

# REVIEW

## and Herald

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**T**HE tremendous issues of eternity demand of us something more than an imaginary religion. A stately form of worship and high devotional ceremonies do not constitute a light to the world; and yet truth that is looked upon and admired in the same way as a beautiful picture or lovely flower, and not brought into the inner sanctuary of the soul, is thought by many to be all that is required in a worshiper.

Many hear the truth, and imaginary probabilities and possibilities loom up before their minds, and they think that, had they the chance, they would do some wonderful thing; but in all this that they seem to think the sum total of religion, they have no idea as to what is pure and undefiled religion.

It is not enough to believe what is preached; the truth must be brought into the temple of the soul. Holiness is not rapture; it is the result of surrendering all to God; it is living by every word that proceedeth out of the mouth of God; it is doing the will of our Heavenly Father; it is trusting in God in trial, believing in His promise in the darkness as well as in the light. Religion is to walk by faith as well as by sight, trusting in God with all confidence, and resting in His love.

We shall be saved eternally when we enter in through the gates into the city. Then we may rejoice that we are saved, eternally saved. But until then we need to heed the injunction of the apostle, and to "fear, lest, a promise being left us of entering into his rest, any of us should seem to come short of it."

Having a knowledge of Canaan, singing the songs of Canaan, rejoicing in the prospect of entering into Canaan, did not bring the children of Israel into the vineyards and olive-groves of the promised land. They could make it theirs in truth only by occupation, by complying with the conditions, by exercising living faith in God, by appropriating His promises to themselves. As we draw nigh to Christ, and as He draws nigh to the believing soul, we can say, with all confidence: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The present and eternal security of men is their surety, Jesus Christ the righteous. No man will be

able to pluck the believing soul out of His hands. The righteousness of Christ is a free gift, bestowed without money and without price. Man had nothing he could give for it; for he had no virtue of character that was not the gift of Jesus Christ. He could not claim even the ownership of himself. "Ye are not your own; ye are bought with a price," even with the precious blood of Christ.

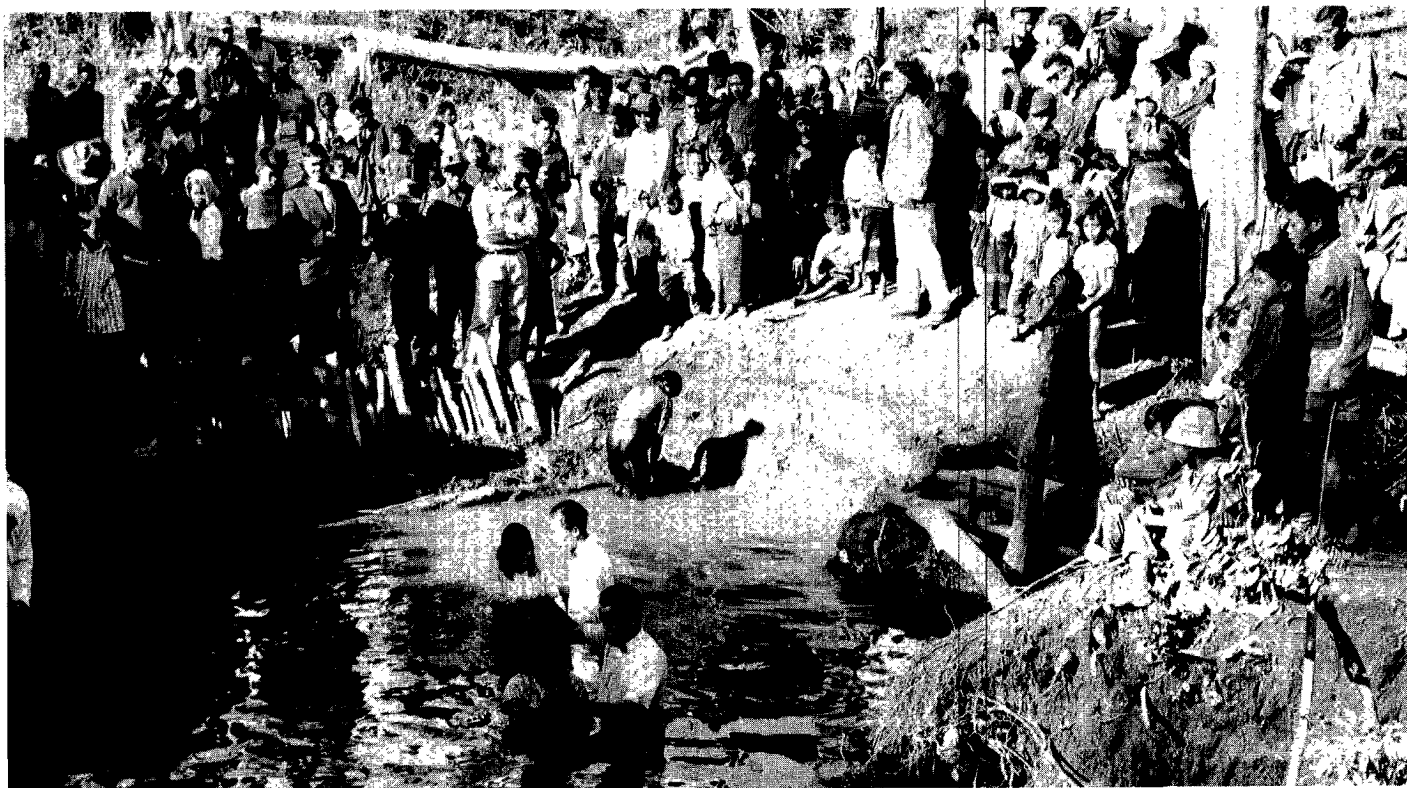
The righteousness of Christ must be accepted as a free gift by us who are all undeserving. No thread of legality is of any value in the salvation of the soul; for we are saved by grace, through the subduing

## CHRISTLIKE RELIGION

By Ellen G. White

love of Christ, and the heart is made a willing sacrifice. By keeping the love of God in the heart, the love of the world is kept out, and we become built up in the most holy faith. Christ is the author and finisher of our faith; and when we yield to His hand, we shall steadily grow in grace, and in the knowledge of our Lord and Saviour. We shall make progress until we reach the full stature of men and women in Christ.

Faith works by love, and purifies the soul, expelling the love of sin that leads to rebellion against, and transgression of, the law of God. This true love in the heart always leads its possessor into harmony with the commandments of God; for through the agency of the Holy Spirit, the character is transformed, and the mind and will of the human agent are brought into perfect conformity to the divine will, and this is conformity to the divine standard of righteousness. To those who are thus transformed, Christ will say, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*The Youth's Instructor*, Feb. 17, 1898.



Baptism of Mao tribespeople won through evangelistic meetings in Darohoa hamlet.

# Among the Mao People of Vietnam

By E. A. Brodeur  
*Departmental Secretary, Far Eastern Division*



Persons baptized in Darohoa hamlet stand in front of church.



Darohoa hamlet showing vegetable gardens, homes, and fence of sharpened spikes.



Children play outside of house of mountain tribespeople inside hamlet in Vietnam.

**I**N THE MOUNTAINS north of Saigon live the seminomadic Mao people of Vietnam. Very little has been done for these people owing to their moving from place to place. They plant small gardens in the clearings made by felling trees. The trees are cut into firewood, which they carry on their backs into cities, such as Dalat, to sell.

Last July the REVIEW AND HERALD published an article by Reinhold Tilstra, president of the Vietnam Mission, in which he told of encountering a group of revolutionaries while visiting a Mao village. Shortly thereafter these mountain villagers moved closer to Dalat in order to have the protection of government troops.

Much had been written in *Time* and *Newsweek* magazines regarding the "strategic hamlets" built to house these refugees. During a recent visit to Vietnam I had the opportunity to visit the hamlet near Dalat and meet some of our Adventist people who live there. The people who live in the Darohoa hamlet were ordered to build the fence that surrounds the little village. A radio transmitter inside the hamlet is used to summon help in case of attack. Armed helicopters with troops can reach the hamlet in a matter of minutes.

In the center of the hamlet is a simple bamboo-and-thatched hut church. This church, however, has been a lighthouse to the mountain people. Pham Truong Thanh, our Vietnamese worker in this area, has been carrying on a strong evangelistic work. He has been assisted by two mountain pastors, Brothers Ha Hang and Ha Doi. These men have just completed a series of meetings in the Darohoa hamlet—three weeks of

nightly meetings followed by daily baptismal classes.

At the close of the meetings many people took their stand to unite with the church. In the first baptism 29 persons were baptized by Le Huu and Liberty Pandjaitan, publishing secretary of the Malaya Mission, who was in Dalat attending a union publishing leaders' training school.

Word has just been received from Pastor Tilstra that the hamlet has become so crowded that it is being moved. The new hamlet will be located in flat country where the people will be able to raise better crops. In the hamlet will be a small mission school and a training center for these mountain young people, so they can serve as missionaries among their own people.

A call has been placed for a Filipino couple with experience in agriculture to come and help in the new school. We have four young men who are not regular workers but who are

being supported with small gifts. They are teaching the children in the schools. At present two of these young men are studying with the International Voluntary Service representative to learn better gardening methods. When the hamlet is moved from Darohoa to Lien Kuong, these young men will be of great help to the people.

The day I was leaving Vietnam, returning to Singapore, we received word at the mission office in Saigon that one of the ministers was missing. This young worker had just finished a series of evangelistic meetings in a village south of Saigon. On Sabbath afternoon he started from his home to the place where he had conducted the meetings. He never arrived. Two of our workers from the mission office went down to try to get some more information. They were shown the place where he was captured by the Viet Cong, but could find out nothing else regarding his welfare.

Many prayers have been ascending throughout the Far Eastern Division for the safety of this young worker. As these lines are being written a cable has arrived from the mission office in Saigon stating that this young minister has been released and has been restored to his family and to the work. We thank our heavenly Father for His watchcare over this young man.

The work of God is on the move in Vietnam in spite of war and difficulties. Our faithful workers are moving into providential openings. Ministers and entire congregations not of our faith are studying the Advent message. Our people in Vietnam need your prayers as they proclaim the message of a soon-coming Saviour.

## The Hour That Refreshes

By Clifford B. Howe

When silent splendor flames at early dawn,  
Broken only by the robin's song;  
When dewdrops flash and flare like diamonds rare,  
And morn is fresh and cool with newborn air,  
There comes a hush before the rush of day,  
A time to meditate, a time to pray.  
'Tis then the voice of God sounds strangely near,  
Like sweetest music to my listening ear.  
It falls like manna upon my hungering soul,  
With healing grace and life to make me whole.  
O cherished hour! how you thrill me through!  
I could not live were it not for you.

Mormons believe in

# The Pre-Existence of the Human Spirit

*This unscriptural teaching, along with belief in natural immortality, explains why Mormons work earnestly for the salvation of the dead.*

By Douglas V. Pond

JOSEPH FIELDING SMITH makes some most emphatic and amazing statements on pre-existence. We shall quote briefly from his writings in order that our readers may understand what Mormons believe on this subject:

"We had an existence before we came to this world. We lived in the spirit, and were in the presence of our Father in heaven, who is the Father of the spirits of all men; and there we walked by sight, for we were in his presence.

"It was necessary, in order that we might receive a fulness of blessings and opportunities and become like unto our Father, for us to pass through this mortal probation. Hence, this earth was prepared; and we were sent down here to receive bodies of flesh and bones and to be quickened by blood; and to partake of all the vicissitudes of life as we find them here on this earth, that we might, through obedience to the principles of the gospel, know good from evil."—*Doctrines of Salvation*, vol. 2, pp. 1, 2.

"The Latter-day Saints are the only people in the world, as far as my knowledge goes, who have a clear, distinct doctrine in regard to the questions: Where did we come from? Why are we here? and, Where are we going? *I believe we are the only people in the world who believe in the pre-existence of the human family.*

There are many who believe in the pre-existence of Jesus Christ, but they do not believe that we, individually, lived before we came into this life.

"One of the strange things to me is the fact that so many people believe that there is a spirit in man and when he dies that spirit continues to live as an immortal thing, yet that it had no existence until man was born in this mortal life. . . .

"We lived in the presence of God in the spirit before we came here. We desired to be like him, we saw him, we were in his presence. *There is not a soul who has not seen both the Father and the Son, and in the spirit world we were in their presence*; but it became necessary for us to gain experiences which could not be obtained in that world of spirits, and so we were accorded the privilege of coming down here upon this earth. —*Ibid.*, vol. 1, p. 56. (Italics supplied.)

Note Mr. Smith's statement on how the plan of salvation was presented in pre-existence:

"There was a council held in heaven, when the Lord called before him his spirit children and presented to them a plan by which they should come down on this earth; partake of mortal life and physical bodies; pass through a probation of mortality, and then go on to a higher exaltation through the resurrection which should be brought about through the atonement of his Only Begotten Son Jesus Christ. The thought of passing through mortality and partaking of all the vicissitudes of earth life in

which they would gain experiences through suffering, pain, sorrow, temptation and affliction, as well as the pleasures of life in this mundane existence, and then, if faithful, passing on through the resurrection to eternal life in the kingdom of God, to be like him, filled them with the spirit of rejoicing, and they 'shouted for joy.' The experience and knowledge obtained in this mortal life they could not get in any other way, and the receiving of a physical body was essential to their exaltation."—*Ibid.*, p. 58.

"Our existence in mortality is most important; it is not accidental. It was never intended that we should pass through this life without coming in contact with sin—without temptation, without mortality.

"Adam was sent into the world to perform a mission, including the bringing to pass these very things, that we in the mortal state might obtain experiences by coming in contact with all the vicissitudes of mortal life. In this way we receive an education that could not be obtained in any other way. So mortality came through the will of God, and through the fall of man, death has passed upon all men. Through the atonement of Jesus Christ, life is restored again, and death is overcome and destroyed."—*Ibid.*, vol. 2, p. 261.

## False Doctrines

The two doctrines—an "ever-living" spirit and the pre-existence of the spirit—are the base on which rest a wide array of Mormon beliefs and practices that cannot be reconciled with the Bible.

For example:

1. Temple work for the dead
2. Genealogical work—searching into the almost endless history of one's ancestors—an integral part of the temple work for the dead
3. Baptism for the dead
4. Doctrine of "spirits in prison"
5. Doctrine of "three degrees of glory"
6. Belief regarding "conditional" and "unconditional" immortality
7. Belief that the apostles Peter, James, and John appeared to Joseph Smith with the Melchizedek priesthood, which the LDS Church claims to possess, and to which it points as its authority for preaching the gospel
8. Belief that man can progress to an equality with God
9. Plurality of wives doctrine
10. Teaching on temple marriages
11. Belief that in the sight of God the Negro race is inferior to other races
12. Denunciation of the true Bible

doctrine of "justification by faith alone," and in its stead, belief in "salvation by works"

13. Teaching that Adam is "Michael the archangel" and the "Ancient of days"

To attempt to discuss all the foregoing would require a book. However, the simple listing of them is sufficient to reveal the unscriptural character of Mormonism. We offer a brief comment on two points. Joseph Fielding Smith writes of the urgency of Mormon believers' doing "genealogical" research in preparation for entering the Mormon temples to work in behalf of the dead: "What was the promise made to the fathers that was to be fulfilled in the latter-days by the turning of the hearts of the children to their fathers? It was the promise of the Lord made through Enoch, Isaiah, and the prophets, to the nations of the earth, that the time should come when the dead should be redeemed. And the turning of the hearts of the children is fulfilled in the performing of the vicarious temple work and in the preparation of their genealogies."—*Ibid.*, p. 154.

Under the heading "Our Greatest Individual Responsibility" he states: "The Prophet Joseph Smith declared, 'The greatest responsibility in this world that God has laid upon us is to seek after our dead.' The reason for this is that all the dead must be redeemed from their sins through obedience to the gospel just as the living are. It is required of us to perform this labor in their behalf."—*Ibid.*, pp. 146, 147.

How comprehensive, how extensive, is this genealogical work? Apostle Smith continues: "Moreover, we cannot be made perfect without our faithful dead who are also heirs of celestial exaltation. There must be a welding, or joining together of generations, from Adam down. Parents must be sealed to each other and children to parents, in order to receive the blessings of the celestial kingdom. Therefore our salvation and progression depends upon the salvation of our worthy dead with whom we must be joined in family ties. This can only be accomplished in our temples."—*Ibid.*, p. 147.

#### Not Encouraged in Bible

But is such a work for the dead commanded or even encouraged in the Bible, the Word of God? Clearly, it is not, for the teaching of Scripture is that every man's destiny is fixed at death. The opportunity for salvation is offered in this life. There is no second chance. Moreover, the apostle Paul counseled Timothy: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is

in faith (1 Tim. 1:4). "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus 3:9).

Paul here places "endless genealogies" along with "fables" and "foolish questions . . . and contentions," which utterly fail to edify the believer in Christ, and which he declares to be "unprofitable and vain."

How much better for the earnest Christian to devote his precious time—his life, energies, and means—on behalf of the living. How much more profitable to bring to suffering humanity the comfort and succor so desperately needed. Is not this what Jesus meant when He said, "God is not the God of the dead, but of the living" (Matt. 22:32)?

Another evidence of this is Jesus' instruction to His followers to "go . . . and teach all nations, baptizing them [the living who believe]" (Matt. 28:19). Jesus' great concern then, as today, was that through His followers His gospel should be preached to the living in "all the world" to prepare them for His coming kingdom (Mark 16:15).

Note also Mormonism's belief in "salvation by works," in its proxy work for the dead. This is clearly stated by Joseph Fielding Smith: "One of the most pernicious doctrines ever advocated by man, is the doctrine of 'justification by faith alone,' which has entered into the hearts of millions since the days of the so-called 'reformation.'"—*The Restoration of All Things*, p. 192.

After declaring that in the pre-existent state the plan of salvation was made known, this same doctrinal authority emphasizes: "We were told

that many would fail because they would yield to sin and would reject the counsels of the Father, for their exaltation could only come on merit."—*The Way to Perfection*, pp. 31, 32. (Italics supplied).

How can one harmonize such statements with the writings of Paul, the great apostle of Christ? "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Again: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:6, 7).

To be sure, one who by faith accepts salvation through Christ will "Do the works of the law"—not to be justified but because he loves Christ. "If ye love me, keep my commandments" (John 14:15), said Jesus. "I will shew thee my faith by my works," declared the apostle James.

From deep within our heart we pray that all who have accepted teachings we have here found to be neither scriptural nor "reasonable," or who may even now be studying the beliefs of Mormonism, will go to God for a new understanding of His will and for a new walk with their Lord and Saviour "according to the Scriptures." May they turn from their own works, and look "unto Jesus the author and finisher of our faith" (Heb. 12:2), so they may both see and understand that only through Christ can they find everlasting salvation. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

(End of series)

## "Forgive Them"

By JO RAY COTTON

While many of us eagerly seek the relief of being forgiven for our mistakes, we sometimes hesitate to forgive others; yet, to forgive is a more godly quality than to seek forgiveness, and it brings untold satisfaction to the soul.

I shall always remember two parents whose only son had disgraced them in a shameful way. Both father and mother were heartbroken and did not know whether they ever wanted to see the son again. Their first reaction was to break the family ties and retreat; but, remembering God's mercy and forgiveness toward them, they stood by their son in tenderness and love. Their love finally prompted the son to see his grave error and to make it right.

When we are sinned against, the easy way out is to withdraw; but this is no challenge. The better way is to forgive and show grace. The forgiving friend remains a friend long after he had been treated shabbily. The forgiving husband keeps the marriage unbroken within his heart even if his wife has been disloyal. The forgiving parent accepts the wound inflicted by an erring child and stands by.

Today, no matter what is done against us, let us forgive. Grudging greetings, sarcastic remarks, angry shouts, unreasonable demands, plotting for our job—let us accept all in the spirit of Christ, forgiving the source unconditionally, charitably, lovingly. In the long run, a forgiving spirit returns to the forgiver. Can we doubt this when we behold Him who said, "Father, forgive them; for they know not what they do" (Luke 23:34)?





EVA LUOMA

Like a pebble thrown into a body of water, each act of a person's life sets in motion a series of ripples that never stops.

# The Universal Talent

By George H. Taggart  
Manager, Michigan Book and Bible House

**I** HAVE always thought it would be an awesome thing to stand in the center of the ocean and look out on the thousands of miles of water. How helpless and insignificant a person would feel in such a situation. But I think that a Christian often feels the same way when he looks out on the great mass of humanity about him. He feels so helpless to reach them for Christ. Yet he is not insignif-

icant. Through the talent of influence, he may affect the whole world.

Just as Christ's life had a never-ending effect, so each one who confesses His name has an influence that often reaches out beyond the limited area in which he lives. Sometimes that influence is a silent one, but as Pascal has said, "The least movement is of importance to all nature. The entire ocean is affected by a pebble."

Influence is a universal talent because it is a heritage given to everyone and is an inescapable part of a person throughout life. When rightly used this talent has no bounds. Of Christ it is said: "The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family."—*Christ's Object Lessons*, p. 339.

Each day our words and actions affect the actions and thinking of others, yet usually we are unconscious of the influence we have exerted. From the same source quoted above we read: "God has invested man with an influence that makes it impossible for him to live to himself."—*Ibid.* We may try to withdraw from others and be unnoticed, but that is impossible. "Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations."—*Ibid.*

Like a pebble cast into the ocean, each act of our lives sets in motion a series of ripples that never stops. This influence creates about us an atmosphere, and its effect is what we make it. Whether this talent of influence is for good or for a less happy effect is our individual responsibility. Each person must answer for his own influence.

Have you ever noticed that some people carry an atmosphere of chill and coldness? You can feel it even before they speak. Gloom follows them like a cloud. Others pick up this aura of depression and pass it on. Any fretful state of mind we cherish is unwittingly passed on to others and contributes to their unhappiness.

## The Other Side

But there is the other side of the picture. We all know people who carry a constant atmosphere of cheer and good will. We are warmed and lifted by their good spirits. How refreshing it is to be around them. Their cheerfulness is quickly transmitted to us, and we are filled with new hope, courage, and resolution. There is no way to measure the uplifting influence of even one friendly smile.

Emerson once said, "A man cannot speak but he judges and reveals himself." "Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence."—*Ibid.* In the light of these facts, it is easy to believe that of all talents given to men, influence stands near the top in importance. I believe Christ must have regarded it as His most important trust from God, for He recognized that His one great responsibility was to reveal the character of God to men. As we read the story of His life we note that He

seemed to be on guard every moment lest His words or deeds misrepresent His Father. He was well aware that upon His every act, no matter how seemingly small, hung mighty results, perhaps the eternal destiny of many who listened.

Yet how carelessly many Christians sow the seeds of their influence, seeds that can never be gathered up again. How lightly we regard the fact that oftentimes the whole world around us is watching. We are told that "every impulse thus imparted is seed sown which will produce its harvest."  
—*Ibid.*, p. 340.

In order to succeed in the Christian life we must feel an obligation to the lives about us. We cannot prosper spiritually while neglecting and ignoring the needs of others. We owe something to every person within the circle of our activity. Phillips Brooks said, "No man has come to true greatness who has not felt in some degree that his life belongs to his race." This responsibility to others is one from which we cannot free ourselves. "It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness."  
—*Ibid.*, p. 339.

One time I was coming from a hotel where I was staying and noticed a car stuck in the snow. I went over and gave a push, getting my feet wet and covered with snow. I would gladly have settled for a word of gratitude from the driver, but he apparently had been unaware of my help, and drove off. I felt somewhat slighted. Then I realized I had not helped him in order to receive a reward but because he needed help. The deed would be rewarded in some way; God would see to that.

Most of the time we expect an immediate return for our favors. But if a person were given 100 one-dollar bills and told to go down the street and give them away, at the same time insisting upon some return of equal value in each instance, at the end of the day he would not have given away anything.

Too often our lives are lived on the basis of barter. If we smile, we feel repulsed if we do not receive a smile in return. If we speak cheerfully, we expect a cheerful answer. But the true Christian spends his day giving without insisting upon a return of any kind. The talent of influence has little effect for good unless it has this mold of unselfishness on it.

It is human to feel that one's good deeds go unnoticed and are not appreciated, but the Christian must not harbor such thoughts. Phillips Brooks made a profound statement when he observed, "No man or woman of the

## The Call

By Inez Storie Carr

Spring called—

No blossoms came,  
Only a blast of wind and rain.  
But under the soil some daring roots  
Sent out a group of little shoots.

Spring called—

Blossoms burst into the sun.  
The waiting work had all been done.  
And everywhere was seen  
A mantle of rich glory green.

God called—

No surcease came,  
Only a lengthening of hurt and pain.  
But in His molding hand the day  
Changed its form from day to day.

God called—

Beauty and peace and joy of life  
Blossomed from out the trial and strife.  
And ever after the light of heaven  
Lifted the soul with holy leaven.

humblest sort can really be strong, gentle and pure and good without the world being better for it." Let us do good and live right and then leave the results with God. Time will bring results, often with compound interest.

We can never bless other lives without being ourselves blessed.

Many calls are made in our churches for money, and many for service, but the greatest call ever made is the call for good lives. Albert Einstein said: "I am absolutely convinced that no wealth in the world can help humanity forward, even in the hands of the most devoted worker

in this cause. The example of great and pure individuals is the only thing that can lead us to noble thoughts and deeds. Money only appeals to selfishness and irresistibly invites abuse. Can anyone imagine Moses, Jesus, or Ghandi armed with the moneybags of Carnegie?"

### Use of Tact

Our influence looms, then, as possibly the most important part of our lives. It is our solemn duty to use it carefully and tactfully. How important it is to speak each word with the utmost tact. "Tact," says Simms, "is one of the first mental virtues, the absence of which is often fatal to the best of talents."

No one was ever more adept in the use of this virtue than Jesus. He carefully watched every opportunity to witness for good. He never let any occasion slip past Him to speak the right word at the right time.

When each day is over, it might be well to take a moment to evaluate the day's influence. We might ask ourselves how many have been blessed by a kind word or a good deed from us. We might also recall the instances in which we gave without expecting anything in return. How can we rightly safeguard and use this precious talent, influence? "It is only through the grace of God that we can make a right use of this endowment."  
—*Ibid.*, p. 341. If we live to ourselves, our lives will have been lived in vain. Our names will go into oblivion and be forgotten. But if we live as Christ lived, to bless others, our influence will reach out wider and wider in a never-ending circle of blessing and holy service for others.

## Fellowship of Prayer

### An Appeal

"Whenever there has been a crisis in my life I have written the Fellowship of Prayer. Each time I've received just the lift I needed to come through the ordeal. Now I feel the need of the intercession of all parents who have the same interest—their children. How can I hand my three boys over to Satan without an appeal for help? I claim the promise of Isaiah 49:25, but I am so anxious that they turn to the Lord *now*, before they try the world. Would you please pray for them, and also my husband, so we can become a happy, united family? I ask for prayer that God in some way will intervene so that none of the three will leave school, as they have planned, and that all of them will truly become converted soon. May the Lord give me the wisdom, knowledge, and understanding to know how to handle the situations confronting me. I feel so helpless. How thankful I am for the Fellowship of Prayer."—Mrs. K., of Pennsylvania.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

## The Nest in the Storm

By Ruth Wheeler

LINDA and Donald were playing on the hillside above the house. They were making a road for their toy cars. Suddenly the sun wasn't shining, and a cold wind was blowing.

"Look at those dark clouds," Donald called. "A storm is coming. Let's run."

The wind pushed them along and slammed the door shut behind them as they ran into the kitchen.

"You got inside just in time," mother said. "Look at the rain!"

The rain was beating down on the yard. The flowers were bending over toward the ground.

"Oh, Mother," Linda said. "What will the juncos do in this storm?"

"I'm afraid the baby birds will drown," mother said. "They're too little to leave the nest."

The children and mother looked out the window. The wind was bending the trees over the garden, and the grass was lying down almost flat against the ground. A few days before, Linda had found a junco's nest right by a clump of daisies. Donald had helped her build a fence of sticks around the nest so they wouldn't step on it when they were playing. Only yesterday the eggs had hatched. The baby birds were very tiny.

"Poor mother junco," Linda shouted back. "She can't sit there in this hail. Mother, can't we hold an umbrella over her?"

JOHN GOURLEY, ARTIST



The rain turned to hail that beat on the roof and bounced on the walk. It made so much noise the children could not hear each other speak.

"All the birds have to hide in this storm," Donald shouted.

"Poor mother junco," Linda shouted back. "She can't sit there in this hail. Mother, can't we hold an umbrella over her?"

Mother shook her head. "She would be afraid and fly away. She wouldn't know you were trying to help her."

"What makes her stay there in the hail, even if it kills her?" Linda asked.

"God teaches a mother to care for her young. That's the way He protects the young birds and animals."

After a few minutes the storm stopped.

"Oh, the mother junco is still there," Linda said. "She's safe!"

The bird was standing by her nest. She hopped over to the stick fence and jumped up on it. She was so wet she could not lift her wings. She tried to shake the water from her back, but she wasn't very successful.

Soon the sun came out, and she fluffed her feathers. Then she flew into a tree. Donald and Linda ran to see whether the babies were drowned. The little juncos were dry and warm in their nest.

"The junco spread her wings over her babies and kept them safe even though she got very wet herself," Linda said. "She's a brave little mother bird."

"Yes, her faithfulness reminds us of God's loving care for us," added mother.

## "What Doest Thou Here?"

By Dale A. Strawn, M.D.

WHAT doest thou here?" (1 Kings 19:9). This searching question was put by the Lord to a terrified and fleeing Elijah. This wonderful prophet had just called upon Baal's followers to witness a remarkable demonstration of God's power. Then he had slain all of Jezebel's prophets. Now the queen's wrath was aroused. A price was put on Elijah's head. So the prophet fled. He who had had such tremendous faith now ran.

At this point the Lord spoke to Elijah. "What doest thou here?" He asked.

Today God also speaks to men—but not always audibly. Sometimes the thought suddenly occurs to a person, "What am I doing here?" And then he gets a new vision of himself—where he ought to be or what he ought to do.

One day a young man who had been drinking found himself in a street gutter when he became sober. He realized he needed God, and the Holy Spirit asked him a question that led him to repentance. His life was completely changed and he became one of the greatest preachers of modern times—Dwight L. Moody.

This happened also to the son who left his father's house and went out and "wasted his substance with riotous living." Finally he came to himself. He cried, "I perish with hunger! I will arise and go to my father" (Luke 15:17, 18).

Sometimes God uses a "burning bush" experience—a miracle or some other unusual phenomenon—to call us to do His work. Catastrophe may

strike, or we may be brought near death's door. Misfortune or disaster has been known to overtake a person and become a deciding factor in turning his life to the work best suited for him. Joseph thought that being sold into Egypt was nothing short of disastrous, but he then made the greatest decision of his life—to be true to his father's God at all costs.

In this complex and fast-moving age, when standards are often disregarded and values and ideals are frequently distorted, many times we get ourselves into serious trouble. Short-sighted and faithless as we often are, we get maneuvered into a trap or pitfall and are at "our wit's end." There seems to be no way out. But man's extremity is God's opportunity, and earnest prayer shows the way. These experiences sometimes jar us into thinking, "Just why did this happen to me? Which way am I heading? Am I following God's plan for my life?"

### God Leads

We are told that "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him."—*The Desire of Ages*, pp. 224, 225. This does not mean that we would choose to repeat the experiences that have come to us if we could live our lives over again, but that, in view of our stubborn will and human frailties, the Lord did the very best He could for us.

Abraham Lincoln was counted as a failure in practically everything he



set his hand to do in his early career, except for his practice of law. But beneath it all, he had a goal; and God in His providence was preparing him for a great task, guarding him from involvement in occupations or endeavors that would sidetrack him.

God has a pattern for each life. Few ever follow this blueprint perfectly (consider the life of Moses), but the Lord has an alternate pattern—at least one. He also has a number of alternate routes over which He can send us should we fail to negotiate the one of His choice. But remember, the one He chooses first is always best. This was true of Jonah. He said to himself as he sloshed around on the inside of the fish, "What am I doing here?" He prayed; then things began to look up for him. But his life is a lesson for all time that God's way is the best way.

Few of us ever will have such a jolting and dramatic experience to arouse us from our spiritual apathy or place us in our niche in life as came to Saul on the Damascus Road. On the contrary, our awakening may come through a quiet conversation similar to that between Christ and the Samaritan woman at the well. The Master Teacher tactfully made His point but did not ask, "Woman, what are you doing here? Why are you living such a sinful life? You profess to believe in the coming Messiah, but your actions don't show it. Why live on in sin and constant fear of the judgment when you can be free and happy and lead a respectable life?"

"What doest thou here?"

If you are not happy in the work you are doing; if you have reached an impasse in your life; if you feel you're in an inextricable rut, and long to be doing the work your Master would have you do; if you feel you are a "square peg in a round hole," then get on your knees and talk it through with God. Hold on as did Jacob with the Angel that momentous night so long ago. God will lead you even as He did His faithful servants in ancient times.

## Our Eternal Home

By DAN H. REESE

O Paradise of God, reborn!  
O earth in glory bathed for man!  
The night is passed! Eternal morn  
Fulfills the promise of God's plan!

Here, by these living streams that flow  
As crystal dew, the saved shall dwell;  
No more of pain or sorrow know,  
Nor hear the sad-toned funeral bell.

## The Art of Living.....when you're young

by Miriam Hood

I CAN talk intelligently and comfortably with everyone in the world except my parents' friends!"

This remark, made with vehemence recently by a young friend of mine, has slight overtones of exaggeration, since I doubt that she's met "everyone in the world." Nevertheless, her statement points up a very real problem. Why should a young person, usually poised and self-confident, become tongue-tied and ill at ease when his (or her) parents are entertaining? Why should his contributions to the conversation sound slightly moronic, even to him? Why should he feel that he's speaking one language and they another?

Well, I can think of some of the reasons for this unhappy condition—at least I can mention some factors that help produce it. Your own situation may have even more complicated personal facets.

There's no denying the fact that communication between the generations is not always ideal. At certain periods it's even less ideal than at other times. The reason for this is simply that values and attitudes differ with age and experience. The only way to get experience is to keep living—and you're certainly willing to do that! But when you're young you're preoccupied with the opposite sex (the degree of preoccupation varies), with establishing some sort of permanent personal identity for yourself, with "getting off the launching pad" of life.

Your parents and their friends have gone through all this; it has left its scars. To you they may seem—probably do seem—unimaginative, even stodgy. Their preoccupation with making a living, with day-by-day routine, is incomprehensible to you, as your preoccupations may seem to them. So you see you're not approaching social situations with a very solid common frame of reference. Oh, I know, they were young once! Sadly I'll state that there's nothing more completely over than one's youth—its an attitude that can't be recaptured or duplicated.

In view of this, when you're with

your parents and their friends, are you *sure* you aren't just a trifle on the defensive? In an effort to show that you *are* a person to be reckoned with, not just "our little boy (or girl)" don't you quite often make remarks that are far more extreme than you mean them to be? You may be afraid you'll be "slapped down" for something you're saying, so you make it inevitable by a loud declamation that embarrasses everyone. You're embarrassed, but you'd rather die than admit it, so you get louder and louder. Of course you feel ill at ease. It shows.

On the other hand, perhaps you just get silent—like a bump on a log. When the guests try to converse with you, you respond with little more than a monosyllabic grunt. You refuse to be patronized.

### You Don't Have to Prove Anything

Actually, you don't have to *prove* anything. You can be yourself with no reservations, granted you've developed good manners and a regard for others' feelings. If "hep talk" makes your parents and their friends uncomfortable, stick to plain English. If you're asked about your life's ambitions, don't feel constrained to slash about you, with extravagant declarations, such as "I'll never spend my life looking down people's throats"—while the physicians in the group bristle, or "Only a stupid person wants to be a teacher"—and the teachers present quite naturally don't relish this appraisal.

Well, I don't need to go any further with specifics. What I'm trying to say is that if you'll (1) apply the principles of good social behavior, (2) accept the premise that communication may not be perfect in these circumstances, (3) stop trying subconsciously to impress the group, and (4) be honest enough to admit that your parents are entitled to your presence sometimes when they entertain their friends, I can't see any reason why you can't be comfortable in such situations.

On second thought, maybe I can see a reason. It's this: The adults have a responsibility too. If they really do patronize you, if they exchange indulgent looks behind your back (which you intercept to your humiliation), if they undertake to "set you straight" on every little occasion, if you're urged to "show off" when you're agonizingly self-conscious, then they're at fault.

Feel free to tell them I said so!



Parents should share the responsibilities involved in

## **BUILDING A HOME**

**S**UCCESS in marriage depends to a great extent on the factors that go into the marriage—the kind of people who become husband and wife, their respect for one another, their plans, hopes, religion, et cetera. However, the organization and structure of the home also is important. Home is a relationship, an experience. Such experience is the cumulative work of a lifetime. It makes us what we are.

Marriage is not a severance with the past and the beginning of an entirely new life. Two people are not suddenly changed by a miracle at the marriage ceremony. We bring to marriage our strong qualities and our weaknesses. True love will be patient with the faults of the spouse, and will continue to admire the qualities that kindled love's flame in the beginning.

Organization of the home necessitates a division of responsibilities. In many homes there is no clear division along this line. Both husband and wife follow an occupation so they may be able to meet their financial obligations. Both come home exhausted to face the evening household chores. No one is sure who should care for the children—if they are cared for at all.

There is often a heavy price to pay for this state of affairs. Children feel neglected and are often undisciplined. Leaving children unsupervised for several hours each day, without either parent at home, frequently gives rise to emotional problems and possible delinquency.

### **Husband's Role**

What is the ideal role of the husband? By tradition he is the breadwinner for the family. It would seem that Paul had this in mind when he said, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). An essential part of the respon-

By W. John Cannon

sibilities of the husband is to provide and protect.

This same responsibility calls for consideration on the part of the husband. He is to give aid and understanding sympathy. "Many a husband and father might learn a helpful lesson from the carefulness of the faithful shepherd. Jacob, when urged to undertake a rapid and difficult journey, made answer: 'The children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. . . . I will lead on softly, according as the cattle that goeth before me, and the children be able to endure.'"—*The Ministry of Healing*, p. 374.

The husband should have time for his family. Says God's messenger: "Leave your business cares and perplexities and annoyances when you leave your business. Come to your family with a cheerful countenance, with sympathy, tenderness, and love. This will be better than expending money for medicines or physicians for your wife. It will be health to the body and strength to the soul."—*Testimonies*, vol. 1, p. 695.

Not only should the husband be a helpful influence when he comes home, he should spend sufficient time at home. There can be no justifiable reason why a husband and father should be continuously absent. What shall such a father say when the great Judge of all the earth asks, "Where is thy flock, thy beautiful flock?"

The husband and father carries serious spiritual responsibilities. He is to be priest of the household. He is held accountable to God for the religious exercises of the home. He should see that morning and evening worship are conducted. A family that gathers around the family altar

morning and evening will have the presence and peace of heaven in their hearts. Love for God is the only secure basis for true love in the home. In the organization of the home, time for worship is a must if the marriage is to be truly successful.

Yes, there should be time for worship. This is more than the saying of prayers or the hurried reading of a few verses. There must be time for communion with God. Church attendance and participation will go along with this.

The picture of the husband and father as head of the home organization is not one of autocratic leader, but rather that of a shepherd, who cares for, understands, and loves his flock. This is the kind of role that Jesus assumes toward His people.

### **The Wife's Responsibilities**

Now what of the wife? To get a true picture of this relationship we need to go back to the beginning of things. God created man. "And the Lord God said, It is not good that man should be alone; I will make him an help meet for him" (Gen. 2:18). Lamsa's translation for the *Peshitta* says, "I will make him a helper like him." Created from a rib from man's side, woman was to be a companion, a helper, one who would be at his side; she was to him bone of his bones and flesh of his flesh (verse 23).

In the home organization the wife is to have her responsibilities. She bears and cares for the children. The care of the home also is primarily her responsibility. When these tasks are well done they constitute a full-time occupation.

When the wife and mother resigns her place as queen of the home, something happens to the children and the family. Children lack the care and love that are rightfully theirs. Much of the emotional imbalance in children today can be traced to homes bereft of both parents for a large part of the

day. Perhaps much of juvenile delinquency finds its first cause here. If this is true to any extent whatsoever, then whatever economic advantage may be gained, the price is far too high to pay. Our children's welfare is much more important than a few dollars of extra income.

Furthermore, the home itself is endangered. When husband and wife return to a house where the chores start with the evening meal, and both are tired out and yet have to work far into the evening getting ready for the next day, is it any wonder that frayed nerves give rise to irritable words? Could this be one cause of the alarming divorce rate? If it is, again it is too high a price to pay for a temporary economic advantage.

In a book written by Judge Louis H. Burke, and others, *With This Ring*, appears a typical reconciliation agreement used in the Supreme Court of Los Angeles. In this agreement are these words: "Successful marriages are those in which husband and wife plan together, work, play and laugh together, and suffer, sacrifice and pray together."

How can a husband and wife play and laugh together when most of their time together is taken up by work or home chores? The part of the day that should be the most delightful of all, the evening hour, when the family enjoys its fellowship, is destroyed by busyness in tasks that should have been the wife's work during the day. The strains and stresses increase under heavy pressures. Fellowship, sharing, and recreation are lost in the task of making a living. This matter is worthy of considerable study and prayerful thought.

Something should be said about the power of words. So often words slip out, in an unguarded moment, that wound deeply the ones we love. Cross words sometimes are the result of frustrations in our dealings with others. We are so eager to be well thought of by our professional associates that we repress our true feelings and transfer the anger to our loved ones on some petty pretext. At other times we expect too much of the partner. Whatever the reason, beware of barbed clichés such as, "I told you so"; "You're always doing that!" "Mother (or father) never did it this way"; or "How dumb can you be?" "Look before you leap" is good advice, but "Think before you speak" is even better.

#### Confidences Should Be Confidential

In building a home there is another area worthy of consideration. It is the area of trust and respect each for the other. There are certain privacies that could and should be reserved. For example, both husband and wife

should have a small amount of pin money, mutually agreed upon. This may seem unimportant, but this will make possible the joy of planning and executing an occasional surprise for the other—a gift, party, et cetera.

Each partner should decide that when difficulties arise he will never discuss the problems with a third party, particularly if that third party is of the opposite sex. We have instruction on this point:

"There is a sacred circle around every family which should be preserved. No other one has any right in that sacred circle. The husband and wife should be all to each other. The wife should have no secrets to keep from her husband and let others know, and the husband should have no secrets to keep from his wife to relate to others. The heart of his wife should be the grave for the faults of the husband, and the heart of the husband the grave for his wife's faults." —*The Adventist Home*, p. 177.

There are two dangers in sharing home confidences with others. The first is that "the eternal triangle" may be formed, if the confidant (e) is of the opposite sex. How much unhappiness and misery has resulted from broken family confidence! Remember your sacred vow, "forsaking all other." If you will refuse to take the first step, the last fateful one will never be taken.

The second danger in sharing home confidences is that the problem of righting the wrong is infinitely greater when a third party is in-

involved. And the difficulty increases as the confidence is repeated until it becomes public property and is inflated beyond recognition. Guard well your family confidences. When deep emotional problems are involved, seek professional advice. Go together if possible.

One other matter should be mentioned. This is the relation of both parents toward the children. The child has a right to expect of his parents (1) love that is shown by active interest, (2) harmony between parents, (3) a good example, (4) justice, (5) a home that is much more than a house, (6) a sense of security.

The family is the foundation of society. It is the keystone of the church and society.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life' (Proverbs 4:23); and the heart of the community, of the church, and of the nation is the household. . . . The success of the church, the prosperity of the nation, depend upon home influences."—*The Ministry of Healing*, p. 349.

In these days when Satan is all too successful in his attacks on the home, let us determine that with prayerful effort and divine help we shall do all within our power to make our home a place where angels will delight to dwell.

(End of series)



ELIZABETH HIBBS

The husband and father should have time for his family.



## "Equally Stumbling Blocks"

Seventh-day Adventists know that God cannot tolerate indefinitely a halfhearted dedication to Christ and His last warning message. They know that the True Witness must eventually spue them out of His mouth if they remain satisfied with a lukewarm religious experience. They know also that the Laodicean message is designed to arouse and prepare them for Christ's coming.

Satan too endeavors to use the Laodicean message—not to save men but to destroy them. Where he cannot keep Christians asleep in their sins, he endeavors to lead them into fanaticism—to go beyond Christ. Members who follow the enemy may, for a time, display a piety apparently superior to that of their brethren. They may appear very zealous for the cause of God.

But are they rendering service to the Lord? No. "Satan's object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hands, as when they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling blocks."—*Selected Messages*, book 2, p. 13.

As Adventists we must not fall behind Christ as He prepares His church for His coming. Neither must we rush ahead of Him or into side paths because we think the church is moving more slowly than it should. To stay in step with Christ and have Him ever by our side, this is the ideal to maintain.

K. H. W.

Mrs. White and the SDA Church—2

## Did Mrs. White's Messages Reflect Current Thinking?

Slowly—note the word—slowly the early Seventh-day Adventist leaders began to accept Mrs. White as one who had inspired counsel for them from God. There was no mass movement toward accepting her, no feverish attempt on the part of a few leaders to promote and publicize her. That is evident from the record. Turn to the early volumes of the *REVIEW AND HERALD*, the one authentic medium of expression of Adventist positions and beliefs in the opening decades of our history. Rather than there being a superabundance of articles by Mrs. White or about her in those early volumes, there was very little. James White, her husband, was the editor. We might expect him to be her most loyal disciple, and thus her chief advocate and the publisher of her views. Actually, he hesitated to do any promoting of her views in the *REVIEW*. For several years he published little more than a defense of the belief that the prophetic gift would be restored in the last days. He felt that time must establish for each of the believers a conviction on so weighty and far-reaching a matter as a belief in the unique claims of Mrs. White.

In other words, the fact that belief in her claims took early and firm hold of both leadership and laity of the Seventh-day Adventist Church, cannot reasonably be explained by saying that they had a credulous attitude of mind or that there was a pressure campaign to "sell" her to the Advent people. Rather, she came to be accepted

because of the deep conviction, of which Bates's testimony is a good exhibit, that took hold upon those who saw her in vision and who listened to the counsel that she set before the church.

As we have remarked, she made no blatant claims of superior piety; she assumed no pompous pose. The clear-cut record reveals that she was a timid, retiring, frail girl, who accordingly had a dread of standing before congregations, particularly when she had a message of rebuke and correction for some in the congregation. Her early writings bear full witness to this dread. False prophets seek to make capital of their claims, posing as more righteous than others. They also speak forth in unctuous tones and generally attempt to capitalize on their alleged gift for selfish ends. Mrs. White utterly failed to measure up to the rather standard picture and pattern of a false prophet, of whom there have been an abundance through the long centuries of the Christian church. This fact could not fail to make a deep impression on the Adventist pioneers, and we believe it should likewise make a profound impression on us.

Speaking of attitudes and poses leads us naturally to look at her and listen to her as she faced fanatical individuals and situations in those early days. The record here also is clear. There were fanatics then—there always have been. They seem particularly to flourish when there is a religious awakening, a new religious movement beginning. This is understandable, for a new movement does not immediately possess a well-organized church government or means of defining church membership. It is easy, therefore, for unstable, eccentric persons to claim membership in such a movement, hoping thereby to gain some hearing, perhaps even enjoy a transient publicity—and prosperity.

### Attempts to Explain Away Her Claims

But before we view Mrs. White in relation to fanatics we should have one further fact before us. Through the years there have been those who sought to dispose of her claims by declaring patronizingly that she was not a fraud or a designing individual but simply a neurotic, emotionally unstable creature who had hallucinations. They would free her from the guilt of studied deception only by charging her with mental instability, irrationality, delusions.

Let us place alongside this indictment the closely related charge that the ideas and teachings she set forth simply reflected current thinking in theology, medicine, social standards, everything. Now, indeed, if she was a poor neurotic or psychotic or emotionally unstable person, we should certainly find it easy to believe that she was swayed back and forth by changing viewpoints and ideas in the world around her, and easily influenced by stronger, even fanatical, minds.

But what does the record reveal? Was she carried away with fanatical elements that tried to attach themselves to the early Advent Movement? Is her record stained with incidents of idiotic, embarrassingly fanatical exercises? Did she write in those early days in endorsement and support of weird, erratic behavior? Certainly if she had, critics long ago would have loudly announced that fact to the confusion of the Advent Movement. Mark this point well. Her writings from the very beginning speak clearly and vehemently against any and every variety of fanatical activity. Indeed, the early record repeatedly tells of her standing before one or an-

other company of believers and exposing certain persons who sought to lead the members into fanatical excesses.

A closely related point is worth noting here. As already stated, the Seventh-day Adventist Church grew out of the religious awakening of the Millerite movement. Christ did not come on October 22, 1844, as the Millerites had forecast. But because William Miller and his close associates had always sternly rebuked all fanaticism, the movement was amazingly free from it, even on October 22.

Soon after 1844 the Millerite movement quite fell apart. But though the movement ended, there were new predictions of the end of the world, with accompanying fervent expectation on the part of many. It was easy even for devout, stable souls among the various fragments of the Millerite movement to lend a sympathetic ear to the appealing argument that a little mistake had been made in prophetic and chronological reckoning, and that the day of the Lord lay just ahead at such and such a date.

Needless to say, all such reasoning went contrary to Christ's explicit words that "of that day and hour knoweth no man" (Matt. 24:36). But then, the Millerites were not the first people in the history of the Christian church who had been blind to some specific passage of Scripture as they framed their theology.

Surely, now, if Ellen Harmon was, as some have charged, emotionally unstable and easily influenced, she would be among the first to make predictions regarding the time of Christ's coming, or at least to lend her influence and pen to the predictions of others. But what was her attitude and position in those instances where new times were set? Fortunately, the record here is clear.

#### False Hopes in 1845

Some soon began to anticipate that the Lord would return in October, 1845, just one year after the disappointment of October 22, 1844. James White, who later married Ellen Harmon, was among those thus looking hopefully toward October, 1845—or, to use the phrasing they borrowed from the Jewish reckoning of months, "the 7th month, 1845." And why did he change his mind? Let him speak for himself. Recounting, in 1847, certain experiences, he declares:

"It was well known that many were expecting the Lord to come at the 7th month, 1845. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven, and Dartmouth, Mass., with a message on this point of time. At this time, Ellen was with the band at Carver, Mass., where she saw in vision, that we should be disappointed, and that the saints must pass through the 'time of Jacob's trouble,' which was future. Her view of Jacob's trouble was entirely new to us, as well as herself."—*A Word to the Little Flock*, p. 22.

And so James White, who soon was to become a pillar in the slowly forming Seventh-day Adventist Church, turned his mind completely and forever from all time-setting to devote himself to the solemn work of preparing men for the day of God, which he ever after declared would be at a date known only to God.

Strange, indeed, that Ellen Harmon was not among the company who set their eyes on October, 1845. Why was she not carried away with the intriguing teaching, the dazzling feeling, that had taken hold of others round about her, if indeed she was an excitable person, easily influenced by current thinking, as some persons charge? We leave them to answer this question.

But that is not all. We have another question for them. Why did she tell those who were awaiting the Advent that they would be disappointed? How did she know

this? Those around her did not. The answer is plain: She had a vision, and the vision proved true! It was one of the first of a long series of visions that were to guide the Adventist Church and protect it from deception, fanaticism, and failure in the years ahead.

(To be continued)

F. D. N.

## The Sabbath and Unemployment Compensation

The United States Supreme Court has accepted for review a South Carolina State Supreme Court decision disqualifying a Seventh-day Adventist from receiving unemployment compensation because of her refusal to work on Saturdays. In another identical South Carolina case the parties have agreed to abide by the opinion of the United States Supreme Court in this matter. Similar cases have arisen in other States, but heretofore the question at issue has not reached the U.S. Supreme Court.

The facts are these: Adell H. Sherbert began working as a spool tender at the Spartan Mills in Spartanburg, South Carolina, in 1938. Upon becoming a Seventh-day Adventist in 1957 she worked at the plant Mondays through Fridays, Saturday work being optional. Two years later, in 1959, Spartan Mills announced compulsory Saturday work hours. After missing six consecutive Saturdays she was discharged, on July 27, 1959. She applied for work at three other mills, but was unsuccessful inasmuch as all mills in the area were on a six-day work week. On July 29 she filed claim for unemployment compensation with the South Carolina Employment Security Commission, but her claim was rejected on the basis that "without good cause" she refused to "accept available suitable work"—solely because she would not accept Saturday employment.

Adell Sherbert appealed the commission's ruling to the Court of Common Pleas of Spartanburg County, which on June 27, 1960, held that she had been "discharged for misconduct" because of unexcused absence on Saturdays, and that her refusal to accept other employment for the same reason rendered her ineligible for unemployment benefits. The case next went to the Supreme Court of South Carolina, which on May 17, 1962, confirmed the decision of the lower court. Thereupon the case was appealed to the Supreme Court of the United States at the beginning of its 1962-1963 term. The appeal claims that the commission's ruling and the pursuant court decisions discriminate against the appellant solely because of her religion, by conditioning payment of unemployment benefits upon a surrender of the right to the free exercise of religion guaranteed by the First Amendment and enjoined upon the States by the Fourteenth Amendment, and that the South Carolina unemployment compensation law, as construed by the courts, is discriminatory and unconstitutional, in that it violates the due-process and equal-protection clauses of the Fourteenth Amendment.

The facts in the case are clear and uncontested. It would seem that Adell Sherbert's constitutional right to compensation benefits is equally clear and should be made retroactive to July 27, 1959. We sincerely hope, and anticipate, that the Court will decide in her favor. Surely the time has not yet come when the United States will permit its citizens to be deprived of religious freedom, due process, and equal justice all at one fell swoop. Three hundred and fifty thousand Seventh-day Adventists are personally concerned that justice be done to Adell Sherbert, for her own sake and as a precedent for all future instances where the same question may arise.

R. F. C.



# Reports From Far and Near

## HELP for Suffering ALGERIA

By Helge Andersen  
Departmental Secretary  
East Denmark Conference

**I**N WAR-RAVAGED Algeria they are saying, "The night of the long knives is in the past and a new day has dawned." A suffering people and a devastated country are emerging from years of turmoil. Five million Algerians, 50 per cent of the people, are in dire want. There is a problem of survival. They are in desperate need of medicine, food, and clothing.

On December 13 the M.S. *Ville de Marseille* tied up at Algiers with three Danish Seventh-day Adventists and six tons of food and clothing, the latter a gift from the Seventh-day Adventists of Denmark. An additional nine tons of clothing arrived Christmas Day, and more is to follow.

When it became known that we were collecting supplies for Algeria, trucks began to arrive at our Welfare Center in Copenhagen from the churches of both Danish conferences. We had recently emptied our storerooms in order to help relieve suffering in Ethiopia, and it was with some anxiety that we looked forward to the response to our appeals. But our worries were soon relieved. Our faithful Dorcas sisters had been busy gathering and preparing new supplies. In a few days we had to tell them to stop sending any more. Our rooms were filled to overflowing, and day and night our brothers and sisters worked here at headquarters

to sort and pack. Soon we had tons of clothing and other things ready for shipment.

An appeal to the public started an avalanche that no one was able to stop. As a result we made many new friends for our cause.

Our first shipment included two tons of canned soybeans from our Danish food factory, 1,000 pounds of cheese donated by a brother in the church, three tons of babies' and childrens' clothing, and a large number of new woolen blankets. The Skodsborg Sanitarium donated the use of its new truck. The writer and two lay members accompanied the truck Southward on its mission of mercy. One was Knud Henriksen, a farmer from the island of Lolland, and the other Benny Sorensen, a student from the University of Copenhagen. Brother Henriksen speaks French, and was of great help to us as interpreter in Switzerland, France, and Algeria.

We shall long remember the welcome we were given by Elders Pichot, Sanchez, and others of our workers in North Africa. We felt that they deeply love the Algerian people. We shall long cherish the hospitality and friendliness that were evident during our stay there.

Formerly we had 800 church members in Algeria, but only a few remain. Nine tenths of the European population of

The Copenhagen Welfare Center





Left: The new Skodsborg Sanitarium truck loaded with six tons of food and clothing donated by the Seventh-day Adventist churches of Denmark to the people of Algeria. This was the first of several shipments. Left to right: Helge Andersen of the East Denmark Conference; Knud Henriksen, a farmer from the island of Lolland; and Benny Sorensen, a student at the University of Copenhagen. All three accompanied the relief supplies to Algeria. Center: Happy and smiling, this little Arab girl says "Thank you" for the doll and for the food and clothing that came to her village. Right: There was not enough for everybody. This little fellow awaits your help.

about one million has left the country. Our brethren in Algeria are now working entirely among the Arab people, who are threatened by sickness, hunger, and cold. This situation presents us with a major opportunity to be of practical help.

One million Algerian children will die from starvation or cold if the rest of the world does not help them. I shall never forget these poor people. It was a heart-rending sight to see them sitting at the street corners and on doorsteps. There were also old people weakened by illness, some with missing arms or legs, and mothers with little children. A little boy collapsed from sickness and hunger in front of us on the street, while the despairing mother tried to cover him with her veil. Everywhere people are clothed in rags that cannot hide their famished bodies. To many death comes as a relief.

As we waved them good-by our brethren in North Africa said, "Please tell our friends in Denmark that we shall never forget their love for the people of Algeria." We pass on their greetings to friends throughout the world.

## On Medical Patrol in the Solomon Islands

By Miriam M. Cook, Missionary Nurse

"Is everything in the canoe?" A quick inspection assures us that all is ready, so we bow our heads and ask God's blessing on our journey. We start the outboard motor and are off.

Along the coast of Kolombangara are ten villages that we are to visit on our patrol walkabout by sea. A quick run brings us to the first village. Here we hold clinic in a canoe house. Someone brings a table, and while the Primus is boiling up the syringes and needles to give vaccinations, we weigh and measure the *lik-lik pikinninies*, or tiny children. The many spectators always enjoy this procedure. This over, the scales and measuring board are returned to the canoe.

Vaccination comes next. The people line up, their temperatures are taken, and their arms are washed and painted with iodine. I call the first one, and in goes the

needle. "*Meka pule* ("next one please")." When all have been vaccinated the instruments are cleaned and boiled.

Then the sick come for treatment and medicine. There are cases of malaria, fungus infection, boils, sores, coughs, cuts, and many ailments. Gradually the crowd diminishes and the last one is treated.

With the canoe reloaded, we are off to the next village. Here we must wade through the water because of a sandbank, and then through a creek. At this village the clinic is held under a native house built on stilts. At the third stop under the shade of a large tree, the clinic is conducted at the water's edge. Sometimes we hold it in the teacher's house, or on the veranda of a native house, or on the wharf. Preventing disease is the most important part of our medical work.

The clouds are gathering fast, and we may be able to dodge that squall. So into the canoe we hasten. The wind is rising, and the waves are tossing high their white manes. Up goes our canoe on the crest of a wave, then down into the trough. Water sprays over everything, and our raincoats can't keep us dry. The rain comes down in a blinding deluge for a few minutes, and then the squall is over. We arrive back home half an hour later in brilliant sunshine, soaking wet but happy in the service of our King.

Last Christmas night we took a patient who needed a doctor's assistance to the government hospital at Gizo. Our mission carpenter took us across in his speedboat. We made the trip in 40 minutes instead of the 90 minutes the mission launch requires for the journey. On the return trip we were making good headway with the help of a strong spotlight. Entering deep water, we extinguished the spotlight and sped on our way. Then came a sickening scrape as we hit a hidden shoal. This buckled our propeller, and we had to limp home. After half an hour of slow progress the captain decided to install a spare, though damaged, propeller. He dropped over the stern into the dark waters and removed the buckled propeller. But alas, he dropped the pin that holds the propeller in place. "Now we are really in trouble," he said. With a makeshift pin in place, we made better time and arrived at the mission wharf a little more than two hours after leaving Gizo, thankful for a safe return.

One day a jubilant voice called to me. Turning around, I saw Isaac, his black face wreathed in smiles. Isaac had been away for two or three months from his island home on Kolombangara. Before leaving he had come to me with a concerned look on his face. Evidently something was weighing heavily on his mind. Instantly I wondered whether someone was ill. He had often brought sick people from his village to our hospital. What could be wrong this time?

I invited him inside. His problem this time was that he wanted to get married, but wanted also to be sure of making the right choice. The first question I asked was, "Is she an Adventist?" "Oh, yes," he assured me. She lived on the island of Ysabelle, some considerable distance by island standards. He was praying and wanted me to pray also, that if she was the Lord's choice for him, she would be willing to leave her island and her people. She had been to one of our schools and had learned to love the Lord, but had returned home.

Several months later he greeted me, calling me his "mother," and joyfully related to me the happy results of his trip. Her people were opposed to the marriage and begged her to stay at home and return to heathen worship. But Mary—for that was her name—was steadfast in her determination to be a Christian and to marry a Christian. So here was a modern Isaac with his newly acquired wife, whom he very proudly introduced to me. A happy couple indeed!

There are many precious gems out here. Pray for them—and for us.

## Forward in the Trans-Tasman Union

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

It was my privilege to attend the constituency meeting in the Trans-Tasman Union, one of the large home unions of the Australasian Division. The territory of this union includes approximately one third of the continent of Australia, the Dominion of New Zealand, and some adjacent islands. In this union there are five local conference organizations, one of



## Western and Eastern Loma Linda

From a small beginning half a century ago, Loma Linda Foods has grown into a major industry with representatives throughout the United States and Canada. Sales reached an all-time high in 1962, and prospects are good for even greater success in 1963.

For more than 20 years the head office has been situated at La Sierra, California. There are now two factories producing Loma Linda health foods, one being at La Sierra and the other at Mount Vernon, Ohio. Distribution is organized into western division with offices at La Sierra, and an eastern division

which is the Greater Sydney Conference with some 40 churches and 4,500 members. The quadrennial session was held from December 18 to 22, 1962, at Watson Park, the Queensland Conference campground near the prosperous city of Brisbane, named in honor of the late C. H. Watson, a former president of the General Conference. D. Sibley, president, and W. J. C. Sawyer, secretary-treasurer, were in charge of arrangements.

The reports by the departmental secretaries were most encouraging. During the past quadrennium God wonderfully blessed with 4,360 baptisms, and mem-

bership at the end of 1961, last year of the quadrennium, stood at 19,303. The union administration has given special attention to evangelism. Several able evangelists are entering cities where the message has not yet been preached.

At the end of the quadrennium there were 222 Sabbath schools, with a membership of 21,242, an increase of 17 per cent over the previous period. There are now 22 branch Sabbath schools.

The Trans-Tasman Union is alert to the importance of Christian education. There are 39 church schools in the territory, taught by 94 teachers. The well-

trained ministry is a living demonstration of what Christian schools can accomplish.

One feature of the quadrennial meeting was the presentation of the local field reports each evening. The North New Zealand Conference reported membership in its 39 churches at 4,400. Work in this field began in 1888, and it took 33 years to gather in the first 1,000 members. The next thousand came in 19 years, the third thousand in 12 years, and the fourth thousand in eight years. In the last two years a gain of 400 was made.

The Ponsonby church in Auckland celebrated its seventy-fifth anniversary in 1962. It is said to be our oldest church in New Zealand, and probably the oldest Seventh-day Adventist church in the Southern Hemisphere.

This local field has erected five church buildings in the past quadrennium, and rebuilt and modernized another. They have two other churches under construction. In 1963 they plan to begin construction of five more church buildings and three schools.

One of the outstanding efforts of the conference has been the promotion of the "Dial-A-Prayer" project. About 1,500 calls are received each day for this service.

The North Queensland Conference is the youngest local field, but its report gave evidence that it has already become a little giant in achievement. Its territory stretches over a coast line of some 1,000 miles, with an east-west depth of 700. Within this area live approximately 225,000 people, equivalent to half the population of the city of Brisbane.

Trans-Tasman Union staff for the coming quadrennium (left to right): C. V. Christian, secretary MV and temperance departments; M. G. Townend, secretary public relations, home missionary, and Sabbath school departments; D. Sibley, president and religious liberty department secretary; E. J. Garrard, assistant secretary-treasurer and assistant auditor; G. Rosenhain, education department secretary. L. L. Butler, secretary-treasurer and auditor, and A. J. Bath, publishing department secretary, were not present when this picture was taken. These men have a cumulative service record of 157 years. D. Sibley leads, with 37 years to his credit.





## Food Company Sales Conventions

tion with offices about three miles north of Mount Vernon.

Each year, each division's board and salesmen meet to discuss problems and to lay plans. The western division (left) met at La Sierra from December 27 to 31. Third from the left in the front row is George Chapman, recently retired man-

ager of the Loma Linda Food Company. To his left is Percy Miles, newly elected manager. Eastern and Canadian workers (right) met at Mount Vernon from December 3 to 6 for their convention.

R. R. BIETZ

*President and Board Chairman*

During the quadrennium four new church schools were begun, making the total now nine, and during the same time 160 young people were baptized. The two conference evangelists and the local ministers have conducted 20 public evangelistic efforts, and well over 400 have been baptized. This brings the membership at the close of the four years to 1,037. The density of Adventists to the population is 1 to 230. A conference office building, two new church buildings, five extensions of church buildings, two new church halls, one dwelling house, and two new schools were erected.

The publishing department has conducted special campaigns in the cities where public evangelistic crusades were to be held. Several colporteurs, under the leadership of a local leader, lived and worked together selling *Drama of the Ages*. This procedure proved to be an excellent home-opening technique.

The Trans-Tasman Union Conference operates the New Zealand Missionary College, in which about one hundred are enrolled. It is situated on a farm of 276 acres at Longburn, about 300 miles from Auckland. Graduates from this school, which concentrates on secondary education, are prepared to enter the college course at Australasian Missionary College in Australia.

At this session plans were laid for the various aspects of the work, and we are confident that great things are in store for this field. We wish Pastor Sibley and his staff, as well as the leadership in the local fields and institutions of the union, God's great blessing.

## Low-Budget Evangelism in Bahia, Brazil

By Merlin Kretschmar, *President Bahia and Sergipe Mission*

When it was decided to begin evangelistic work in Floresta Azul, in Bahia, the usual problem of insufficient funds confronted the mission committee. Finally it was voted to appropriate the equiva-

lent of U.S. \$80 for Isai Luduvic to use in evangelism, a small amount indeed in inflation-ridden Brazil. Brother Luduvic began meetings all by himself, with no others to help him, and attendance was excellent from the start. Our plain little church was more than filled. In about six weeks he also began a companion series on alternate nights in the city of Ibicari.

Within the same meager budget he started a third series in the little town of Santa Cruz de Vitoria, and for the third time there was not even standing room. The interest became so intense that the owner of the local motion picture theater admitted that he had to shut down on meeting nights. Everybody went to Brother Isai's meeting instead.

Already 100 persons have been baptized in the three localities, and others are preparing for baptism. In Floresta Azul, where no other Protestant groups are represented, the Adventist church has been enlarged. In Ibicari, because of last year's severe drought and resulting financial crisis, approximately half the church members had moved away, but with the series of meetings the church is full once more.

Only eternity will reveal the final results of that \$80 evangelistic budget. We are praying for means to evangelize the thousands of unentered towns and cities in this great field.



Isai Luduvic and family. With an evangelistic budget of \$80 he has baptized 100 people.



## Southern Asia Division Annual Council

By W. L. Pascoe  
Assistant Treasurer, General Conference

The Southern Asia Division executive committee met in annual council from December 28 to January 5 at the division headquarters in Poona, India. The union organizations reported steady growth throughout the field despite unsettled conditions in certain areas. Baptisms totaled approximately 2,200 for the year, bringing church membership to an estimated figure of 27,500.

Properties have been purchased recently for the establishment of three new institutions in Southern Asia. Plans for financing and staffing these projects were developed further by the division committee during the council. One property of about 140 acres near the town of Vijayawada in Andhra Province will be developed as a secondary boarding school. Part of the property is fine agricultural land. With leading local citizens and a large number of church members and friends present, R. R. Figuhr, General Conference president, unveiled the foundation stone on this property.

A fairly large property in the State of Kerala in southwest India has been purchased as a site for a hospital. This rural land is in an excellent location in proximity to a large population that has no medical service. The division committee set up funds to begin the construction of hospital buildings in the near future. Dr. P. S. Nelson, division medical secretary, will supervise the initial stages of the operation of this new hospital. This institution should become an important link in the chain of Seventh-day Adventist medical institutions in Southern Asia.

The division also recently purchased a property adjoining Spicer Memorial College as a site for an industrial unit. Under the supervision of R. L. Watts, a fac-

tory building is now under construction, and contracts for light metal construction work are already in hand. Plans are also being made to manufacture furniture and health foods. College students will be employed in these industries.

Spicer Memorial College continues to render advanced education to an increasing number of young people from all parts of the Southern Asia Division. Enrollment at the college level has risen from 154 four years ago to 259. The number of students at the secondary level has increased from 92 to 122. The problem of providing accommodations for the growing number of students is acute.

R. S. Lowry, Southern Asia Division president; C. R. Bonney, secretary, and C. B. Guild, treasurer—all newly appointed to these responsibilities at the recent General Conference session—are providing strong leadership.

## Two-Million-Dollar Expansion at Florida Sanitarium and Hospital

By Douglas L. Buckner, PR Director  
Florida Sanitarium and Hospital

Another giant step in the Florida Sanitarium and Hospital's multimillion-dollar expansion and modernization program was taken this month when construction began on a new wing to replace the 1913 structure recently torn down. The new wing, which is to rise three stories above the ground floor, will face Lake Estelle and have accommodations for 104 patients. It will house most of the hospital's technical facilities and some service departments. Total cost including all equipment and furnishings is expected to be a little over \$2 million, according to Donald W. Welch, administrator.

This latest project is the third in the current series of building programs aimed

at replacing all the older buildings and expanding as necessary to serve the community properly. The two former projects were the west wing, completed in 1957, and the Morgan Building, which entered service last year.

When the current building is completed, only the south wing of the original structure, paralleling Rollins Avenue, will remain. For the time being this building will be used for such nonpatient services as medical records and storage, but plans call for its demolition and replacement with new accommodations for medical and surgical patients within a few years.

The ground floor of the new wing will house classrooms and other facilities for the school for practical nurses, the house-keeping department, the print shop, and storage areas.

The first floor will have about double the area of those above it, and will become the heart of the hospital. There will be a surgical suite consisting of nine operating rooms and a 12-bed recovery room. Two of the operating rooms will be especially large, with a monitoring room between, for complicated procedures requiring extra equipment and personnel.

Situated in adjoining areas on this same level will be the laboratories and the X-ray department, the latter to include the only cobalt-therapy equipment now planned for central Florida. Also on the first floor will be the new emergency department with its covered ambulance entrance, a central sterile supply department to serve the entire hospital, and the pharmacy.

The second and third floors will serve adult medical and surgical patients. Included will be a 12-bed intensive-care unit for the critically ill and seriously injured.

Completion of the new wing in November will give the hospital a potential capacity of 350 patients. However, the hospital hopes to return to private room status some of the accommodations that have been doubled up in recent years because of a shortage of beds. Normal capacity is expected to be 325 beds.

R. R. Figuhr, president of the General Conference, unveils the foundation stone for the new secondary boarding school at Vijayawada, in Andhra Province, India.

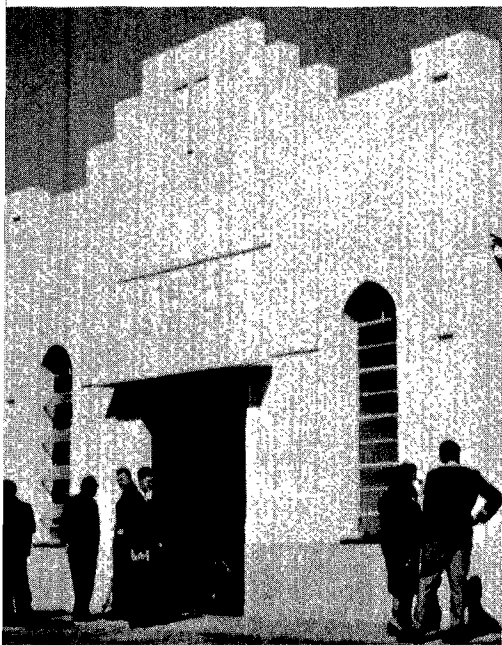


## Youth in the News

► Alaska youth contributed a large share to the success of the Ingathering during the current campaign. One eighth-grader, Verne Eggert, solicited \$427.69 in the Anchorage area. Two adult youth, Karen Britton and Bonnie Wainock, turned in almost the same amount each.

► Larry Carter, a senior from Mount Vernon Academy, was the winner in the eleventh annual temperance oratorical contest of the Columbia Union Conference, held at Shenandoah Valley Academy. His prize-winning oration was entitled "Great Fraud." Presiding at the weekend program was E. M. Peterson, temperance secretary of the Columbia Union Conference.





## Urdinarrain, Argentina, Dedication

Recently 700 Adventists gathered with great rejoicing to dedicate the new Urdinarrain church, in Entre Ríos, Argentina. The church in Urdinarrain was one of the first churches organized in South America. In 1903 a chapel was built that has served as a house of worship for 59 years.

Participating in the dedicatory services were H. J. Peverini, president of the Austral Union; Juan Riffel, director of the home missionary and public relations departments of the South American Division; Andrés H. Riffel, president of the Colombia-Venezuela Union; and Pablo Seidl, president of the Central Argentina Conference.

Pictured below are Brother and Sister Jorge Schimpf, first teachers of the Urdinarrain church school (from 1903 to 1912). Brother Schimpf is 92 years old.

**JUAN RIFFEL**  
Departmental Secretary  
South American Division



## Student From Borneo Wins Scholarship in Ohio

By D. A. Delafield  
Associate Secretary  
Ellen G. White Estate

Madeline Kueh, a dedicated and successful literature evangelist from Sarawak, Borneo, is now a student at Columbia Union College. She doubted that she could sell books in the United States, but with the encouragement of P. A. Bernet, Ohio Conference publishing secretary, she decided to try. During the early summer Madeline passed through a severe trial concerning which she later wrote:

"As the month of July disappeared and August was approaching, I became impatient. While I was canvassing near Bowling Green, Ohio, my experience was totally discouraging. A fellow student wrote from another town, 'God is testing you.'

"Then I brought my case to God. With a pleading heart I told him that He had guided me to this strange land. 'If I do not make good at it I will have to quit school. I have only three more weeks to work. My goal is \$2,500. If I fail to make it, where will I get enough money to pay

my tuition? How will I be able to meet my expenses?'

"God heard me and answered my earnest prayers. Three ladies from the Bowling Green church volunteered to take me out canvassing. I had no car. Most of the sales for the summer came during those three weeks.

"When I returned to Washington, D.C., I had more than reached my goal. This experience has brought me a realization of God's presence. I can count on Him when human effort fails. My faith in Him has been strengthened."

I saw Madeline recently. She said, "I was selling *The Bible Story* and *The Great Controversy* in the Bowling Green area. It was near there, at Lovett's Grove, that Sister White had the great-controversy vision of 1858. Visiting the farm home nearby where the schoolhouse once stood, I found the people very friendly. It was a thrill to sell *The Great Controversy* in the same area where Sister White received the precious light from heaven."

What words of gratitude would God's servant speak if she were alive today and could meet Madeline Kueh, the Chinese girl from Borneo who sold *The Great Controversy* in this distant land, perhaps to descendants of the very people who lived in Bowling Green a century ago!

## Brief News OF MEN AND EVENTS



### Far Eastern Division

Reported by  
A. E. Gibb

► A. R. Musgrave, who is in charge of our educational work in the Sarawak (Borneo) Mission, writes that the Ayer Manis School has an enrollment of 293 as of January, 1963. Owing to the meager facilities for housing and teaching, the school is obliged to turn away two or more applicants for each student accepted. Twelve students were baptized on December 8.

► Misses Orancia Bayona and Olegaria Obana, both nurses, left Manila for Guam on January 8. They will join the staff of the Far Eastern Island Mission Clinic.

► Miss Esperanza Roda left the Philippines for Karachi, Pakistan, on January 10. She will serve as hospital dietitian at the Karachi Hospital. To date, 96 missionaries have gone from Philippine Union College and Manila Sanitarium and Hospital to serve overseas. On the same day Miss Lucila Deles left for Benghazi, Libya, where she will serve as a clinical nurse.

► On January 18, 64 seniors were presented to the student body of Philippine Union College by Dr. D. K. Brown, dean of faculties. F. A. Mote was speaker at the presentation service.

► On December 22 a baptismal service

was held in the Madiun, East Java, swimming pool, at which time 31 converted Moslems received the rite. This service was witnessed by many Christians and Moslems.

► The local mission publishing leaders of the Southeast Asia Union Mission have set as their goals for 1963: 200 literature evangelists, 100 baptized from colporteur contacts, and \$525,000 in sales.

► At the annual meeting of the South China Island Union Mission, four men were approved for ordination: John Lu Chun-Ming, Bible teacher at Taiwan Missionary College; Henry Luke, Bible teacher at South China Union College; and L. S. Chan, secretary-treasurer of the Hong Kong-Macao Mission. The fourth man will be ordained at the time of the Taiwan Mission meeting.

► There are now 82 literature evangelists in the South Viet Nam Mission. In 1962 they sold nearly 10 million pages of message-filled literature. In monetary value this amounted to 3,335,330 piastres.



### Atlantic Union

Reported by  
Mrs. Emma Kirk

► Three senior premedical students and one premedical student have been accepted at Loma Linda University from Atlantic Union College. Accepted in the School of Medicine are John Smith, Michael Weber,

and Ronald Bush. Robert Roy will attend the School of Dentistry.

► At the recent literature evangelists' convention held at the Ephesus church in New York City, colporteur sales in the Northeastern Conference of more than \$108,000 were reported for 1962, an increase of approximately \$10,000. Bible studies were given in 657 homes, 225 former Seventh-day Adventists were contacted, and 50 persons were reported baptized as a result of the literature work.

► C. Arba French has been named manager of the Atlantic Union College dairy to replace L. J. Jensen, who recently retired. Mr. French has been assisting in the dairy for the past six years.

► A gain of \$7,000 was reported for 1962 by A. F. Layman, publishing secretary of the Northern New England Conference. The literature evangelists of this conference enrolled 1,397 people in the Bible correspondence courses, had 58 people attending church or Sabbath school during the year, gave 152 Bible studies, and reported 32 baptisms from their contacts.

► Providence, Rhode Island, does not allow the use of sound units within the city limits, but this did not stop a special group from the Providence church from caroling. This group, consisting of a ladies' trio, went out every Saturday and Sunday night to reach, and pass, their goal of \$1,000. They averaged over \$100 every night, the highest for any one night being \$156.85.



## Central Union

Reported by  
Mrs. Clara Anderson

► John Littlefield, pastor of the Canon City, Colorado, district, had found Leadville, Colorado, very responsive to In-gathering in past years. But this year things were different. Because of a labor strike, the people needed help instead of being able to help others. He asked the county welfare director for ten names of families in need of clothing and food, and was told that she could furnish him with 100 names. With the help of a special offering of \$1,535 taken in other Colorado churches, food was purchased and on December 20, 12 members from Canon City, in four trucks and a station wagon, made their way to Leadville. When the job was completed, 100 families had been given clothing and also food baskets containing 29 food items.

► G. C. Williamson, Wyoming Conference president, reports that fire damaged the Greybull, Wyoming, church on Thursday night, January 31. The children's Sabbath school rooms are a complete loss, and the main auditorium has a large amount of smoke and water damage.

► The eighteenth quadrennial session of the Central Union Conference was held in the Silver Glade room of the Cosmopolitan Hotel in Denver, Colorado, February 24 and 25. Immediately following the session there was a ministerial institute. R. R. Figuhr, Theodore Carcich, W. P.



## Largest Ordination in Burma

The largest ordination service in Burma Union history was held in Rangoon on Sabbath, January 12. Six young ministers were set apart for the gospel ministry.

The ordination sermon was given by C. R. Bonney, secretary of the Southern Asia Division (right), and the ordination prayer by R. S. Lowry, president of the division (second left). W. L. Murrill, president of the Burma Union (third right), gave the charge, and K. Paw, Burma Union secretary (left), welcomed the young men into the ministry.

Those ordained are (left to right) Saw Brown, district leader in Bassein, Delta Section; Zakhuma, district leader in Tahan, Chin Hills, Central and Upper Burma Section; Maung Twa, Moulmein church pastor, Tenasserim Section; K. R. Mundt, Chin Hill supervisor, Central and Upper Burma Section; Elisha Paul, Toungoo church pastor, Central and Upper Burma Section; Tun Maung, district leader in Tavoy, Tenasserim Section.

P. A. PARKER, President  
Central and Upper Burma Section

Bradley, and J. R. Spangler represented the General Conference at these meetings.

► Home missionary secretaries of the Central Union recently completed a refresher course as instructor trainers in the American Red Cross. Those receiving certificates were E. E. Hagen of the Central Union Conference, M. A. Burgess of the Central States Conference, B. J. Liebelt of the Colorado Conference, B. J. Furst of the Kansas Conference, H. R. Coats of the Missouri Conference, C. R. French of the Nebraska Conference, and H. H. Voss of the Wyoming Conference.

► Colorado has reached an all-time In-gathering record of \$108,122. The Kansas Conference has the highest per capita in the union of \$21.49.



## Columbia Union

Reported by  
Don A. Roth

► Dr. Henry G. Hadley was honored recently by the employees of the Hadley Memorial Hospital with a set of *Prophetic Faith of Our Fathers* and the two newly published volumes of E. G. White *Articles*.

► Donald Keeler has been appointed new manager of the Loma Linda Food Company's Eastern Branch. He replaces Percy Miles, who has moved to Arlington, California, to become general manager.

► Another Columbia Union College student, Robert Oswald Rausch, has been accepted at the Loma Linda University School of Medicine.

► John Morgan, religious liberty secretary of the Potomac Conference, with others from that conference, appeared before the Virginia Advisory Legislative Council in Richmond, January 30. They were given 50 minutes of the three-and-one-half hour hearing on topics affecting religious liberty.

► Thirty-seven juniors of the Spencerville, Maryland, church raised \$1,000 during 1962 for Investment.

► Columbia Union College and Sligo church were again hosts to 400 delegates to the Columbia Union Bible Conference, March 1-3. Speakers included L. G. Moulds, instructor in Bible at the college; P. C. Heubach, Walla Walla College; F. L. Marsh, W. G. C. Murdoch, and L. E. Froom of Andrews University.

► Elman J. Folkenberg, head of the Atlantic Union College ministerial department and union conference evangelist, will be the speaker at the Columbia Union College spring Week of Religious Emphasis, March 22-29.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Andrews University plans three Field Schools of Evangelism for this summer. The first will be held in the West Central Evangelistic Center in Chicago, June 2-July 6, under the direction of Bruce Johnston, assistant professor of homiletics at the university. Another will be in Columbus, Ohio, July 12-August 10, under the direction of Roger Holley, Columbia Union evangelist. The third is to be conducted in Regina, Saskatchewan, Canada, July 28-August 31, under the direction of Bruce Johnston. E. C. Banks, coordinator of the program, will assist in these schools.

► Instead of exchanging gifts among themselves this past Christmas the Boyne City, Michigan, Pathfinders, under the direction of their club leader, Mrs. Irene Brannon, purchased gifts for the teenagers at the Traverse City State Mental Hospital.

► The It Is Written program sponsored by the Michigan Conference is now being released in Kalamazoo, thus reaching the central and southern sections of the State,

which needed better coverage. Over a recent weekend there were 1,500 calls for the book *Planet in Rebellion*, and enrollments to date are 5,200. Some viewers are attending church and a few have already been baptized.

► Delmer Wood, who has served briefly as assistant treasurer of the Wisconsin Conference, has accepted a call to the Lake Titicaca Mission. E. T. Remmers, manager of the Northern New England Book and Bible House, has been called to succeed him. J. S. Damazo of Stoneham, Massachusetts, is the new pastor of the Milwaukee church. Robert Hampel, leader of the Rice Lake district, is attending Andrews University.

► A total of 304 new members were added to the Wisconsin Conference in 1962. This is the largest number in the past 28 years. Continuous evangelistic endeavors, through public evangelism, radio, and television, in cooperation with scores of energetic laymen, have brought this result. More than \$58,000 in cash was given for evangelism by the lay members of the conference in 1962.



## Northern Union

Reported by  
L. H. Netteburg

► This year South Dakota will sponsor a family camp in the Black Hills from August 14 to 18. Each family will provide its own shelter and food. The program will include nature studies, hobbies, crafts, and a tour to some part of the

Black Hills. A campfire program will be planned for each evening.

► The following families or teams solicited over \$600 in the Iowa Ingathering campaign: the Lehnhard family in Council Bluffs, Mrs. Shultz and Mrs. Kepford of the Ute church, and the Howell family of Mason City.

► The Iowa Conference is celebrating its 100th anniversary with plans for great evangelistic advance.

► On Sunday, January 20, the Plainview Academy, South Dakota, broom shop burned to the ground. The broom shop is expected to re-open in another building on the campus.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► A series of Youth Bible Conferences featuring studies on last-day events, with Gordon Balharrie of Walla Walla College as keynote speaker, have been scheduled as follows: February 21-24, Washington Conference Bible camp at Sunset Lake; February 28 to March 4, Oregon Conference Bible camp at Camp Crestview; May 2-5, Upper Columbia Conference Bible camp at Hayden Lake; May 30 to June 2, Idaho Conference Bible camp at Camp Idahaven.

► A series of evangelistic meetings began February 23 in Conrad, Montana, with C. Dale Brusett in charge.

► The Bozeman Pathfinder Club has been organized for 1963 with a 100 per cent enrollment of the Sabbath school junior division participating. Kenneth Cummings of Bozeman, Montana, is the director, with David Emmerson and Doris Cummings as deputy directors, and Alice Boucher and Tom Emmerson as counselors. The church pastor, J. L. Jespersen, and his wife and daughter have assisted.

► The Idaho Conference reports 131 Master Guides invested during 1962. During the last 18 months four MV Leadership Courses have been taught. A total of 245 Gem State Academy students and teachers have finished the work and obtained the certificate, while some 50 others have finished a portion of the course.

► The Prather - McKown evangelistic team commenced an evangelistic campaign in the Dayton-Waitsburg, Washington, area beginning February 24. Meetings are being held each Sunday, with topics based on the Voice of Prophecy Faith Bible Correspondence Course. Joseph Prather and Roger McKown, now attending Walla Walla College, are theology and music majors respectively.



## Southern Union

Reported by  
Mrs. Cora Kindgren

► At the recent Gulf Shores Dorcas Federation meeting in Pensacola, Florida, members of the Gulfport Dorcas Society demonstrated an emergency hospital unit that can be set up and made ready for use on a few moments' notice.

## Fredonia, Kansas, Church Organized

On January 5 the Fredonia, Kansas, company of believers was organized into a church. H. C. Klement, president of the Kansas Conference, spoke at the Sabbath morning worship hour and S. E. White, treasurer of the conference, offered the prayer of dedication. Following the election of officers an ordination service was held for the newly elected elders and deacons.

The Fredonia group began meeting together in December, 1960, as the result of evangelistic meetings held in that city by W. D. Brass, pastor-evangelist.

H. C. KLEMENT, President  
Kansas Conference





## Evangelism in Tucumán, Argentina

Some of the new members baptized in the effort in Tucumán, Argentina. Seated on the front row is the evangelistic team (from the left): Astrid Neumann, Bible instructor; Hearly Roseher; Antonio Arteaga; Edwin Mayer Binsmark; Roberto Inigo.

Last May we began one evangelistic effort in the city of Tucumán and another in Tafi Viejo. The attendance was good throughout the series. Each hall has a capacity of 1,000, and sometimes both were too small to accommodate those who came. At our first baptism, on December 15, we baptized 48, and plan to have another soon. There are hundreds of interested people.

**ANTONIO ARTEAGA, Evangelist**  
*Northern Argentina Mission*

► Approximately 150 Carolina youth leaders gathered at the Charlotte church February 1-3 to lay plans for youth evangelism in 1963. One of the high points of the gathering was the pledging of "Goals for Souls" in 1963. By the close of Youth Emphasis Month, March 30, the delegates will have pledged to help 119 souls to be ready for baptism. The goal for the entire year is 287 won to Christ.

► Increased church membership in the Kernersville church has created the need for a new sanctuary to accommodate the attendance. Plans are being formulated for this construction at once.

► As a result of a three-week series of meetings held by the Cumbo-Jones evangelistic team, 24 persons were baptized in the Portland, Tennessee, church.

► Seven baptisms have recently been reported in the Dothan, Alabama, church of the South Central Conference.

► Progress is being made on the new student nurses' home at Riverside Hospital in Nashville, Tennessee.

► Mr. and Mrs. D. L. Buckner have accepted an invitation to serve in California. Mrs. Buckner will be at the White Memorial Hospital as Director of Nursing Service, and Mr. Buckner will be associated with the community relations department of the Loma Linda University on the Los Angeles campus.

► Homer N. Grove, of Orlando, replaces Mr. Buckner as director of public relations at the Florida Sanitarium and Hospital.



## Southwestern Union

Reported by  
**H. W. Klaser**

► Encouraging evangelistic reports are coming in from the Texas Conference. Dick Barron and Ray Turner are holding a most successful meeting in Harlingen, Texas, and Robert Chase is holding one at Edinburg.

► Archie Rawson is holding two revival meetings simultaneously, one in Nacogdoches and the other in Elkhart, Texas.

► Dallas Youngs, "dark county evangelist," reports meetings at Madisonville and Bryan, Texas, and expects a church to be organized soon.

► A lay brother, a laboratory technician at El Campo, Texas, reports conducting Bible studies with the 20th Century Film Series. Forty persons are in attendance, 20 of whom are non-Adventists.

► The Texas Conference reports one new church organized on February 23, and four others to be organized during the month of May. Work in these new areas is being made possible largely by offerings taken at camp meeting time for the Lone Star Project.

► Herschel Cottrell, the Texas conference builder, began construction on a new church at Palestine, Texas, on February 15 and plans to have it completed within one month.

► R. A. Bata, home missionary secretary of the Texas Conference, is planning 40 lay efforts during the next six months.

► The church building at Waco, Texas, is rather old and undesirable, but the pastor and members are of good courage. They have purchased land in the suburbs near a freeway. They have already erected a new church school and are planning to erect a new church building this year.

## Church Calendar

Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 6
Medical Work of Loma Linda University Offering	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11
Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirteenth Sabbath Offering (Inter-American Division)	June 29
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13
Pioneer Evangelism (Dark County)	August 3
Church Missionary Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
MV Pathfinder Day	September 21
Review and Herald Campaign (Middle East Division)	Sept. 14-Oct. 12
Thirteenth Sabbath Offering	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5

## REVIEW and HERALD

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

**Editor:** Francis David Nichol  
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**Consulting Editors:** R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts  
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# News of Note

## Central Union Conference Quadrennial Session

Denver was host to the 220 delegates to the eighteenth Central Union Conference session, February 24 and 25. A single word—growth—characterized the reports of the various lines of work for the past four years. Baptisms totaled 5,000, and the membership reached 25,133 as of December 31, 1962. The tithe increased by \$2,507,822.98 as compared with the previous quadrennium.

Two excellent institutions represent Adventist medical work—the Porter and Boulder Memorial hospitals, both in Colorado. Porter is adding a new wing that will augment bed capacity to 300. The Central Union Conference is a model in carefulness in financial administration. Sunday laws are an issue in all five States of the territory, and the religious liberty organization is moving to meet the issue in the public news mediums and in legislative committees.

The session re-elected R. H. Nightingale as president, and B. L. Schlotthauer as secretary-treasurer, together with the entire union staff.

W. P. BRADLEY

## West Indies Union Elects New Leadership

In a recent report of the annual council of the Inter-American Division, the name of W. U. Campbell, newly elected president of the West Indies Union Mission, was inadvertently omitted. Elder Campbell was called from the presidency of the East Jamaica Conference to serve as union president, thus succeeding A. C. Stockhausen, who had requested retirement. Elder Campbell is qualified by both training and experience to give effective leadership to the work in the West Indies Union.

M. G. Nembhard and V. T. Boyce were re-elected as secretary and treasurer, respectively, of the union.

The baptismal goal of the West Indies Union for 1963 is 3,500.

N. W. DUNN

## 1962 Literature Sales Top 17 Million

In 1962 the total retail sales of the four publishing houses in the North American Division amounted to \$17,188,260.69. We thank God for the dedicated men and women who produce and distribute this gospel-filled literature.

Following is an analysis by institutions and departments:

	Book Dept.	Periodical	Total
Kingsway	\$ 682,005.41		\$ 682,005.41
Pacific	4,394,584.10	\$2,714,929.78	7,109,513.88
Review	3,672,916.49	2,649,154.75	6,322,071.24
Southern	1,888,595.41	1,186,074.75	3,074,670.16
Grand Totals	\$10,638,101.41	\$6,550,159.28	\$17,188,260.69

Many who read the books and magazines in the quietness of their homes will be impressed by the Holy Spirit to respond to the invitation from Heaven to accept God's great gift of salvation.

D. A. McADAMS

## Ethiopia Aims for 2,000 New Members

The year 1963 marks the 60th anniversary of the beginning of our work in Ethiopia. Writing of this, E. E. Roenfelt, president of the Northern European Division, reports that at the February meeting of the Ethiopian Union committee, action was taken commemorating this anniversary by setting as their aim the baptism of 2,000 new members during 1963. This action was accorded unanimous and enthusiastic support by all the assembled membership.

A. FLOYD TARR

## Two California Conferences Hold Elections

W. J. Blacker, treasurer of the Pacific Union Conference, reports that Cree Sandefur, president of the Southern California Conference, and the entire conference staff were re-elected. In addition, Dr. Ruth Temple was called to give leadership to the Health Education Service of the conference.

In the Southeastern California Conference the president, John Osborn, and his corps of workers were also re-elected.

We invite our people to pray for these workers as they carry their responsibilities for this new term of office.

THEODORE CARCICH

## Loma Linda Faculty Member Serves Afghanistan

Dr. and Mrs. G. Gordon Hadley and Patty, Walter, and Bonnie left by air from Washington, D.C., for Kabul, Afghanistan, on February 24. Dr. Hadley goes to the medical college of the Kabul University as a visiting professor with the World Health Organization, and will head the Department of Pathology for a two-year period. He has been granted a two-year leave of absence from Loma Linda University, where he has been serving for many years.

Dr. Hadley has already given three years of overseas service in the Department of Pathology at Christian Medical College, Vellore, South India, where many of our Indian medical students are enrolled. A little later he worked with the Kabul University as head of the Department of Pathology of the university's medical college.

The country of Afghanistan with its population of 12 million lies within the

Southern Asia Division. Seventh-day Adventists have no institutions or other work in this great land. The needs are many, and the opportunity for devoted service is great.

The educational standards of the country are being upgraded, and economic and social developments have been very rapid in recent years. We invite the prayers and support of our people for Dr. and Mrs. Hadley who have given such valuable service to the church in the past. They will now be serving the people of Afghanistan, especially helping the youth who are obtaining an education and will be the future leaders of that country.

DUANE S. JOHNSON

## Evangelism in Arequipa, Peru

On February 1 evangelistic meetings were opened in Arequipa, Peru, an important center, with much care and prayer. At the first meeting every seat was occupied, and people were standing in the aisles. Some 2,000 people were in attendance. By the following Wednesday it became necessary to conduct two meetings, one at 5:00 P.M. and the other at 8:00 P.M. Eight hundred attended in the afternoon and a little less than 2,000 in the evening. Those who came in the evening were present an hour and a half early, to be sure of a seat. Some people are bringing stools, and many still leave because there is not even standing room.

Some years ago Elder Walter Schubert encountered bitter opposition when he held a successful effort in Arequipa. Unfriendly printed material was distributed at the entrance to the hall.

The present campaign is conducted by Arturo Schmidt, assistant ministerial secretary for the South American Division. For the first time in Elder Schmidt's experience, paid advertisements for his meetings in the city's newspapers were refused. As events proved, advertising was not needed. Many are now making ready for baptism in Arequipa. However, because of the limited capacity of the church (250 seats), the public hall has been rented for church services as well.

Pray for the continued success of Elder Schmidt's campaign.

W. R. BEACH



Selected from Religious News Service.

SALT LAKE CITY—Membership in the Church of Jesus Christ of Latter-day Saints (Mormon) in 1962 increased by 130,481, bringing the denomination's total to a record 1,985,000.

WINSTON-SALEM, N.C.—Presented with a million dollars through a bequest by a childless widow, the First Presbyterian congregation here has decided to give \$600,000 away to worthy projects.