

Signs

OF THE TIMES

ADVENTISTS
TO
THE RESCUE!



HELPING HANDS

by Frona Hodges

*I would not pray for riches, Lord,
Nor trips to far-off lands—
But give me, Lord, a loving heart
And tender helping hands.
The world is full of sorrows, Lord;
Men stumble on life's road—
Let me be there with helping hands
To share another's load.*

*Where little children cry for bread,
Where homeless peoples be,
Where need is great for helping hands,
Lord, here am I; send me.
Send me in love, in work, in hope—
Fulfill through me Thy plans—
For I am my brother's keeper, Lord;
Let me, then, be Thy hands!*



In This Issue . . .

This is an unusual issue. Not in all our ninety-three years of publication have we put out one quite like it.

In recent years Seventh-day Adventists have developed a unique disaster-relief department which automatically springs into action whenever disaster strikes anywhere in the world, and we thought our readers would be glad to hear about it.

In an introductory article Marenus H. Jensen, who has had wide experience in this type of welfare work, explains how this church organization came into existence and how it is "Dedicated to Rescue." See page 6.

All remember the great fire in New York City caused by a bursting gas main, but few know that Seventh-day Adventists turned up on the scene with a disaster-relief van to render what help they could. See the article by H. W. Peterson on page 8.

Robert W. Boggess tells what happened when a tornado hit Belmond, Iowa; W. L. Mazat reports on Southland catastrophes; G. M. Schram recounts the aftermath of hurricanes in Mexico and Texas, while B. J. Furst reports on a tornado in Kansas and the help given by Adventists there.

This disaster relief is by no means confined to the United States. Being a world-wide organization, Seventh-day Adventists feel that they should be ready to supply help anywhere around the globe. Thus R. A. Wilcox tells of their contribution during the time of the earthquake in Peru, F. C. Webster deals with a recent earthquake in Turkey, and H. F. Rampton describes the holocaust in Tasmania.

Perhaps the most thrilling story has to do with the avalanche at Aberfan, told by A. C. Vine on page 27, and its link with the flood in Florence, Italy, as reported by Gianfranco Rossi on page 26. Few are aware that the sufferers in Aberfan were among the first to send help to Florence.

Looking forward to our December issue, we are glad to announce the following choice items: "The Miracle of Bethlehem" by T. R. Torkelson, "Why Jesus Had to Be Born" by W. L. Emmerson, "Masterpiece of Creation" by Harold W. Clark, "Does Man Have an 'Immortal Soul'?" by Frank L. Stokes, and "Best News of All" by the editor.

Rates in U.S.A., its possessions, and Canada:
One-year subscription \$5.00
Single copy50
To other countries requiring extra postage:
One-year subscription \$5.40

SIGNS

OF THE TIMES

The World's Prophetic Monthly

A Magazine of Christian Living, Presenting
the Bible as the Word of God and Jesus
Christ as Man's Redeemer and Coming King

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Volume 94 Number 11 November, 1967

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The SIGNS OF THE TIMES is printed and published monthly (twelve issues a year) by the Pacific Press Publishing Association at 1350 Villa Street, Mountain View, California 94040, U.S.A. Second-class mail privileges authorized at Mountain View, California. Form 3579 requested. Allow thirty days in requesting change of address; give both old and new addresses. Only paid-in-advance subscriptions entered. Member of Associated Church Press and Religious News Service. Copyright, 1967, by the Pacific Press Publishing Association. In placing orders for your personal and gift subscriptions, please include zip code number. The post office reports better service if the zip code is included.

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"Northern Light"

A new \$70,000 Adventist mission ship, the *Northern Light*, was launched recently in Vancouver Bay, British Columbia. The ship is 49 feet long with a beam of 14 feet 9 inches. Skipper of the vessel, Clyde Gildersleeve, pilots the launch, which will carry medical and spiritual help to 20,000 Indians as well as isolated loggers and fishermen along the British Columbia coast.

Bibles for Latin America

The Seventh-day Adventist Church has announced a plan to distribute 100,000 free Bibles in Latin America this year. It is estimated that 27,000 will be distributed in Jamaica; 13,000 in Haiti and other French-speaking islands; 11,000 in Puerto Rico and Dominican Republic; 11,000 in Central America; 13,000 in Colombia; 13,000 in Venezuela; and 17,000 in Mexico.

Change in Western Solomon Islands

In 1914 Captain G. F. Jones, an Adventist missionary, started mission work in the Western Solomon Islands. Today one in every 3.3 of the population of that area is a Seventh-day Adventist.

Frontline Service

Between July 1, 1965 and December 31, 1966, Adventist medical launches, mobile clinics, and airplanes in South America helped nearly 220,000 persons and saved more than 210 lives.

Korean Nurse Honored

Mrs. Grace Kim, a nurse at Seoul Sanitarium and Hospital, was selected to receive the 1967 Florence Nightingale Award, the highest international award in the nursing field. She is assistant director of nurses and assistant supervisor of the school of nursing of the hospital. This is the second year in succession that a Korean Adventist nurse has been given this award. Last year the recipient was Helen Lo, director of nurses of the Pusan Adventist Sanitarium and Hospital. One of twenty-seven given throughout the world, the award comes as a result of balloting by nurses.

New Hospital in Guyana

The new Davis Memorial Clinic and Hospital, a Seventh-day Adventist institution located on the outskirts of Georgetown, Guyana, was recently opened, forming another link in the chain of Adventist hospitals in Central America. Completed in two and a half years at a cost of \$180,000, this modern, reinforced concrete structure has fifty-four beds and twenty-two bassinets, an outpatient clinic, operating room, delivery room, X-ray unit, and well-equipped laboratory. Guyana Minister of Health W. O. R. Kendall commended the builders of the new clinic and hospital, stating that it would be a valuable asset to the community and the people of Guyana.

Aid to Refugees

Seventh-day Adventists sent \$103,500 in emergency aid to victims of the Arab-Israeli war. The shipment included 400 family-size tents, 2,000 blankets, and 75,000 pounds of clothing. The supplies went to Beirut, Lebanon, where they were distributed by Middle East workers of the Seventh-day Adventist Welfare Service. Middle East Adventist churches contributed additional funds and supplies from their local welfare stocks.

Helping Hand

Recent overseas relief shipments by Seventh-day Adventist Welfare Service include five tons of clothing for hurricane victims in Guadeloupe and Dominican Republic. The clothing was airlifted from New York. Supplies were also sent to Haiti, and a consignment of twenty tons of clothing was designated for Point Noire on the West Coast of Africa for reshipment to Sudanese refugees in Central Africa. Another shipment of 7,500 pounds of clothing was sent to Saigon for war victims.

Not Much Freedom

In a recent editorial of *Our Sunday Visitor*, Editor Dale Francis expressed disappointment in Spain's new "religious freedom" law. "What I dislike most," he wrote, "is the requirement that Protestant churches must register with the government. The requirement is that they not only apply to the government for the right to exist—and any such arrangement provides the possibility of the government refusing permission, otherwise why the necessity of getting a license—but also it requires that the Protestant churches submit a list of all their members. . . . A religious freedom law that makes requirements like these simply has nothing to do with religious freedom."

Leaping the Language Barrier

Dr. Carl L. Bauer, of the Tokyo Seventh-day Adventist Sanitarium-Hospital, recently became the sixth Westerner to pass the Japan medical board examination, given in Japanese, admitting him to full medical practice in that country. Four of the other five non-Japanese physicians licensed in Japan are also serving Adventist medical institutions there.

Growth in Literature Sales

During 1966 Adventist books and magazines valued at \$21,303,695 were sold around the world. This was \$1,720,083 more than in the previous year.



ADVENTISTS TO THE RESCUE!

For many years it has been said by some that Seventh-day Adventists are so busy getting ready for the world to come that they have no time to do much about the present one. Their doctrines, it was asserted, were so "other worldly" as to be irrelevant to current problems and human needs.

Surprisingly, as Adventists have developed into a global organization, with large spiritual and financial interests in almost every country on earth, they have come up with most progressive and constructive plans for helping their fellowmen, Christians and non-Christians alike.

Not that they have lost faith in their original teachings; they haven't. They are as Bible-centered as ever; they preach the nearness of Christ's second coming as fervently as ever; they advocate observance of the seventh-day Sabbath as earnestly as ever; but they have found that belief in these very doctrines in an age of doubt and apostasy has thrust them not only into the center of the world stage but also into the furrow of the world's need.

Convinced that besides warning the world of impending doom they must also help it cope with the very tragedies that form the signs of the times, Adventists have developed a universal disaster-relief program that is unique among religious bodies.

Every church is expected to organize a "welfare" department to help care for the needy in its community. Every conference—or group of churches—with the requisite financial resources, is urged to provide a disaster relief truck which, loaded with essential supplies, will be

ready to go into action immediately if catastrophe strikes. In addition, the General Conference maintains large warehouses where clothing, bedding, and other supplies are stored in quantity, ready for shipment anywhere in the world at a moment's notice.

All this does not of course take the place of the Red Cross or other similar agencies; but it puts the church right where it should be—in the place of greatest need, while it cooperates in every possible way with other relief organizations.

This issue of the *Signs* is dedicated to telling the story of how Seventh-day Adventists have gone to the rescue in all sorts of disasters around the world—fire, flood, hurricane, tornado, earthquake. It is a thrilling report. Sometimes Adventists have been first to arrive in a disaster area with their mobile canteens, tents, blankets, clothing, and the like.

YOUR FRIENDS THE ADVENTISTS

If you would like to know more about the people who stand ready to go to the rescue of friends and neighbors in time of natural disaster, by all means read the latest revised edition of "Your Friends the Adventists." The cover of this book is the same as that which adorns this issue of the "Signs." Send your request, enclosing one dollar to cover cost, tax, and postage, to: Department YF, Pacific Press Publishing Association, 1350 Villa, Mountain View, California 94040.

This issue also tells how young men and women in the church are trained to be doctors, dentists, nurses, and dietitians and how the services of these young people are used in a global chain of "hospitals with a heart" that minister to the sick, injured, and diseased of every country, race, and color.

All this is something new in church history. Here is a church which is not only loyal to the Bible, keeping the seventh-day Sabbath and advocating high standards of Christian conduct for all its members—it also puts its religion into practice, reaching out helping hands, as best it can, to the suffering victims of calamity.

A. S. M.

DEDICATED TO RESCUE

*Church With a Worldwide Disaster-relief Program
When Disaster Strikes—Be It Fire, Flood, Earthquake, or Tornado—
Seventh-day Adventists Try to Be There First With Help for Sufferers*

When earthquakes bring mountains crashing down on great cities; when the earth opens to swallow entire villages, creating tidal waves that bring destruction to many; when hurricanes roar in from the sea, battering everything in a three-hundred-mile path; when rivers overflow, spreading devastation over hundreds of square miles; or when tornadoes swoop down with the roar of a thousand jets, to destroy in seconds what has taken centuries to build; man is overwhelmed, stunned, helpless. Compared to nature's fury, man's atomic bombs are but firecrackers in the hands of children.

When such catastrophes happen, help must come to the victims on a large scale; not from just one source, but many. Among those prepared and willing to rush to the rescue are Seventh-day Adventists.

When the United States Government asked civilians to be prepared to relieve suffering and save life in case of a disaster, man-made or natural, Seventh-day Adventists felt that, of all organizations, the church should be prepared to do its part. Acting on this conviction, their General Conference Disaster Relief Committee in Washington, D.C., set up a civil defense organization on a national level, urging every conference and local church to appoint a civil defense director. Relief centers were also provided in which emergency supplies and equipment, such as clothing, bedding, emergency hospitals, first-aid supplies, et cetera, could be stored. Disaster relief vans were purchased and loaded, ready to respond at a moment's notice. Each church was urged to conduct training classes and provide space for storing emergency supplies to be used locally or to be sent to any part of the world in case of a major disaster.

In 1965 Seventh-day Adventists, through their 2,826 welfare units and centers, and other avenues, gave help to 8 million persons. Food given to the needy was valued at over \$5 million. In addition, millions have been given in medicine, money, and other forms of relief.

The church also operates two international disaster relief centers, one in New York and one near San Francisco. From these centers many thousands of tons of supplies have been sent around the world in times of disaster. Adventists operate welfare work in 189 countries of the world. This international setup makes it possible for them to respond to a call for help almost anywhere at a moment's notice.

When Chile had a devastating earthquake on May 22, 1960, the din of crashing mountains and crumbling cities had barely died down before Adventists were on the scene with cash, food, vitamins, clothing, bedding, prefabricated houses, trucks, et cetera.

When on September 1, 1962, the earth blew up beneath Iran, leaving thousands homeless, injured, or dead, one of the first to reach the outside world was a Seventh-day Adventist welfare worker and ham radio operator, Pastor Lyndon De Witt. Within minutes he was in contact with Adventist headquarters in Washington, D.C., and the word was flashed back, "One hundred thirty bales of clothing, \$17,000 worth of penicillin and vitamins shipped, \$5,000 available." But this was only a beginning. Seventh-day Adventists decided to rebuild an entire village for the disaster victims, and they did. It was a day never to be forgotten by the villagers when American and Iranian officials met with Adventists to present the disaster victims with a beautiful new brick village.

Some years ago, when I lived in Texas, the weather bureau reported that not since records had been kept had the state been hit with such a barrage of disasters—dust storms, droughts, floods, hail, tornadoes, and hurricanes. They came simultaneously, or in rapid succession. My first experience in a major disaster occurred at Laredo. The Rio Grande suddenly overflowed, sweeping away over 2,000 homes. The call came for help, and I arrived there at 2 a.m. and reported to the Red Cross. The workers had 2,000 families to house and feed, and not enough food. I said, "Let's make a deal. I have two truckloads of bread, several hundred pounds of beans, potatoes, baby food, et cetera. I'll give you my food; you give me your clothing. You feed them, and I will clothe them." We made the deal, and it was my privilege to work in close relation with the Red Cross not only at that time but in many other major disasters.

When a tornado struck Waco, Texas, 114 lives were lost. The radio station called my office and said that help was desperately needed. Within the hour we were on our way. A kitchen was set up and 200 people fed. Over 25,000 pounds of clothing was given to storm victims. But Adventists decided to give a further token of their sympathy for the disaster victims by building a new home for one of them. They asked the ministers of the city to choose the family for which it would be built, and the Cowin family was chosen.

It was reported over the radio that we were going to build the house in one day. Many said that a three-bedroom house could not be built in one day, but it was. Work be-

Seventh-day Adventist churches in New York are prepared to come to the aid of victims of fires at a moment's notice.



by Marenus H. Jensen

*Manager, Eastern Depot,
Seventh-day Adventist Welfare Service*

gan at daylight, and by shortly after noon the house was up and painted, inside and out. By midafternoon, gas, light, water, and telephone had been installed. Before sunset the furniture was in the house and flowers were in the planter.

Shortly after this, Waco was threatened by a flood, and the Civil Defense Director told the people of the city what had been done to protect life and property. He closed his broadcast by saying, "We think we have everything under control, but the weatherman is predicting more bad weather. If bad comes to worst, we still have one ace in the hole—our Adventist friends. They have tons and tons of food, bedding, and clothes, all cleaned, mended, pressed, boxed, labeled, loaded, and ready to come; and they will not let us down."

When Dallas was hit by a tornado, a call went out for six hundred beds. Within the hour we had four hundred available. We set up centers in several parts of the city, and the Red Cross estimated that we distributed over fifty tons of food and clothing.

One day an urgent call came from the Mexican Red Cross. Because of floods thirty thousand people had been left homeless. We set up headquarters in the Mexican Red Cross building and distributed 13,000 pounds of clothing.

On another occasion the Mexican government gave us police escort for seven hundred miles to the site of a disaster, and the president's wife assisted in handing out clothing. We also secured enough vaccine and antibiotics for five thousand people.

Heavy rains in the hill country of Texas turned small streams into rivers. A levee broke above the city of Lampasas, and within minutes about 90 percent of the city was underwater. Houses, people, stock, went down in the murky waters. Many lost all their belongings. Within hours Adventists were on their way to the rescue with many tons of clothing. The city was rebuilt, and at the dedicatory ceremony, Seventh-day Adventists were not only honored with a beautiful plaque but were seated with the governor and his party.

When Hurricane Carla brought to Texas one of the worst disasters in the history of the Lone Star State, Seventh-day Adventists immediately set up an emergency hospital in their school in Houston to receive senior citizens from rest homes in flooded areas. They also set up relief centers in thirteen cities. One hundred sixty tons of food and



Adventist Welfare centers stock clothing and bedding for immediate distribution by trained volunteers in case of disaster.

clothes, beside furniture, et cetera, were given to the disaster victims. In appreciation of the work done, Adventists were asked to be among the group to welcome Vice-President Johnson and his party when he came to survey the damage.

On October 14, 1966, a tornado struck Belmond, Iowa. The twister had scarcely left the northeast section of the town when Pastor F. J. Kinsey's Civil Defense team was rendering relief in the southwest section of the city.

Again, when Inez struck in old Mexico, Adventists rushed to the rescue with several loads of supplies and gave help to fifteen thousand people.

At the time of Peru's recent earthquake an urgent call for help came, and Adventists saw to it that the much-needed supplies were in Peru within twenty-four hours via Pan American airlift.

In New York City Adventists are called upon to answer all major fires, three alarm or more. They have an emergency truck loaded and ready to go at any time, day or night. There are five back-up teams, all in full Dorcas Welfare uniform, men and women. Some of New York's large metropolitan papers have given recognition to this humanitarian endeavor.

Seventh-day Adventists work closely with the American Red Cross, Civil Defense, and local agencies. Many letters of appreciation have been received from these organizations. Typical is the one received from Mr. W. L. McGill, who was at the time Civil Defense coordinator for the State of Texas. He wrote, "We are now coming up for air after the unprecedented season of disasters in Texas. It is not necessary to describe these to you, because you and your associates have been in the very midst of the disaster relief operation everywhere. . . . It was a splendid performance and reflects still further credit upon your organization. I wish I could tell you adequately how appreciative we all are of your very great helpfulness in this time of trouble. With the highest regards, I am, most sincerely yours, William L. McGill, Civil Defense State Coordinator."

Seventh-day Adventists feel that "wherever there is a naked body, an empty stomach, or a broken heart, there lies the challenge to the church." In case of disaster, man-made or natural—wars, earthquakes, hurricanes, tornadoes, fires, or floods—their battle cry is always "Adventists to the rescue!"

[END]

House that was rebuilt in one day by Adventist volunteers for victims whose home was destroyed in a Texas hurricane.



Fire in New York City

by H. W. Peterson

Director, Health and Welfare Services, Atlantic Union Conference of Seventh-day Adventists

A twenty-four-inch gas main sprang a leak early on the morning of January 13, 1967, in Jamaica, Long Island, New York, while residents were sleeping, unaware of impending danger. Two alert policemen on their 5 a.m. beat smelled gas and sensed danger. They ran from house to house knocking on doors and windows shouting, "Emergency! Emergency! Get out! Get out! Ask no questions!"

People quickly aroused and, fearing to take time to dress, ran into the streets in their night attire. At 5:30 a.m., one half hour after the gas leak was first discovered, the explosion occurred.

The fire raged over several blocks, completely destroying seven homes and badly damaging twelve others. The thirteen-alarm fire burned so rapidly and uncontrollably that the fire department lost a pumper and a hook-and-ladder truck valued at \$103,000.

This disaster, broadcast on all television and radio stations, was also a call for help. Several of the destitute families were housed in Hotel Whitman by the Red Cross and the welfare department of the city. Two distribution centers to aid the victims were set up at St. Pious Catholic Church and St. Paul's Lutheran Church in Richmond Hill, New York.

Neighbors nobly responded to the call for help with clothing and bedding. In addition, a disaster relief vehicle operated by the Seventh-day Adventist churches of the Greater New York area responded with a load of clothing. Anticipating such disasters, this church is able to respond quickly to calls for help by constantly being in a state of preparedness. The day of the fire, H. E. Voorhees, director of the health and welfare services of the Adventist Church in that area, purchased \$504 worth of new underwear and children's clothing to help replace the loss.

The general response to the urgent appeal for clothing was so great that, after all had been adequately cared for, huge quantities remained. When the question arose as to its further distribution, the Queens County Welfare De-

partment and the Queens Federation of Churches gave the surplus, totaling nine tons, to the Seventh-day Adventist Church for their worldwide disaster relief work.

It took sixteen women and six men from five Adventist churches to sort out the 18,000 pounds of clothing into thirty-five different categories at their eastern welfare depot in Woodside. Most of these articles will be used for other disasters that may occur in the area.

There are about 70,000 fires each year in New York City. In a working arrangement with the Red Cross, the Adventist relief truck is called when three-alarm fires occur. During the first seven weeks of 1967, the Red Cross placed twelve calls for the services of this vehicle. It was thus possible for the church to give 2,347 articles of clothing to 230 persons.

At one fire in Brooklyn, a bystander said, "I didn't think there were people anywhere in the world like this. My faith in humanity has been renewed."

On December 30, 1966, visitors and guests staying in the Standish Arms Hotel in Brooklyn lost their clothes and possessions in a disastrous fire. The Adventist relief truck took two loads of clothing and completely outfitted sixty people so that they could go about their business the next day. One man said, "Now I am dressed as well as I was before the fire, except that I don't have a tie." Then and there one of the helpers on the truck took off his tie and handed it to the gentleman. A few days later it was returned, clean and pressed, with a \$5 check attached to a thank-you letter.

This humanitarian service by Adventists is practiced because of their devotion to Christ, as expressed in one of their books: "Christ's followers have been redeemed for service. . . . By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellowmen."—E. G. White, *Christ's Object Lessons*, page 326.

[END]



Mr. and Mrs. Joe Murphy (left), shown with Pastor Gilbert Anderson (right), operate the New York City disaster relief truck.



Belmond, Iowa, high school gym was made into a disaster-relief center from which Adventists served tornado victims.

by Robert W. Boggess

*Pastor, Seventh-day Adventist Church,
Mason City, Iowa*

WHEN DISASTER HIT BELMOND, IOWA

At 3 p.m. on Friday I switched on my car radio and heard a news flash stating that a tornado had struck Belmond, destroying the Post Office and stopping communications. The tornado was following a route that would take it to Mason City, my home. I hurried there but noticed no serious damage.

However, I immediately called the local church welfare center director, Mrs. Norma Howell. She reported that she was in contact with the Red Cross authorities and had been asked to stand by awaiting further call. As we talked we felt that we should get our supplies loaded and go immediately to the scene of the worst disaster, which was about forty miles away.

We arrived in Belmond at 5:30 p.m. and located the Red Cross office. The official in charge extended his hand in a hurried greeting of welcome, as if he had been expecting us, and then informed us that we would have full responsibility for bedding, clothing, and household items that were to be made available to the disaster victims. "I know what good work you do," he said. He went on to explain that in other places he had worked with the Seventh-day Adventist welfare and disaster relief programs and had found our program most efficient.

Our church disaster relief workers quickly united their efforts with those of the Red Cross and other rescue and relief workers. I operated a radio link with other organizations. Other church workers helped with mobile units taking supplies to rescue workers; others comforted those who were hungry, tired, and frightened. We stayed on most of the night.

Sabbath morning our group was back on the job by 7 a.m., after only three hours of rest. Again we assisted anywhere we were needed, always being available to provide clothing and blankets to those who came for them. Many of these good people, even those who had lost all, considered that others needed things more than they and therefore hesitated to come.

On Sunday, the junior high school gym was repaired sufficiently to be used and was turned over to us as a disaster relief distribution center. By this time clothing was flooding in from many organizations and churches all over the state of Iowa and from as far away as California. A large truckload came Sunday. Monday morning two more truckloads arrived. Pickups and cars came jammed full of material. Even Belmond residents who were not severely stricken came carrying bundles for the distribution center.

Some of this material was already sorted, labeled, pressed, and ready to wear. Other items had never been sorted. Some had become dirty and damaged in transport. We had the colossal task of sorting all this material and preparing it for the victims of the disaster. Over twenty-five tons of material passed through the center.

On Monday morning we organized our church forces and requested that the Red Cross volunteer labor director send us all the help not being used elsewhere. And help came—over 150 people at one point, working together—to prepare the material for distribution and organize the center for quick, efficient operation. These people were most kind. They never complained about the drudgery and the dust, the hard work and the backaches; they worked on from morning until night, glad to share in the relief operation. Church groups from many denominations, as well as several civic groups, came to help.

One room held all of the shoes and footwear. A group of faithful workers from our church organized, by size and kind, an estimated ton of shoes, arranging them so that the stricken people could come and get them with the least inconvenience and time loss.

Our welfare workers put forth the greatest effort to make the victims feel comfortable and at ease as they received help. We wanted them to know that this material belonged to them; we were merely assisting in its distribution.

By Friday, one week after the tornado struck, we were completely prepared to fill the needs of the area. Many families already had received assistance. We bought \$1,000 of bedding besides what we had in the state depot and made radio announcements that the stricken could receive free help.

Our operation lasted nearly five weeks, and we assisted over 300 families. Family after family came in with stories of the weird action of the wind which had taken everything they owned. Some told how it took clothing out of closets and off beds. Others told of glass being driven into their belongings so completely as to render them useless. Our hearts went out to them in deepest sympathy.

During the operation an interviewer from a Des Moines

Thousands of shoes were spread out from which Belmond storm victims could choose.



TV station came and filmed the entire operation in the center. As he went out the door he exclaimed, "That's what I call religion in action." Someone asked Mrs. Howell, our Mason City welfare center director, who had helped me during the entire program, why she enjoyed the work and what payment she was getting. She replied, "Just the look of appreciation on the faces of those we help."

In cooperation with the Red Cross, city officials, and local Ministerial Association, we closed our work in Belmond by transferring about three tons of the finest material to a large church basement, staffed by local residents from various churches.

The remaining supplies were boxed and taken away, some to our state depot to restock our supplies, some to our eastern warehouse for use in world relief operations, and some to the Salvation Army. Not one garment was thrown away.

It was a privilege to serve the Belmond community in this small way. As we visited the stricken residents and talked with the homeless and injured, the cry of our heart was, "Come quickly, Lord Jesus." But until He comes, His faithful servants must ever be ready and willing to extend a sympathetic and helping hand to people in need, brought low by the forces of disaster. [END]

SOUTHLAND CATASTROPHES

by W. L. Mazat

Director, Lay Activities, Southern Union Conference of Seventh-day Adventists

Within minutes after the tornado struck in central Mississippi on March 3, 1966, the Alabama-Mississippi Conference disaster van was loaded to dispatch to Jackson, where hundreds had been left homeless. With these relief supplies the Jackson Church workers served 600 victims of the disaster.

On Friday night of the same week a new crew of health and welfare workers took the disaster van into Forest and Morton, Mississippi, carrying supplies of food and clothing to help those who were in need there.

The Meridian health and welfare workers were also at work. Radio announcements concerning available help were made on all stations in the city, and a number of truckloads of supplies were carried into the disaster area, where scores of people were left destitute and homeless. Hundreds were injured, and many lost their lives.

Radio appeals were made every few minutes for clothing, bedding, and food supplies. As replies came in, volunteers at the church took their trucks and cars and picked up the things that were donated. These were then transported to the disaster area.

In another disaster Mr. and Mrs. Hooper, who live in the southeastern section of Atlanta, had their home totally destroyed. The health and welfare workers from Belvedere Church responded to the need and helped the family secure new clothing and get moved into a new house.

On April 4, catastrophe struck Lakeland, Florida, leaving eight dead and millions of dollars' worth of property loss. Besides the 101 houses and thirty-three mobile homes destroyed, ninety-nine homes were rendered uninhabitable and about 200 other buildings were considerably damaged. Disaster repair crews, National Guard units, the Red Cross, and Lakeland First Seventh-day Adventist Church went "all out" to help the stricken victims. The Red Cross asked the Adventists to operate the depot for the receiving, processing, and distribution of clothing.

The Adventist Dorcas-Welfare Society went on an emergency assistance basis and worked untiringly to give bedding, clothing, and shoes to the 255 persons who came for help. The assistance of Dorcas women from Zephyrhills, Dade City, Winter Haven, and St. Petersburg churches was greatly appreciated. [END]

Unfortunate victims in Lakeland, Florida, hunt through debris for their belongings.





To the Rescue in North America

by G. M. Schram

*Director, Lay Activities,
Southwestern Union Conference
of Seventh-day Adventists*

New bedding from Adventist volunteers cheers young victims of Hurricane Inez.

HURRICANES IN MEXICO AND TEXAS

It was Monday, October 10, 1966. Hurricane Inez had come whirling in from the Atlantic after passing through the islands of the Caribbean, paralyzing the coastal towns with fright as she hovered here and there threatening to head for land. Finally, on this day, she decided upon the Mexican coast, where she roared inland, flattening buildings and houses with high winds and tidal waves. Tampico, Manuel, Aldama, Morón el Sabino, and the northeastern coast of Mexico were left staggering. It was one of the worst storms in Mexico's history, taking as its toll scores of lives and leaving an estimated 30,000 homeless.

No sooner had the hurricane struck than the "wheels of mercy" began to turn. Seventh-day Adventists in the nearby areas sized up the situation and placed calls for help to their neighbors in the north. Operators of three huge truck-trailer disaster-services vehicles were contacted, and in a short time they were on their way with medicine, food, and clothing for those suffering from the wrath of the hurricane. It was my privilege to drive one of those "vehicles of mercy," the one stationed in Shreveport, Louisiana.

It was late Friday afternoon when the first of the big white mercy trucks, this one from Amarillo, Texas, rolled into Manuel, Mexico. In an almost unbelievably short time there were some three to five thousand people from this little city of 18,000 lined up in anticipation of help from the big truck. Each had his own sad story of personal loss and vivid memories of nature gone wild. Nearly everyone had lost everything he owned during those hours of chaos.

One little lady lost three of her children in the storm. Her husband had gone out to look for the children and had not returned. Such is the tragedy that accompanies these disasters.

Joining in the work of distributing clothing and food were students and nurses from the Montemorelos Vocational and Professional College, an Adventist-operated school at Montemorelos, Nuevo León, Mexico. Dale Collins also made good use of the college plane, flying supplies and people into isolated areas.

When other disasters have struck, Seventh-day Adventists have served with similar devotion and self-sacrifice. Hurricane Betsy afforded another opportunity for service. It struck New Orleans in September, 1965. Before the winds had died down, the big white disaster-services truck, stationed in Shreveport, Louisiana, was heading into the outskirts of New Orleans. Arriving on the scene amidst all

the confusion, it was a sight for tired eyes. Disaster officials were in need of electricity in the municipal auditorium, where 5,000 refugees were housed. Would the Adventist truck go there and provide electricity? No sooner asked than done. Not only was electricity supplied, but 300 gallons of water were also made available to the people who had had very little water for many, many hours. Then the question was asked, What will we do for food? The mercy truck, with its efficient kitchen, was ready for this emergency also. Food also came pouring in from those who had freezers and no electricity. This food was soon on the stove and ready to be served.

Some of the refugees had left home with only the clothing they had on their backs, which in some cases was not much. What should be done about this? Again the big truck was ready. With some 10,000 articles of clothing aboard it was able to supply the needs of those in emergency circumstances.

Mr. and Mrs. Lane, their son, Gregory, and his wife, Mary, were driven from their home by the rising waters and spent several days living in their car and on the grass of a city park. How they needed clothing! Then Mrs. Lane happened to see the big white truck moving down the road, bearing the name SEVENTH-DAY ADVENTIST DISASTER-SERVICES. Upon learning that its base of operations was a school gym, the Lane family made their way to this location and were pleased to be able to get out of the wet, muddy garments they had been wearing into nice, clean, dry clothing. Other mercy trucks, one from Oklahoma City, another from Dallas, another from Fort Worth, another from Amarillo, joined in bringing relief and refreshment to the people who had lost so much as a result of the storm.

Does it cost anything to do this work? Ask the mother of seventeen-year-old Billy Ray Wells of Coushatta, Louisiana, or the wife of Miller Murff of Shreveport. Both Wells and Murff gave their lives in service. On their third trip on "wheels of mercy," carrying clothing and supplies for the New Orleans sufferers, they were hit head-on by another truck. Miller Murff was killed instantly, and Billy Ray Wells died en route to the hospital. Yes, it costs, though not always so much. Our Lord Jesus Christ said, "This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:12, 13. [END]

To the Rescue in North America

TORNADO IN KANSAS

On the evening of June 8, 1966, following a hot, humid day, the citizens of Topeka, Kansas, were enjoying the comforts of their air-conditioned dwellings and listening to their television and radio sets.

Weather reports had been warning of severe conditions all afternoon. Then at 7:02 p.m. a tornado funnel was seen southwest of the city. At 7:04 warning sirens began wailing. Thirteen minutes later the funnel slid off Burnett's Mound into the city. For twenty minutes it swept furiously through a densely populated area, ripping a path four blocks wide and twelve miles long and leaving in its wake seventeen dead, nearly 600 injured. Over 900 homes were destroyed and hundreds of others damaged.

All civic relief organizations immediately rushed into action. Within an hour the Seventh-day Adventist disaster van, located near the edge of the stricken area, joined with

the American Red Cross to provide shelter and physical comfort to the victims. Months of preparedness and stockpiling enabled the church to be ready with hundreds of comforters, sheets, pillow slips, towels, washcloths, and "Friendship Boxes." These boxes, prepared by members of the church, were packed with a selection of clothing adequate enough to outfit an individual completely. Most of the boxes also contained a towel, washcloth, soap, toothbrush, and other toiletries. These boxes were packed for people of all ages, from infants to adults.

Mr. Burnell G. Southall of the American Red Cross said: "Words cannot express the sincere respect that we of the Shawnee County Chapter of the American Red Cross have for those in your congregation who gave so much of their time to the helping of Topekans during the June 8 tornado period.



▲ Disastrous tornado as it approached Topeka, Kansas.



▼ Mrs. Doris Richardson, Welfare Service president.



by B. J. Furst

Director, Lay Activities, Kansas Conference of Seventh-day Adventists

"There must have been several hundred who worked diligently at the clothing warehouse at the fairgrounds and also in the outlet store at Seventeenth and Lincoln. It would have been impossible for the Red Cross to take care of this clothing area without the guidance and personnel furnished by your congregation. It is wonderful to have individuals like you on our side whenever people are in need."

In the days that followed, the world headquarters department for Seventh-day Adventist Welfare Services in Washington, D.C., joined with the Central Union Conference of Seventh-day Adventists in Lincoln, Nebraska, and the Kansas Conference in providing funds for the purchase of new bedding and linen. The church made an overall investment of over \$10,000 in this project.

Several of the denomination's churches in Kansas joined the two congregations in Topeka in providing hundreds

of Friendship Boxes and thousands of hours of service.

After the city began to regain normalcy, Mayor Charles W. Wright, Jr., wrote the Kansas Conference of Seventh-day Adventists and said: "It is a genuine privilege and pleasure for me to write to you expressing the many thanks of our citizens for the outstanding work which you and your fine associates provided to our tornado victims."

"There is absolutely no question at all in my mind that the wonderful cooperation we received from you and your group accounted for much of the success our city achieved in its return to normal. Please accept my sincere and heartfelt thanks for a job well done."

The Kansas Conference of Seventh-day Adventists has already restocked its disaster van, and it stands ready to serve anywhere in the state should disaster strike again.

[END]

Adventist workers assess damage from Topeka tornado.

After disaster—new shoes.



Another gymnasium turned into a clothing center after the tornado.

Two Welfare Service volunteers with Topeka's disaster vehicle.



Welfare Service workers sorting out and preparing more clothing.



Adventist Conference office after Topeka tornado struck.



▲ Distributing food rations after the earthquake.



Homeless children awaiting breakfast served by Adventists. ▲

EARTHQUAKE IN PERU

by R. A. Wilcox

President, South American Division of Seventh-day Adventists

These last days are certainly filled with all manner of disasters. How true are the words of Christ, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew 24:7, 8. How *much* sorrow is to be seen all about us!

On October 17, 1966, a great earthquake struck the city of Lima, Peru. The whole city began to shake. People were horrified, and cries of "Earthquake!" came from every lip. Men, women, and children were seeking a refuge in the streets and in doorways of little shaking houses. They tried desperately to save themselves from the angry elements. One minute later the noise was gone, but the great quake had upset the city, leaving large areas in ruins. Telephone lines were cut off. There was no communication. Fear and

confusion possessed the people. One community was violently shaken into ruins, leaving a desolate mass of broken timber, shifting rock, and human agony. All of it reminded us of Isaiah 24:1, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

The Seventh-day Adventist Church seeks to be at the front in times of great human need. Here again it was soon moving into the desolated areas, first seeking to save life, then to alleviate the suffering of the victims with medicines, food, clothing, and shelter.

In north Lima at the time of the earthquake 3,000 persons were injured and 150 persons died. Surrounding towns and villages proved to be the center of the earthquake damage. In Callao 1,280 homes were damaged and



▲ All that remained of a church in the city of Huacho.

◀ Tearful child searches the rubble of what was once home.



▲ Adventists distribute donated food from the United States.



New "home" provided by Peruvian Adventist volunteers. ▲

273 were left in complete ruin. In the various villages affected, 4,000 persons lost their homes, and in some places no accurate count has been made of the dead.

The OFASA (Obra Filantrópica y Asistencia Social Adventista) was the first volunteer organization to give help. Our voluntary participation in the time of this crisis was so efficient and outstanding that the governments both of Peru and of the United States wrote letters expressing appreciation for the work done by this church. Within a period of thirty days 10,000 persons were provided food—70 tons—while more than 11 tons of clothing and 1,000 blankets were distributed. Forty tents were provided for temporary shelter. Large quantities of medicine were supplied. It was our privilege to represent the philanthropic agencies of the United States and Peruvian

governments in providing assistance to the many victims.

Ambassador Jones from the United States expressed his appreciation of the Seventh-day Adventist Church for its work in times of disaster. The following are his words of appreciation:

"On behalf of the United States Government, I wish to express my appreciation for the manner in which Seventh-day Adventist Welfare Service and OFASA del Perú provided assistance to the victims of the recent earthquake.

"The quick and effective action which was provided by the voluntary agency in the way of PL 480 Title III assistance and other items such as clothing, medicines, tents, and blankets helped to alleviate the misery which otherwise would have been accentuated had this help not been made available."

[END]

Tents, airlifted by
SAWS, provide
temporary shelter.

Citizens of Varto
walk about stupe-
fied by the horror.



EARTHQUAKE IN TURKEY

by F. C. Webster

President, Middle East Division of Seventh-day Adventists

In August, 1966, four provinces of eastern Turkey were rocked by a series of earthquakes. As soon as the tragic news came through, Seventh-day Adventist Welfare Service sent their Middle East representative, Robert Darnell, to the stricken area to survey needs and to render whatever aid possible.

It soon became known that the village of Varto in Mus Province was the most severely affected. The earth had shaken violently for a full twenty seconds, and most of the homes had been totally destroyed. The first and most immediate need was for tents to provide shelter. Another need was for warm blankets, since winter comes early in the mountains of eastern Turkey.

SAWS—abbreviation for Seventh-day Adventist Welfare Service—arranged to have both tents and blankets airlifted from its New York warehouse, and with the cooperation of Turkey's Red Crescent Society (Moslem version of the Red Cross) these supplies were distributed where the need was greatest.

The cruel winter followed closely behind the earthquake. Our SAWS representative wrote of his first visit to Varto: "I spent two nights in the open air, sleeping in blankets furnished by the Red Crescent. It was still August, but the cold forced me to bury my head under the blankets. Three weeks later the first snows fell, and the nighttime temperature dropped well below freezing." Obviously much suffering was endured by the people before their homes could all be rebuilt, but at least they were temporarily sheltered.

Springtime of 1967 found SAWS again in eastern Turkey, this time erecting schools to replace those destroyed by the devastating earthquake.

The helping hand of SAWS reaches around the world to relieve suffering in its many forms. SAWS does the work of men in the spirit of Him who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40.

[END]

GOD AND THE NEEDY

by Raymond H. Libby

What basic rule of life did God impress upon ancient Israel?

"Thou shalt love thy neighbor as thyself: I am the Lord." Leviticus 19:18.

Note: Jesus later called this rule the "second great commandment." Out of this precept stems the golden rule: "Always treat others as you would like them to treat you: that is the law and the prophets." Matthew 7:12, N.E.B.

How did God design that the needy poor should be treated?

"It may be that one of thy brethren, thy fellow citizen in the land the Lord thy God means to give thee, will fall on evil days. Do not steel thy heart and shut thy purse against him: be generous to his poverty, and lend him what thou seest he stands in need of." Deuteronomy 15:7, 8, Knox.

Note: The following verses of this chapter warn against miserly treatment of the poor, with the assurance that God blesses the tenderhearted who practice the golden rule.

Why have men always been counseled to treat the poor generously?

"For indeed there will be no lack of poor men in the land that is to be thy home; I must needs warn thee, then, to be open-handed towards thy brother, thy fellow countryman, when he is poor and in want." Deuteronomy 15:11, Knox.

Note: Many centuries later Jesus repeated, "For ye have the poor always with you." Matthew 26:11.

What promise is made to those who lend a helping hand to the needy?

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Psalm 41:1.

Note: Jesus said, "With what measure ye mete, it shall be measured to you." Mark 4:24. Paul added, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Corinthians 9:6. How true that "it is more blessed to give than to receive." Acts 20:35.

With whom do we really share when we help those who are in need?

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Proverbs 19:17.

Note: Jesus said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40. God always repays those who lend to Him.

How was the life of righteous Job dedicated to aid the poor?

"I delivered the poor that cried, and the fatherless, and him that had none to help him." "I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Job 29:12, 15, 16.

Note: In Job's adversity he called on God to remember his life of generosity to the needy. God heard and restored

to him greater blessings than he ever knew before. Job not only helped those who came to him; he searched for those in need.

To whom comes the greatest happiness?

"Happiness lies more in giving than in receiving." Acts 20:35, N.E.B.

Note: Shakespeare spoke of the "quality of mercy" and said it is "twice blessed." It blesses those who give and those who receive. There is, then, double blessing for the merciful, "for they shall obtain mercy." Matthew 5:7.

When men put ritual and theory before practical godliness, what does God say?

"A better fast you must keep than of old, ere plea of yours makes itself heard above." "Nay, fast of Mine is something other. . . . Share thy bread with the hungry, give the poor and the vagrant a welcome to thy house; meet thou the naked, clothe him; from thy own flesh and blood turn not away." Isaiah 58:4, 6, 7, Knox.

To whom did Jesus preach a special message of hope when He came to earth?

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." Luke 4:18.

Note: Jesus brought good news to all who were downhearted and in need. Wealth in hand is no proof of divine blessing, nor is poverty a sign of God's disapproval. Christ holds out a bright hope for all the world's needy—the gospel!

With whom did Christ identify Himself when He came to earth?

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Corinthians 8:9.

How did the early Christian church relate itself to the poor?

"And they chose [seven deacons] . . . whom they set before the apostles: and when they had prayed, they laid their hands on them." Acts 6:5, 6.

Note: When the needs of the poor pressed in on the early church and hindered the preaching of the Word, the apostles joined with the church members in appointing seven men to handle the welfare program of the church and leave the apostles free to preach and teach the gospel.

How can we who have means deposit our wealth in heaven's bank?

"Give to the poor, and thou shalt have treasure in heaven." Mark 10:21.

Note: Jesus' investment advice is, "Lay up for yourselves treasures in heaven. . . : for where your treasure is, there will your heart be also." Matthew 6:20, 21.

How can we become most like God in Christian living?

"The kind of religion which is without stain or fault in the sight of God our Father is this: to go to the help of orphans and widows in their distress and keep oneself untarnished by the world." James 1:27, N.E.B. [END]

SIGNS OF CHRIST'S

Not Long to Wait

*Another Selection From "Good News for You"**

**You may obtain a copy of "Good News for You" by sending \$1.15 (sales tax extra) either to Pacific Press Publishing Association, 1350 Villa, Mountain View, California 94040; or to Southern Publishing Association, Box 59, Nashville, Tennessee 37202; or to Review and Herald Publishing Association, Takoma Park, Washington, D.C. 20012.*

by
**Arthur S.
Maxwell**



Only God knows the time of Christ's second coming. This vital information has not been revealed to men, and for very good reason. Were it known, most people would neglect preparation for it until too late. Said Jesus, "About that day and hour no one knows, not even the angels in heaven, not even the Son; only the Father." Matthew 24:36, N.E.B.

Even after His resurrection, when His disciples asked Him pointedly, "Lord, is this the time when You are to establish once again the sovereignty of Israel?" He answered, "It is not for you to know about dates or times, which the Father has set within His own control." Acts 1:6, 7, N.E.B.

While time setting is "out," watching for promised signs is definitely "in." Christ was most explicit on this point. He wants His people to be ever alert for evidence of the imminence of His return.

"Watch therefore," He said to His disciples, "for you do not know on what day your Lord is coming." Matthew 24:42, R.S.V.

Again: "Take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; for it will come upon all who dwell upon the face of the whole earth. But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man." Luke 21:34-36, R.S.V.

To illustrate His point He called attention to a nearby tree, saying, "Look at the fig tree, and all the trees; as soon as they come out in leaf, you see for yourselves and know that the summer is



RETURN



already near. So also, when you see these things taking place, you know that the kingdom of God is near." Verses 29-31.

It is as simple as that. Watching for His coming is like watching leaves appear in the spring—seeing brown, dead branches turn swiftly to vivid green.

What signs did Jesus say would appear? What did He have in mind when He spoke of "these things"?

There would be signs *in the heavens*, He said, in "sun and moon and stars." Luke 21:25, R.S.V. "Terrors and great signs from heaven." Verse 11. More specifically "the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken." Matthew 24:29, R.S.V.

There would also be signs in the earth, including "great earthquakes, and in various places famines, and pestilences." Luke 21:11, R.S.V.

In addition there would be signs *among the nations* for "nation will rise against nation, and kingdom against kingdom." Verse 10. As a result there would be "upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world." Verses 25, 26. The New English Bible renders this passage thus: "On earth nations will stand helpless, not knowing which way to turn from the roar and surge of the sea; men will faint with terror at the thought of all that is coming upon the world."

Not universal peace but global trouble was the picture He painted.

There would also be signs *in social affairs*, particularly a plunge into moral anarchy akin to that which preceded the Flood of Noah's day. Said Jesus, "As it was in the days of Noah, so will it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the Flood came and destroyed them all. Likewise as it was in the days of Lot—they ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them all." Luke 17:26-29, R.S.V.

Besides all these things there would be signs *in the realm of religion*. For instance:

"This gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come." Matthew 24:14, R.S.V. In the same chapter He predicted that at His coming "all the tribes of the earth will mourn"—indicative of the rejection of the gospel, and the final apostasy. Verse 30.

What about these promised signs? Do they have any meaning for us who live in the second half of the twentieth century?

As to the signs *in the heavens*—the darkening of the sun, the obscuring of the moon, and the falling of the stars—these all occurred decades ago, as explained in detail in *Your Bible and You*. Happening when they did, they sent shock waves clear around the world, stimulating the religious revival of the early nineteenth century and setting the stage for the beginning of the great second advent movement in 1844.

Concerning the signs *in the earth* it could be argued that there have always been wars, famines, pestilences, and earthquakes, so how could such calamities be regarded as indications of the approach of Christ's second coming? The answer is that when Christ made this prediction He was well aware of the continuing nature of human conflict and therefore must have had in mind the multiplication and expansion of these disasters as the world's population would grow with increasing rapidity toward the end.

With this in mind it becomes extremely significant that during

the past half century the world has suffered from the greatest wars, famines, pestilences, and earthquakes since the dawn of time.

There have been wars in every century, but none so costly in human lives and treasure as World War I and World War II.

There have been famines all down the years, but none so deadly as those which have occurred in Russia, Pakistan, India, and China within living memory.

Pestilences may be under better control now than in the Middle Ages, but even so untold millions die of disease every year in underprivileged countries.

As to earthquakes, there have been more major catastrophes of this sort since 1900 than in any previous century, mighty upheavals with appalling loss of life as if, to quote Paul's graphic phrase, "the whole created universe groans in all its parts." Romans 8:22, N.E.B.

As to "distress of nations with perplexity," this is many times greater today than at any other period of history, partly because there are more nations to complicate matters, partly because of the population explosion, and partly because of the invention of atomic weapons, which in very truth cause men to faint "with fear and foreboding" at what is coming upon the earth.

And if the words "sea" and "waves" may be taken as symbolic of "peoples and multitudes," as suggested in Revelation 17:15, then we have in this passage a truly astonishing forecast of the endless riots and revolutions, marches and countermarches, so characteristic of the times in which we live. Amazingly accurate is the prediction that the nations will "stand helpless, not knowing which way to turn from the roar and surge of the sea."

Concerning the *signs in social affairs*, who would question their appearance in the many evidences of moral depravity so painfully obvious today? The sickening emphasis on sex in books, periodicals, newspapers, and movies, the appalling increase of divorce, the rising tide of crime, the growth of youthful vandalism and juvenile delinquency—all reveal a moral collapse unequaled since the fall of Rome, the end of the Babylonian empire, the destruction of Sodom and Gomorrah, or the coming of the Flood upon the antediluvians.

The Bible says that in the days before the Flood "the earth . . . was corrupt" and "filled with violence." Genesis 6:12, 13. Moreover, the decay had spread so far that "every imagination of the thoughts" of men's hearts was "only evil continually." Verse 5. How perfectly the words describe the moral tragedy of our day! Surely the wheel has turned full circle. The days of Noah are here again.

Coming now to *religious signs*, only today can it be said that the gospel has been preached "throughout the whole world, as a testimony to all nations." This wasn't true in the fifth century, or the tenth, or the fifteenth. The world hadn't been explored in those days; Christians had not as yet caught the vision of taking the gospel to the ends of the earth; nor had they the means of getting there had they wished to go.

Proclaiming the gospel universally is a comparatively modern concept. So is universal Bible distribution. Not till the nineteenth century did missionaries go overseas in large numbers. Only recently did the American Bible Society celebrate its 150th anniversary, having succeeded in trans-

lating some part of the Holy Scriptures into more than 1,200 languages.

Now, too, there has come upon the scene the great second advent movement, with its sudden and dramatic outreach to "every nation, and kindred, and tongue, and people," exactly as predicted in Revelation 14:6, 7. Boldly it bears the very message God said would be given to the world just before the end: "Fear God, and give glory to Him; for the hour of His judgment is come." Zealously it is gathering God's people out of "Babylon"—people who "keep the commandments of God, and the faith of Jesus." Verse 12.

Important, however, as are all these evidences of approaching climax, there is another sign which merits special attention at this time. I refer to the rapidly accelerating tempo of life, the way events of vast significance are occurring, one after another, at unprecedented speed—like a river increasing its pace as it approaches the falls.

Everybody is cognizant of it. "It's all so sudden," has become a common expression, so very typical of our times. All sorts of events which once seemed impossible, beyond all reason, are happening with breathtaking suddenness.

This too has a Biblical background, unique and fascinating.

Notice for a moment the two great oaths in the Bible, one in Genesis, the other in Revelation, both linked intimately with the divine plan of salvation for mankind.

In Genesis the Lord said to Abraham, "By Myself have I sworn . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; . . . and in thy seed shall all the nations of the earth be blessed." Genesis 22:16-18.

This most solemn promise gave assurance that the gospel of Christ would ultimately be carried to all the world as a blessing to all mankind.

In the book of Revelation appears the second great oath, where the Lord swears by Himself again—not now to Abraham, but to all the world—that His plan of salvation will soon be consummated. He "raised his right hand to heaven and swore by Him who lives forever and ever, who created heaven and earth and the sea and everything in them: 'There shall be no more delay; but when the time comes for the seventh angel to sound his trumpet, the hidden purpose of God will have been fulfilled, as He promised to His servants the prophets.'" Revelation 10:5-7, N.E.B.

"No more delay!" In this dramatic declaration we catch a glimpse of the divine impatience for the end of sin, the intensity of Christ's yearning that the long controversy between good and evil be concluded.

There is to be no more delay in the fulfillment of prophecy, no more delay in giving God's last message to the world. His people are to bind off their work, to complete what remains to be completed and prepare for the final climactic scenes of the great drama of the ages.

When is this declaration made? Before "the seventh angel" sounds his trumpet, at which time "the kingdoms of this world" shall "become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever." Revelation 11:15.

It is therefore "in the days of these kings"—to use Daniel's

(Continued on page 31)

by Juanita Weeks Boyce

HOSPITAL WITH A HEART

*Story of Saint Helena Sanitarium and Hospital—
One of 136 Similar Institutions of Healing Operated by
Seventh-day Adventists Around the World*

Having lost partial use of both hands from arthritis, a successful architect signed in at St. Helena Sanitarium and Hospital for treatment and rest. His face reflected his restless mind. What possible future was there for him whose hands were his greatest tools? This despondency destroyed his desire to live. However, repeated off-hour visits by a busy staff physician enabled the man to contemplate avenues of activity he had never dreamed could open to him.

"That doctor brought light into my darkened mind by his counsel and prayers," he confided to a friend. "In fact, he's given me a second chance in life."

Combining prayer with proper treatment is characteristic of staff physicians who readily acknowledge their dependence upon the Great Physician. One young mother, facing her first surgery, expressed the typical response to the prayer given prior to every surgery by saying, "The last thought I had as the anesthetic lulled me to sleep was, This doctor depends on God. Anxiety gave way to trust in a Supreme Being."

The writer was introduced to the Saint Helena Sanitarium and Hospital several years ago when her young son was admitted as an emergency patient in the hospital section. The mistaking of appendicitis for stomach flu had resulted in the appendix rupturing several hours before flu-stricken parents suspected a wrong diagnosis had been made. A mother's guilt in having delayed proper medical attention was heightened at the discovery that her son was allergic to the much-needed antibiotics. It was the attending physician's wholehearted devotion to God that provided her with strength to endure the days that followed and to hold firm to the reins of faith. And that faith was rewarded.

Saint Helena Sanitarium and Hospital, overlooking



Hospital as it will appear when construction is completed. ▲



▲ Praying nurses bring ease to troubled hearts and bodies.

Modern 100-bed hospital on Howell Mountain above Napa Valley.



Sylvan atmosphere contributes to healthful thinking and living. ▼



California's beautiful Napa Valley some four miles from the town of Saint Helena, was founded in 1878, just thirteen years after the Civil War. Originally called Rural Health Retreat, this health resort with hospital facilities attracted such an influx of people shortly after its opening that tents had to be erected about the spacious grounds to accommodate everyone. In 1898 the name was changed to Saint Helena Sanitarium. Through the years it has remained a first-class health facility specializing in preventive medicine.

Of the many services available to guests and patients at the institution, the health education program is one of the most popular. Staff physicians, dieticians, and physical therapists are among the instructors who center their lectures around the recognized fact that sickness is generally the result of violating the laws of health.

Patients are instructed in the importance of taking advantage of the natural forces of health: pure air, sunshine, rest, exercise, water, and above all, faith in divine power. Guests in the Sanitarium section often lengthen their stay upon realization that to be healthy one must live healthfully, fully realizing that changing the practices of a lifetime requires not only time but guidance by qualified instructors as well.

A five-day program, designed for persons wishing to break the tobacco habit, is also provided. Smokers who have tried every means to stop smoking, without success, are directed to the Sanitarium, usually by their doctors or by former guests.

Legion are the stories that could be told about the workers of the Saint Helena Sanitarium and Hospital, of the nurses who offer bedside prayers, of staff physicians whose hands and hearts are linked with the Infinite One, of the untiring ministry of the institution's two chaplains, and of the 350 employees who serve beyond the call of duty. Stories of workers such as the librarian, who for several weeks used her morning break to join an overweight teen-ager on the reducing equipment for the sole purpose of bringing encouragement. Stories of courteous

page boys who "appear almost as soon as the call button is pressed." One such story involving a page boy shines forth as a gem.

Responding to an unexplainable urge to return to the room where he had just carried the suitcase for a surgical patient, the boy entered the room and said, "I've come back to pray for you, sir." No sooner were the words said than the boy was on his knees. When the prayer was finished, the youth left the room as quickly as he had entered it. Later, after surgery, the chaplain learned of the planned suicide, a four-story fall. Wearied by weeks of worrying about the outcome of the surgery, positive that a suspected cancer would be found, an overtired mind, now incapable of thinking clearly, had suggested a way of escape.

"I was standing at the window preparing to open it," said this patient, "when the page returned. His prayer was like a light penetrating the darkness of my mind. Utter despair gave way to hope. That teen-ager's prayer changed my course of action. And to think that I don't have cancer!"

The beauty of the institution's mountainside setting, coupled with its Christian workers, leads one to exclaim, Surely God is in this place! As one patient stated, "Here you find that the healing art is more than prescribing and distributing pills. They give something extra—a prescription of love and understanding. It's a modern oasis in a troubled world."

Another patient, recovering from nervous exhaustion, said, "Strange how the realization that there is a God who is concerned with our lives can bring comfort to the mind. Knowing He really cares will make life easier to face now. I wish I had been directed to this place sooner, for here I've been brought face-to-face with God."

That this institution, operated by the Seventh-day Adventist Church (85 percent of the patients are from other denominations), should include spiritual healing along with the physical in their medical program is little wonder. For years, long before psychosomatic medicine was known to the public, this denomination has maintained that illness is not all organic. Man's health, it asserts, is

Christian nurse dispenses good cheer with good medical care.



Surgery is performed by a physician who believes in prayer.



affected by his physical, spiritual, mental, and social makeup. The individual, the whole person, must be treated, not just the disease. Today this belief is widely accepted. It is evidenced in the establishment by the American Medical Association of a Department of Medicine and Religion in 1961.

"It is to be expected," says a staff physician, "that the stress and strain of life today will play havoc with our mind and body. And mental depression is the major offender in creating physical disorders. Guilt, discontent, anxiety, hatred, all play a major role in breaking down the life forces. When we can find no physical evidences for sickness, we often call the chaplain in on the case. By working together as a team the chaplain and physician are able to discover the underlying reason for the illness."

One patient, a victim of multiple mental disturbances, confided, "Life had become unbearable for me. Problems had engulfed me to the point that I no longer wanted to live. Then sickness struck, and I became a patient here. The chaplain became a regular visitor to my room. His counsel and prayers for God's guidance in my life enabled me to face my problems rather than allow them to remain permanent residents in my mind. As one by one my problems were solved, I discovered I was feeling better. I was then led to see that my body had been sympathizing with my tired mind. There was nothing physically wrong with me. How much different my life could have been had I known earlier the relationship that exists between mind and body!"

Amid tree-covered mountains, rippling streams, flower-lined paths, and picturesque valleys the sick in body and mind, those seeking a general rejuvenation, not only find help and healing from nature's tranquilizing power, but also gain a deeper understanding of God's love for mankind as demonstrated by the unselfish ministry of the institution's workers. Daily their lives bear witness that they follow the One who unreservedly gave Himself for others. [END]

by
Richard
H.
Uff



REVIEW PICTURES

TEST YOUR "WORD" POWER

The Bible tells not only how we are to worship God, but also how we should serve our fellowmen. How familiar are you with the Scripture teachings about good works, charity, and help for the needy? In the following multiple-choice questions, out of the three answers given, underline the correct one.

1. The person who gives a cup of cold (a) milk (b) water (c) honey to a child "shall in no wise lose his reward," Jesus said.
2. When the Good Samaritan found the robbers' victim and ministered to him so generously, he was on a journey from Jerusalem to (a) Jericho (b) Nazareth (c) Beer-sheba.
3. Through the "gospel prophet," (a) Isaiah (b) Jeremiah (c) Daniel, God commanded His people "to deal thy bread to the hungry," and "bring the poor that are cast out to thy house."
4. A lady named (a) Esther (b) Martha (c) Dorcas was well known in Joppa and throughout the New Testament church for her "good works and almsdeeds," which included making "coats and garments" for the needy.
5. An essential part of "pure religion" is "to visit the fatherless and widows in their affliction." So states (a) John (b) James (c) Peter.
6. In Old Testament times God instructed His people through (a) Noah (b) Abraham (c) Moses not to harvest the fields too thoroughly, but to leave some of their crops so that the poor could help themselves.
7. (a) Paul (b) Peter (c) Barnabas collected money among the churches of Europe and Asia to aid the needy in Jerusalem.
8. When a (a) blind man (b) leper (c) lame man asked for alms, Peter replied, "Silver and gold have I none," but granted him something far better—complete healing.
9. Emphasizing the practical aspects of true Christianity, James writes that "Faith without (a) charity (b) works (c) grace is dead."



UNITED PRESS INTERNATIONAL



▲ Once-cherished toys found in the wreckage of their home.

◀ Hobart residents watch as flames consume their home.

by H. F. Rampton

Director, Lay Activities, Australasian Division of Seventh-day Adventists

THE HOBART HOLOCAUST

Fire can be so sudden, so savage, so insatiable. The people of Tasmania know it all too well. February 7, 1967, has been called "Ash Tuesday," for it saw more destruction of life and property than was ever before known in this island.

The weather bureau had forecast high temperatures and rising winds, a combination which would make it a day of extremely high fire danger. Everyone around Hobart, the capital, knew they were in for one of those rare scorches—rare because Hobart is tucked in between the wide Derwent estuary and the majestic Mt. Wellington (4,166 feet)—but no one was prepared for what was to come that day.

The thermometer reached 102° and winds built up to ninety miles per hour—a perfect setting for disaster. The grass and undergrowth were tinder dry. There had been no rain of any consequence for weeks. All down the Huon Valley the apple orchards were coming to maturity.

During the day various small fires were reported, and it was not long before these turned into raging infernos. They seemed to develop simultaneously in all directions around Hobart. Dense smoke obliterated the sky and soon slowed traffic to a snail's pace. The airport was closed. Headlights of cars appeared as orange blobs penetrating the swirling eddies of smoke. Fingers of flame pierced the brown air as house after house burned like a Roman torch.

Breathing was very difficult; eyes smarted. People screamed as they saw their homes enveloped in flame while

they raced to a dam or the river for safety. Within two miles of the heart of the city the greedy flames roared down a valley engulfing every dwelling.

Some tried to return to their homes, only to find roads blocked by fallen trees, telegraph and power poles still burning and wires dangling. Frantically mothers tried to rescue their children, hosing them down or immersing them in water tanks. Hundreds of people fled to the Derwent estuary and entered the cool water as they watched their precious homes, cars, and furniture devoured by the flames.

The fires swept over hill and dale as if driven with the ferocity of a thousand demons. Gracious mansions of the wealthy, well-kept historic homes, humble little cottages, all burned alike. The flames had no respect for class or creed. Churches and hotels were destroyed. Brick homes burned as readily as timber ones. It was a fearful sight. Fires appeared to start spontaneously hundreds of yards ahead of the hungry flames. It seemed that all hell was let loose.

Within about three hours, 1,400 homes and major buildings had been reduced to ruins, and 25,000 sheep burned to death, as well as scores of cattle, dogs, and other animals. The brewery, the carbide factory, and the fish cannery—industries employing hundreds—were all razed to the ground.

Communication with the outside world was severed



◀ Margate Adventist Church was used as a supply center.



▲ Supplies of bedding for disaster relief center.



◀ Burnt-out cars and trucks littered the countryside.

except for one lone radio station. This was the one voice of hope, bringing personal messages, police instructions, Civil Defense information, and other vital knowledge to the stunned populace.

Elderly people suffered most. They were too slow, too weak, or too shocked to move, so were quickly engulfed by the heat and flames. In all, fifty-nine lives were snuffed out. Many bodies were burned beyond recognition. The remains of some were collected in buckets.

By evening the wind had subsided and many tongues of fire had burned themselves out. Some 2,500 people inched their way over the smoldering ruins to search for something they might salvage from the ashes. Others roamed the streets or country roads seeking separated members of their families. Lost children wept bitterly. A policeman searched for the parents of a baby he had found sitting on a roadway in the path of the fire. He had picked up the baby and ridden away on his push bike; but now the fire was over, who was the baby? Where were its parents?

For a time all was chaos. Dazed and bewildered people knew not where to go. Those fortunate ones whose homes remained, opened their doors to perfect strangers. Somehow 800 families were bedded down for the night. The response from the public was magnificent. Food, clothing, and bedding were quickly given in response to radio appeals.

The Seventh-day Adventist churches were among the

first to be opened as disaster relief centers. At Margate, fifteen miles south of Hobart, and in the midst of the worst hit areas, the new brick church was quickly transformed into a relief center. Pews were pushed back as large stocks of food and clothing were prepared for distribution.

Health and welfare cupboards had been well stocked with sorted clothing, ready for an emergency, though no one expected it would come in such gigantic proportions.

Word was quickly sent to all fifteen Seventh-day Adventist churches in the state requesting assistance. Within twenty-four hours a large truckload of supplies arrived from these churches to augment local stocks. Within two days some 2,500 garments were distributed to needy families. In addition, hundreds of blankets, sheets, pillows, and mattresses—mostly new—were distributed. Crockery, cutlery, medicine, saucepans, and many other items were available and eagerly sought after. As all local water supplies were contaminated, fresh drinking water in cans was made available. Stoves, kerosene, candles, and matches were in great demand. As local supplies diminished, the government made available further truckloads to care for the hundreds of needy families. They supplied the goods as the churches distributed them.

When Sabbath came, the Adventist church continued its welfare activities, dispensing with its usual worship services for the day. It was felt that this service of love was a far more effective sermon than any that could come from a pulpit.

[END]

To the Rescue in Europe

by Gianfranco Rossi

THE FLOOD IN FLORENCE, ITALY

On the fourth of November, 1966, Florence suffered one of the worst disasters in its centuries-old history. The river Arno suddenly submerged the city with a gigantic inundation of water, mud, and dirt, taking many lives and destroying property of incalculable value. A priceless cultural heritage was irreparably damaged, and one of the most illustrious cities in the world was transformed into a scene of tragedy.

Six thousand businesses were destroyed, many industrial and tourist structures were ruined, and innumerable pieces of merchandise were carried away by the flood. Only those who lived through those terrible hours can have any idea of the extent of the misfortune which happened so unexpectedly that fateful night.

However, even though the disaster was so great, the reaction of the people of Florence was admirable, while relief coming from many places in Italy, and indeed from the whole world, was deeply moving.

The mayor of the city, Professor Bargellini, afterwards recalled that, besides government aid, help poured in from official and private Italian organizations as well as from abroad as people were moved with compassion for the city which for centuries has enchanted visitors.

The two Seventh-day Adventist communities in Florence immediately set their relief organization into action, giving food, clothes, and blankets to the flood victims. Students from the Adventist Training School and workers from their publishing house spent several days helping to clear the streets of mud, dirt, and damaged furniture. They also distributed clothes, linens, and food. Later the Ad-

ventist churches in Rome, Milan, Bologna, La Spezia, Bari, Potenza, and Lentini also joined in sending relief in kind and money.

Adventist relief from Switzerland was particularly substantial. The churches there sent the best they had in their welfare stores. Adventist churches in France, Belgium, Germany, England, and the United States, as well as in other countries, also helped. Considerable sums of money were appropriated by the responsible committees of the General Conference of Seventh-day Adventists, the Southern European Division, and the Italian Union Mission. This money enabled the two Adventist relief centers in Florence to supply several hundred suffering families with thousands of pieces of clothing, besides food, medical supplies, and money.

A particularly moving response came from the people of Aberfan, the town in Wales which a short time before had been the victim of fearful tragedy. Together with the people of Aberdare they sent many pieces of clothing for the Italian victims. This wonderful gesture was instigated by the Seventh-day Adventist welfare organization. Arriving in Italy with four trucks heavily loaded, the representative from Aberfan said: "The people offered the clothes spontaneously, because they remembered that when tragedy hit us, the first relief in money came from Italy. We have given you the clothes belonging to our dead children, that they may be used by the living." There were indeed many children's clothes in the consignment.

Arriving on the disaster scene with the first Adventist relief shipment from Switzerland was Victor Pache, an Adventist of Geneva. Seeing the needs of the city, he presented himself before the mayor in the name of the Geneva commune, of which he is a counselor, and asked what his town could do for Florence. The mayor replied, "In the name of the population, the administration of the town sends its most sincere thanks, to which I add my personal gratitude, for the relief received, and ask that you send, if at all possible, motor pumps to empty the basements and drains. . . . This letter does not adequately express our gratitude."

Some days later motor pumps from Geneva were at work in the streets of Florence.

Nearly twelve months have passed since that terrible catastrophe, but it is still remembered by the people of Florence; and the indelible scars, which are evident everywhere in the city, are constant reminders of it. However, the sufferings of this sad occasion are mingled with a far more lasting emotion brought on by the innumerable manifestations of human care and affection, and a brotherly love worthy of the accounts found in the Acts of the Apostles.

A Catholic said to an Adventist who came to help him: "I have always been prejudiced against the evangelical churches. We Catholics ought to have come to your relief, but the opposite has happened. It is you who have done so much for us. May the Lord reward you by letting His richest blessings rest on the real Christian work which you are doing."

In time of trial and hardship, barriers set up by doctrinal prejudices collapse to make room for the truth—to the recognition of the fact that in spite of differing positions in matters of religion, we are all brothers, sons of the same heavenly Father. [END]



Floodwaters invade Church of the Holy Cross.

avalanche at aberfan

by A. C. Vine

Aberfan's more than 200 children had just begun their day's program in the school on Friday, October 21, 1966, when, with scarcely any warning, a horrendous avalanche of black, sticky slag, long piled on the mountainside, rolled down and crushed the school and a large number of houses in its vicinity.

A few of the children and teachers escaped, but no cry was heard from the others who lay buried beneath the twenty-foot mass.

Stunned, mothers and miner's wives gathered at the awful scene, biting their fingers in silent anguish, fearing that they had lost one or perhaps all of their children.

Police and Civil Defense workers were quickly on the scene. The nation's radio services broadcast news and appeals. From all over Wales and the Midlands of England, even from farther afield, great bulldozers and trucks were soon on their way to that little mining town, while by car, bicycle, and on foot volunteers carrying shovels came from miles around to be of what assistance they could.

All that day a great stream of trucks and people flowed toward the scene until there were over 2,000 individual volunteer rescuers working feverishly to reduce that great avalanche of slag and reach any possible survivors.

Open fires that had been burning in some of the destroyed houses started deep-seated fires which fed the coal content of the slag, fires which the fire-fighting services seemed powerless to extinguish. A great pall of steam and smoke rose over the whole area making it look hideous in the floodlighting which army engineers had set up.

The water used to fight the fires made the avalanche mobile again, and it began to roll slowly down the mountainside to roads on a lower level.

This was the scene that we took in briefly as we drove our disaster relief units into Aberfan. In view of the unbroken lines of trucks, cranes, earth-movers, and shovel-armed pedestrians

who crammed the roads, I still don't know how we managed to penetrate so far into the place.

We had telephoned the disaster relief authorities offering our canteen services and had been asked to go in to help serve the hundreds of diggers who could work only so long at a stretch and would then need food. So here we were, a hastily gathered group of volunteer church members, driving where we really should not have been, having lost our way in the blackness.

A policeman stopped us. We told him we were the Seventh-day Adventist Welfare Service, come at the request of the police chief to give canteen service. He told us that it was impossible to direct us either in or out, because of the flow of trucks and other equipment, but that if we could park on the sidewalk right where we were and keep out of the way of the traffic, that would be all right with him.

So we drove onto the sidewalk into a space just big enough for our two units. The ground was inches deep in thin, oily mud, and on the path was a heap of anchor chain and other discarded equipment, making it difficult to walk around. But we soon had our bottle-gas heaters going and soup and drink heating up. The ladies from several Adventist churches in South Wales made sandwiches, and our service began.

As men came down from the digging site for a rest, they saw our little light glimmering in the stygian darkness, and they came gratefully for free soup and food. Their faces were haggard with the horror of some of the things they had seen in the frantic rescue operations. Some strong men wept as they received a kind word with their refreshments.

Some women came to us and asked if we could let them have kettles of hot drink and soup and boxes of sandwiches to take to the men who would not stop for a rest. These women had children buried in the avalanche and couldn't bear to stand around helplessly waiting. They must work. They kept up a continuous shuttle service

(Continued on page 31)

KEYSTONE



Rescue workers searching for victims of the giant slag heap that fell on Aberfan.

To the Rescue in the Far East

VOLCANIC ERUPTION IN THE PHILIPPINES

FIRE IN SAIGON



The atom-bomb-like volcano eruption of Taal, Philippines.



Rice for a small Korean refugee.



The disastrous Mekong River flood.

Utter confusion followed the initial explosion of Taal, a volcano in the Philippines. As the Hiroshima-like mushroom cloud subsided, Seventh-day Adventist agencies hastened to bring relief to the victims of the catastrophe. A medical team from the Manila Sanitarium and Hospital quickly set up a clinic in the disaster area. In a short time they were joined by other volunteer welfare workers.

Surveying the ruins of Taal, I saw desolation on every side. In fact, all that remained to prove there had been a village at all were three lone items—a bamboo pillow, a sandal, and a rice spoon.

As I witnessed the unmistakable signs of tragedy I felt glad that Seventh-day Adventist volunteer workers were the first to come to the rescue of the survivors.

Fire in Saigon

A charred Vietnamese bus driver was rushed to a Seventh-day Adventist hospital. Two terrorists had stepped

into his bus saying, "We told you to go on strike. Because you have disobeyed us, we will take your life." With this, one threw gas over the bus driver while the other lit a match and threw it at him. A few hours later I walked through the burned ruins of over 500 homes.

The fire raged for over five hours and was reported by the *Saigon Daily News* to have been one of the biggest fires in recent Saigon history. Seventh-day Adventist volunteer workers were among those who worked feverishly to provide food and temporary housing for the homeless.

Mekong River Flood

The 1966 rainy season brought the highest water in over forty years to the villages on the banks of the Mekong River in Thailand.

The Adventist mission boat made its way past flooded rice paddies and buildings, finally reaching a hill to which many people had fled. What a picture of desolation! But

MEKONG RIVER FLOOD

TYPHOON IN JAPAN

by Lewis A. Shipowick

Welfare Director, Far Eastern Division of Seventh-day Adventists

Adventist workers bring food to many fire victims in Saigon.



Shipowick (left) and village chief (right) with Palau family bereaved by typhoon.

The remains of a village after the Taal volcano eruption.



when the people knew that relief had come, that they would have rice to eat and clothes to wear, their dejection was turned into gratitude.

Relief in Korea

For many refugees in South Korea, the land reclamation projects are bringing new hope. When these projects are completed, 24,000 refugees will have a more stabilized life. On this land, reclaimed from the sea by the building of gigantic dikes, these poor people will be able to grow sufficient rice to maintain their families.

Adventists have been chosen to supervise the welfare aspects of this resettlement and the distribution of food to these people.

Typhoon in Japan

September 25, 1966, was a tragic day for the Northern Nippon area. Typhoon 26 hit the famous Mt. Fuji area and brought torrential rains, causing a great flood. It was

considered to be the worst flood in over 700 years, killing 100 persons and injuring over 1,000.

Less than a year later, on March 2, 1967, Typhoon Sally ripped through one of the Caroline Islands. Many hundreds of Palauans were left homeless when 605 homes were destroyed. Typhoon Sally left in her wake \$5,000,000 worth of damage.

Seventh-day Adventist welfare workers on the island of Guam airlifted food, clothing, and blankets to the stricken victims.

Seventh-day Adventists seek to adhere to the master plan set forth by Christ. In His last command He said, "Go ye into all the world, and preach the gospel to every creature." This included clothing the naked, visiting the fatherless and widows in their affliction, feeding the hungry, comforting the oppressed. Striving to manifest the love of Christ, they endeavor to build hope and courage in the hearts of those whose lives have been shattered by tragedy and distorted by poverty.

[END]

To the Rescue in India

by I. Subhushanam

Nearly 270 miles north of Madras, India, is the city of Vijayawada, second largest in Andhra Pradesh state. An important railway junction, it has a population of over 300,000. Though built on the bank of the Krishna River, the mountains on the far side obstruct the flow of the breezes and reflect the heat of the summer sun. Winds blowing from the west raise the temperature to 120° F. and make living conditions unbearable.

Added to the heat of the sun is that of the many slum fires. Fire accidents annually wipe out whole localities. Terrible is the plight of the people who are forced to leave their homes and live on the streets or on elevated canal banks. During the summer months the whole area becomes a rehabilitation camp. These fire accidents increase year by year. In 1964 there were sixteen of them. In 1966 there were thirty.

Each year the Krishna River swells with floodwaters. Those living on or near the dried-out riverbed are in constant danger when the monsoon rains fall. Huge artificial lakes have been made to collect the increasing amounts of water. Often the pressure of water is great enough to breach the banks. In 1965, three of them broke. The water burst out, covering many square miles under ten feet of water. The little town of Macherla suffered worst. Most of its inhabitants had to leave their homes. The patients in the government hospital could not be rescued. They drowned at midnight. Prisoners in the jail could not escape. Many sleeping villagers were also buried beneath the rising water.

The minister of the local Seventh-day Adventist church first thought of climbing to the top of his house but decided against it. He brought his family of four children out into the street. The water was waist-deep. His wife held on to his shirt, his two older children clung to his arms, and his two babies sat on his shoulders. Thus they waded to safety.

In one section of Vijayawada a municipal housing estate had been built. The heavy monsoon rains breached the dikes, and soon the whole site was inundated. The inhabitants tried desperately to reach higher ground. One Adventist member climbed onto a water tower, where he sat for two days and nights.

A number of welfare organizations gave prompt help to the needy. Foremost among Christian organizations was the Seventh-day Adventist Welfare Service. In one stricken area Rs. 100 was given to each stricken family, together



Floodwaters from the river Krishna force inhabitants to flee. ▲

Disastrous results of monsoon rains at Bezwada, Andhra Pradesh. ▼



with clothing and blankets. Over Rs. 8,000 worth of help was also given to the fire victims besides Rs. 6,000 to flood victims.

Disasters by fire and flood are becoming more and more frequent. The church must be increasingly ready to go to the rescue of the victims of such tragedies. [END]

FIRE AND FLOOD IN VIJAYAWADA

A father trying to reach safety with his three children. ▶



Avalanche at Aberfan

(Continued from page 27)

between us and the slag face, notably one selfless soul.

When we asked her how she could keep going, she burst into a storm of weeping. She had just been on top of the mound serving food to the diggers, and had seen two little ones dug out and taken away on stretchers to be cleaned and prepared for burial. She had suddenly realized that she was "walking over her own boy." Her anguish was typical of that suffered by so many young mothers of Aberfan. We tried to comfort her, but the only relief she could find was in relentlessly working on.

By Saturday night it was obvious that none of the remaining victims could still be alive. Volunteer diggers were now replaced by organized crews of miners, army engineers, and workmen from contracting firms. So our work took on a rhythm that had not been possible in the first twenty-four hours. We organized our work into a series of shifts, groups of church members from our local welfare societies in Wales coming to Aberfan to serve in turn for twelve hours at a stretch. In this way we kept up a continuous service for five days and nights.

It may be wondered how we could maintain sufficient supplies for such a long period. We couldn't. And thereby hangs a wonderful tale.

Our original supplies lasted less than twelve hours. On that Sabbath morning our mission president went to two of the great stores in Cardiff, told them he represented the Seventh-day Adventist Welfare Service, and that we were doing canteen work at the Aberfan disaster. He asked them if they could help us replenish our supplies. The response was, "Take anything you want, as much as you can carry, free!"

We did too!

But it was still obvious that we were not going to be able to cope with the need. Then, just as we were wondering what to do, a truck pulled up alongside our canteen units. "We are from Hoover," the driver said. "Can you use ready-made sandwiches and hot drinks and soups?" This was indeed an answer to prayer. We told him our plight and thereafter, throughout the four following days, that truck visited us at two-hourly intervals replenishing our supplies. All we had to do was dispense the food, either at the digging or to the diggers who came off work for a brief rest.

What a demonstration it was of the essential goodness that is deep in the hearts of all men! The Aberfan disaster discovered much unsuspected softness of heart and genuine generosity.

If only we could have given back the lost children to their parents! It was something, however, to be able to distribute some earthly comforts to those who needed them so much. [END]

Signs of Christ's Return

(Continued from page 20)

phrase—that this divine edict goes forth. In our time. Today the words echo and reecho throughout the universe, from planet to planet, sun to sun, star to star, to the farthest limits of the realms of God: "There shall be no more delay!"

This is the reason for the sudden onrush of earth-shaking events which encompass and well-nigh overwhelm us in these tremendous times. Everywhere, in every aspect of life, the pace is quickening.

Mysteriously an awesome sense of urgency is gripping mankind. Speed and more speed is the order of the day. Events of vast importance occur with incredible rapidity. Even legislation which used to take years to get through Congress is swept through in days or weeks.

It is a sign of the times, perhaps the greatest sign of all. It tells us that time is running out, that there isn't much time left.

This means that there's not much longer to wait for the coming of the Lord. Sooner than we think He will return in glory as King of kings and Lord of lords.

What good news is this!

For that will be a day of days, without precedent since time began.

For all who love the Lord it will be a day of hopes fulfilled and dreams come true.

The dead will be raised. Long-separated families will be reunited. Tears will give place to laughter, sadness to joy unbounded.

All pain will cease; so will all sorrows and heartaches.

The sick will be healed in an instant, the maimed find their missing limbs restored. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5, 6.

Cripples will bound from their wheelchairs. Polio victims will throw away their metal braces. Sufferers from arthritis and multiple sclerosis and Parkinson's disease will stand erect once more.

At the selfsame moment all that is evil, all that hurts and harms, all that is unworthy of a place in God's kingdom of righteousness, will fade from sight and memory in the blazing radiance of His presence.

What a day that will be! What a sublimely glorious, unforgettable day!

No wonder Jesus tells us to watch for it. It's something worth watching and waiting for, though the waiting now should not be long.

"Yes, I am coming soon!" He says.

With gladness let us respond, "Amen. Come, Lord Jesus!" Revelation 22:20, N.E.B. [END]

ANSWERS TO "TEST YOUR 'WORD' POWER"

1. (b) Matthew 10:42.
2. (a) Luke 10:30-37.
3. (a) Isaiah 58:7.
4. (c) Acts 9:36-42.
5. (b) James 1:27.
6. (c) Deuteronomy 24:19-22; 1:1.
7. (a) 1 Corinthians 16:1-3; 2 Corinthians 8:1-5; 1:1.
8. (c) Acts 3:1-10.
9. (b) James 2:20.

SCORE

- 8-9 correct, excellent
6-7 correct, good
3-5 correct, fair
0-2 correct, more Bible study urgently needed



Partial view of Loma Linda University campus.

TRAINING FOR RESCUE

Loma Linda University—Heart of the Worldwide Medical Work of Seventh-day Adventists

by John Parrish

At the heart of the worldwide medical work of the Seventh-day Adventist Church is its principal medical-education center, Loma Linda University, in Southern California.

During its sixty-two-year history this dynamic university has produced, in addition to its graduates in other disciplines, nearly 4,000 physicians—more than any other institution in California.

Of even greater interest is the remarkable dispersion of these physicians and other graduates throughout the world. Fully half of Loma Linda University's medical graduates serve outside California.

The reason for this global representation of Loma Linda alumni is that the institution serves a world constituency, and thus enrolls students from many states and countries, in many fields of learning.

The university itself conducts medical and public-health teaching and demonstration projects in Africa, Inter-America, the South Pacific, and among North American Indians. At these stations and in affiliation with other church, government, and private universities and hospitals around the world, opportunities are provided for students

to acquire the "feel" of international service even before they are graduated.

Educational programs in the \$50,000,000 university complex have been further enhanced by the recent opening of a new hospital and a merger with what was formerly La Sierra College in nearby Riverside, California, with a strong liberal arts program.

The new 510-bed university hospital provides more than thirteen acres of floor space in an eleven-story structure dominating the Loma Linda campus. Within this structure patients will benefit from the most advanced medical equipment and procedures, and faculty and students will help to resolve age-old medical problems in a \$2,500,000 clinical science and research complex. Approximately \$2,000,000 is expended annually for medical research.

In medicine, dentistry, and nursing, as well as in other fields, Loma Linda University provides leadership and skill for an advancing global ministry of health and healing.

From here the graduates go forth to the ends of the earth on their missions of mercy and rescue to fulfill the university's motto, "To Make Man Whole." [END]

New 510-bed Loma Linda University Hospital.



Nursing student assists a young patient.





▲ Patient appreciates care by dedicated nurses.



▶ Medical student examines a child in Chiapas, Mexico, on annual summer clinical field trip.

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READY TO RESCUE - ALWAYS

by A. W. Bauer

Director, Lay Activities, Lake Union Conference of Seventh-day Adventists

The philosophy behind the Seventh-day Adventist worldwide welfare and disaster relief program is based upon the example and instruction given by Jesus. He went about doing good to all men without respect to class or race or position, and He gave instruction to His followers to love their neighbors as themselves.

This program is not intended to replace government welfare, the Red Cross, or Civil Defense agencies, but rather to cooperate with them in helping the needy during an emergency.

The aim of this church welfare and disaster relief program is to help anyone, regardless of race, creed, or color, on a temporary emergency basis until the individual or family is rehabilitated or arrangements have been made by a state welfare agency to render permanent aid.

To accomplish this purpose this church agency must be fully equipped and "ready to go" at a moment's notice. For instance, in the four-state area of Michigan, Indiana, Illinois, and Wisconsin, Seventh-day Adventists operate three welfare depots, 105 welfare centers, and 200 welfare units. All are stocked with clothing, bedding, et cetera, ready for immediate use in case of a disaster. Michigan

and Indiana also have large mobile vans fully stocked and ever ready to go to the rescue in case of fire, flood, tornado, or any other disaster.

These vans are also available outside this four-state area in case of special need, as when hurricane Carla wrought havoc in Texas.

Supplies come from various donors both within and without the church. Recently a large shoe manufacturer donated 26,000 pairs of new shoes to be distributed through these welfare centers. A large number of these shoes are being held in reserve for emergencies. Within the last few months, 600 dozen pairs of pillow cases, 500 dozen pairs of sheets, and 3,000 blankets were purchased by the church to add to the stockpile in the warehouses, welfare centers, and welfare units. Welfare workers have learned from experience that the time to prepare is before disaster strikes.

Seventh-day Adventists hope and pray that these supplies may not be needed, but they want to be ready to serve their fellowmen whenever the need may arise. It is their desire to be ever faithful in following the example of the Lord in rendering help from the single motive of love. They want to be ready to go to the rescue anytime, anywhere.

**"But, since the church
lives in history, she ought
to 'scrutinize the signs of
the times and interpret
them in the light of the
Gospel.' "**

—Pope Paul VI,

Encyclical Letter on
the Development of Peoples.

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