had secured the Exposition Building at the Walla Walla County Fairgrounds, with a seating capacity of 4,500. The building was completely filled Sabbath afternoon, and the evening attendance ranged from 2,500 to 3,000. Hundreds of families are now being visited—many as a direct result of the meetings, and others who were reached in a series of meetings held last winter by Elder Gray.

We believe this area will see well over 200 baptisms as a result of this well-planned, combined effort. Here is an excellent demonstration of what can be accomplished by uniting the talents and efforts of many able men.

Throughout the conference the pastors



are conducting special Sabbath school classes for the television interests, with the attendance growing week by week. Baptisms are taking place weekly in the larger churches, and the conference committee has taken action to continue the telecast for another year.

## Progress at Indonesia Union Seminary

By B. A. Aaen, *President*

The final term in any academy or college is a thrilling time, but at Indonesia Union Seminary, in Bandung, Java, this year the month of May was especially significant. We were preparing for the graduation of our first baccalaureate group. In addition, Charles Martin from the Far Eastern Division conducted a Week of Prayer, climaxed by the baptism of 26 young people.

In Indonesia the higher education pattern is three years of college leading to the Bachelor's degree, and a minimum two additional years for the Master's degree. Since our seminary here is a junior college, we had only to gain permission to add one more year in order to grant degrees.

Indonesia Union Seminary is smaller than our other colleges in this division, but our courage is bright and the future looks good to us. The graduates are assuming positions of leadership in the various branches of the work throughout the field. Quite a number of graduates have gone abroad for advanced studies, and without exception have acquitted themselves well. Today four are working on Master's degrees in the United States and six in the Philippines.

Next year we expect to have eight teachers holding the Bachelor's degree and seven with Master's degrees. Others are studying in order further to strengthen our scholastic standing.

Enrollment is not limited by the availability of students, but by our inadequate buildings. At present the administration building, made possible by the generosity of the worldwide membership at the time of the Thirteenth Sabbath Offering in September of 1960, together with local solicitation, is rapidly rising at the front of the campus. Although this will greatly simplify the teaching of the classes, we cannot yet campaign for students, because our dormitories are completely inadequate. On completion of the administration building we must turn our attention to the problem of additional dormitories, especially for the men.

How we long for the day when we can send our teachers out to urge more Adventist young folks to come here for their education! That day will and must come, but for the present we can only do our best to accommodate those who come of their own volition.

Space will not permit me to tell the personal stories of young people who are accepting Christ in this college, some of whom are forced to leave their own homes when they do so. Two young women, one from a Buddhist and the other from a Moslem home, are canvassing for scholarships, since as a result of

their baptism their parents will no longer support them. In the past these girls have never had to work to support themselves, and they need our prayers. Our one business graduate this year is accepting employment here, although his family urged him to accept a worldly position at many times the salary that we can offer.

To be able to watch the development of God-given talents and Christian characters, as we do here at Indonesia Union Seminary, is one of the greatest privileges that can come to Christian workers on this earth.

## A Protestant Minister Converted

By E. J. Tangunan, *Departmental Secretary, Central Luzon Mission*

May 20, 1961, was a memorable day for Gregorio de Sotto, for that was the day when he was baptized into the Adventist faith. When still a young man, Gregorio found a love in his heart for

religious things, and earnestly desired to be used by God. He became a Christian and accepted the teachings of Jesus with all his heart. He was exceptionally zealous in church activities, and leaders agreed that this young man showed real promise of becoming a good worker for God. In time, he was called to the ministry of his former church, and humbly accepted the call. That was in 1928. In 1951 he was ordained, and was given charge of various churches.

In 1960, after 31 years of service, Pastor de Sotto requested, and was granted, two years' leave of absence. Being a native of Dalandanan, Polo, Bulacan, he spent his leave there. When the people of his barrio found that he would be with them for two years they asked him to become their barrio lieutenant (mayor). He tried to refuse the offer, but their arguments prevailed.

When Pastor de Sotto had been serving as a barrio lieutenant for over a year, Adventist Pastor Carmelito Galang and Eugenia Malilay, a Bible instructor, conducted a public effort in the barrio.

Front row (left to right): Linda de Sotto, daughter of Pastor and Mrs. Gregorio de Sotto; Pastor de Sotto; Mrs. de Sotto. Back row: Eugenia Malilay, the Bible worker; Carmelito Galang, who conducted the effort; and Mrs. Amparo Galang, wife of Carmelito Galang.



Pastor de Sotto had no intention of attending the said meetings, but as barrio lieutenant, entrusted with the duty of maintaining peace and order, it was his duty to see that peace and order prevailed in the meetings. So, he strolled by the meeting place each day for almost a week. He had no desire to listen to the preaching, but the clear and positive presentation of the truth over the public-address system found its way into his heart. Soon he was present every night to listen. Finally, the Bible truth about the Sabbath convinced him that Seventh-day Adventists are, indeed, preaching all the Bible, and he decided to become an Adventist. His daughter was baptized first, at the biennial meeting of the Central Luzon Mission, and a few days later he and his wife were also baptized.

When the leaders of his former denomination learned of his decision they did their best to convince him to return to the ministry, promising him a higher salary and a better assignment. His answer was simply, "I have found the true church of God, and I would prefer to be just a member and be saved, than to be a minister with good pay but not be saved."

Brother Gregorio de Sotto is now 58 years old. He is the most active member of the Seventh-day Adventist Polo church, especially in presenting the truth to those who still do not know it. He, his wife, and their daughter are a great blessing to the church.



## AUSTRALASIAN DIVISION

Mr. and Mrs. B. B. Houlston and three children left Sydney on May 1, for Rabaul, in the Bismarck-Solomons Union Mission. The family had taken a furlough in New Zealand. Brother Houlston has now resumed his responsibilities as manual training instructor at the Jones Missionary College, Kambubu, via Rabaul.

Mr. and Mrs. F. S. Behrens left Sydney for Port Moresby, May 1, following the completion of their furlough in Australia. Brother Behrens will again take up work as a district director in the Central Papuan Mission. Prior to furlough he had served as district director with headquarters at Vilirupu on the east coast of Papua. Now he will labor at Bisiatabu, the old established station in the foothills of the Owen Stanley Range.

Pastor and Mrs. Douglas Martin and three children returned to New Guinea from Australia on May 2. Pastor Martin and the members of his family spent their furlough period in Australia. Now he will resume responsibilities at the Jones Missionary College, Kambubu, via Rabaul, where he serves as Bible teacher and also as head of the music department.

Mr. and Mrs. Ronald Baird transferred from West Australia to the Coral Sea

Union Mission on May 2. Brother Baird is a son of Pastor Harold Baird, who labored for so many years in Burma. Mrs. Baird, nee Veronica White, lived in New Guinea in her younger days, when her father, Pastor Herbert White, served as president of the Coral Sea Union Mission. This family will locate at Yani in the Chimbu district of the Eastern Highlands Mission.

Mr. and Mrs. Peter Cummings and three children, having responded to a call to the Coral Sea Union Mission, traveled to Lae, New Guinea, on May 3. Brother Cummings has served as an evangelist in the Tasmanian Conference. He will locate at Bogia, on the north coast of New Guinea, where he will establish a new mission station.

Mr. and Mrs. Errol Arthur and three children traveled from Sydney to Fiji on May 14. This family has recently taken furlough in Australia. They will return to Tonga, where Brother Arthur serves as principal of the Beulah Missionary School.

Helen Fogarty returned to the Bismarck-Solomons Union Mission on May 25, after having completed her furlough in Australia. Miss Fogarty has worked as a member of the staff at the Jones Missionary College, Kambubu, via Rabaul, and will again take up her teaching work for a further term.

Mr. and Mrs. Ken Watts and two children left Sydney on June 7, for Aore in the New Hebrides. Brother Watts, who is an engineer, will take charge of ship maintenance in the New Hebrides Mission, and will be responsible for keeping the fleet of mission vessels in working order. This is Brother Watts' first appointment to denominational mission service.

## NORTH AMERICAN DIVISION

Mr. and Mrs. Cecil O. Roy and two children, of College Place, Washington, sailed July 20, from New York City, on the S.S. *United States*, for England, en route to Africa. Brother Roy is to be normal director in the Kamagambo Training School, Kisii, Kenya Colony, East Africa.

Dr. and Mrs. Allan W. Perepelitza and three children, of Cleveland, Tennessee, sailed July 20, from New York City, on the S.S. *United States*, for England, en route to Africa. Dr. Perepelitza is to serve as a physician in the Kendu Hospital, Kenya Colony, East Africa.

Elder and Mrs. Jack Sager and two children left San Francisco, California, July 21, returning to Japan after a furlough. Brother Sager will continue his work as a pastor-evangelist in the Japan Union Mission.

Dr. and Mrs. Irvin N. Kuhn, of Wilfordale, Ontario, Canada, left Vancouver, British Columbia, July 23, for Bangkok, Thailand. Dr. Kuhn will connect with the Bangkok Sanitarium and Hospital for medical service.

Elder and Mrs. Ira E. Schultz and two children left New York City on July 25, returning after furlough to Africa. Prior to furlough, Brother Schultz was a mission director in the Ruanda-Urundi Mission. Upon their return, he is to be a

mission director in the Uganda Mission, with headquarters at Kampala, Uganda, East Africa.

Elder Bert Elkins left New York City on July 26, returning after furlough to Montevideo, Uruguay. Sister Elkins and the three children preceded him, having sailed on July 14, from New York City. Brother Elkins is to continue as home missionary, radio, and Sabbath school department secretary of the Uruguay Mission.

W. P. BRADLEY

## Disaster Strikes Charleston, West Virginia

(Continued from page 13)

and a major contribution of \$500 to the city emergency fund.

We commend the leaders and members who met this emergency with such success. The pastor, Elder Sharman, coordinated the local activities. Elder Gackenhimer worked untiringly, and Leonard Bierlien, beyond the call of duty. The welfare leader, Mrs. Carr, and scores of faithful members and young people of Charleston measured up to the highest ideal of service in a time of major disaster.

Deserving of special mention are Mrs. Alice Sharman, Mrs. Josephine Jones, her non-Adventist husband, and her two teen-age boys, Claude and Rusty, Wanda Hayes, Mrs. Mossy Swain, Mrs. Lillian Lippincott, Mr. and Mrs. Roy Raines, Charlotte Gardner, Mary Dunlap, William Davis, Edward Klomas, Ruth Ann Jones, Austin Jones, and Tennyson Kirk.

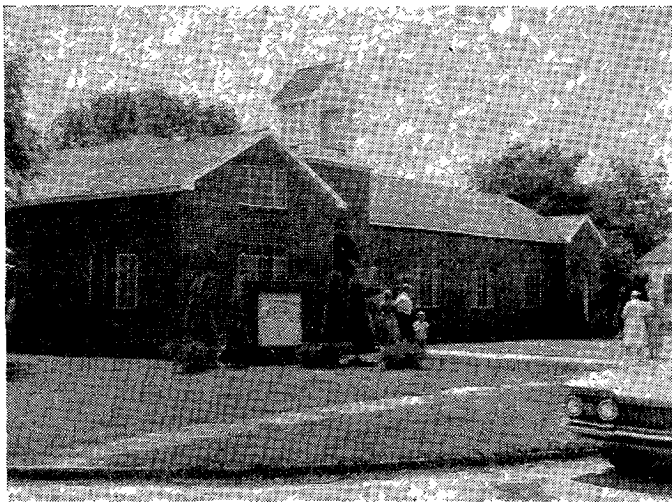
The disaster is over, but it will be months before living returns to normal for thousands in the Charleston area. No one will ever forget this, the worst disaster in the history of this West Virginia city. Nor will they forget that Seventh-day Adventists were ready when disaster struck.

## Dedication of McAlester Oklahoma, Church

By G. L. Sather, Treasurer  
Oklahoma Conference

On Sabbath morning, May 20, the recently constructed church edifice in McAlester, Oklahoma, was dedicated. W. O. Berry, the pastor, had a well-prepared program. L. C. Evans, president of the Southwestern Union, gave the dedicatory sermon. The Act of Dedication was presented by W. A. Dessain, president of the Oklahoma Conference, and G. L. Sather offered the dedicatory prayer. A vocal duet, "Not the Nails, but His Love," was beautifully presented by Elder and Mrs. F. W. Hudgins. Mrs. Ben Embrey read the history of the McAlester church. Pastor Clarence Southard, formerly a resident of McAlester, offered the benediction.

During the year 1938 the McAlester group met as a small Sabbath school with Mrs. J. L. Morgan, Mr. and Mrs. Ben Embrey, and a few others, forming the nucleus of the Sabbath school. After a few months the Christian church at Northtown, now known as North Mc-



The new church at McAlester, Oklahoma.

Alester, was rented for a time. The McAlester church was organized with a membership of about 18, and was accepted into the sisterhood of churches of the Oklahoma Conference on July 28, 1943.

Later the Baptist annex was used as a place of worship, but it was felt that the congregation should have a church of its

own. A building at Wilburton was purchased and moved to the present site, where it served as the church for a time. Recently it was sold, moved off the lot, and replaced by a beautiful brick-veneer building, which adequately houses the present congregation on the corner of Seventh and Delaware Streets in McAlester.

## Brief News OF MEN AND EVENTS

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

### AUSTRALASIAN DIVISION

► A "Dial-a-prayer" service was put into operation by the Sydney Seventh-day Adventist church on July 12 as a result of plans initiated by E. H. J. Steed, division Public Relations secretary. W. R. L. Scragg, associate speaker of the Voice of Prophecy, recorded on tape a simple message and a prayer that can be heard by dialing JW 4979. This is the first time such a service has been provided in Australia. Soon reporters and TV cameramen made their way to the division office, and gave wide publicity to the service. As a result, the venture proved to be an immediate and outstanding success. In one 24 hour period the machine recorded 932 calls. The Postmaster General's department reported that at times up to 50 people were dialing the number every minute, and as a result the operation had to be suspended temporarily because the Wahroonga telephone exchange was completely jammed with the number of calls. The service will soon be re-opened, with an increased number of telephone lines to accommodate the incoming calls.

► In July five local conference presidents, together with one New Australian minister from each conference, came to Wahroonga to discuss methods of evangelism with union and division officers,

with a view to winning to the message many of the migrants who are finding their way to this country from Europe and elsewhere. The New Australian ministers employed in various conferences are able to speak several languages, and thus are in a position to communicate with many migrants.

► Ernest Veuthey, president of the French Polynesian Mission, baptized 33 souls in Papeete, Tahiti. The large majority of these were young men and women.

► We have recently been pleased to welcome to Australasia two workers who formerly were connected with the Skodsborg Sanitarium in Denmark. Brother Hansen and his family have settled in Wahroonga, and he is serving as food supervisor at the Sydney Sanitarium and Hospital. Brother Lorentsen occupies a like position at the Warburton Sanitarium and Hospital.

► In Sydney, John F. Coltheart reports that more than 500 people are in his Bible-marking classes, at which he covers the major doctrines of the church.

► George Burnside began a spearhead evangelistic effort in Launceston, Tasmania, on July 16. At least 2,500 came, and 2,000 reserved seats for the following day.

### COLUMBIA UNION

► Faith for Today can now be seen over WLYH, channel 15, Lebanon, Pennsylvania, on Sundays at 2:00 P.M.

► Sales by the Ohio Book and Bible House during the recent camp meeting reached a total of \$17,622.98, according to Paul Weichert, manager.

► Nine psychiatric nursing instructors from SDA colleges and hospitals were delegates to the psychiatric nursing workshop held at Columbia Union College. The five-day workshop was planned by Frances Pride, associate nursing professor at Columbia Union College.

► Lester Mohr, senior chemistry student, is the Columbia Union College student missionary for the summer of 1961. He is spending three months at the Netherlands Antilles Mission, in the Netherlands West Indies.

### LAKE UNION

► Dedictory services were conducted for the Rhinelander, Wisconsin, church on Sabbath, June 17. Jere D. Smith, Lake Union president, gave the dedicatory sermon; R. E. Finney, Jr., the Wisconsin Conference president, read the Act of Dedication; the pastor, Paul Whitlow, offered the dedicatory prayer; and D. G. Albertsen read the scripture reading. Originally owned by the Methodists, this building was moved and remodeled at considerable expense to the present congregation.

► The Illinois Conference has called Pete Kamilos as assistant publishing secretary. He succeeds Nicholas Tallios, who has accepted an invitation from the Southern European Division for similar service in Greece. Brother Kamilos comes from the Northern California Conference, where he has been working as an assistant in the publishing department.

► The Lake Union is first in the history of the denomination to employ a business intern, in harmony with the plan adopted at the 1960 Fall Council. Hubert Moog, business graduate of Emmanuel Missionary College, has taken up his duties under the supervision of the Lake Union Conference Committee. At present he is working with the Lake Union auditor, E. S. Cubley, and will be available later for assignments in various offices throughout the field.

### NORTH PACIFIC UNION

► Members of the Spokane Valley church recently started a branch Sabbath school at the Eastern State Hospital in Medical Lake, Washington. Each week 22 new Sabbath school members are in attendance from the hospital and from Lakeland Village, a school for retarded persons. Most of these members also attend the baptismal classes conducted by Dr. F. C. Klopfenstein, following the Sabbath school. Three persons have completed Bible correspondence courses.

► Beginning with the fall quarter, 1961, Walla Walla College is offering assistance to young people who have poorly developed reading skills. This class in develop-

mental reading will be taught by Mrs. Frank Meckling. No college credit will be granted.

► Construction of the four-story addition to Conard Hall at WWC is progressing rapidly. This will provide facilities for 147 more college women, as well as a recreation room, a second-floor lounge, an assistant dean's apartment, a dining room and kitchen for small entertainments, a laundry, and lavatories on all floors. Total capacity of the women's residence hall will be 404.

## NORTHERN UNION

► At the Iowa youth camps 140 campers registered this year, compared with 66 last year, reports L. E. Smart, MV secretary of the conference.

► G. R. Elstrom, pastor of the Southview church in Minneapolis, Minnesota, reports 11 persons joining by baptism and profession of faith.

► After a two-month evangelistic series at Grand Forks, North Dakota, E. J. Wilson, pastor, and E. C. Haas, pastor of the Carrington district, baptized four persons. Two meetings were held each week.

► P. S. Young, Minnesota district pastor, reports eight juniors baptized during a campout of the Bemidji Pathfinders. They joined the Bemidji and Hackensack churches. On June 24 five more juniors were baptized and joined the Northome and Bemidji churches.

► Mrs. Clifford Christensen of Pipestone, Minnesota, was honored at a St. Paul Red Cross meeting as the 10-millionth blood donor. She has recently been appointed Adventist representative on the Woman's Civil Defense Council by the State office of civil defense.

## PACIFIC UNION

► Mrs. Lizzie Carter of the Middletown, California, church has designed a seal that mentions Jesus' soon coming, to be used on correspondence. She sells these seals for Investment. Others purchase seals from her to sell for Investment. In 1959 Sister Carter realized \$225, and in 1960 \$200 from the seals.

► For two years the seventh- and eighth-grade students of Fairview elementary school in Colton, California, gave the money they would have spent on their annual banquet, as a gift that would share the story of Jesus with others. Last year they helped the Calxico mission school, and this year the Voice of Prophecy.

► Miller Brockett, temperance secretary of the Pacific Union Conference, reports that the Northern California Conference has 3,059 American Temperance Society members, which is 132 per cent of their goal and the largest membership of any conference in the world. The Southeastern California Conference has 2,419 members, 105 per cent of their membership goal.

► Summer work for 42 students is being supplied by the Pacific Union College Bindery, according to Manager J. E. Sherman, who reports a very heavy vol-

ume of business this season. Present facilities are inadequate, and the new building now under construction is expected to be ready the first of the year.

► Mr. and Mrs. Roy Sanders, who have taught at Mauna Loa school in Hawaii for the past five years, have returned to California where they will be teaching in the Yuba City-Marysville school. Robert Watts and Carol Warner, both from the Central California Conference, will take their places in Hawaii.

► The newest member of the Arizona Conference working force is Earl Amundson, who comes from South Bend, Indiana, to assume the leadership of the Tempe church.

► Peter Pedro, Waimanalo Pathfinder director, his associates, and the Pathfinders made a float, "At Your Service," to enter in the Fourth of July parade in Kailua, Hawaii. The float won a special award and was chosen the most beautiful float in the parade.

## SOUTHERN UNION

► Homer Grove, associate director of nursing service of the Florida Sanitarium and Hospital, has been selected by the board to serve as administrator of the new St. Cloud Hospital, scheduled to begin operation later this year. The St. Cloud Hospital is being constructed by the community of St. Cloud and is to be turned over to the Florida Sanitarium and Hospital to operate. The vacancy left by Mr. Grove at the Florida Sanitarium and Hospital has been filled by Mrs. Billie Gay Buckner, formerly assistant director of nursing service at the Crawford W. Long Memorial Hospital in Atlanta, Georgia.

► Every State within the Southern Union except Georgia has served notice that stronger enforcement of Sunday laws can be expected. Three States introduced new Sunday-closing legislation this year, and one State-wide bill was passed in North Carolina.

► The first camp session at Camp Kulaqua in the Florida Conference opened with 225 boys from Jacksonville, sponsored by the Boys' Service Council of that city. The Florida MV department joined with this social service agency to help more than 300 boys attend camp this year.

► The Apopka, Florida, church building was dedicated recently with participants including the conference president, H. H. Schmidt; the secretary-treasurer, H. F. Roll; R. A. McCumber, the church's first pastor; and A. C. Mote, the present pastor. The church was organized on January 7, 1956, with 62 charter members. The present membership is nearly 200.

## Answers to Bible Quiz

(Page 4)

1. The woman who poured the ointment on Jesus' feet and head—Mary (Mark 14:3, 8; John 12:3).
2. Anna, the prophetess (Luke 2:36, 37).
3. King Herod (Luke 13:31, 32).
4. John the Baptist (John 1:15).
5. David's (Acts 1:16).
6. Simon (Acts 8:9, 24).
7. Simon (Acts 8:24).
8. Candace (Acts 8:27).
9. Ananias (Acts 9:17, 18).
10. Peter (Acts 9:40).

## LEGAL NOTICES

### General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 11:00 A.M., October 25, 1961, at Washington, D.C., in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the agency and the election of three directors for the term of three years.

General Conference Insurance Service  
J. W. PEEKE, Manager

### The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 11:00 A.M., October 25, 1961, at Washington, D.C., in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors for the term of three years.

The International Insurance Company  
Takoma Park, Maryland  
J. W. PEEKE, Secretary

## Church Calendar

Literature Evangelists Rally Day	September 2
Church Home Missionary Offering	September 2
Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
Review and Herald	
Campaign	September 16-October 14
Thirteenth Sabbath Offering (South America Division)	September 30
Neighborhood Evangelism—Home Visitation Day	October 7
Church Home Missionary Offering	October 7
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Temperance Day Offering	October 28
Witnessing Laymen—Consecration Service	November 4
Church Home Missionary Offering	November 4
Week of Prayer	November 11-18

## REVIEW and HERALD

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

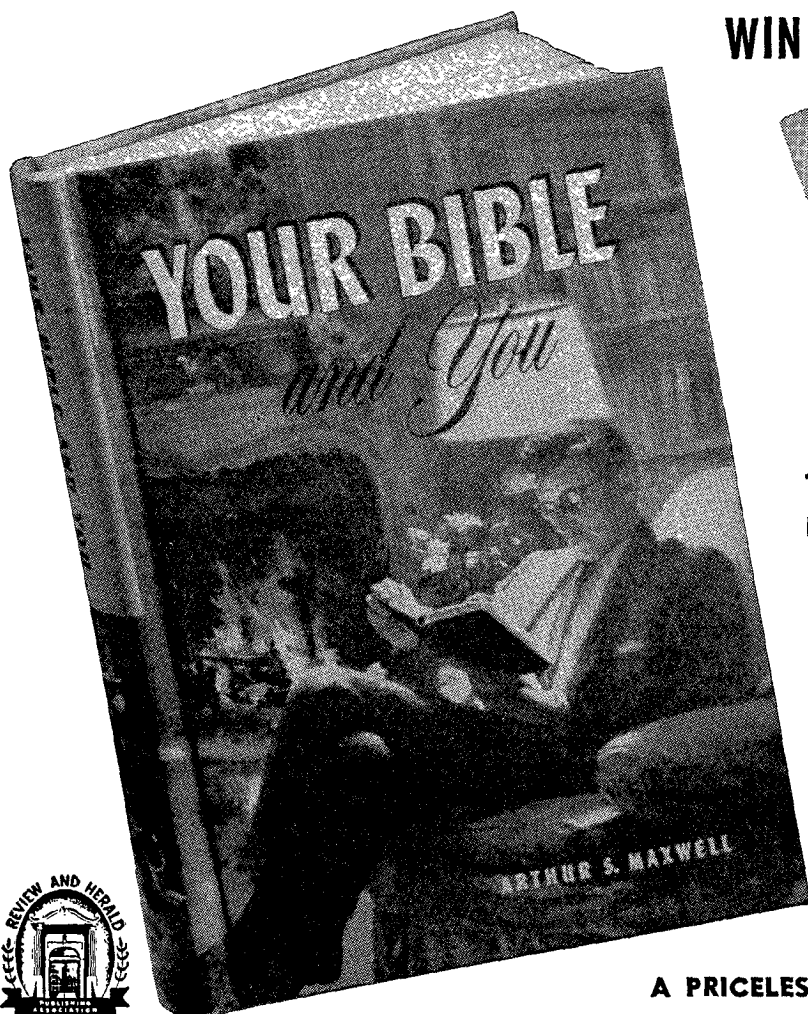
Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell W. E. Murray
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	C. H. Watson, Frederick Lee W. R. Beach, C. L. Torrey V. G. Anderson, W. B. Ochs Presidents of all Divisions
Circulation Manager:	R. G. Campbell

Subscription rates	One year	Six months
In United States and Canada	\$7.50	\$3.90
All other countries	8.50	4.40

In changing address, give both old and new address and allow four weeks for the change.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The Review does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.





WIN MORE THAN ONE IN

'61

THIS MISSIONARY SPECIAL  
IS A PROVED SOUL-WINNER

ONLY

\$

1  
EACH

A PRICELESS MESSAGE  
IN A MILLION-DOLLAR BOOK

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

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

**THIS COLORFUL FULL-MESSAGE BOOK—**

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

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

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

Please send to address below

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

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

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

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

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

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

Name \_\_\_\_\_

Address \_\_\_\_\_

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

IS A FRIENDLY VOLUME—WARM WITH THE LOVE OF GOD



# News of Note

## Evangelism in Southern Asia

The spirit of evangelism has taken hold of the leaders and workers of the Southern Asia Division. Illustrative of this are the plans that have been laid in two of the unions of that division. In the Northwestern India Union 13 city, 75 town and village, and 40 lay campaigns have been planned for the current year. In the South India Union 283 separate campaigns have been conducted during the first half of this year, and it is planned that a total of 425 such campaigns will be conducted by the time of the forthcoming General Conference session in 1962.

God has designed that "evangelism" shall be the watchword of the Advent Movement. May every worker and member of this church the world around do his part in the realization of this purpose.

ERWIN E. ROENFELT

## Civil Defense in Southern California

The Southern California Conference has speeded up civil defense preparedness in more than 80 churches in the Los Angeles area following President Kennedy's talk on the Berlin crisis, which cited the possibility of attack. All church welfare-civil defense units in Los Angeles, Santa Barbara, and Ventura counties are to be activated to full strength.

Disaster supply caches are to be kept in all churches, leadership courses in civil defense techniques and congregational instruction on the emergency aspects of nuclear attack are to be given, and emergency kits for school-age children and for use in automobiles are to be prepared. The program is headed by Mrs. Chester Meyer of Los Angeles, assistant civil defense director for the conference.

M. VANDERMARK

## Temperance Secretaries Institute

A Temperance Secretaries Institute of Scientific Studies will be conducted on the campus of Andrews University from September 25 to October 5. This will be the first time in the history of our denomination that union and local conference temperance department secretaries in North America have been authorized to meet for an intensive study of the many complex problems connected with developing and fostering an effective educational program for total abstinence within, as well as without, the church.

This Institute is sponsored by the General Conference Temperance Department in cooperation with the Andrews University. More than 50 per cent of the material to be presented will deal with our own

denominational program. Two hours of graduate credit will be granted by the University to those who complete the course.

In addition to our General Conference leaders, Dr. Andrew C. Ivy, Dr. Lois L. Higgins, Dr. G. T. Harding, Dr. Horace E. Campbell, Dr. Alton Ochsner, and Dr. H. F. Halenz, will be on the program. Several field trips have been planned for the Chicago area. Judge Alfonse Wells, supervising judge of the Traffic Court, Judge Harry Comerford of the South Side Boys' Court, Judge William Barth, of the Narcotics Court, and Judge Hyman Feldman of the Drunk Court, are all scheduled to present lectures in connection with these field trips.

The last session of the Institute will be held in the Conrad Hilton Hotel in Chicago on Thursday night, October 5. A model ATS Action Unit meeting is scheduled for the closing program.

By action of the 1960 Autumn Council, all local and union conference temperance secretaries have been authorized to attend.

W. A. SCHARFFENBERG



Selected from Religious News Service.

JERUSALEM—The Jordan Government has placed \$70,000 at the disposal of a special committee to seek the purchase of Dead Sea scrolls and fragments believed to have been hidden by Bedouin shepherds in the Judean desert. Members of the committee include Dr. Awni Dajani, director of the Jordan Department of Antiquities, and Father Roland de Vaux, a Dominican priest and a leading Biblical scholar. Trusted representatives of the committee are touring Bedouin encampments along the shores of the Dead Sea, seeking to get in touch with the shepherds and overcome any reluctance they might have to part with the priceless fragments.

BOMBAY, INDIA—The Mysore Catholic Action Society has petitioned the government to reclassify Catholics of India as a "backward community." This seemingly peculiar request is spurred by a government commission's ruling that Catholics must be considered an "advanced community." Thus Catholics are no longer entitled to preferential treatment from the national government.

GREENOCK, SCOTLAND—The Church of Scotland (Presbyterian) was willed \$1.4 million by an 80-year-old spinster, provided it "remains Protestant." The

## Adventists in the News

What are people reading about Seventh-day Adventists when they pick up their favorite magazines?

*Maclean's* of Canada recently carried a double feature on the Battle Creek Health Center and a review of the growth of the Kellogg breakfast foods industry as Seventh-day Adventist projects. The nine-page, illustrated article pointed up the wisdom of Adventist dietary habits.

A Swiss magazine, *La Femme*, has reported the work of the church's Juliaca Clinic in Peru. Pictures show the clinic, the need, and the medical staff giving assistance to patients, largely Indian.

*Newsweek* reported that a popular Moscow monthly, *Science and Life*, recently provided its readers with an outline of Seventh-day Adventist theology in an endeavor to warn its readers against belief in God as dangerous.

*Time* reported statistics on Seventh-day Adventist Welfare Service aid sent overseas. It also carried a report on the Institute for Scientific Studies on Alcoholism conducted at Loma Linda.

*MD* magazine carried a report on Dr. Harry Miller, as did also *Newsweek*.

The *Christian Herald* included the Adventist position on divorce, in a survey of 30 major denominations on the subject.

M. CAROL HETZEL

testator was Marion Carmichael, whose fortune came from shipping interests. She died last April.

NEW YORK—The Catholic Total Abstinence Union of America proposed here that the society's pledge to abstain from alcoholic beverages be administered to children at the time of their first holy communion or confirmation. In a resolution adopted at its eighty-ninth annual convention the Union also called for the formation of a similar group of youths and children. Noting that the "greatest danger to the growing generation is intoxicating liquor," the resolution asked parents to set before their children "an example of sobriety" by becoming active CTAU members.

BOSTON—The controversial issue of Sunday blue laws in Massachusetts probably will be settled by allowing the 351 cities and towns of the Commonwealth to decide the issues on a local option basis, it was reported here. This became known as a special committee, appointed by Gov. John Volpe, prepared to recommend such action to the 1962 session of the legislature.

NEW YORK—America's Protestant churches have sent more than two billion pounds of relief supplies to the world's hungry, sick, and homeless during the 15-year history of Church World Service, overseas relief agency. The goods were valued at \$224,006,981. The figures cover the period from May 1, 1946 through June 30, 1961. Church World Service is carried on as a department of the National Council of Churches.