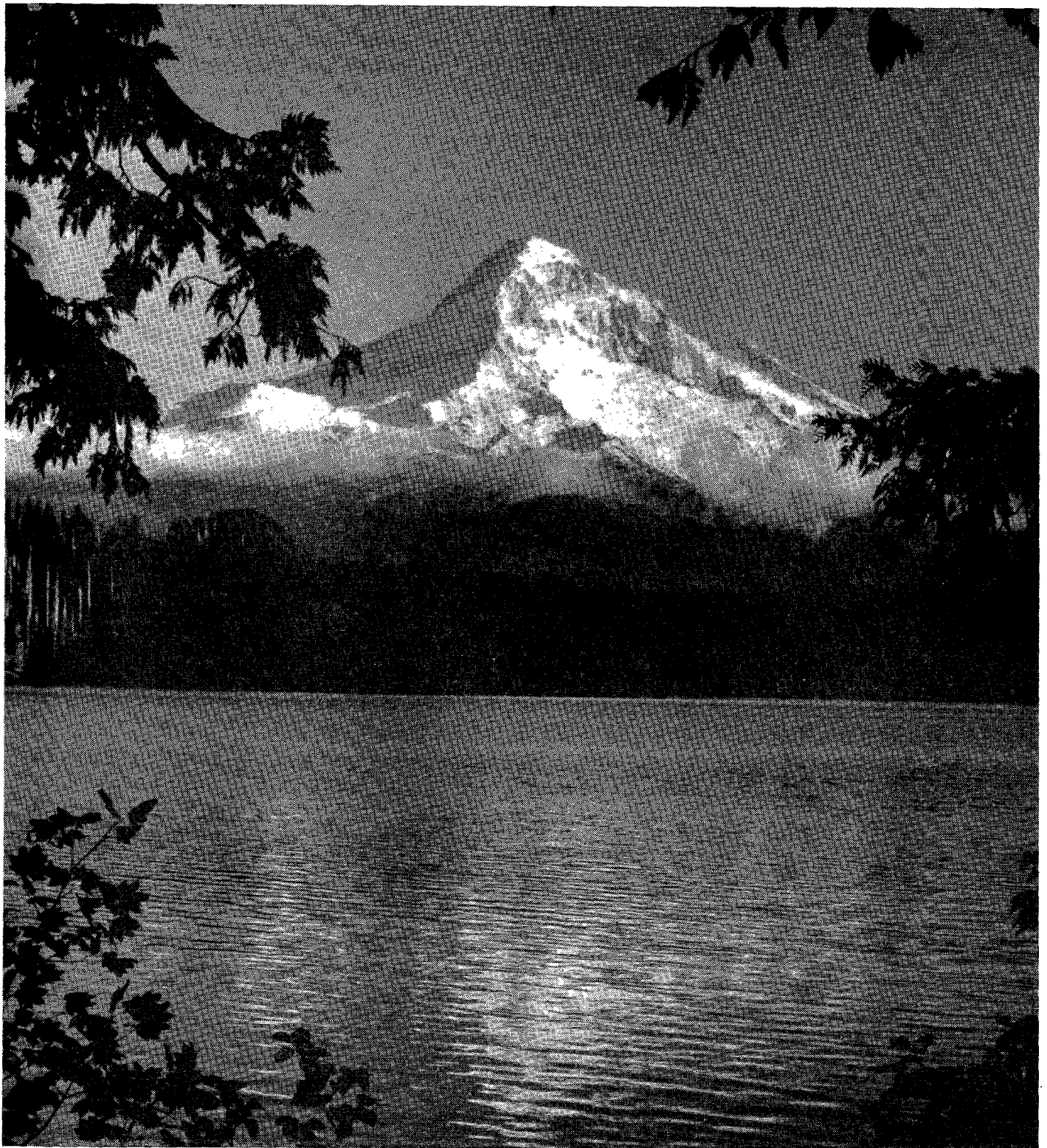


THE ADVENT SABBATH
REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



A. DEVANEY

"By his strength [God] setteth fast the mountains; being girded with power" (Ps. 65:6).

• • • In This Issue • • •

COVER	Mount Hood and Lost Lake
GENERAL ARTICLES	Page 3
Provisions for Graduate Study—On the Religious Front—Jesus Knows All About Us—Meeting the Trials of Life—Pitcairn After the Turn of the Century	
EDITORIALS	Page 9
Flags—The Church of God—"He . . . Shall Laugh"	
SABBATH SCHOOL ACTIVITIES	Page 10
SABBATH SCHOOL LESSON HELP	Page 11
Samuel, the Prophet and Judge	
OUR HOMES	Page 12
Rules Are for Parents Too—Parents' Fellowship of Prayer—The Forgotten Dream	
FOR ADVENTIST YOUTH	Page 14
From Yesterday's Seed—Imitators—Youth in the News	
FEATURE ARTICLE OF THE WEEK	Page 16
The Idea of Church Unity Grows—Full of Years	
NEWS FROM HOME AND ABROAD	Page 19
International Temperance Association—Local Mission Sessions in Japan—A Faithful Lay Preacher in India—Radio Programs Prepared for Formosa Broadcasts—Columbia Union Academies Report Field Day Success—Georgia-Cumberland Camp Meeting—Harrisburg, Pennsylvania, Evangelistic Effort—New Boarding Academy in Northern California—A New Book—In Brief—Church Calendar for 1957	
POETRY	
A Day's Record, p. 3; My Soul to the Master, p. 8	

• REVIEW AND HERALD •

FRANCIS DAVID NICHOL, *Editor*

FREDERICK LEE, *Associate Editor* KENNETH H. WOOD, JR., *Assistant Editor*
 R. R. FIGUHR, A. L. HAM, H. L. RUDY, *Consulting Editors*
 J. L. McELHANY, *Contributing Editor* PROMISE KLOSS SHERMAN, *Editorial Secretary*

SPECIAL CONTRIBUTORS

C. H. WATSON, W. H. BRANSON, W. R. BEACH, D. E. REBOK, C. L. TORREY, L. K. DICKSON, W. B. OCHS,
 A. V. OLSON, E. D. DICK, *PRESIDENTS OF ALL DIVISIONS*

"IN BRIEF" CORRESPONDENTS

OVERSEAS: AUSTRALASIA: R. R. FRAME; FAR EASTERN: C. P. SORENSSEN; INTER-AMERICA: CLYDE O. FRANZ;
 MIDDLE EAST: FLORA OSUND; NORTHERN EUROPE: G. D. KING; SOUTH AMERICA: L. H. OLSON;
 SOUTHERN AFRICA: W. DUNCAN EVA; SOUTHERN ASIA: J. F. ASHLOCK; SOUTHERN EUROPE: MARIUS FRIDLIN

NORTH AMERICAN UNIONS: ATLANTIC: MISS LAURA M. DROWN; CANADIAN: MRS. EVELYN M. BOWLES; CENTRAL:
 MRS. CLARA ANDERSON; COLUMBIA: DON A. ROTH; LAKE: MRS. MILDRED WADE; NORTHERN: L. H. NETTEBURG;
 NORTH PACIFIC: MRS. IONE MORGAN; PACIFIC: MRS. MARGARET FOLLETT; SOUTHERN: MISS ANITA MARTIN;
 SOUTHWESTERN: H. E. SCHNEIDER

TO OUR CONTRIBUTORS

As the chronicler of the history of the church, the *Review* is always interested in reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. Please send reports promptly. An out-of-date report is not news, and is not acceptable for publication. Also, the *Review*, as the church pastor in print, is interested in articles that make clear a doctrine, offer practical counsel on how to live a holy life, et cetera. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they

attend and the name of their pastor or local elder. All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable.

In harmony with standard editorial practice, unsolicited manuscripts cannot be returned unless a stamped, addressed envelope is sent with them. The *Review* does not pay for unsolicited material.

All manuscripts submitted for publication and all communications relating to the editorial department should be addressed to: *Editor, Review and Herald, Takoma Park, Washington 12, D.C.*

CIRCULATION DEPARTMENT

CIRCULATION MANAGER R. J. CHRISTIAN

Subscription rate:	one year	six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to *REVIEW AND HERALD, Takoma Park, Washington 12, D.C.* In changing address, give both the old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the *Review and Herald Publishing Association* at Takoma Park, Washington 12, D.C., U.S.A. Entered as second-class matter August 14, 1903, at the post office at Washington 12, D.C., under Act of Congress, March 3, 1879. Vol. 134, No. 43.

Copyright © 1957 by the *Review and Herald Publishing Association*.

A Thought

FOR THE WEEK

[Based on phrases in well-known hymns.—EDITORS.]

"We Have Not Served Thee as We Ought"

Several years ago, Ecuador wanted to erect a statue as a memorial to its national poet, José Olmedo. Made to order it would have proved too costly. Then someone conceived the idea of buying a discarded statue somewhere and dedicating it to Olmedo. Such a monument was found in a London junk yard and shipped to Guayaquil. There it stands today with Olmedo's name engraved on its base. But few Ecuadorians know that it is actually a carved image of England's Lord Byron.

The memorials that men erect to perpetuate reverence for deeds and events often have the stigma of cheapness, insincerity, or misrepresentation about them. Ruskin, in his *Seven Lamps of Architecture*, points with derision to the vulgarity of a structure that hides shoddy materials and unworthy workmanship behind a smiling façade. It comes as a jolt to our sensibilities to discover that many things fair to look upon are not what they seem. Only God is not deceived by such masquerades.

In matters pertaining to our spiritual welfare, how important it is to have the assurance that God is real, His word true, and His requirements just. When these verities become overpowering convictions we find joy in serving the Lord. All substitutionary service, such as observing a false sabbath, paying a token tithe instead of a full tenth, or sitting in the amen corner of church to cover up sharp dealings with our neighbors is revolting to heavenly watchers.

If we are to be epistles of Christ "known and read of all men" (2 Cor. 3:2), we need to pray daily, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

H. M. TIPPETT

Well Said

Riches exclude only one inconvenience, and that is poverty.—Johnson.

The more obligations we accept that are self-imposed, the freer we are.—John C. Schroeder.

There is no greater fool than he that says, "There is no God," unless it be the one who says he does not know whether there is one or not.—Bismarck.

Posthumous charities are the very essence of selfishness, when bequeathed by those who, when alive, would part with nothing.—Colton.

REVIEW AND HERALD

Provisions for Graduate Study

By E. D. DICK

Since the close of World War I giant strides have been taken in raising the levels of education in America. This outreach for higher attainments continues unabated. The opening paragraphs of "The Second Report to the President" of the "President's Committee on Education Beyond the High School," dated July, 1957, reads:

"Revolutionary changes are occurring in American education of which even yet we are only dimly aware. This Nation has been propelled into a challenging new educational era since World War II by the convergence of powerful forces—an explosion of knowledge and population, a burst of technological and economic advance, the outbreak of ideological conflict and the uprooting of old political and cultural patterns on a worldwide scale, and an unparalleled demand by Americans for more and better education."

Factual evidence of this trend is seen in that, since 1900, while the population of the country has increased approximately 100 per cent, the number of Bachelor degrees and first professional degrees has increased 1100 per cent. Between 1870 and 1950 the population of the country has increased less than four times but the college population has increased more than fifty times. Similar strides in advancing educational standards may be seen in most countries of the world.

These facts are significant to us who have set out to provide adequate education for our youth within the framework of the denomination's educational system. It is important that we provide the physical facilities for such education; it is also imperative that the quality of the work we offer be at least comparable to that offered in the country in which our schools operate.

The evaluation of the work of advanced schools in this country is done by the accrediting association of the area in which the school is located, that is, the Western, or Southern, or Middle States, et cetera. If the work done in the school under study by the accrediting body is acceptable, the school is said to be "accredited," and the work done in that school is recognized by other accredited schools.

A number of factors are taken into consideration by the representatives of accrediting bodies in their evalua-

tion of the work of an institution. Among these are the suitability of the physical plant, the qualifications of the teachers, and the degree the school is meeting its own published objectives. Certain advantages accrue to the student who completes his training in an accredited school, especially when one plans to take advanced study.

For a number of years after accrediting bodies had been set up, there was hesitancy on the part of our leadership to open the doors of our educational institutions for evaluation by an outside examining organization. It was felt that we had been given a blueprint for our educational work, and if we were faithful in following this, we would thereby meet and surpass the educational standards sought for by accrediting bodies.

While this argument had some validity in principle, the outworking of our own ideals was not fully carried out. One of the points of weakness was the inadequate training of the teaching faculties as measured by the

degrees held. Until that time only our mature, experienced men, men of recognized spiritual stability and poise, were encouraged to seek advanced training in the universities of the land.

It was not until the Autumn Council of the General Conference held in Omaha, Nebraska, in 1930, that approval was given for our colleges to seek accreditation by outside accrediting bodies.

One of the factors preventing immediate accreditation of our schools, as stated above, was the paucity of teachers having the required recognized degrees. Because of this and in order to meet the standards required for accreditation, college administrators and faculties set about without delay to obtain the required degrees. This meant that they must obtain this advanced training in non-Adventist schools, that is, the universities of the land. Where else could they go? There were no other training centers where this required training could be secured.

While it was conceded that advanced training in some lines could be taken in these universities, it was clear that training for the teaching of Bible, Biblical languages, church history, archeology, and related subjects could not be secured in these schools. For this reason the leadership of the General Conference established the Advanced Bible School. This was operated on the campus of Pacific Union College for the three summers of 1934-1936.

So successful was this undertaking in meeting the very apparent need, that at the 1936 General Conference session it was voted that this become a permanent institution and that it be relocated near the denomination's headquarters in Washington. This was done. From 1937 until 1941 work was carried on in temporary and unsatisfactory quarters. By that time a well-constructed building suited to care for a small student body was ready for occupancy. This institution was later named the Seventh-day Adventist Theological Seminary.

While the initial purpose of the Advanced Bible School, and later the Seminary, was to provide advanced training for our Bible teachers, the denomination's leadership became persuaded that provision should be made for the training of its ministry more adequately. With this in mind

A Day's Record

The latest gleam of purple light
Upon the hills has died away,
And with the fading glow has gone
The record of a day.

How often through this day has he
Whose pen records good actions done,
Borne tidings of some pious deed
Up to the great white throne.

And in that other book just closed
As daylight darkens into gloom,
What countless sins are written down
To wait the day of doom!

What misspent time, what idle words,
What want of charity is there!
How oft the heart has wandered while
The lips breathed words of prayer!

The firm resolve so soon forgot,
The broken vow recalled with shame;
Just when we thought ourselves most strong,
Temptation overcame.

How careless words have grieved the heart
We would have died to shield from pain,
How sins that easily beset
Have triumphed once again.

Oh! who unfalteringly may read
The fearful record of a day,
Where no repenting tears have washed
A single line away?

—Selected

the teaching personnel of the Seminary was increased and the course offerings broadened. Classes to better qualify Bible instructors for their work were also given as part of the Seminary's teaching program.

Training for the ministry for most denominations consists of three years of instruction above the regular B.A. received on completion of senior college work. Completion of these three years of professional training is recognized by the granting of the B.D. or Bachelor of Divinity degree. This degree is sometimes confused with the B.A., or Bachelor of Arts, since both are Bachelor degrees. But there is a difference of three years, or nine quarters, of study time between the two.

Let it be said further, parenthetically, that there are three other recognized theological degrees: the S.T.M. or Master of Sacred Theology, which ordinarily requires not less than one year beyond the B.D.; the Th.D. or Doctor of Theology, which requires at least a further year of study beyond the S.T.M. degree; and the D.D. degree, Doctor of Divinity, which is an honorary theological degree. At no time has the denomination offered work beyond the B.D. degree.

Our Seminary first granted the Master of Arts in Religion degree in 1942; its first Master of Arts (M.A.) degree in 1945; and its first Bachelor of Divinity (B.D.) degree in 1950. Since that time we have conferred 182 M.A. in Religion degrees, 304 M.A. degrees, and 49 B.D. degrees.

Teacher Training Needed

Most of those who have been thus trained are now filling places of responsibility in the work in this and other lands. Some are continuing in advanced study. But our Bible teachers and our ministers were not the only ones who needed training beyond the work given in our senior colleges. One of our largest classes of workers, whose work calls for advanced training, is our teachers. Advancing standards of education have demanded that these secure special training, that most have at least a M.A. degree.

Where shall these teachers, academy and elementary, secure advanced training? Two of our senior colleges moved forward to provide this training, but this was limited to a few fields of study. This being the case, large numbers turned to the universities. In the summer of 1955 more than four hundred of our teachers were enrolled in the universities of the land.

Nor is this the full picture. Many who have not yet undertaken ad-

vanced training will wish to do so. In July of this year we had 1,020 secondary teachers in North America. Only some 20 per cent of these hold the M.A. degree. The academy administrators, in their 1955 council, and again in 1957, went on record recommending that all academy teachers seek to secure the M.A. degree without delay. This seemed imperative in order that their academies might secure or retain their accreditation.

But this is not all. Elementary teachers, in order to qualify for the Administrator's Certificate, or for the Professional Certificate, must hold the M.A. degree. It was in recognition of these facts and needs that the 1956 Autumn Council took steps to establish facilities for advanced training within our own denominational educational system.

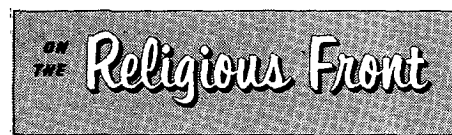
The enabling act called for: "(1) The organizing of a university-type General Conference educational institution; (2) An organic union of the Seminary and a School of Graduate Studies to be established; and (3) An affiliation with Washington Missionary College as the undergraduate institution."

These steps have been taken. The Articles of Incorporation of the Seventh-day Adventist Theological Seminary have been amended in favor of the university organization. Naturally, the organization is simple. The university consists of two schools: the Seminary, whose objective is to train men for the ministry and as Bible teachers, and women for the work of Bible instructors; and the School of Graduate Studies, whose objective is to train teachers, both elementary and secondary. Operating in the same institution and in close proximity to Washington Missionary College, there can be an interchange of teaching personnel and credits that will make possible definite economies in operation.

The first department to be developed in the new organization is the Education Department. With the opening of the summer quarter of this year the following courses in Education were offered on the graduate level: Philosophy of Christian Education, Adolescent Psychology, Language Arts, Social Studies in the Elementary School, Speech for the Classroom Teacher, Teaching the Bible, Introduction to Counseling, Persuasive Speech, Voice and Diction, Youth Guidance, and School Administration.

These were administered with general satisfaction to all. Thirty-one were enrolled in this school. This we consider most satisfactory for a beginning.

Dr. C. E. Weniger continues as



[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

Catholic Students Hold 97-Mile Pilgrimage

Seventeen Roman Catholic university students bearing a 100-pound wooden cross arrived in Midland, Ontario, after a 97-mile pilgrimage from Toronto to the Martyrs' Shrine. The students trudged 10 hours from Toronto through heavy rain before stopping for the night at the Augustinian Fathers' house in Marylake. The nine men and eight girls arrived soaked to the skin, singing a litany. The men were given sleeping space in the retreat house while the girls were quartered in homes nearby. Other student pilgrims joined the group enroute.

Report 3,200 Church Fires in U.S. Last Year

There were 3,200 church fires in the United States last year which caused damage totaling \$20,800,000, according to the annual report of the National Fire Protection Association in Boston. Horatio Bond, the association's chief engineer, said these figures compared with 3,500 church fires in 1955 with damages of \$14,000,000, and 4,300 church fires with damages amounting to \$17,300,000 in 1954. While the 1956 report indicates a decrease in the number of church fires, Mr. Bond said, those that occurred were "more spectacular" and thus explain the appreciable rise in damage.

WCTU Head Sees Drinking Out of Control

The president of the National Woman's Christian Temperance Union said at Madison, Wisconsin, that drinking is "increasingly out of control" in most wet communities and local option elections "appear to be the indicated correctives." Mrs. Glenn G. Hays, of Evanston, Illinois, told the union's executive committee that legislative and policy bodies have failed in their "regulatory obligations." She said that about one fifth of the country's population in one fourth of its geographical area are now under prohibition.

Conference on Christian Unity Held in England

Protestant, Anglican, and Eastern Orthodox clergymen from the United States and several European countries gathered at Pulborough, Sussex, for a conference on Christian unity sponsored by the International League for Apostolic Faith and Order. The league is an ecumenical group devoted to promoting the eventual union of Christendom. Some of the delegates at the meeting were expected to attend a similar discussion under the auspices of the Old Catholic Congress scheduled for Rheinfelden, Switzerland, late in September. The Pulborough meeting was devoted to the theme "The Catholic Approach to Reunion."

dean of the Seminary. Dr. W. H. Beaven was appointed dean of the School of Graduate Studies. Dr. Raymond Moore, now acting president of Philippine Union College, will join our staff at the beginning of the winter quarter, December 2, to serve as head of the Department of Education. Other personnel will be added as rapidly as financial provision can be made.

The principal obstacle now is the lack of room in our present building. Built for a small enrollment of from forty to sixty, we have had during the past summer quarter, including those

participating in the guided tour, an enrollment of 232. It is no idle figure of speech to say that we are literally bursting at the seams. Plans are maturing in the expectation that a suitable building to meet the needs of these developments may be begun in the early future.

It needs hardly to be said that we are entering upon untried paths. The need for such added training facilities is glaringly evident. Much wisdom is needed to plan wisely and well.

We seek an interest in the prayers of our people that God may lead in the development of these plans.

Jesus Knows All About Us

By Leslie Hardinge

Christ's knowledge of the details of the lives of His friends was remarkable. Nothing seemed to escape Him. This knowledge extended into the future. He often predicted what was about to take place. He did this to guide them in the decisions they would need to make.

The Sunday morning before the Passover was full of excitement. The multitudes of the pious were moving toward Jerusalem in ever-increasing numbers. And Christ was preparing for His most spectacular demonstration of His position. He planned to ride into His capital as its monarch.

Centuries before, He had guided the mind of His prophet Zechariah to predict to Israel: "Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). Now the time had come for the fulfillment of this prophecy. For five centuries our Lord had anticipated the birth of this foal. He knew the stall. He knew the date. As He talked with His disciples He knew the future too. Go into the next village, He said. Immediately on arrival you will see an ass, with its colt tied near it. (Matt. 21:1-7.)

This action was unusual. One does not generally take away animals tethered in a stranger's field! Jesus anticipated that there would be an argument. And there was. The owner remonstrated. But Jesus knew the outcome. He gave His disciples the right things to say, so that His great purposes might be accomplished. Satisfied, the owner gave permission and this common animal carried the Conqueror of the Ages to His glorification in His city. The road lay through Calvary, but it was glorious nonetheless.

It was time to organize the paschal meal. Christ appointed Peter and John to make all arrangements. Jerusalem was overly crowded. Millions thronged its streets and spilled over onto the roofs and gardens and hills surrounding the city. Every available space was taken. Apparently Christ should have booked a room large enough for His band of followers weeks before. But on the Thursday afternoon they needed a place immediately.

Christ Solves the Problem

When Jesus told His disciples to go and get ready, their cry of desperation was, "Where . . . ?" Then Jesus calmly unfolded the events of the next few minutes. From a human point of view His words were fantastic. "When ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say to the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready" (Luke 22:10-12).

And so it came about. They saw the unusual sight, a man carrying a pitcher of water. This was usually a woman's job. They followed him into the house, and there found a friend. The room was large. It was furnished with all things necessary. It was theirs for the asking. Everything was just as Jesus had described it. No necessary detail had escaped Him. He knows the details of our lives too. And He can give us directions. Do we wait for His leading as we should?

The disciples had a disturbing time. In fact, Peter had suggested that

they return to their fishing. This was a hard decision, especially since Christ had called them away from it. But several disciples had fallen in with Peter's idea. The night had been a miserable failure. When God calls a man from what he has been doing into His service, He seldom blesses him when he reverts back to his old line.

As the weary fishermen pulled toward shore they made out in the gray dawn a figure standing on the water's edge. Coming nearer, they recognized Christ. Peter swam ashore, and was soon followed by the other disciples. Breakfast was ready; Christ had seen to that. It was followed by worship, which ended in a personal call to rededication. In this Peter was the chief spokesman. Afterward Jesus declared to Peter, "When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God" (John 21:18, 19). The expression "stretch forth thy hands" was a euphemism for crucifixion.

Christ looked over the vista of years and saw the last hours of His ardent disciple. He could hear the jeering crowd. He could see the rude cross, the nails, and the executioners. He could see the aged disciple, worn with the hardships of the way. He could see the faith and fortitude he displayed as he requested to be crucified head down, feeling unworthy to die like his Lord. Peter remembered too. And through the years he grew accustomed to the idea, and awaited with joyous resignation the moment of his last witness. "Peter was not disheartened by the revelation. He felt willing to suffer any death for his Lord."—*The Desire of Ages*, p. 815. The same peace may be ours when the Voice gives us instruction.

Paul was in doubt as to the future. His high hopes for witnessing for his Lord had been dashed. Instead he was in prison. The past seemed futile, the future dark. He prayed and rested. "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11). What a thrill this prophecy must have brought to Paul! It had within itself assurance for the present and challenge for the future. Not only would he be safe now, he would also realize the ambition of his life—to bear witness for Christ in Rome, the capital of the world.

But the months lengthened, and prophecy seemed to drag its feet.

Then came the journey to Rome. But once more frustration seemed to mark each day. A violent and long lasting storm raged for days. The ship seemed either on the point of being engulfed in the waves or of being battered to splinters by the winds. Paul wondered whether they would ever make the coast of Italy. In his fear God brought assurance, and the next day Paul declared to the entire company, "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (Acts 27:23, 24).

This was the reverse of Jonah's experience. Jonah stayed on board imperiling the lives of his companions; Paul's presence on the ship was its only guarantee of safety! Our presence should mean salvation to our shipwrecked and tempest-tossed friends.

Peter was, as usual, too confident of his powers of endurance. To save him from too severe discouragement Jesus warned him of dangers that

lurked ahead. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32), adding, "I say unto thee, The cock shall not crow, till thou hast denied me thrice" (John 13:38).

And so it was. The night was one of terror. Evil angels ranged the streets and halls of justice. The disciples felt friendless. And Peter was with the enemies of Christ. The setting for a fall was perfect. The pressures were too much for Peter; he weakened and foundered. "Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered . . ." (Matt. 26:74, 75).

Jesus knows all about our weaknesses too. He knows when we will fall. He warns and He promises help. When we do yield to temptation He promises to pray for us. What a wonderful Saviour is ours! He says, "Now I have told you before it come to pass, that, when it is come to pass, ye might believe" (John 14:29-31).

necessarily help us in our heavenward journey. Rather, it is our attitude toward God amid these vicissitudes that decides whether they will be for our good or ill. Troubles in themselves are neutral. Someone has said that mishaps are like a penknife, they either help you or hurt you depending upon whether you grasp them by the handle or the blade.

This is true even of the undesirable experiences that might befall us as a result of someone's evil intentions. Though someone may do something to you intending it for your ill, it will redound to your good if your heart and attitude toward God are right. Joseph's brothers intended to hurt him and nullify his dreams of future greatness by selling him as a slave into Egypt. But as Joseph's heart toward God remained tender, humble, and teachable in the midst of adversity, God turned the intended ill to his good.

We are told: "All the afflictions and trials that befall us here are permitted, to work out His purposes of love toward us, 'that we might be partakers of His holiness' and thus become participants in that fullness of joy which is found in His presence."—*Testimonies*, vol. 5, p. 742.

The apostle Paul, against the background of all the afflictions he had experienced, as enumerated in 2 Corinthians 11:23-30, could confidently assure us, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Even though we now "see through a glass, darkly" (1 Cor. 13:12) and do not understand all the whys and wherefores, we know that God desires to turn all the varied experiences that come into our lives toward the development of a character fit for His kingdom. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4:12). "We should not dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy."—*Ibid.*, vol. 6, p. 365.

Before God can take us out of this world we must develop "a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried."—*The Great Controversy*, p. 621. This can only be achieved by sending us through tests now. As soon as we learn the lessons as did Joseph, God may also move you and me out of adversity into prosperity. But He dare not do so until our characters have been tested and proved worthy.

"God brings man over the ground

The Christian Way—6

Meeting the Trials of Life

By Arnold V. Wallenkampf

Paul often likens the Christian life to an athletic race. Imagine that a race is about to begin. The competing runners are standing at the starting line. Every muscle is tense for action. All are lightly dressed. But one of the men has a suitcase in each hand.

What would you think of such a man? You would no doubt decide that he must be crazy. But wait a moment! How many of us who regard ourselves as sensible Christians act as stupidly? Many. These two suitcases in the runner's hands represent the failures of yesterday and the problems of tomorrow.

Just as a runner would not have the slightest chance of winning while carrying two suitcases, so a Christian who carries the burdens of yesterday and the troubles of tomorrow will not succeed in the Christian race.

The apostle Paul had learned superbly the lesson of successful living. He left the past behind, as we see from Philippians 3:13: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before."

You and I, too, are in a race. The prize is eternal life. If we are to win we also must forget the "things which are behind." We may have failed, but through Jesus' shed blood we have received forgiveness for these failures, as we in repentance have confessed them to God. God says, "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). Since God has graciously forgiven our sins, we ought also to consign them to oblivion! Don't let them bow you down. Jesus has set you free.

We must also forget the real or imagined evil that other men have done to us or made us suffer. Specific instructions were given to competitors in the ancient Olympic races. Among other things, they were told that if they stumbled on the track, they were to pay no attention to anyone, but get up as quickly as possible and continue the race toward the goal line. Likewise, if a fellow competitor jostled them or tried to trip them or hinder them in any way, they were to pay no attention—but bend all their efforts on reaching the goal.

It is not the untoward experiences that befall us in life that hurt and ruin us, nor the favorable ones that

again and again, increasing the pressure until perfect humility and a transformation of character bring them into harmony with Christ and the spirit of Heaven, and they are victors over themselves.”—*Testimonies*, vol. 4, p. 86. Friends, why are we as students in the school of Jesus so slow to learn?

“Of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. ‘Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.’”—*The Ministry of Healing*, p. 478.

Every day has its problems, but God is ready to give sufficient stamina to enable us to live courageously each day. With Samuel we may say, “Hitherto hath the Lord helped us” (1 Sam. 7:12). For the present God’s promise to you and me is, “My grace is sufficient for thee: for my strength is made perfect in weakness” (2 Cor. 12:9). For the future God’s promise is ours, “As thy days, so shall thy strength be” (Deut. 33:25). And the servant of the Lord assures us, “If we surrender our lives to His service, we can never be placed in a position for which God has not made provision.”—*Christ’s Object Lessons*, p. 173.

“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Rom. 8:31, 32). “God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discover the glory of the purpose which they are fulfilling as co-workers with Him.”—*The Ministry of Healing*, p. 479.

A Christian is not an exotic hot-house flower that can preserve its beauty and give forth its fragrance only when carefully shielded from the rough winds of heaven. He lives and thrives amid the dust and din, the struggles and trials, of the world. A Christian is not merely for the cloister, the hermit’s cave, the nun’s convent, or the monk’s cell. He is for the trials of daily life. He is a plant raised by the grace of God amid the tumult and storms of life for transplantation in heaven. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 John 3:1).



A group of Pitcairn Island people. Picture taken on Coronation Day. N. A. Ferris stands at left center, wearing Master Guide uniform and cap. His wife is beside him at his left.

The Story of Pitcairn Island—11

Pitcairn After the Turn of the Century

By Norman A. Ferris

The closing years of the nineteenth century were years of progress, with the community attending well to its island affairs. The coming of the ship *Pitcairn* brought much interest and inspiration, while such missionaries as Elder and Mrs. E. S. Butz, with their daughter, Alma; Elder and Mrs. J. M. Cole; and others, who either remained for brief periods or only while the ship hove to, gave spiritual help to the people.

Living still on Pitcairn are men and women whose memory goes back to events at the turn of the century. A name to which they frequently refer is that of Hattie André. She arrived from America on February 17, 1893, when the *Pitcairn* made its second voyage. Miss André’s name will long be remembered in Pitcairn’s educational history, for soon after the setting up of her school she began to teach the girls basketmaking and weaving, and the boys wood carving and wood working. A knowledge of these crafts has been utilized in making useful curios, and has thus added greatly to the financial income of the people. The sale of homemade curios to passengers on ships that call at Pitcairn is the chief source of income for many, and the credit for this goes to Miss André.

More important, she molded into the lives of the youth high ideals of Christian living. In social activities, in Sabbath afternoon youth programs, and in literary and culture clubs she ever sought to elevate the mind and lead the thoughts of all into right lines of thinking. Be it said to her credit, the youth who were influenced by this godly woman and who today are the grandparents and great-grandparents on Pitcairn’s isle, are still true and lovely saints of God.

During 1893 a very severe affliction caused much sorrow on Pitcairn. A ship was wrecked on Oeno and its crew came to Pitcairn in their boats. One of these men had been sick with a fever, which proved to be typhus in a malignant form. Soon the disease was communicated to the people of the island, and not knowing what to do, ere long almost the entire population was stricken. Twelve died at that time, including the much-loved pastor and teacher, Simon Young. Fortunately, Elder and Mrs. Gates and Miss André escaped and were able to render much valuable assistance to the sufferers.

By chance a trader called in the midyear of 1903, and the island men arranged for him to purchase a small cutter in Tahiti that could be used

in making missionary contacts with Mangareva. In due time a boat was bought, but because the trader was unable to find a captain who would sail it across to Pitcairn, for some time it was delayed.

One evening in Tahiti a little man with an infectious smile was walking along the shore with his wife. Suddenly he turned off the pathway to look at a boat on a slipway. Said the short man to a tall man standing by, "She's a pretty little craft. I guess she sails well."

"Sure! And I'm looking for someone to sail her to Pitcairn Island."

"You are? What about me?"

"Who are you? Are you a captain?"

This little man was none other than that grand, courageous pioneer missionary, G. F. Jones. This was his introduction to the South Pacific, and it was in connection with a boat for Pitcairn Island.

Pastor Jones took the cutter to the island, where he spent a number of weeks training several of the young men in the art of navigation. The little boat was also called the *Pitcairn*, and for some years was the only means of communication between Pitcairn and Tahiti.

When the boys in the navigation class had proved themselves capable of sailing their own ship, Captain Jones took them to a position 120 miles away to visit an island that had been reported by Captain Henderson many years before, though he had not landed there. Captain Jones found the island, but soon discovered that it was uninhabited. Several skeletons were found in caves, no doubt of shipwrecked sailors who, without provisions, had perished on this waterless isle. The party also discovered forests of miro wood, a variety now used for the making of curios.

George Warren, the oldest inhabitant, was one of the young men in this navigation class, and while as a boy he had the reputation of being uncontrollable, he did win Miss André's approval by his natural ability to master mathematics, an aptitude that later was of tremendous value to him as a navigator. He was made the captain of the boat and returned to Tahiti with Captain Jones.

The ship came to an untimely end several years later when she was but a few miles offshore riding out a storm. She was caught by a huge wave and swamped. A young man asleep below deck was drowned, but the other members of the crew eventually reached shore. The loss of the cutter and the death of one of Pitcairn's sons brought real sorrow to the people.

A new day began to dawn for the inhabitants of the island with the

opening of the Panama Canal during 1910 and 1911. Ships now began stopping at Pitcairn since it was midway between the two stopping places in a direct line on the great circle route to New Zealand and Australia. The New Zealand Shipping Company, along with the Shaw Saville Line, made arrangements for the islanders to board their ships to sell curios and fruit. With the coming of these great trans-Pacific liners Pitcairn began to prosper.

But this happy situation did not last for long. World conditions deteriorated, and World War I began soon afterward. Before 1914 ended, Pitcairn was once more cut off from outside help, for ships no longer followed their regular routes. With this sudden change the islanders were caught with but little food. Another long dry period completely destroyed all the garden crops, and for many months dire distress prevailed.

A sailing ship with a full load of wheat, creeping across the Pacific in

My Soul to the Master

By PAULINE MARSH BALDWIN

It is enough, my Lord—

My joy is full—

To daily see Thy face,

Give Thee my hand.

To find the path of years now gone

(That road of tears!)

Has brought me to Thy side—

Is worth the pain!

Long sought I for this fullest good

In futile joys;

But just to know Thy loving

heart—

This is enough!

the hope of escaping enemy ships, called in when the captain heard of the need, and quickly loaded the island boats to the full with wheat. This brought relief to the people and supplied their requirements until crops were again in production. Many sincere prayers had been offered, and the coming of this ship was looked upon as a direct answer to prayer.

In time the war clouds moved away, transportation facilities improved, and Pitcairn's youth became restless. Many left for other countries to receive medical, dental, and financial help. The bright lights and attractions of the outside world soon destroyed the simple, childlike faith of early days, and for some the love of the Advent message faded, with serious consequences.

Several denominational workers from both America and Australia visited the island and tried to revive the flickering flame of truth. Among these were Brother and Sister M. R. Adams from Australia, who spent most of the war years on the island. One of the outstanding projects was the building of the little ship called *The Messenger*. This was no mean feat when one considers the difficulties encountered in obtaining timber and other essentials. However, the men all worked with a will, and the boat was finally launched in Bounty Bay.

Several trips were made to Mangareva and Tahiti, with George Warren as captain. Much-needed supplies were secured and missionary work was also accomplished. However, the little ship was defective in design, and it eventually sank during a storm. Thus closed the story of Pitcairn's adventure to promote missionary work among the Polynesians.

In 1917 Brother and Sister Adams left Pitcairn, and the island was not again visited by any spiritual leader until 1924, when Elder and Mrs. Robert Hare spent six months ashore. Through the chief magistrate and the leading men Brother Hare sought the opportunity to conduct a camp meeting. Permission was readily granted, and months of work went into the preparation of the ground away up on the flatlands by the mountaintop as well as in making leaf houses and stone wells. Gardens were planted nearby to supply food, so when the time came to begin the ten days of camp all was in readiness.

These meetings brought an infilling of joy to the hearts of our people. While some of the youth did not wholly enter into a renewed consecration, yet the forces of evil were stayed and much lasting good resulted from the effort expended. One of the young men who received particular benefit was Roy Clark. His father had been shipwrecked on Oeno, and when after his rescue and return to America, his wife died, Mr. Clark returned to Pitcairn with his young son Roy. He married a Pitcairn girl and to them were born three children.

Two of the boys hold positions of responsibility in the church today. Oliver is a church elder, and Oscar is the treasurer. Since his father's death, Brother Roy has continued to live on the island and is now the postmaster and assistant elder. He takes a keen interest in the Sabbath school, particularly the children's division. These men are all rendering wonderful spiritual leadership.

Another man who was powerfully influenced by Brother Hare's ministry

(Continued on page 25)



• EDITORIALS •

Flags

Visitors to Washington, D.C., might think some prankster was at work if they should stop for a while to admire Old Glory as it waves above the Capitol building. Instead of the same flag flying continuously, they would see the Stars and Stripes raised and lowered several times every morning—and a different flag each time!

This procedure is followed in order to satisfy the demand from Congressional constituents for a flag that “flew over the Capitol.” Last year some four thousand of these special banners made the ups and downs of the pole atop the west wing of the building. With only 365 days in a year, an average of about eleven flags a day unfurl their bright colors to the breeze above the Capitol.

Like a flag the seventh-day Sabbath represents the government of heaven. But unlike the flags over the United States Capitol, the Sabbath is a “one and only” proposition. It flew in Eden when “God blessed the seventh day, and sanctified it” (Gen. 2:3). It still flies today, standing as a reminder of creation, and as “a sign between me [God] and them [His people], that they might know that I am the Lord that sanctify them” (Eze. 20:12).

Many well-meaning and sincere people today think they have the flag that flew in Eden. They honor a day, but it is a counterfeit one, the pseudosacredness of which will at last be destroyed with its rebel author. The seventh-day Sabbath flag, by contrast, will fly forever and will be eternally honored by the redeemed (Isa. 66:22, 23).

K. H. W.

The Church of God

From the very beginning God has been looking for a people to represent Him in the earth. In the antediluvian world Adam's posterity through Seth were known as the sons of God, in contrast to the godless descendants of Cain. Noah and his family were called to represent God before a rebellious and wicked world.

Thereafter the patriarchs Abraham, Isaac, and Jacob, and their families, were called to bear witness to the greatness of God before the peoples of their generation. Then the children of Israel were called out of Egypt to be God's separate people in the earth, as Moses declared: “The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth” (Deut. 7:6).

Paul in speaking of this people called them “the church in the wilderness” (Acts 7:38). In referring to the people in New Testament times who accepted the gospel, Paul calls them “the church of God.”

When God called the children of Israel to be His people, He did not leave them leaderless or without system and order in all their work. Moses was given definite instruction concerning the building of the tabernacle and the order of its services. He was told how the camp should be pitched and how the people should march as they went from place to place. All through the history of the children of Israel, God endeavored to teach them the need of order and discipline.

Of this we read: “The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy.”—*Patriarchs and Prophets*, p. 374.

The lesson for us is pointed out in these words: “God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel.”—*Ibid.*, p. 376.

The Body of Christ

Paul wrote much in his epistles concerning the church of God. He represented them as a chosen people who are united in one body and who carry out God's work in an orderly manner. To the Romans he wrote: “So we, being many, are one body in Christ, and every one members one of another” (Rom. 12:5). To the Ephesians he wrote: “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism” (Eph. 4:4, 5). To the Corinthians he wrote: “For by one Spirit are we all baptized into one body.” “Now ye are the body of Christ, and members in particular” (1 Cor. 12:13, 27).

The true record of this church of God is kept in heaven, as we read: “To the general assembly and church of the firstborn, which are written in heaven” (Heb. 12:23).

The history of the church from New Testament times until the last days is outlined in the prophecy of the seven churches (Rev. 2; 3). The church is referred to in prophecy by the symbol of a woman. John pictures the woman as being persecuted by Satan from earliest times through the institutions that he controls. The woman was to drink the bitter cup of suffering even until the last days. Of this we read: “When the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.” “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Rev. 12:13, 17).

John was shown this church as finally victorious over all her adversaries and standing triumphantly before the throne of God.

Concerning the church of God we are told: “The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived.”—*The Acts of the Apostles*, p. 11.

“The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency

will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God."—*The Acts of the Apostles*, p. 164.

Paul, writing to the church at Corinth, said: "For God is not the author of confusion, but of peace, as in all churches of the saints." "Let all things be done decently and in order" (1 Cor. 14:33, 40).

God established a church on earth so that His work would be carried on in an orderly manner. It was not His purpose that individuals should follow their own plans and ambitions. What confusion there would be if each believer should labor independently of all others. God has made it very plain that He desires to work through a group of consecrated men and women who have been bound together by the ties of a common hope and purpose.

Even as in the days before the Flood, during the patriarchal age, in the times of Israel, and throughout the Christian dispensation, so in these latter days God has called out a people to bear a special message to the world. Only as His people follow His plans and order can they accomplish this work.

F. L.

"He . . . Shall Laugh"

Some time ago the speleologists and archeologists of France had a brisk disagreement that provided considerable amusement for onlookers. A speleologist is a person who makes a scientific study of caves; an archeologist is one who studies the remains of ancient cities, tools, monuments, and other artifacts, with a view to learning more about the peoples, customs, and life of ancient times.

It seems that three archeologists of excellent reputation announced with considerable gravity that some crude drawings of prehistoric animals on the wall of a cave near Périgueux, France, were made at least twenty thousand years ago. But William Martin, former president of the Speleo Club of Périgueux, promptly disputed the claim. He said that he had carefully explored that particular cave some eight to ten years ago, and that there were no paintings in it at that time. A small boy who went along with his group had made some drawings on the wall with a carbide lamp, said Mr. Martin, but "as to the new pictures now reported, they also are

phonies, put in by people since. Believe me, none of these paintings dates back more than eight or ten years."

The current president of the Périgueux Cave Club, Bernard Pierret, placed his influence back of Mr. Martin, saying that when he explored the cave between 1945 and 1949 he noticed some simple drawings scratched on the rock wall, but that a speleologist who had explored this area carefully in 1895 had seen none.

This statement produced another from the archeologists, reaffirming their belief that the cave sketches were authentic and extremely ancient.

At this point the Paris newspaper *Le Monde* threw a touch of humor into the situation by mentioning that several years ago scientists had been rather chagrined by a cave-exploring incident in North Africa in which a number of highly realistic drawings of animals were found. Archeological circles were quite excited over the "find" until someone noticed a previously overlooked drawing in the same style and technique. The subject of the drawing?—a twentieth-century locomotive.

As we noted the recent contretemps between the archeologists and speleologists, we thought of two texts of scripture. The first is Psalm 2:4: "He that sitteth in the heavens shall laugh." Somehow we believe that the dilemma of men being embarrassed by their own dogmatic and contradictory declarations must look ridiculous to our heavenly Father. How foolish all of us appear when we confidently take a position that ere long proves to be completely untenable!

The second text we thought of is 1 Corinthians 3:18-20: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." True wisdom is from above. It has its origin in God. But the "wisdom of this world," with its rejection of Bible authority, is from another source.

While we owe much to the patient men who work in laboratories, dig in tells, and explore caves, we dare not accept their conclusions when they contradict the Word of God. Too often they have been proved wrong by later findings! But "Thy [God's] word is true from the beginning" (Ps. 119:160). On it we can stand with confidence.

K. H. W.

An article in the *Australasian Record* by Ernest H. J. Steed, director of public relations for the Greater Sydney Conference of Seventh-day Adventists, contains items that will be of interest to Sabbath school members who have wondered how our work is progressing in China.

"Most encouraging news has come from Communist China of the work of the Seventh-day Adventists.

"This news has been brought to Australia by the Reverend Canon H. M. Arrowsmith, Commonwealth secretary of the British and Foreign Bible Society, who was included in a party of Anglicans invited to visit the church in China. Through a close contact with the canon, brought about by the public relations activities in Sydney of a search for the oldest Bible and favorite Bible text, I requested of him to seek out our president in China on his forthcoming visit. This he was very pleased to undertake for us. He carried with him the greetings of the church in Australia to our church in China.

"On his return, the Reverend Arrowsmith was able to tell me of his most cordial meet-



ing with our church leader, [who] reports that there are 260 congregations with 20,000 members and more than a hundred pastors. 'The church is able to carry on an aggressive Christian work in churches and halls and from house to house,' the canon stated. In fact, one member of the delegation claimed that 'Adventists are very much alive. . . I met them all over China.'

"Adventists are members of the Three Self Movement—self-supporting, self-governing, and self-propagating. . .

"The church is divided into four conferences—Central China, Eastern, Western, and Southern. A convention of all Adventist leaders was held in November, 1956, and a photograph of those present was sent along . . . with other pictures taken at a youth congress in 1955 and a snap of youth groups,

a baptismal group, and children's groups. Also he [our leader in China] sent copies of the Sabbath school lesson pamphlets and Morning Watch Calendar for 1955 and 1956.

"The church is progressing well,' [declared our leader]. 'There are five churches in Shanghai, and baptisms are being held. One church in another part of China, Anhwei, for instance,' he says, 'recently had a baptism of sixty new members.'

"The church publications are lesson pamphlets; a monthly paper, *The Voice of the Pastor*; a booklet for new members; and a new book, *Basic Beliefs of Seventh-day Adventists*.

"The president sent his greetings to the church in Australia, and to the youth congress in Melbourne also.

"We do praise God for this note of cheer from China. . . Let us pray for the brethren in all parts of the world field, as the message moves steadily forward."

Our members around the world will rejoice in this good word from the great country of China that comes to us by way of Australia.

L. L. MOFFITT

Sabbath School Lesson Help

By HARRY W. LOWE
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, NOVEMBER 9, 1957

Samuel, the Prophet and Judge

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

The life and times of Samuel were disturbed by political controversy. Because the Lord's instruction to allot cities to the Levites was largely ignored, the religious instruction of the people suffered. They did not drive out the Canaanites, but fraternized with them. Spiritual declension set in rapidly. This was also a period of transition from the judges to a kingdom, beginning about 1100 B.C. The period covered by the two books bearing the prophet's name, but not all written by him, extended from Samuel's birth till the end of David's reign (c. 970 B.C.). For further details consult *The SDA Bible Commentary*, vol. 2, p. 447.

1. *Samuel's Family Background.* 1 Sam. 1:11-28; 2:18, 19.

Elkanah ("God hath acquired"), the wealthy Levite of Ephraim, had two wives. One, Peninnah, had children; the other, Hannah, was barren. As in Abraham's case, domestic unhappiness smote the household because of polygamy.

This feminine feud brought an evil spirit into the home. But Hannah was a godly soul, and she did what David exhorted: "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). She vowed to dedicate to God's service the man child for whom she prayed. When Eli, the high priest, mistook her devotion for intoxication, she explained her burden and received his blessing.

Her child she named "Samuel, saying, Because I have asked him of the Lord." In due time she presented her child for God's service, and the spiritually waning priesthood was enriched by the godly offspring of a godly parentage.

Hannah remains an outstanding example of the statement: "Mothers in Israel may not be warriors themselves, but they may raise up warriors who shall gird on the whole armor and fight manfully the battles of the Lord."—*The Adventist Home*, p. 238.

2. *The Character and Work of Samuel.* 1 Sam. 2:26; 3:19-21; 7:3-6.

The growth of Samuel in both divine and human favor is recorded in startling contrast with that of Eli's sons: "The child [Samuel] did minister unto the Lord," but "the sons of Eli were sons of Belial; they knew not the Lord" (1 Sam. 2:11, 12); "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground," but "his [Eli's] sons made themselves vile, and he restrained them not" (1 Sam. 3:19, 13).

Samuel wore the ephod long before the customary age, and all his duties, pleasant and unpleasant, "were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life" (*Patriarchs and Prophets*, p. 573).

When the ill-starred campaign against the Philistines at Aphek resulted in the loss of thirty-four thousand Israelites, the capture of the ark, the death of Hophni and Phinehas, and the death of the ninety-eight-year-old Eli after forty years as judge and high priest, the discomfiture of Israel was complete.

It took Israel twenty years to learn that their own sins had separated them from God, during which time little is known of Samuel. Eventually he appeared as a prophet-reformer: "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you . . . and serve him [God] only: and he will deliver you out of the hand of the Philistines." The nation was reinvigorated, and Samuel's judgeship began.

3. *The Craving for a King.* 1 Sam. 8:1-7.

The warning against desiring a king (Deut. 17:15) was not a prohibition, provided that no "stranger" became their king. But they were forewarned that a king meant armies, royal estates, a host of servants, and taxes, and would eventuate in a national outcry against such burdens, which the Lord would not hear (1 Sam. 8:10-18).

Samuel faced this demand with a heavy heart, knowing how true was God's assurance: "They have not rejected thee, but they have rejected me, that I should not reign over them."

An additional burden was the excuse given for the request of a king: "Behold, thou art old, and thy sons walk not in thy ways." These two sons were assisting their father as his years advanced. Their injustices seem in no way attributable to any negligence in Samuel.

4. *The King and His Kingdom.* 1 Sam. 15:1-11; 16:1-7.

It soon became evident that strict obedience to Jehovah was to be more difficult under a monarchy. Saul manifested human limitations. When God required the extermination of enemies whose cup of iniquity was overflowing, he destroyed only what was worthless and spared everything else, including kings like the wicked Agag, of the Amalekites (1 Sam. 15:9).

To Samuel came the message of Saul's rejection, which he faithfully transmitted to the king: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:23). It is sad and startling to learn that Saul later died by the hand of an Amalekite (2 Sam. 1:1-10).

Samuel was commanded to go to Bethlehem there to offer sacrifice with the elders and the family of Jesse. "Samuel began his prophetic inspection of the noble-appearing sons of Jesse." It was here that Samuel's human judgment erred in assuming that the handsome Eliab, like Saul for stature and beauty, must be "the man whom God has chosen as successor to Saul." But "Eliab did not fear the Lord" (*Patriarchs and Prophets*, p. 638).

5. *The Final Evaluation of Samuel's Character.* 1 Sam. 12:1-5.

Not often does a good man throw out a challenge in justification of his own ways. In the first flush of Saul's reign the spiritual force of the prophet's life was likely to be overshadowed by the physical prowess of the young king. Hence Samuel's challenge.

"I am old and grayheaded . . . and I have walked before you from my childhood unto this day. . . . Witness against me before the Lord . . . whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or whom have I oppressed? or of whose hand have I received any bribe . . . and I will restore it you."

There was but one unanimous reply: "Thou has not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." Thus cried these Israelites, who were departing from their days of greatest prosperity under the theocracy, and, in doing so, were going contrary to the counsel of their great leader in whose character "we see reflected the likeness of Christ" (*ibid.*, p. 607).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Rules Are for Parents Too

By Miriam Brown Wood

I knew I shouldn't have put on Carole's sweater that morning. But I was in a hurry, and since the sweater matched my dress I put it on. I was already late in starting for the school where I teach and couldn't spend more time dressing.

Carole came downstairs just as I was making my somewhat guilty escape. Her eyes took in my apparel, and focused accusingly on the sweater.

"Mother, you're wearing my sweater, and you didn't even ask me if you could!" she burst out.

I offered a lame reply. "Well, I didn't think you'd mind—"

"I don't mind. It's not that," she flashed. "But you've made the rule that Janet and I can never, never wear one another's clothes without first getting permission, and here you go and do the very thing you said was wrong for us!"

Her grammar wasn't too well taken, but her point certainly was.

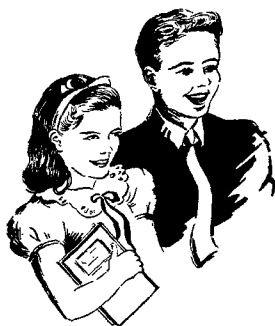
We had been having considerable difficulty in our home as our two girls emerged from childhood and became young ladies, on the question of respecting personal property. When they were small children, toys were shared more or less indiscriminately, and only a rare, treasured doll or book might be "off bounds" for one or the other. Clothing, of course, during childhood, is of such minor importance to children that neither girl would have complained had something been borrowed. During the "growing" years, size alone made that impossible, but suddenly both girls were just about the same size. Then the problem began.

We had had several brisk encounters when a new and favorite blouse or sweater was appropriated in the absence of its owner "because it just matched my skirt, and I think she's completely selfish!" Or because, "she wore my blazer two weeks ago and I have a perfect right to wear her jacket!"

Amusingly enough, a scale of values was assigned to each one's clothing. Thus the wearing of a particularly nice sweater might entitle the lender

to the wearing of several not-so-impressive articles of apparel belonging to the borrower. Before long, however, this system with all its complications and convolutions became such a source of friction that we were forced to call a family council. Father, with his judicial talents, listened to both parties. Then he rendered a decision.

"You would be much better off if you never wore one another's clothes," he said firmly. "That would take care of the problem. However, if you both feel that occasionally you *must* borrow, it must *always* be with the permission of the owner. Neither of you must *ever* wear something belonging



to the other when the latter is not there to protest, if that be her mind. [The girls cast guilty looks at each other.] From now on you borrow clothing only with permission!"

And that was how matters stood when Mother transgressed. Of course, Father hadn't included her in the rule. He hadn't expected that problem to arise!

We straightened out the sweater episode later in the day. I apologized to Carole and told her that she was absolutely right; I should have obeyed the rules too. She insisted that it was all right for me to wear the sweater; in fact, she seemed somewhat flattered that I wanted to wear it. But the incident impressed me with the fact that young people have a decidedly keen sense of fair play. She wanted me to wear it, but within the family rules.

"Ground rules" become quite important in the home when there are teen-agers. The peaceful operation of

domestic machinery cannot be insured unless certain standards of conduct are agreed upon, and the standard of expectation made clear to all. Sometimes, however, parents feel that rules apply only to the children. Perhaps they subconsciously feel that the children might respect them less if they should include themselves in the rules and thus appear to be on a par with their offspring.

It is true that some rules, such as those governing bedtime, and the proper hour to be home from social activities, can hardly apply to parents. But the wise mother and father will sit down and carefully think out the home rules that should be observed by all, children and parents alike.

Conduct at meals is one that may be taken as a typical example. In our home, all of us are voracious readers, and in the long ago, when there were no children at the table, my husband and I quite often each read a book during mealtimes. During the small-child years, we were so busy spooning food into little mouths, and mopping up spillage that the question of reading at meals was forgotten. It emerged again, though, when our daughters were nearly grown, and wanted to bring books or magazines to the table.

"This is disgraceful," remarked Father grimly one day, as the four of us sat munching in silence, each absorbed in a book. "Mealtime should be a social time for the family, a time to share experiences. Let's have no more reading at the table when we're together as a family."

There was general agreement that this would be a good thing.

"If someone eats lunch alone, it's all right to read, isn't it?" asked the younger daughter, somewhat wistfully.

"Of course! But not when anyone else is at the table."

This rule has had to be enforced a number of times, when someone in the family was absorbed in a particularly fascinating bit of reading, and "I only have one more chapter to finish—"

One day Father absent-mindedly carried his copy of the current *Time* magazine to the dinner table. The girls gleefully (and firmly) informed him that he was "breaking the no-reading rule." He smiled sheepishly and disposed of the magazine.

Another problem that sometimes

harasses parents is the tendency of teen-agers to leave things lying around; to discard an item of clothing or a book or a possession just where it ceased to be useful at the moment. Perhaps this habit is responsible for as much nagging and tension in the home as any other one item. As parents become older, they long for orderliness with a yearning perhaps out of proportion to the subject involved; at the same time, their teen-agers chafe against any restrictions, particularly the one that requires putting away belongings. ("Anyway, I might need that belt three days from now and then it would be there in the living room where I could put my hands on it without any trouble!")

Once the rule is agreed upon that *no one* is to leave anything out of place, it is hardly appropriate for Mother to take her hat off when a weary shopping trip is completed, and perch it atop a table lamp in the living room. Or for Father to ease his aching feet into slippers and shove the torturing shoes under the couch.

Of course, Mother knows that she will put her hat away on one of her frequent trips upstairs. And Father won't leave his shoes under the couch very long, because he doesn't have many pairs of shoes, and will need to wear them. In other words, parents know that they will handle these problems properly—but just try and explain that to the teen-ager! What's the difference between leaving a hat on a lamp for two hours and leaving a belt on the couch for two days? In the mind of the parents, a world of

difference. In the mind of the teen-ager, no difference at all!

When home rules are set up, parents must avoid a "Do as I say, and not as I do" philosophy. Agreed that it is not always convenient to live out the letter of the law, it is probably the only way to ensure a modicum of peace and good fellowship in the home. Young people have an expression, "Oh, he's a P.C. [Privileged Character]." And woe be to anyone rating this title! Parents would do well not to consciously place themselves in such a category.

THE Children's Story

The Forgotten Dream

By ARTHUR S. MAXWELL

One morning when King Nebuchadnezzar took his seat upon his throne, his servants noticed that his face wore a troubled look. Rumor spread that he had had a bad night and was in a very ugly mood.

That something had upset him was clear enough, but what it was no one knew, nor did anyone dare to ask.

Suddenly the king roused himself from his deep thought and snapped out an order.

"Summon my counselors!" he commanded. "Bring them all—the magicians, and the astrologers, and the sorcerers, and the Chaldeans."

Instantly the servants went into action. The king's command was carried by swift runners to all the wise men of Babylon.

One might say, "But parents do so much for their children; surely the children ought not to expect them to conform to home rules when they are tired and overworked, and when their lives are lived so entirely for the welfare of their children anyway." It isn't what children *ought* to expect that matters in these situations; it's what they *do* expect that is significant and important.

Paul said, "Be thou an example of the believers." We say, "Parents should be an example to the (young) believers." Rules are for parents too!

Soon dozens of these important people, clad in their colorful robes of office, were hurrying to the palace, wondering what the king could want of them. Was there bad news from the army in the field? Had revolution broken out somewhere?

One by one the counselors filed into the throne room and stood before the king. At once they noticed his troubled look and prepared for the worst.

When all had arrived the king began to speak—and then was everybody surprised! He just wanted to tell them about a dream he had had!

At this everybody gave a sigh of relief. If it was only a dream that was troubling the king they could soon put his mind at ease.

"O king, live for ever," said the chief of the Chaldeans, bowing low: "tell thy servants the dream, and we will shew the interpretation."

They were experts in spinning yarns about people's dreams, and if only they could learn the king's dream they could easily give some explanation of it. Unfortunately, the king couldn't remember his dream.

"No," he said to the wise men, "you tell me the dream. That's why I called you here."

Now the Chaldeans, the magicians, the astrologers, and the sorcerers looked at one another in alarm. Nobody had ever asked them to do such a thing. How could they know what a man dreamed about the night before! And they didn't dare guess, for they might guess wrong.

"I'll pay you well if you tell me," said the king. "I will see that you have 'gifts and rewards and great honour.' But if you don't, believe me, you shall be torn limb from limb and your houses shall be laid in ruins."

"There is not a man upon the earth that can shew the king's matter," replied the Chaldeans. "There is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh."

At this Nebuchadnezzar became furious. He had hoped that these men who claimed to know so much would easily recall his dream. Now it dawned upon him what cheap tricksters they were. They had been deceiving him all along. He was through with them. He wouldn't have them about his court any longer.

Livid with anger, he gave orders that all the wise men of Babylon should be killed.

Parents' Fellowship of Prayer

"I will save thy children"—Isaiah 49:25

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

Freed From Dope Habit

There is nothing too hard for God. One of our Parents' Fellowship members in California sent the following earnest plea: "I come asking you to please pray for my grandson. He is married and has two sweet children. He seems to be such a fine young man, but a few years ago he got in wrong company and took up the dope habit. We thought when he joined the Navy he was free of it, but recently we have discovered, to our sorrow, that it is much worse. He has left his wife and children, whom he loves dearly. She is suing for divorce. . . . My heart aches, I have cried so much. Somehow I feel I would rather have heard of his death. I know prayer changes things. I will pray with you at the beginning of the Sabbath."

God heard the united prayers of our members in behalf of this young man. Two weeks later the mail brought the following encouraging word: "This is just to tell you that

my grandson came back to his home apparently a changed person and has been working every day. . . . His face, which had been drawn from narcotics, is now all right. He now talks with friends and relatives, whereas he was silent most of the time before. I was so happy I just cried and got down on my knees to thank my heavenly Father for His goodness and mercy. I can't thank Him enough. I think we have such a wonderful Redeemer. . . . I want to thank you most heartily for your prayers."

Such experiences should strengthen our faith. God "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). If our loved ones are willing, the Holy Spirit will transform them. So let us never miss the hour of prayer at sunset each Friday evening. It is a precious time, a holy time, when we draw near to God and God draws nigh to our dear ones and us.



EVA LUOMA

A beautiful field of grain like this shows evidence of faithful work. In life, too, much diligent (and sometimes discouraging) effort is necessary before a worthwhile objective can be achieved.

An Incident in My Life
THAT TAUGHT ME AN IMPORTANT LESSON

From Yesterday's Seed

By T. R. Flaiz, M.D.
Secretary, Medical Department, General Conference

When faced with a particularly discouraging situation, many people are tempted to wonder whether God is leading them. Even some of the great characters of the Bible at times doubted that God was directing affairs in their lives. Elijah thought he was deserted of God only a short time before his translation. Joseph thought he had been forgotten just before the success pattern of his life began to take form. David despaired of survival; certainly he hardly considered the possibility of a glorious reign.

When our work was just getting started in the Telugu language area of South India, I had an experience that was discouraging at the time but which taught me an important lesson.

In planning for the ultimate success of our work there, I felt it would be wise to lay a large measure of responsibility on our more promising young Telugu. So young men were placed in charge of districts, with responsibility for schools and churches in their areas. Still younger workers—teachers, colporteurs, and Bible work-

ers—were encouraged to look to the district leaders for direction and counsel and to work cooperatively with them. The district leaders were shown the importance of a kindly, understanding attitude toward those under their direction, and I tried to lead the older workers into a practical demonstration of these principles as we worked together on the mission committee.

At times I found a tendency on the part of these workers to deal more severely with their subordinates than I felt the circumstances justified. They would occasionally seek to expel from the work a young man who I felt sure would yet develop into an able worker.

On one particular occasion the mission committee experienced a stormy session in which several of the committee members ranged themselves against me as I sought to defend a young worker. Some of their observations about my attitude were not merely blunt, they were caustic and unkind. But lest serious injustice be done the young man, I felt it necessary to stand firm, which I did.

The sharp words of these workers weighed heavily on my heart as I boarded a rickety old hire car for the forty-mile trip through driving rain to the railway station. From there I took the mail train for Nuzvid, where negotiations were proceeding with the Indian prince, the zamindar of Telaprole, for the establishment of a hospital. Progress had been slow, and it seemed that my attempts had been largely wasted effort. I was now to meet the rajah again for further interviews.

The station was about fourteen miles from town. As I left the train that night about ten o'clock it was pouring rain and there was no bus to meet the train. An hour or so later a wobbly old horse cart came to the station, the only transportation available. Loading my bedroll and box into the cart, I climbed in and we started on our three-hour trip.

A horse cart of this kind is merely a platform with a mat covering, or canopy, so close overhead that one must sit humped over. This particular cart had a crooked wheel, hence every time it came around to a certain point it let the cart down with a bump on that side. As a result the mat top frequently struck me on the head. This particular top was little protection from the rain anyway, so before long I was thoroughly soaked and chilled through. I decided that it would be much more comfortable and more healthful to walk, which I did the last half of the trip.

As I trudged along that dark, drenched road, meditating upon the

unpleasant developments of the afternoon's committee meeting, at the sharp thrusts of those I respected and trusted, I began to try to evaluate the results of my efforts in terms of material progress. My achievements made a sorry picture. As I looked at my plight I was tempted to think, "Why am I out here throwing my life away so unproductively? I'm not appreciated. Why not forget the whole thing?" Had it been in my power right then to do so I might have made a very unfortunate choice.

Arriving at the little travelers' bungalow about two in the morning, I changed to dry clothing and went to bed, sleeping soundly till awakened to a bright sunny morning. Negotiations at the palace were more successful than I had hoped for, and plans for our new hospital—our first in that field—were rapidly and satisfactorily finalized.

In the years that have elapsed since, that hospital has developed and has become the leading medical institution in that area. It is the center for a strong missionary work among a fine Hindu and Moslem people now very friendly to the Christian message. More important, the hospital is a training center where more than sixty

young people from all over India are being educated as nurses and technical workers, preparatory to returning to their home countries to work for their own people. Even more stimulating is the fact that Telugu workers—and I like to think it is because of their training in carrying responsibility and in working cooperatively with one another—are now to be found in positions of leadership as evangelists, treasurers, and mission directors, not only in their own mission field, but in other parts of India.

How encouraging it would have been in those earlier and sometimes discouraging times to have been able to see the long-distance result of our efforts. God has not always shown us the reasons for the way He leads us, but the promise is: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

What at one time seemed wasted effort now can be seen as a time of seed sowing in preparation for a fruitful harvest among a people who have endeared themselves to all who have been privileged to live among them long enough to develop real and lasting friendships.



● Ervin Taylor, Jack Johnson, Howard Flynn, and Lynn Mallery gave sermonets at the 11 o'clock service in the Newhall, California, church on September 14, launching a youth crusade. Janet Gillespie offered the morning prayer, Marilyn Lampley read the scripture, and the benediction was given by Carolyn Stilson. These seven young people are students at La Sierra and Pacific Union colleges.

Well, juniors, there are many imitators in the world, but I suppose Mr. Sampson is as good as any. He can imitate mockingbirds, cardinals, blue jays, and—well, if there is a bird that you want him to imitate, just name it!

"When I talk to the juniors," he explained, "I begin by saying, 'Now there isn't a boy or a girl here this morning that cannot imitate the biggest bird in the world. Do you know what bird I am talking about? The ostrich, of course. The ostrich, you see, is a silent bird. This large creature seems to have no song or voice at all.'"

The juniors are as silent as ostriches after that introduction. Then they hear Mr. Sampson imitate the birds, dogs, cats, cows, and other animals. He is a master at it. Would you like to learn how to do these imitations too?

"Fred," I said, "what can we do to help our juniors learn how to imitate bird calls?"

He reached into his wallet, took out a tiny cellophane package, and handed it to me. I noticed on the little envelope the words "Swiss Warbler Bird Call."

"What is this?" I asked.

"Well, it's a bird call and prairie whistle," he replied.

"How much is it? And how can the juniors get one of these?"

"Just have them write to me," he said, "and send a dime with a self-addressed, stamped envelope, and I will send them one." Here's his address: Fred E. Sampson, 8342 Eastridge Ave., Washington 12, D.C.

"And follow directions," he said. Oh, yes, Mr. Sampson will use all the profits for Sabbath school Investment.

But now, juniors, I have been thinking about this question of imitating. If we can produce beautiful sounds by imitating birds and beasts, certainly we can produce beautiful lives by imitating Christ. That is the best imitation of all—to be like Him. When you use your bird whistle that you will receive from Mr. Sampson, think of Jesus and try to copy His life and example.



Imitators

By D. A. Delafield

One day last summer I drove my car into the General Conference parking lot in Takoma Park. Behind me was a large hedge, in which I thought I heard a cardinal whistling and cheering the bright morning with a gusty song.

"Where is that bird?" I asked myself as I left the car and walked up the steps. But there was no sign of him.

A few days later, I heard the song of a mockingbird outside my office window. In a surprised whisper I exclaimed, "What a loud mockingbird! I have never heard a voice so clear and with such volume. He must be as big as that cardinal I heard the other day, singing in the hedge."

I arose from my chair and went to the window, expecting to see a huge mocker. Instead I saw a human being—Fred Sampson, a talented worker at the General Conference office. "I must talk to him," I decided. So I

bounded out of the office and outside to the street.

"When you have a moment, Fred, can you come down to my office?"

"I'll be right over, after I give a few imitations for these boys and girls at the Vacation Bible School," he replied, nodding toward the Takoma Park church across the street. An hour later Fred was in my office.

"I heard that big 'mock' this morning," I began. "I have never heard one quite so large!"

"Do you know," replied Fred with an understanding smile, "there really was a mocker outside your window.



I saw him sitting there on the limb of a tree. When I made my call, he immediately swooped down on me, flapped his wings, made a fancy turn, and flew back to his perch. When I continued my imitation, he flew about wildly in the air. I don't suppose he ever heard a mocker with such a voice, and I'm sure he never saw one quite like me."



Delegates to the North American Conference on Faith and Order chat informally outside Hall Memorial Auditorium on the Oberlin College campus, Oberlin, Ohio.

THERE'S a new word today in the language of the average man. That word is *ecumenical*. The fact of its newness testifies to the very modern character of a most significant religious movement that is now making headlines. Everyone knows that there is abroad in non-Roman Christendom an increasing conviction that the many divisions in the Christian church constitute a scandal, and that an earnest endeavor should be made to effect unity. The continuing effort to secure such unity is known as the ecumenical movement.

For decades certain committees and commissions have been working intermittently and quietly, exploring the areas of agreement and disagreement among the churches as regards "faith and order," and "life and work." Thus far, the major result of all this work has been the creation of the World Council of Churches at Amsterdam in 1948, which brought together in some measure of mutual understanding the overwhelming majority of non-Roman Christian bodies. The second meeting of the World Council was held at Evanston, Illinois, in 1954. That meeting, thanks to amazing press coverage, really marked the time when "ecumenical" was added to the average American's vocabulary.

In reporting the Evanston meeting

in the REVIEW I expressed the feeling that the movement for church unity was one of the most notable of religious activities since the Protestant Reformation, and that it marked a clear-cut reversal of a trend toward division, and still more division, that had increasingly characterized Christendom since the Reformation. Now, after three years, I find no reason to change my feeling in this matter. Let me tell you why.

As the Evanston meeting came to a close, the general secretary, W. A. Visser 't Hooft, summed up its results. In substance he said: We have taken the preliminary steps toward unity, we have been introduced to each other, and have cared for the social amenities. Now, if we are to go further toward the goal of genuine unity we must squarely face our doctrinal differences, for there must be a measure of unity in doctrine if we are to make true progress toward the unity of Christendom.

The Oberlin Meeting

The general secretary's appeal has found expression in the holding of special meetings on "faith and order" in different parts of the world in the three years since Evanston. Each of these meetings has concerned itself—at least in part—with questions of doctrine, of the true nature of the

church, and of what constitutes a validly ordained ministry. The most notable of such meetings, drawing as it did on the findings of earlier meetings, was the one held last month at Oberlin College in Ohio, under the sponsorship of the National Council of Churches in the U.S.A., the United States Conference for the World Council of Churches, and the Canadian Council of Churches. For a week, some four hundred churchmen, representing thirty-nine Christian bodies, discussed the theme, central to the whole future of the World Council: "The Nature of the Unity We Seek."

The setting for the meeting was ideal. Oberlin is a quiet little college town in northern Ohio. Oberlin College, founded in 1833, is probably best known by the fact that in its early years it included on its staff the great preacher, Charles G. Finney. The campus is expansive and green, the buildings gray, and in part, venerable. All was conducive to serenity, harmony, fraternity. Present were delegates from churches as divergent as the Moravian Church in America and the Anglican Church of Canada, the National Baptist Convention and the Greek Orthodox Church.

The work of the conference was divided into three main divisions, with each divided again into four sections. The first four sections dealt with questions of doctrine and related questions on baptism and the Lord's Supper. The second division sought to explore questions of organization and "variations in denominational polities." In this division, largely, were discussed the problems of the nature of the church and the ordination of the ministry. The third division examined the question of unity in relation to such diverse matters as shifting populations and church-and-state relationships.

Each of the sections had before it, as a kind of guide, certain "convic-

Idea of Church Unity Grows

A Report on the Oberlin Conference

BY THE EDITOR

tions" regarding unity that had been set down in a World Council Central Committee report in 1955. Among those convictions were these:

"The New Testament teaching on the Church implies a visible unity, which must be made manifest to the world. . . .

"The cooperation of the churches is not enough. . . .

"Continued acquiescence in division is contrary to God's will. . . .

"A concept of uniformity in structure and worship as necessary to Christian unity should be rejected. . . .

"Full church unity must be based on a large measure of agreement in doctrine. . . .

"Sacramental communion is a necessary part of full church unity. . . .

"A ministry acknowledged by every part of the Church and some permanent organ of conference and counsel are required. . . . A rigid uniformity of governmental structure or a structure dominated by a centralized administrative authority are to be avoided."

The very fact that all twelve sections met at the same hour daily, with the entire delegate group divided among them, presented a distracting problem to the kind of reporter who tries to gather facts firsthand. The dilemma was partly solved by the fact that each division chairman finally summarized the work of the four sections in his charge in a general meeting of the whole conference.

I attended the conference because I think the readers of the REVIEW are entitled to know what is going on in the religious world. Though we are a separate people, we are certainly concerned with what takes place around us; in fact, we may at times be mightily affected by it.

Days on days of committees are, to say the least, a strain on body and spirit, and when tobacco smoke is

added, the strain is much greater, with the smoke conducing to low visibility in more senses than one. I was sure the smokers would not appreciate any strictures by me, that indeed they would resent any idea of abandoning one of their alleged liberties in the gospel; so, as usual, I simply inhaled tobacco smoke and sighed for fresh air.

Trends That Emerged

But through the smoke there slowly began to emerge some definite trends, and a mood of the meeting. Learned theologians exchanging thoughts hour after hour could not fail to produce trends. Nor were the words spoken merely an expression of rarefied theology, though the deans of certain divinity schools, and Greek Orthodox churchmen, for example, could produce such in abundance. There was evident in the discussions an earnest endeavor to secure a meeting of minds, though the differences were

often large, and a measure of restraint in expression that was most commendable.

Listening in on those sections that dealt with doctrine, I could not escape the conviction that beyond a general statement on the "lordship of Christ" the discussion became tantalizingly vague and diffuse, and for two reasons, I believe. The mood of the religious world for more than a generation has been to discount doctrine and to emphasize simply good deeds. This mood was the main-spring of the social-gospel movement. Second, the mood of our times considers as hopelessly bad taste any vigorous disputation on theology. Perhaps behind these two moods lies an even more impressive one, which has been dominant for decades, a mood of discounting the Bible as an infallible source of doctrinal statement.

Doctrinal Difficulties

Frankly, I think it would take something like a miracle to change sufficiently all these moods to produce any statement on doctrinal views—even the most primary views. One of the refreshing moments of the conference came when, in the general assembly, a provisional report on doctrinal views was presented and the question of the form of baptism was passed by as minor. Up stood a venerable Greek Orthodox professor in his flowing robes to declare: "Baptism by immersion is Biblical and has a significant symbolic meaning; baptism by sprinkling is not Biblical!" That was language I could understand and appreciate. I am sure that everyone else understood, but whether they all appreciated, I know not. You could sense a moment of embarrassment, which was broken by the supporting remarks, though rather mild, of two or three Baptist delegates.

Perhaps I am wrong, but the impression is strong upon me that if



The Right Reverend Angus Dun, Protestant Episcopal bishop of Washington, D.C., delivering the keynote address at the North American Conference on Faith and Order held at Oberlin, Ohio. Bishop Dun was chairman of the conference.

there had been an insistence on discussing doctrine in specific terms, in the context of "the Bible says," an impasse might soon have resulted. Yet, paradoxical as it may sound, there was repeatedly evident at the conference a new mood of serious appreciation of the importance of doctrine, and of what the Bible might say in the matter. Nothing could better illustrate the contrary forces at work in the religious world today. The age of the dominance of reason in religion is beginning to wane. A trend back to a more conservative pattern in religion is evident.

The difficulty of finding a minimum of doctrinal agreement was paralleled, at least in some degree, by the difficulty of finding an agreement on the form of government that the church should have. Presently there are three main types: Congregational, presbyterial, and episcopal, illustrated by the Congregationalist, Presbyterian, and Protestant Episcopal churches. Many would minimize this problem on the theory that there can be a united church in the true scriptural meaning, and still allow for great diversity of government—as well as doctrine—within the framework of the church.

The Nature of the Church

Closely related to the question of the form of government is that of the nature of the church itself. At its very beginning, Protestantism faced this issue in its controversy with Rome. Rome insisted that it was the true church and presented the plausible argument that it represented a visible continuity through the centuries. Protestantism countered with the declaration that the true body of Christ is a church invisible, whose membership is known only to God. The argument of Rome is duplicated by that of the Greek Orthodox Church, the Old Catholic Church (a segment of Catholicism not in communion with Rome), and the Anglo-Catholic segment of the Episcopal Church, all three of which belong to the World Council.

The Greek Orthodox delegates made a formal statement on this matter at Evanston. Their position is easy to understand. In substance it is this: The unity of the church has not been lost through the centuries; it has existed from the time of the apostles, and is conspicuously visible in the eastern half of Christendom. The moral: Come into fellowship with the Orthodox Church.

Incidentally, the Orthodox Church furnished a new statement of their position to all the delegates at Oberlin. After several days of discussion in the section on doctrinal differences

and tensions, the statement had not been considered. Then up rose an "unofficial observer," a Roman Catholic Jesuit—there were two at Oberlin—to inquire why the statement had not come before the group. The inquiry was bland, but its point was evident: The Orthodox statement expressed essentially the Roman Catholic position in its long controversy with Protestantism.

However, all the principal spokesmen for the World Council feel that this long unresolved problem must be held in abeyance, with the hope that some way will be discovered to circumvent it, or at least to modify it so that at least all of non-Roman Christendom can find a way to walk together in increasing fellowship.

The problem of the nature of the church is intimately related to another of equal gravity. Those who present the one, present also the other. If there has been continuously a visible church, there has likewise been an unbroken continuity of ministers back to the apostles. From this is built the argument that the present ministry of the visible church is the only valid ministry. This is known as the doctrine of apostolic succession. Protestantism has never accepted, as valid, such a line of reasoning, and, indeed, dismissed it long ago. Now it rises again to provide at

least some measure of perplexity. The leaders of the World Council at Oberlin, even as at Evanston, felt that the problem is one that must be viewed similarly to that of the visible church.

I would not want to give the impression that these last two mentioned problems are transcendent. They did not dominate the deliberations; far from it. But they served to highlight the fact that some basic matters in Christian theology call for re-examination and restatement in terms of the classic Protestant concepts. To fail to do this is to leave Protestantism vulnerable to certain of Rome's most persuasive arguments. No wonder the Jesuit unofficial observer had a curious interest in hearing the Orthodox statement discussed!

I should mention in passing, though it is certainly more than a minor matter, that the problems just mentioned have entangled with them a further one, that of standards of admission to the table of the Lord. The thought that there is "one Lord," but exclusive celebration of the Lord's Supper, has been declared by all World Council leaders as a denial of the idea of unity, a denial that is dramatized anew with each celebration of the Lord's Supper. The solution to this problem has not yet been found.

(Continued next week)



Anna Knight

Anna Knight is one of our indefatigable workers. In her eighty-third year she "helped out" by teaching in a school down in her native Mississippi.

I well remember her when she was a young woman taking the nurses' course in

the old Battle Creek Sanitarium. After completing that course she returned to her people in Mississippi, and built up a school for them. Later she found a friend to take over the school, for Miss Knight felt she must respond to an urgent call to go to India to assist in the establishment of our medical missionary work there.

Returning to America after a few years, she gave her time to educational work among our colored people in the Southern States, and for more than twenty years served as their educational secretary. During these years she was also a member of the Oakwood College Board. She has been president of the National Colored Teachers' Association of SDA for thirty-five years.

Several years ago her close friends urged Miss Knight to set down on paper some of her thrilling experiences. She was nearly eighty years old when she produced her excellent book *Mississippi Girl*. One is really impressed as the eyes rest upon the cover of that book, showing a slim girl with an ax over her left shoulder, a pistol (!) stuck in her dress pocket, and a faithful hound dog walking a few feet ahead. What a book! Every young person in our ranks should have it.

Life was full of thrills for this young woman of purpose and determination, and in mature years her consecration and dedication have wrought great things for the cause she has always loved. Her story is one that well illustrates what God can do with a humble life wholly given to Him for service.

ERNEST LLOYD

News From Home and Abroad

International Temperance Association

By W. A. Scharffenberg, *Executive Secretary*

Our pioneers were staunch advocates of temperance. At the very outset of their public labors Elder and Mrs. James White took a strong stand against the use of tobacco and alcoholic beverages. Total abstinence from all intoxicating beverages and tobacco in any form became a basic doctrine of the Seventh-day Adventist denomination, and hence an integral part of the third angel's message.

Our first effort to organize a temperance society as a denomination was made on January 1, 1879, when the American Health and Temperance Association was formed and 155 signed the pledge and became charter members of the association.

Sister White took an active part in launching the pledge-signing campaign and membership drive while attending the camp meeting held at Nevada, Missouri. A full report of the temperance rally is recorded in the June 12, 1879, issue of *The Review and Herald*.

Another action was taken on November 24, 1879, by the General Conference. This action emphasized the duty of all members of the denomination to become members of the Amer-

ican Health and Temperance Association. The membership dues were 25 cents.

The American Health and Temperance Association gradually faded out of the picture. Our basic denominational position, however, regarding smoking and drinking has never changed.

The activities of the alcoholic beverage interests to repeal the Eighteenth Amendment stirred our General Conference leaders and led them to take formal action to organize the American Temperance Society of Seventh-day Adventists at the Autumn Council in 1932. C. S. Longacre, in addition to his responsibilities in the Religious Liberty Department, waged a relentless campaign against the alcoholic beverage traffic as well as the tobacco interests. His voice was heard in our churches, at our camp meetings, at our General Conference sessions, and before many church, temperance, and civic organizations. A four-page *Temperance Bulletin* was published quarterly, and Seventh-day Adventists began to make their influence felt in the field of temperance.

Not until the Autumn Council of

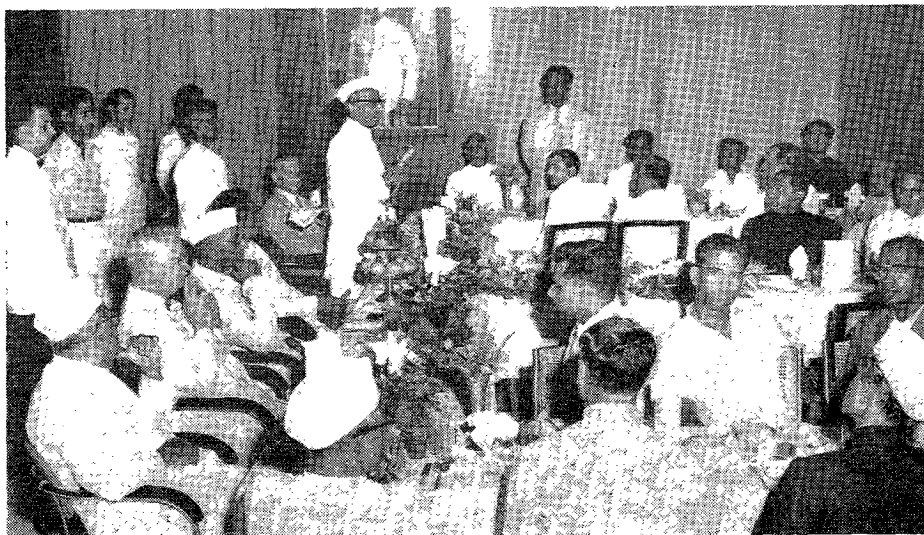
1947, however, did the denominational leaders catch a vision or conceive the idea of a world program.

The committee that had been appointed following the 1946 Autumn Council drafted a constitution for not only the American Temperance Society but also for the International Temperance Association. The constitution of the American Temperance Society was adopted by the General Conference Committee on January 27, 1947. The constitution of the International Temperance Association was referred to and adopted at the 1947 Autumn Council when representatives were present from our world divisions. It was a bold, courageous undertaking. We moved forward by faith and have marveled at how the Lord has blessed this phase of our work. The following are a few of the major projects launched during the past decade.

1. *International Temperance Association.* The International Temperance Association constitution, which calls for the organization of a regional society in every division, a national society in every country, and the launching of an annual pledge-signing campaign and membership drive, was adopted at the 1947 Autumn Council. Regional societies have been organized in every division, and national societies have been organized in thirty-nine countries.

2. *"Temperance."* The first major project was the selection, compilation, and publication of the most important messages from the Spirit of prophecy regarding the temperance issue. The Ellen G. White Publications board of trustees readily endorsed the proposal and arranged for the publication of the handbook *Temperance*, which serves as the blueprint for the promotion of the temperance cause within and without the church.

3. *"Listen."* The next major project of the American Temperance Society was the launching of *Listen*, a thirty-six-page quarterly journal, which is recognized as the most attractive and popular temperance periodical published anywhere in the world today. Its circulation exceeds the combined circulation of all other temperance periodicals published in the United States today. It serves as the voice of the American Temperance Society and is sent out gratis to



First session of Asian Institute of Scientific Studies for the Prevention of Alcoholism, held in Bombay, India.

all regular, contributing, sustaining, and life members of the society. Beginning January, 1958, it will appear bimonthly.

4. "*Alert*." A pocket-size quarterly publication, featuring the stories of prominent and high-principled men and women from all lands who do not smoke or drink, made its first appearance on July 1, 1950. It serves as the voice of the International Temperance Association. *Alert* is sent to kings, presidents, prime ministers, cabinet members, members of Congress or Parliament, and to other prominent persons in every country of the world. It is dedicated to the promotion of a worldwide educational program in behalf of total abstinence.

5. "*Activities*." No organization can function efficiently without an official house organ. *Activities* serves as the official house organ not only of the American Temperance Society but also of the International Temperance Association. It was launched January 1, 1951.

6. "*Chapter Exchange*." This attractive, inspirational, four-page newspaper-size publication, which appears four times a year, in the interests of our college and academy chapters, made its first appearance in 1952. It is sent to all college and academy students and faculty members. It keeps our youth informed and alerted to their responsibilities and opportunities in fostering effective temperance programs in their local communities. The results of the annual oratorical, essay, poster, and jingle contests are fully reported in the *Chapter Exchange*.

7. *International Commission for*

the Prevention of Alcoholism. The International Commission, when completely set up, will consist of approximately 250 prominent men and women from all walks of life. Every country will be represented on the commission. The distinguished physiologist and scientist, Dr. Andrew C. Ivy, is serving as president of the commission. His Majesty King Saud of Saudi Arabia and His Excellency Willem Drees, the Minister-President of the Netherlands, are serving as honorary presidents. Three other heads of state will be elected to serve as honorary presidents. The immediate objectives of the International Commission are the establishment of Institutes of Scientific Studies for the Prevention of Alcoholism in strategic areas and the publication of authoritative materials on all phases of the alcohol problem. The setting up of the commission was authorized at the 1952 Autumn Council. The setting up of a national committee had been authorized in 1949.

8. *Institutes of Scientific Studies*. The first Institute of Scientific Studies for the Prevention of Alcoholism was launched at Loma Linda, California, in 1950. The aim of the institute is to provide scientific training in all phases of the alcohol problem. Attention is given to the effects of alcohol on the physical, mental, and moral powers of the individual as well as its effects on the social, economic, political, and religious life of the nation. The course of study consists of twenty lectures, twenty discussion periods, four seminars, four forums, and four field trips. The work is conducted on a graduate level. Cer-

tificates are issued students who have met the attendance requirements and have successfully passed the requisite examination. More than seven hundred school administrators, teachers, physicians, clergymen, and social welfare and temperance workers from the United States, Canada, and other countries, have pursued the course at Loma Linda.

The second Institute of Scientific Studies was launched in Geneva, Switzerland, in 1955. The third session, conducted August 5-16, 1957, was attended by 139 persons from 25 countries. The group included 30 physicians.

The third institute, referred to as the All-Asian Institute, was organized at Bombay, India, in May, 1956.

The fourth institute was established in July, 1956, on the campus of American University, Washington, D.C. It was inaugurated because of the frequent requests that were received for the establishment of an institute on the East Coast.

9. "*One in 20,000*." The production of the film *One in 20,000* was an act of faith. It has been acclaimed as the most effective motion picture ever produced on this subject. The film, which was produced in color, graphically portrays the relationship of smoking to lung cancer. It is estimated that more than 5 million people have seen the film and that a minimum of 250,000 have given up smoking as a result of seeing *One in 20,000*. The film is now available in eight major languages. The financial returns of this project have made it possible for us to proceed with the production of a second film entitled *Cancer by the Carton*.

10. "*Smoke Signals*." Following the production of the film *One in 20,000*, *Smoke Signals*, a four-page quarterly, was launched. *Smoke Signals* will keep the public informed about the latest medical research about the effects of smoking on the human body. It is being widely used at local, county, and State fairs, and in conjunction with the showing of the film *One in 20,000*.

The publication of *Listen* and *Alert* magazines; the setting up of the National Committee and the International Commission for the Prevention of Alcoholism; the establishment of the Institute of Scientific Studies at Loma Linda, Washington, Geneva, and Bombay; and the production of the film *One in 20,000* and the publication of *Smoke Signals*, have placed the International Temperance Association and the American Temperance Society in the forefront of a new temperance movement, the influence of which will be far reaching.



Conference with His Majesty King Saud of Saudi Arabia, held in Blair House, Washington, D.C.

Local Mission Sessions in Japan

By F. A. Mote, *President
Far Eastern Division*

On June 4, 1957, 141 delegates to the fourth session of the North Japan Mission met in the commodious Tokyo Central church to begin the work that was before them. It was my privilege, with my wife, the division parent and home education secretary, to be with the brethren for this important meeting. F. R. Millard, the union president, and A. N. Nelson, the secretary, as well as other members of the union mission staff, were present with the local president, T. Kajiyama, and his workers to lead out in the many meetings held during the time of the session that continued from June 4 to 8.

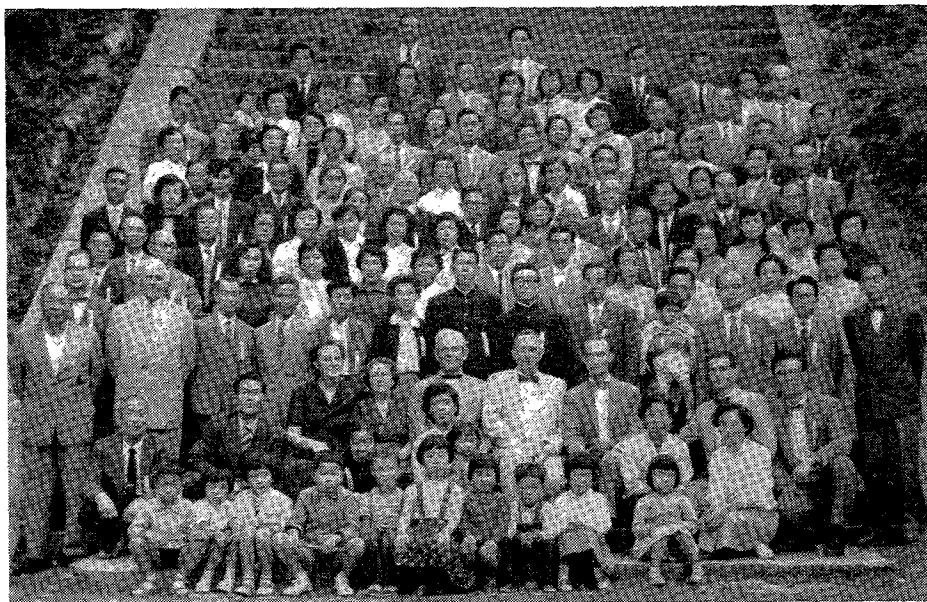
The motto that was chosen for the session was, "Ask ye of the Lord rain in the time of the latter rain" (Zech. 10:1). This became the theme for many of the meetings that were held. We felt the blessing of Heaven resting upon us as we renewed our consecration to God and realized more clearly what it means to have the power of the Holy Spirit accompany us in the proclamation of the message in all parts of the world.

We learned that 151 souls were baptized in the North Japan Mission during 1955, and for the year 1956 a total of 176 were baptized. This brought their membership up to 2,127 at the end of December, 1956.

After completing the work of the North Japan Mission session, several of us went by train to the South Japan Mission where they held their fourth biennial session, June 11-15. Meetings were conducted in a large Buddhist hotel on beautiful Mount Hieizan. Eighty-seven delegates from 21 churches and 20 companies were in attendance. Twelve delegates were seated from the union mission offices in addition to my wife and I who represented the Far Eastern Division office.

Two worship periods were held each morning when F. R. Millard gave a series of studies on the law of God and its relationship to the everlasting gospel. These studies were greatly appreciated by all in attendance.

The evening sermons were presented by the writer and were based on the session's motto, "Acquaint now thyself with him, and be at peace" (Job 22:21). These messages called for a definite revival and reformation in our mission field program as well as in our individual lives. The brethren pledged themselves unanimously to be faithful in helping to complete the work of God in southern Japan.



Delegates who attended the South Japan Mission session held in a large Buddhist hotel on top of beautiful Mount Hieizan, near Kyoto.

Mrs. Mote spoke several times in both the North and South Japan mission sessions on the importance of child training and the work of parents. Mrs. Y. Seino, the Japan Union parent and home education secretary, interpreted for Mrs. Mote.

During the past two years 264 souls were baptized in South Japan, and at the close of 1956, our membership was 1,109.

The work is onward in Japan. Let us remember to pray for our brethren in that interesting territory.

A Faithful Lay Preacher in India

By W. H. Mattison, *President, North
India Section, Southern Asia
Division*

This story was told to me by one of our faithful lay preachers, Rahmat Masih, as we walked together on a Sabbath afternoon. The Sabbath school in his village was over, and Rahmat chose to accompany me on the three-mile walk back over the slimy, muddy trail to the main road, where the car was parked.

The story I wish to relate began with a question by Rahmat as we plodded along on our walk together. "Sahib, why does God allow those who try to walk the narrow way to be dragged into court maliciously?"

This was a surprising question, so I asked in reply, "What court have you been dragged into and by whom?"

"Well," was the reply, "awhile back I was asked to arrange for the marriage of the son of a friend of mine to the daughter of a man by the name of Mr. Dharma. The marriage did not

turn out well, so when the girl returned home to her father he became very angry with me. Now as a result this man has put false charges against me three times in the court. The Lord has helped me in each case so that I was acquitted, but of course I have gone through a great deal of trouble. I have had to spend long hours uselessly in the court, which took a great deal of time from my work. Now, why should God allow me to be so troubled?"

The Holy Spirit prompted me with an answer that I could see brought comfort to my fellow traveler.

"Sometimes," I said, "God brings His faithful children before the public in this way so that others may hear of their integrity and be drawn to them and to their faith, as in the case of Daniel."

"I understand! I understand!" exclaimed Rahmat.

"What happened to this troublemaker after this?" I inquired.

"Oh!" he said, "That is what I started to tell you when I asked you the first question. A few days ago I was going to the railway station with my horse and donkey, laden with leather. My two helpers were well ahead of me on this very same road we are traveling now. We were going to ship our goods. I saw Mr. Dharma coming across the fields toward my men with a *lathi* [a long bamboo stick usually with a metal knob on the end, about seven feet long, used in the Punjab for fighting]. Seeing that he was bent on trouble, I called to him not to harm my young men with the animals but to come to me.

"As he approached he began to curse me violently. I offered a prayer

REMEMBER HOW GOD HATH LED

Laymen around the world, during each twenty-four-hour period last year, distributed 140,448 pieces of literature; held 11,717 Bible studies; helped 16,649 people; and raised \$16,710.48.

PRAYING

WORKING

LAYMEN

SPIRIT-FILLED

Unite with the ministers and church officers to finish the work.

SOUL WINNING EMPHASIS IN 1958

Resolve to do your part

Dedicate at least one hour each week to service for Christ. Distribute more literature each week. Secure Bible correspondence school enrollments. Engage in an enlarged Dorcas Welfare ministry. Raise Minute Man goals for world missions and keep a list of Ingathering donors for follow-up.

Devote at least one evening a week to a Bible study, a children's story hour, film projector meeting, or branch Sabbath school.

Enroll in one of the training courses in Bible evangelism—Bible Service Training or Christ-centered Evangelism.

Cooperate with your pastor in co-ordinated evangelism. You are a partner in the soul-winning team. Earnestly labor together to achieve the evangelistic objective that has been set. Plan together your baptismal Sabbaths.

Inaugurate a Midday Prayer League. Emulate David in his resolve to pray at evening, morning, and noon; and Daniel who also prayed three times each day.

Enrich the fellowship of laymen by sharing your experiences. Report your missionary activities each week.

Minister-Laymen Teams Evangelize the Bible Study Way

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.

to God. When he came close enough to be addressed I put my hands together (in an act of humility and salutation) and said to him, 'Friend, just make your request, and you will be heard. All I ask is that you be reasonable.'

"At this he became still more angry and raised the stick to strike me on the head. As the stick descended I raised my hands for protection and the heavy stick miraculously came within the grasp of both my hands. I wrenched it from my opponent's grasp and flung it away. Then again I put my hands together and pleaded, 'Dharma, please speak sensibly, and whatever you say will be accepted.' With this Dharma began to curse himself in a worse fashion than he had cursed me.

"In answer to my prayer and by God's power, Dharma was now completely undone. To my surprise he began to shake from head to foot, muttering apologies hardly understandable. He quickly begged my leave and departed. From that day to this there has been no trouble with him.

"I went on my way rejoicing in the promises of God to give a man a new heart, because all through this ordeal God had helped me to keep my tongue and my temper from breaking. From this experience I have come to know more fully what the greatness of the power of Jesus' salvation and love is."

It was a beautiful but simple story of God's power working in a common man's life. It revealed the power in the life of a humble lay preacher whose influence is responsible for arousing an interest in the truth in many villages in the area where he lives.



Rahmat Masih and his family.



Seated in Voice of Prophecy's Tokyo studio, Milton Lee talks in Mandarin for his radio broadcast, with engineer at panel in adjoining control room.

Radio Programs Prepared for Formosa Broadcasts

By Retha H. Eldridge

Fifty-two fifteen-minute radio programs, prepared and tape recorded in five weeks, was the task accomplished in Tokyo last summer by Milton Lee, of Formosa. Back of such herculean labor was urgent necessity.

When Voice of Prophecy broadcasting began in Formosa last year, Elder Lee was a natural choice for the program's speaker. Born and reared in China, his language is fluent and his audience appeal extensive. Nevertheless, radio work requires more than one's appearance before the microphone, and the lack of adequate studio facilities was an ever-existing problem. It was impossible to make tapes of professional quality by setting up a portable machine in the mission office in Formosa and there record after work hours, even though the building was perfectly quiet. That is why, when the Voice of Prophecy in Japan completed a small recording studio, Brother Lee grasped the offer to come to Tokyo and here record his broadcasts.

These new programs he calls the Christ Series, for the theme is Christ. Christ-centered studies are given on salvation, the second coming, and many other doctrines. His radio broadcasts in China's national language (Mandarin) have much the same format as that of the Voice of Prophecy in America. They open in a burst of song with the King's Heralds singing the well-known theme song in Chinese, and close with an "Amen" (the latter recorded by the quartet used for our Japanese program; but

since "Amen" seems to be pronounced the same in both languages, there is no problem).

In August, Brother Lee began his program preparation with the help of a Chinese secretary. This woman would take his dictated talk and prepare the manuscript from which he would then read when recording. This plan continued for twenty-nine programs, but as he could see time slipping away too rapidly, eventually he eliminated the secretary, talking into the mike directly from English notes.

It was my privilege to see the forty-sixth program recorded. I watched in open-mouthed amazement as Hideo Kinoshita, our Japanese radio engineer, deftly used music recorded in America, announcements put on tape in Formosa, the talk being given live right then in the studio, channeling it all onto one tape, thus making that specific program, next year's No. 46. It seemed to me like a taste of Pentecost. More than that, when Brother Lee, who speaks no Japanese, and Brother Kinoshita, who knows no Chinese, talked together, they used English. But even in spite of all differences, everything went along smoothly. Now those tapes are in Formosa, awaiting broadcast to an island-wide audience and beyond.

Columbia Union Academies Report Field Day Success

By D. A. Roth

H. K. Halladay, secretary of the home missionary department of the Columbia Union Conference, reports two successful Ingathering field days at the Mount Vernon Academy, in Ohio, and the Shenandoah Valley Academy, in Virginia.

Shenandoah Valley Academy raised the highest one-day total in its history, \$1,520.62, despite a very rainy day, on September 23. A total of 185 students, plus a large group of adults, participated in the one-day fund-raising effort.

The previous week, Mount Vernon Academy realized a total of \$2,784.60 for their one-day stint at mission solicitation. This amount was larger than last year, despite the fact that fewer participated.

The program was directed by W. M. Buckman and George Akers at the Virginia academy, and by S. W. Burrows and J. R. Shull at the Ohio school. Elder Halladay was present for both special days.

Ingathering campaigns are planned this fall for all of the other academies in the Columbia Union, as well as for Washington Missionary College.

Georgia-Cumberland Camp Meeting

By E. W. Dunbar

Seventh-day Adventists, and many of their friends, from the Georgia-Cumberland Conference, gathered on the beautiful campus of Southern Missionary College, Collegedale, Tennessee, August 15-24, for their annual camp meeting. Andrew C. Fearing, the president of the Georgia-Cumberland Conference, conducted the well organized program of the camp meeting with a strong note of spirituality.

The spirit of evangelism was very much in evidence. Throughout the entire session the meetings were well attended. During the opening part of the camp meeting W. B. Ochs, vice-president of the General Conference for North America, gave strong spiritual leadership, directing us to a more constant and practical godliness.

On the opening Sabbath we were privileged to participate in a very beautiful and impressive ordination service. At this time three young workers were ordained to the gospel ministry—Kenneth Harding, Louis A. Wynn, and James Donald Crook.

Among the many visitors and others who rendered special help were Glenn Coon, who conducted a series of practical early morning devotions entitled "Christ Is the Answer," Dr. M. G. Hardinge, of the College of Medical Evangelists, in his afternoon series of lectures on healthful living, and Miss Dorothea Van Gundy, of the International Nutrition Research Foundation, with her daily nutrition lectures. Another item of interest, on the last Sabbath afternoon, was the appearance of Mrs. Josephine Edwards, who introduced Alice Princess Siwundhla of Nyasaland.

Included in the list of visitors from the General Conference were: W. H. Scharffenberg, of the Temperance Department, and E. W. Dunbar, associate secretary of the General Conference; and from the Southern Union Conference: D. R. Rees, president; L. M. Nelson, Missionary Volunteer secretary; E. L. Cardey, Bible correspondence school; S. S. Will, home missionary department; Eric Ristau, publishing department; and A. P. McDow. Also present were R. J. Christian, of the Review and Herald Publishing Association, M. E. Evans, of the Home Study Institute, and I. H. Ihrig and C. W. Christian, of the Southern Publishing Association.

Most encouraging were the camp meeting offerings received this year: Sabbath School \$2,735.58, Missions \$1,644.44, Evangelism \$9,045.35. The liberality of the Georgia-Cumberland Conference membership is expressed



Three ministers ordained at the Georgia-Cumberland Conference camp meeting. Left to right: Kenneth Harding, Louis A. Wynn, and James Donald Crook.

in their offerings through August, 1957. There was an increase in tithes over the previous year of \$48,188.98, an increase in mission offerings, \$19,131.14.

Prominent among the high lights of the camp meeting program were the two Sabbath afternoon services. The first Sabbath program included "The Voice of Youth," a thrilling report of youth evangelism on the march in Georgia-Cumberland, and the presentation of a very worth-while Pathfinder program. The second Sabbath afternoon was marked by the beautiful rally, "Shine as the Stars," which accentuated the increasingly important role of the laymen in soul-winning evangelism.

Harrisburg, Pennsylvania Evangelistic Effort

By V. G. Anderson

The evangelistic group consisting of F. W. Detamore, W. R. Holley, R. M. Turner, and H. Flory began a series of meetings in Harrisburg, Pennsylvania, on September 15. Elder Detamore spoke to a capacity audience at the Scottish Rite Cathedral in the capital city of Pennsylvania.

The Harrisburg campaign is the first in a series of three-week campaigns that the evangelistic team will conduct in the Columbia Union Conference from now until the time of the General Conference session, in June, 1958.

The 1,200-seat auditorium in Harrisburg is the scene of evangelistic meetings every night of the week. Elder Detamore is also conducting a ministerial institute for a large group of workers from the East Pennsylvania Conference.

Other evangelistic meetings are scheduled to begin in key places throughout the union conference this

month. The Detamore team began in Pittsburgh, Pennsylvania, on Sunday, October 20.

New Boarding Academy in Northern California

By H. M. Blunden

Property for a new boarding academy in northern California was purchased recently. The school is to be called Rio Lindo Academy, a name that means "Beautiful River." The academy is so called because the Russian River almost surrounds the ranch on which the school is to be built, giving us four miles of river front and assuring us of an abundance of water. The river winds its tortuous way toward the ocean through picturesque hills and valleys.

After searching all parts of the conference for a suitable location and investigating fully one hundred sites, this area was the unanimous choice of the committee. The property is situated at Healdsburg. It was at Healdsburg where a college was founded seventy-five years ago, which later became Pacific Union College.

The ranch consists of 358 acres of rich land. Included are 127 acres of bearing prunes with a modern dehydrating plant for processing the fruit. There is ample pasture and alfalfa to support a modest dairy to supply the institution with milk, and there is sufficient space for the cultivation of vegetables and small fruits.

For the campus there is a level plateau of about fifty acres situated well above the river at an elevation of one hundred feet, giving a commanding view of the beautiful country around.

The site is at the end of a dead-end road, making it completely private, yet it is only three miles from the renowned Redwood Highway (U.S. 101) which will soon be a freeway clear to San Francisco—seventy-five miles distant.

Another feature worthy of mention is that the county board of supervisors has taken action to spend \$30,000 on our approach road to the entrance to the property. The climate of this area is pleasant and unsurpassed by that of any other area in our conference.

For accessibility to our people, the Rio Lindo Academy will be within five or six hours' drive from 75 per cent of the constituency.

The membership of the Northern California Conference is happy that the question of the location of this new school is settled and this beautiful property is purchased. Before long building operations will begin, and we are hoping that two years from now we will be ready to open this new academy.

Pitcairn After the Turn of the Century

(Continued from page 8)

is Fred Christian. He has long been an elder of the church, and though the whitened threads upon his noble brow indicate that he has traveled far down the western slopes of life's journey, he still acts as a patriarch elder, loved and respected by all. He has served well this cause as one of its saints, and he looks back to that camp meeting as a very definite turning point in his life's experience.

His son Thomas has just returned from New Zealand, having trained and qualified with honor in the art of radio transmission. He is in charge of the radio station on the island, and now as he represents the sixth generation from Fletcher Christian, is bidding fair to promote the high ideals of Christian conduct as set by his forebears.

From 1924 until World War II, several missionaries visited the island. These included Elder and Mrs. E. S. Butz, Elder and Mrs. W. D. Smith, Elder and Mrs. D. H. Watson, Brother and Sister F. P. Ward, and Nurse Evelyn Totenhofer.

World War II brought new difficulties to Pitcairn, among which was a shortage of food and other essential supplies. These were days of discouragement and disappointment. The island again experienced a drought, but the people were better prepared to meet the situation this time, for the homes on the island were now covered with iron roofs, providing a natural catchment of rain for the several stone wells that all the families had built for themselves. The garden crops failed, however, because of dry conditions.

As the war extended to the Pacific the New Zealand Government sent in a ship with equipment to build a radio station. This was maintained during the remainder of the war period. On one occasion the islanders were in sore need of flour and provisions. Admiral Byrd by chance called in while on his way to the South Pole, and seeing the situation, he sent a goodly supply of food ashore. For this kind act the community has been most grateful.

The war clouds cleared, but other difficulties beset Pitcairn's lonely isle. Ships began to call again and members of the community began to leave. Brother and Sister Ward returned to care for the school and Evelyn Totenhofer continued to care for the maternity work; later she was married to one of the island men. Others who had been away during the war period returned.

The exaggerated misunderstandings and rumors of misconduct hurt the pride of certain ones. False statements concerning island relationships were circulated abroad, and the once-happy family became divided. Outside influences took advantage of the situation, and finally the High Commissioner for the Western Pacific closed the island school and set up a government-controlled school with government support.

For the first time a non-Adventist teacher came to the island. But it was very difficult for him and others who have followed to continue to work in opposition to the Adventist way of living. Attempts were made to close off all Adventist contacts with the island, but these men had but a small minority support, for the great majority of the Pitcairn family were true at heart, and were deeply grieved over these strange and disturbing actions.

Just when it seemed that no further visits could be made to the island by Seventh-day Adventist leaders, permission was granted to Gordon Branster, of the Central Pacific Union Mission, to pay a brief visit to the island. God greatly blessed him in bringing back a degree of unity and spiritual uplift.

(Next Week: "Pitcairn Today")



Last-Day Delusions

By ALLEN WALKER

Southern Publishing Association, \$1.50

Known during his lifetime as a clear and effective reasoner, especially in regard to the law and the Sabbath, on which his book on that theme still speaks with authority, the author left an invaluable set of papers discussing such subjects as "The Doctrine of the Second Chance," "Futurism and Anti-christ," "The Second Coming and the Secret Rapture," and others equally pertinent to doctrinal issues often met by our evangelists. These were edited, brought up to date, and published under the above title. One chapter gives cogent denial to the erroneous popular interpretation of the seventieth week of Daniel 9. In another chapter the arguments of the Jehovah's Witnesses are persuasively repudiated. The "once saved, always saved" complacency of those who flout the necessity of the keeping of the law of God is given stinging rebuke by showing its absurdity. This pocket-size, 128-page book sparkles with illustrative examples that illuminate the exposition. It will establish faith in some of the vital teachings of the third angel's message on the part of those who love God's truth.

• In Brief •

OVERSEAS

Southern African Division

● A successful council for literature evangelists in the South African Union Conference was held at Bloemfontein from August 9-17 under the leadership of the union publishing secretary, G. A. W. Meyer. Three literature evangelists from the Rhodesia Conference and the secretary-treasurer were invited. F. Unger, the division publishing secretary, and the publishing secretaries of the Natal-Transvaal Conference and Cape Conference, were also present. Twenty-two literature evangelists from the South African Union attended. All those present testified that it was the most helpful publishing council they had attended. We pray and believe that it will result in the sale of more truth-filled literature and more souls won for the kingdom of God.

● Two hundred and fifty-three new converts were won during the Ngoma Mission camp meetings in the Congo Union. Many thousands attended the large meetings, which were held at three locations concurrently during the weekend, August 9-12.

● Many requests for teacher-evangelists are being received at the Talla Mission station, especially from the coastal area of Lake Albert in the Northeast Congo. One letter had 101 signatures, and another one was signed by 60 persons pleading for a teacher-evangelist to bring them our message and teach their children, reports D. H. Thomas, director of the Talla Mission station.

● The division committee met at Helderberg College, September 5, to place the 1957 graduates of the college who will complete their courses in November. Four graduates from the theological course, four from the normal courses, and seven stenographers were appointed to service—four in the mission unions of the division and the rest in the South African Union Conference. Eight other members of the class who are available for service may be placed by the end of the year. In addition three workers who with their families returned to complete senior college work will re-enter active service.

Southern Asia Division

● On August 25 O. O. Mattison, assisted by E. L. Sorensen, laid the foundation stone of the new church being erected in Madura, South India. A. H. Farthing and S. Anibiah conducted successful evangelistic efforts in this well-known religious center, resulting in the organization of a representative church.

● "Maranatha" is the name given to the recently constructed bungalow at the Christian Medical College, Vellore, South India, which is to be the home of one of the Seventh-day Adventist physicians located there. Dr. A. J. Patt and family

are the first to occupy this modest but comfortable unit provided by the General Conference. To celebrate the opening of their new home one hundred guests joined the Adventist group on the evening of August 31 for a carefully planned social occasion. All were impressed by the deeply spiritual tone of every part of the program. Dr. Ida Scudder, of the famous medical missionary family of that name, now 87 years of age, and Dr. J. B. Carmen, the director of the institution, were among those taking part in the service. The large living room of the bungalow is the meeting place for the religious services for Adventist doctors, students, and friends.

- Under the leadership of A. R. Appel, president of the Western India Union, forty workers met at Lonavala from August 28 to September 7 to engage in prayer and study in preparation for a union-wide evangelistic program being launched the first of October. In addition to union officers and staff the following guest speakers contributed to the success of the meetings: Paul Heubach, of Walla Walla College, and O. O. Mattison, D. S. Johnson, A. E. Rawson, and J. F. Ashlock from the division office.

NORTH AMERICA

Atlantic Union

- Mrs. Olin Peck is the new head of the commercial department of Greater New York Academy. She previously taught at the Asheville Biltmore Junior College and Pisgah Academy. She holds a Master's degree from Peabody College.

- The annual service of the South Lancaster church at the Cathedral of the Pines in Rindge, New Hampshire, was held on September 28, with L. E. Tucker, pastor of the college church, as the speaker.

- Four non-Adventist children are enrolled in the Schenectady, New York, church school this year as the result of two Vacation Bible Schools held by the church and Sabbath school under the direction of Mrs. Maude Higby.

- Joseph H. Twing, principal of the school in Woodstock, Maine, received his Master of Arts degree from the Theological Seminary in Washington on August 29.

- George E. Rice has returned to the Southern New England Conference after receiving his Master of Arts degree from the Theological Seminary in Washington. He is now assistant pastor in Providence, Rhode Island.

- The Taunton-Middleboro church school in Massachusetts opened with forty-three pupils, an increase of eleven over last year. This school is taught by Mr. and Mrs. Donald F. Aldridge.

- G. E. Carter from the Georgia-Cumberland Conference, originally from Canada, is locating in Hornell, New York, where he has charge of a district of churches.

- At the annual meeting in the old Bordoville, Vermont, church, one of the earliest buildings erected in the denom-

ination, 150 Seventh-day Adventists from northern Vermont and southern Quebec province gathered on August 24. T. R. Gardner and R. W. Moore were the speakers. Mrs. Jennie Brooks gave an interesting account of some early-day experiences of the believers at Bordoville.

Central Union

- The Central States Conference has made changes in three districts recently. J. L. Butler, who has pastored the Topeka, Kansas, district, moved to Wichita; L. B. Mitchell moved from Wichita to St. Joseph, Missouri; and C. R. Craig went to Topeka from St. Joseph.

- Five district pastors in Wyoming report baptisms for August. Lloyd Austin 2; O. M. Fillman 3; Allen Iseminger 1; William Iverson 4; and D. H. Miller 3.

- The Voice of Prophecy group conducted evangelistic meetings in Omaha, Nebraska, October 4-13. The conference held a laymen's congress during the first weekend so the laymen could observe Elder Richards' work personally.

- Mrs. Elmer Leno, assisted by Mrs. Fred Johnson and Mrs. LaVerne Little, conducted a story hour at Elm Creek, Nebraska, for an eight-week period this summer. It was attended by 50 children from this small town. Average attendance was 27, and 18 missed only one night. Only four of these were from Adventist homes.

- As the result of the work of the church school, a doctor, the pastor, and the Bible correspondence course, R. J. Roy baptized seven persons into the Rolla, Missouri, church recently.

Columbia Union

- Tate V. Zytoskee, MV and educational secretary of the New Jersey Conference, has been named new MV and Temperance secretary of the Potomac Conference.

- Thomas A. Green, of Camden, New Jersey, has been asked to become pastor of the Jersey City-West New York district in northern New Jersey. He takes the place vacated by George Woodruff, who is now pastor of the Williamsport district in the East Pennsylvania Conference.

- A new ministerial intern for New Jersey is Donald Rice, who will serve as associate to Everett D. Calkins in the Trenton district. Virgil Fryling, former associate in the district, is taking advanced work at the Theological Seminary for a year.

- Dan Cotton, former associate pastor of the Newark, New Jersey, church, is the new pastor of the Camden and Mount Holly churches.

- A new building has been purchased for the Spanish church in Paterson, New Jersey. The pastor, J. I. Rivera, reports that the congregation will occupy the building the latter part of this month.

- Mrs. Belva Altizer is the new assistant food service director of Shenandoah Valley Academy, reports George H. Akers, principal.

- More than 1,200 persons attended the first of twenty-one evangelistic meetings being conducted in the Harrisburg, Pennsylvania, Scottish Rite Auditorium by the Detamore-Turner-Holley-Flory evangelistic team from the Southwestern Union.

Lake Union

- Seventy-one campers and visitors enjoyed the annual field trip of the Wisconsin and Illinois nature clubs, which was under the direction of Mrs. W. D. Brown. Headquarters were at the State camp on Franklin Lake in northern Wisconsin. Side trips included a visit to Sam Campbell's sanctuary, and a night visit to Carl Marty's wildlife refuge. Naturalist Ray Montgomery told interesting campfire stories each evening, and gave a fine sermon on Sabbath about the new earth.

- The Michigan State Fair, a ten-day event, held the early part of September in Detroit, attracted upward of 875,000 visitors. At least 275,000 attended the parade on the first day. For several years the Michigan Conference has sponsored a float. This year a medical theme was used, and the float took first prize in the three-mile parade, topping some 130 other entries. A public presentation of the first-place award was made in the band shell on the fairgrounds, at which time G. E. Hutches, president of the conference, accepted the plaque.

- The Michigan Conference has added another church school, which brings the total up to 53. The members in the Delton-Hastings area have worked toward this goal for some time, and have now been able to purchase a school building that was not being used. It is in good condition, the price was reasonable, and it has one and one-fourth acres of lawn. It will be the only Protestant parochial school in the county.

Northern Union

- At the Minnesota State Fair the conference sponsored an attractive display. Lay members from the Twin City churches manned the booth, handing out radio and TV logs and correspondence school enrollment cards. Thousands of cards were passed out and 253 enrollments were received.

- Missions Farms, a camp on Medicine Lake near Minneapolis, originally established to help rehabilitate men, and now rented all summer to church organizations, was the site of the Northern Union evangelistic council, August 26 to 29. For-dyce Detamore, Southwestern Union evangelist, and Robert Whitsett, Northern Union evangelist, were the instructors for the meeting. Carl Sundin and F. D. Nichol also added to the never-to-be-forgotten experience of those enriched by their attendance.

- Arlis Schornstein, of Walla Walla, Washington, has joined the North Dakota office staff as secretary to the treasurer.

- In September eight church schools in North Dakota opened their doors to 105 children with ten teachers to guide them. R. E. Hamilton, North Dakota educa-

tional secretary, reports the ninth grade is taught at Jamestown where they have a two-teacher school. There is also a two-teacher school at Wahpeton.

● Forty campers attended the Northern Union senior camp held at the North Star Camp near Brainerd, Minnesota, August 27 to September 1. Classes in leathercraft, campcraft, and nature were taught by M. L. Sample, MV secretary of South Dakota, G. P. Stone, MV secretary of Iowa, and Evelyn Jepson, teacher from Minnesota. Swimming was taught by R. E. Hamilton, MV secretary of North Dakota, and E. D. Clifford, MV secretary of Minnesota; canoeing instruction was given by Louis Thayer.

Pacific Union

● The Pacific Union has reached a total of \$705,027.31 for Ingathering. D. L. Olsen, secretary of the home missionary department, says this is the first time this union has exceeded the \$700,000 mark.

● Ninety children received certificates for having completed the required work at the Vacation Bible School held at the Chinese church in San Francisco, August 5 to 16. The majority of the children were from non-Adventist homes. Some of them, as well as their parents, are now attending Sabbath school.

● New secretaries in the Central California Conference office are Dolly Kruse, Rosalie Andreasian, Eugenia Hughes, Fannie Cooke, and Mrs. Ross Hiatt.

● Carl Becker, president of the Northern California Conference, reports worker changes in that conference as follows: Charles H. Seitz is taking the place of Glenn Fillman as secretary of the Missionary Volunteer department. Elder Seitz served in the same capacity for the past five and a half years in the Potomac Conference. Elder Fillman has accepted a call to serve in the Arizona Conference. The new pastor of the Yuba City church is E. J. Royer, of the Southeastern California Conference. Glenn Knudsen has come from the Arizona Conference to give leadership in the Red Bluff area; also from Arizona is L. E. Houser who is laboring in the Vacaville-Woodland district. J. A. Dewald, of Colorado Springs, Colorado, has entered into his new responsibilities as district leader of Oroville and Gridley. Succeeding Gordon McCrillis, who has gone to Arizona, in the Marin County district is V. R. Furgason from the Nebraska Conference. Assisting C. E. Westphal in the Sanitarium church, and serving as assistant chaplain of the St. Helena Sanitarium, is Norman Goodwin who received his degree from the Theological Seminary last summer.

● Helmuth C. Retzer, secretary of the Northern California home missionary department, says that approximately 30,000 pieces of literature were distributed from the booth at the California State Fair in Sacramento.

● Phillip L. Knox opened a series of evangelistic meetings in Torrance on September 29; and on October 6, Don Reynolds, Bible lecturer, and Armen Johnson, singing evangelist, began an

evangelistic series in Monrovia, both in the Southern California Conference.

● A. M. Running, manager of the Southern California Book and Bible House, reports the placing of the Conflict of the Ages Series in a large metropolitan library. All of our newest and most popular books were offered to the library, but the librarian said, "We want these books in our library. They are outstanding in their field, and they tell the Bible story in the best and clearest way."

● Six graduate assistantships have been awarded for the 1957-58 school year at Pacific Union College. Granted assistantships in their respective fields were Fred Perlee, education; Clifford Clendenen, mathematics; Rocklyn Rouse, physics; Kenneth Baldwin, business; Ernest Ziegenbald, biology; and Edmund Blair, history.

● Dr. Edward Heppenstall, professor at the Theological Seminary in Washington, D.C., was the speaker for the Week of Religious Emphasis at La Sierra College, October 4 to 12. Dr. Heppenstall taught at La Sierra College for 15 years before going to Washington.

● Hawaiian Mission Academy reports an enrollment of more than 220 academy students, and an elementary school enrollment of 300.

● The commencement address for the Paradise Valley School of Nursing was given by Dr. J. W. McFarland, of Washington, D.C., the evening of August 25. The Friday evening speaker was D. R. Loutzenhizer, of the Hollywood church, and N. F. Pease, president of La Sierra College, spoke at the Sabbath morning service. There were 19 in the class of which Synnove Wasli was president.

● The literature evangelists of Northern California met together at the conference summer camp, Pinecrest, for a weekend of fellowship. Guests at the retreat were Elder and Mrs. C. L. Paddock and Ross Wollard, of the Pacific Press, and A. G. Sutton and A. R. Reiswig, of the Pacific Union Conference publishing department.

Southern Union

● In Crestview, Florida, population 3,000, H. V. Leggett and Don Holland held evangelistic services this summer. On August 24 Elder Leggett baptized nineteen, and September 24 a new church of about thirty members was organized.

● A dark county revival is being held at the foot of the beautiful Allegheny Mountains in Newland, North Carolina, by J. G. Conmack, N. N. Price and their co-workers. The first Sabbath services brought 250 people from many miles around, even from the States of Virginia and Tennessee. One woman was heard to say, "This is just like a camp meeting."

● Enrollments in Southern Union colleges, academies, and church schools are climbing. Southern Missionary College enrollment this year is 738 (including 130 academy students).

● The Alabama-Mississippi Conference

is launching a program to build a new boarding academy in three years. It will be at Purvis, Mississippi, on Highway 11. A 360-acre site has been given to the conference.

● Baptisms in the Southern Union during the month of August totaled 259, making a total of 2,004 for the first eight months of the year.

● The Kentucky-Tennessee Conference appreciates the labors of a visiting minister in the conference this summer, F. F. Schwindt. He held decision efforts in many of the small churches and in some cases in entirely dark counties. In three months he baptized forty-eight. The conference was also happy to have B. L. Hassenpflug, Southern Union evangelist, with them—in Louisville, Covington, and Paducah, Kentucky, and in Nashville, Tennessee. The total number baptized by Elder Hassenpflug was fifty-six.

Southwestern Union

● At the close of a two-week revival held in the Bartlesville, Oklahoma, church by Reuben Schneider, union evangelist, twelve persons joined the baptismal class.

● On Sabbath, August 17, the last week-end of the Oklahoma camp meeting, Cyril Miller was ordained to the gospel ministry.

● At the conclusion of the Mount Pleasant, Texas, campaign 15 took their stand to unite with the church. This campaign was conducted by the Barron brothers evangelistic team.

● Howard Voss has recently accepted an invitation to labor in the Wyoming Conference as district leader.

● A special all-Spanish-language camp meeting is planned for November 27 to December 1. This meeting will be held on the Valley Grande Academy campus at Weslaco, Texas.

● With C. E. Fillman leaving for the mission field, R. R. Osborne of Ashland, Kentucky, was called to care for the Spanish churches in the Rio Grande Valley.

● A Texas medical retreat was held at the Lone Star MV Camp, August 16 to 18, when all the Texas doctors, registered nurses, and technicians with their families were invited to join in a week-end of spiritual inspiration and fellowship. There were eleven doctors, ten registered nurses, and three medical technicians present with a total of ninety in attendance.

Church Calendar FOR 1957

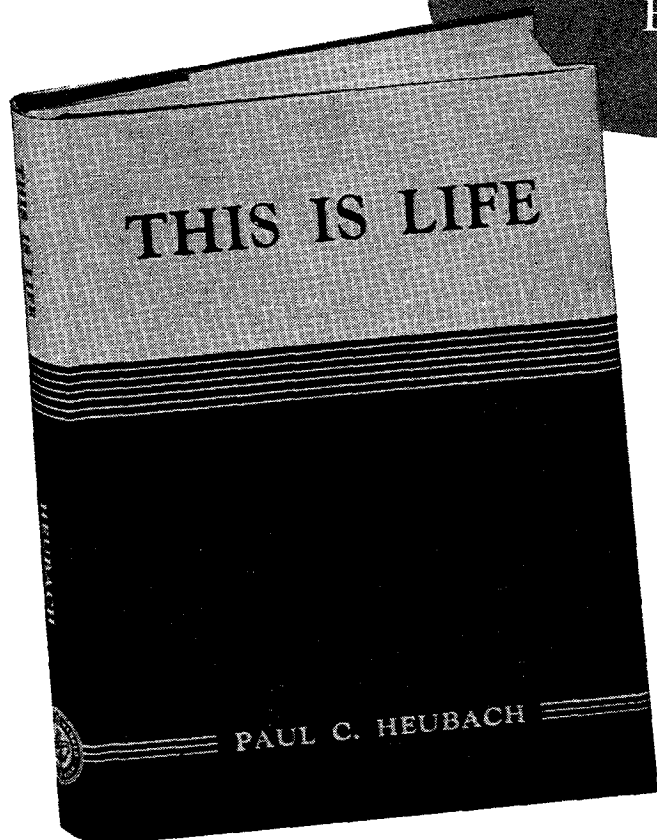
Temperance Day & Offering
Witnessing Laymen
Home Missionary Offering
Review and Herald Campaign
Week of Prayer & Sacrifice
Week of Sacrifice Offering
Home Missionary Day & Offering
13th Sabbath Offering
(Northern European Div.)

Oct. 26
Nov. 2
Nov. 2
Nov. 2-23
Nov. 16-23
Nov. 23
Dec. 7
Dec. 28

THEMES for the
FAMILY ALTAR
in 1958

This Is Life

By PAUL C. HEUBACH



Another book of inspiring devotional thoughts is ready for your march with the procession of days in 1958. Its twelve themes cover every aspect of Christian life.

- Life Through the Knowledge of God
- Life in Christ ● Life and True Values
- Life Through Faith ● Life Through Prayer
- Life and Love ● Life With Myself
- Life in the World Around Us
- Life and My Work ● Life Through Giving
- The Abundant Life ● Life Everlasting

The author's presentation is enriched through the vigor and freshness of his style. To use this book as an aid to daily converse with God in the coming year will be to enhance the deeper personal experience of the reader.

This deeply spiritual book is an excellent gift for your neighbors and friends.

CLOTH \$1.75 — DE LUXE \$2.50

Add mailing and insurance—15c first book, 5c each additional book

MORNING WATCH for 1958

The assurance that around the circle of the earth hundreds of thousands of believers in the soon coming of the Saviour will be reading these sunrise texts to begin the day, offers a unique sense of fellowship with those who love the precepts of God's Word. LIFE WITH GOD is the golden thread of thought that binds these texts together in a life line of rich spiritual appeal for the passing days. It has an unusually attractive four-color cover.

Plain 15c—De luxe 25c

Mailing envelopes furnished with all Morning Watch Calendars



MORNING WATCH for Junior Youth for 1958

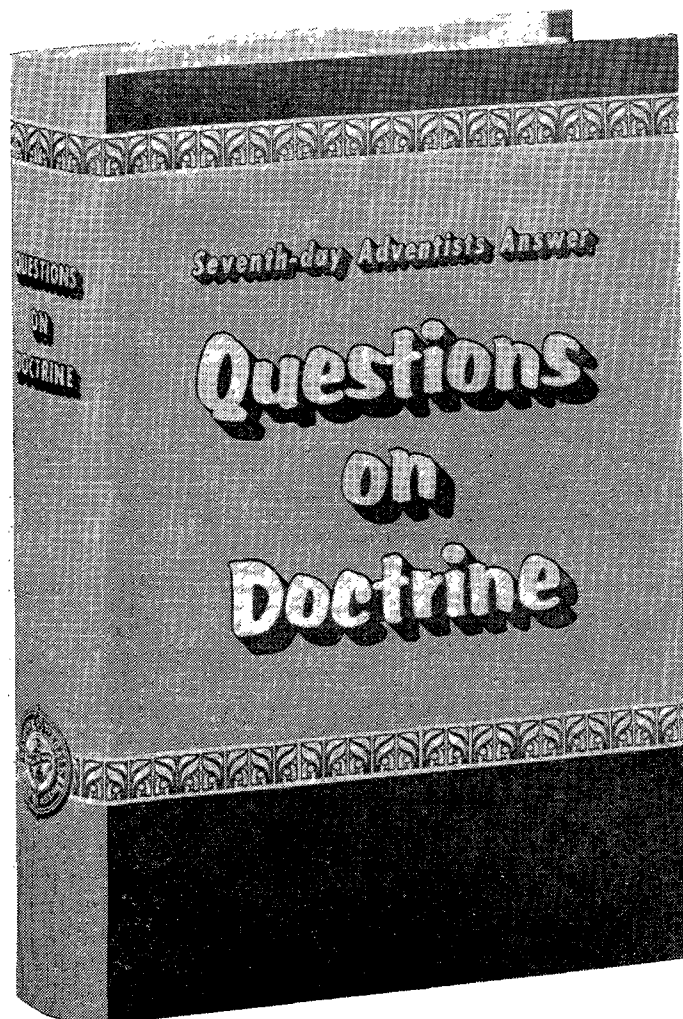
The distilled wisdom of God's Word gathered together in the 1958 Morning Watch for Junior Youth provides a reservoir of spiritual counsel for daily guidance and inspiration. Here is a natural device for promoting a love for the great texts of the Bible through the daily memorizing of its wonderful words of life. It helps to develop in boys and girls the daily devotional habit—and where this habit is acquired there are no problems in delinquency. *Beautiful two-color throughout*

Price 15c

ORDER FROM YOUR BOOK AND BIBLE HOUSE

REVIEW AND HERALD

SEVENTH-DAY ADVENTISTS ANSWER QUESTIONS ON DOCTRINE



The book for which every Seventh-day Adventist worker and layman has been waiting.

PREPARED at the General Conference by a group of our ablest scholars and approved by Adventist leaders throughout the world.

1. To clarify to the world the *true evangelical nature* of Adventist beliefs and teachings.
2. To give specific answers to 50 vital questions concerning Adventist beliefs brought to us by leading theologians who wished to know the scriptural and historical backgrounds for the position we hold.
3. To place in the hands of neighbors and friends definite replies to the queries about us awakened by unprecedented publicity given Adventism in many national journals.

720 pages full of wonderful truth.

Only **\$5.00**

THIS TREATISE—

- Not a "new" pronouncement of faith and doctrine—every answer given comes within the framework of fundamental beliefs of Seventh-day Adventists as outlined in the *Church Manual*.
- Should be made available in every public, seminary, and university library.
- Should be placed in the hands of every clergyman in your community.
- Should be given to interested friends and neighbors.

The answers in this volume provided the basis for Walter R. Martin's evaluation in his book *The Truth About Seventh-day Adventists*.



**Order From Your
Book and Bible House**

OCTOBER 24, 1957

ORDER BLANK

_____ Church Missionary Secretary or
_____ Book and Bible House

Please send me _____ copies

QUESTIONS ON DOCTRINE at \$5.00 each _____

Postage, insurance, and sales tax where necessary _____

Total enclosed _____

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

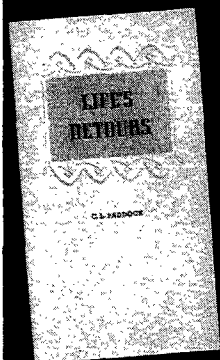
Please add postage and insurance—15c for first book,
5c for each additional book.

THE UPLOOK SERIES

Peace of mind is compounded of many things—assurance of past sins forgiven, understanding of present duties, hope for the future—and our desire for these is as real as the breath we breathe. The Uplook Booklets are designed to help you in your search.

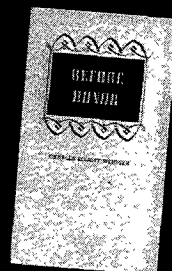


MUSIC IN THE HEART—It has been said, "Music is the universal language of mankind, and is born in the heart of the author." You will enjoy this book written by Dr. Merlin L. Neff.



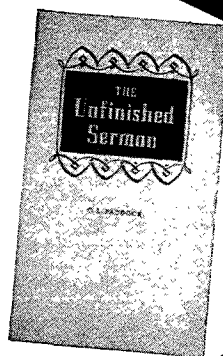
LIFE'S DETOURS—

All who read this book will be comforted by the knowledge that God does care and desires to help us when we are discouraged or sorrowing.

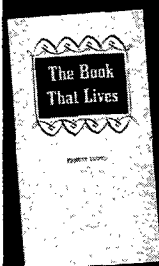


BEFORE HONOR—

You will be impressed as you read how the spirit of humility, strengthening our love for Christ and others, defines and produces true greatness.

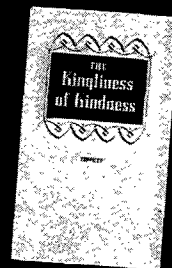


THE UNFINISHED SERMON—Do others see us as we wish to be seen, or as we are? In this book C. L. Paddock, author of "Highways to Happiness," confronts us with a question personal to one's self.



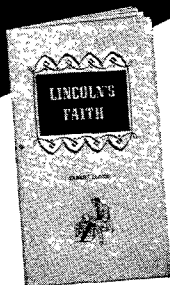
THE BOOK THAT LIVES—

Ernest Lloyd, presents the challenge of the Bible and its power to change our lives.



THE KINGLINESS OF KINDNESS—

How would you define kindness? The author, Harry M. Tippet speaks of several different kinds.

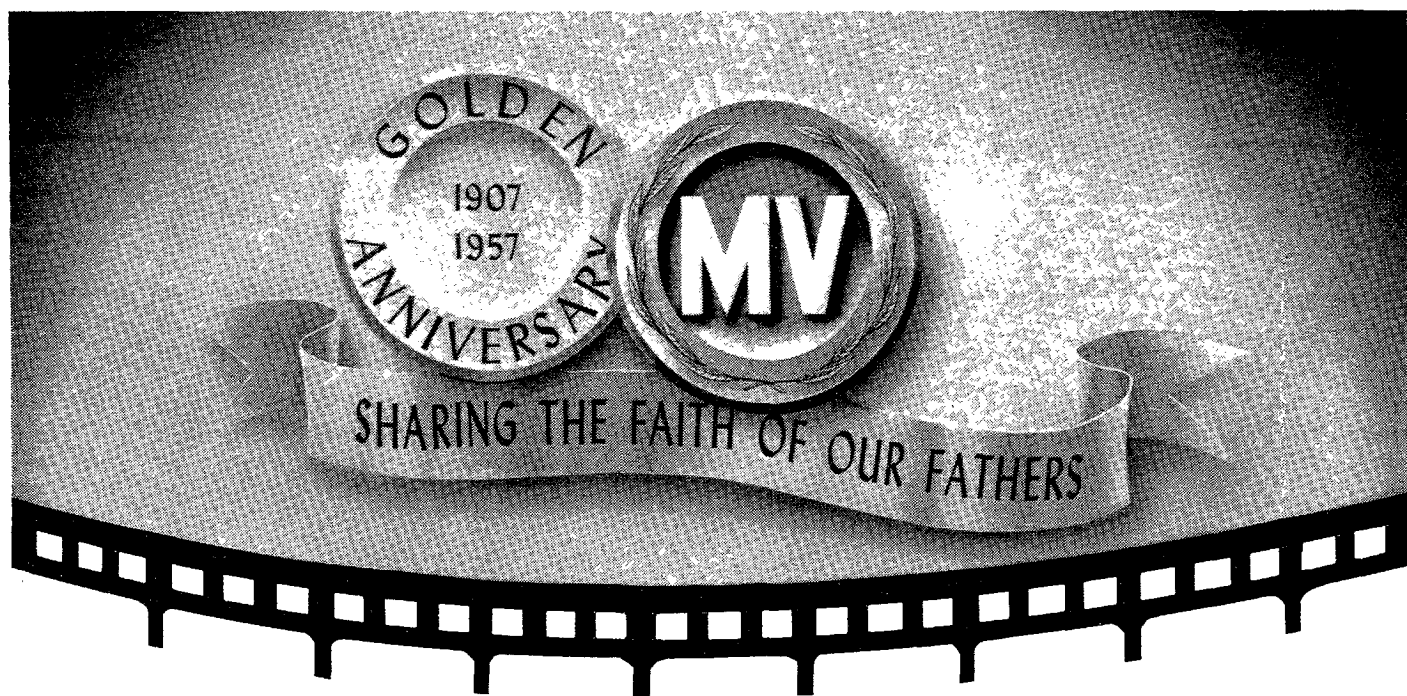


LINCOLN'S FAITH—These heart-warming stories of Abraham Lincoln and his love for the Bible are thrilling to read.

ORDER FROM YOUR CHURCH MISSIONARY SECRETARY OR YOUR BOOK AND BIBLE HOUSE

Pocket-sized books priced for your pocketbook. Order your set now. With envelopes, only 20 cents each or 5 for \$1.00. When ordering by mail, allow 15 cents for the first set of seven books and 5 cents for each additional set.

PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California



Bring

THE GOLDEN ANNIVERSARY SERVICES TO YOUR MV SOCIETIES

Now Available

COLOR FILMSTRIP AND SOUND TAPE

Keep Abreast of the Times

Bring to your local MV meetings some of the thrills that were experienced at the Golden Anniversary services in Mount Vernon, Ohio, through official colored filmstrips and magnetic-tape recordings of this great meeting.

See and hear the Memorial Choir; pioneers of the MV work; world leaders. Meet "Mr. MV." See and hear of your heritage, and the challenge of the future. Witness the unveiling of the MV monument. All this on one filmstrip and one tape.

FILMSTRIP, 66 SINGLE FRAMES

TAPE, 48 MINUTES

COMPLETE ONLY

\$10

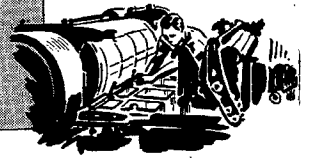
ORDER FROM YOUR BOOK AND BIBLE HOUSE

PERIODICAL DEPARTMENT

AUDIO-VISUAL AIDS

REVIEW AND HERALD PUBLISHING ASSN., WASHINGTON 12, D.C.

As We Go to Press



Death of M. G. Conger

We regret to announce the death of M. G. Conger at the Washington Sanitarium, Takoma Park, Maryland, on October 11. Elder Conger spent his early years of labor in the cause of God as a missionary in China. Later he served in the Columbia Union for many years as a conference president. A life sketch will appear later.

From Home Base to Front Line

Elder and Mrs. Fred B. Moore and two children left Miami, Florida, September 25, going to Havana, Cuba. Prior to service in the Inter-American Division, Brother and Sister Moore spent the years 1936-1949 in departmental work in the South American Division. They labored in the Inca Union Mission and Austral Union Conference. In September of 1950 they connected with the Antillian Union Mission, with headquarters in Havana. They are returning to that field following a furlough, where he will continue to serve as publishing secretary.

Mr. and Mrs. Rudolf Emanuel Klimes, of College Place, Washington, left Vancouver, Washington, September 29, en route to Singapore. Before marriage, Mrs. Klimes was Anna Homenchuk. They are Canadian citizens. Both are graduates from Walla Walla College, and have had several years' teaching experience. Brother Klimes will teach Bible and history at the Far Eastern Academy and Sister Klimes will teach grades one to four in the church school.

Elder and Mrs. W. W. Liske and daughter Coralie Ruth, of Manitoba, Canada, left Miami, Florida, October 2, returning to the Bahamas. Mrs. Liske before marriage was Annamarie Feyerabend. Brother and Sister Liske first went to the Bahamas in December of 1951. They have spent a few months on furlough, and have assisted in camp meetings in the Manitoba-Saskatchewan Conference. Brother Liske plans to pursue further studies at the University of West Indies, in Jamaica, and then return to Nassau, where he will resume his work as educational and Missionary Volunteer secretary in the Bahamas Mission.

Dr. and Mrs. Donald I. Peterson and three children sailed from New York October 4, on the S.S. *Liberti*, returning to West Africa. Mrs. Peterson, who prior to marriage was Elsie Kootalenko, is a graduate of Portland Union Academy, Portland, Oregon. She has had experience as a secretary and receptionist. Doctor Peterson completed the medical course at the College of Medical Evangelists in 1947. After serving two years in the U.S. Army Medical Corps he engaged in private practice for four years, and connected with the Ile-Ife Mission Hospital in 1954. They have recently spent a furlough in the homeland, and are now returning to Nigeria, where he will continue his service as a physician and Surgeon.

Elder and Mrs. F. L. Bell and son Robert Lloyd, of Oliver, British Columbia, sailed on the S.S. *Robinhood*, from New York, October 5, going to Africa. Mrs. Bell, nee Elizabeth McDowell, attended Canadian Union College in Alberta, and is an experienced teacher and office worker. Following his graduation from Canadian Union College in 1953, Brother Bell served as a colporteur and publishing secretary, and in ministerial work in Alberta and British Columbia. His appointment is to direct a mission station in Gitwe, Usumbura, Ruanda-Urundi.

W. P. BRADLEY

Missionary Work by Launches in South America

Our church operates seven medical launches on the Amazon, Paraná, Ramos, Maués, Parnaíba, São Francisco, and Araguaya rivers, and one on the Atlantic Coast of São Paulo, Brazil. The workers on these launches are doing a noble work for humanity and the cause of God.

During a recent six-month period they treated 23,671 patients for malaria, parasites, amoeba, ulcers, and other diseases. Classes were given in health education, food preparation, and child training. Some 17,000 printed items were distributed. More than 21,000 attended religious services, and 117 were received into church membership through baptism.

May God continue to bless these laborers and the work of their hands.

W. R. BEACH

Foreign Students in Our North American Schools

A report just compiled from our academies and colleges in the United States and Canada shows that during the past school year these educational institutions enrolled 849 students from 75 foreign countries.

These students, representing many national, racial, cultural, and religious backgrounds, prove to be a real blessing to our educational institutions in the homeland in presenting to the American students a better understanding of the peoples in the many countries of our overseas divisions.

L. R. RASMUSSEN

Literature Evangelists Active in Indonesia

W. L. Wilcox, publishing department secretary of Indonesia, tells of wonderful progress in that union. The workers at the new publishing house in Bandung, Java, are kept busy producing enough books and magazines to supply the literature evangelists. He says:

"Fifty-eight souls were baptized through the colporteur work from January to May, 1957, and 2,567 were enrolled in the Voice of Prophecy Correspondence Course. Also, 4,048 pieces of free literature were given out, and 1,037 prayers were offered in people's homes during this same period of time. Our sales have hit a new all-time record for the first five months of any year, well over one million rupiahs, or Rp. 306,000 ahead of our sales a year ago at this same time."

W. A. HIGGINS

Temperance Offering

I am confident that our brethren and sisters are happy for an opportunity to contribute to the cause of temperance again this year, thus making funds available to combat the evils of liquor, tobacco, and narcotics.

The American Temperance Society is well organized to carry forward an aggressive program.

We invite you to give liberally on October 26 when the Temperance Offering will be taken up in all of our churches.

C. L. TORREY