

THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Autumn Council Hears **REPORTS OF PROGRESS**

By **FREDERICK LEE**

AS AUTUMN Councils come and go they become landmarks of progress for the Advent people. It is at these important meetings of the church that the statistical report for the previous year is given and the budget for the coming year is voted. Both of these items are looked forward to with great anticipation. What have we accomplished through our endeavors to hasten the message to all the world? How near have we come to meeting the great needs of a growing work?

Through the past forty-eight years since I have been particularly observant of these reports, first as a foreign missionary and then as an associate editor of our church paper, there has been no general setback in the work. Always there has been some progress and some addition to the mission budgets, for which we were thankful. But always too there has been sadness because the progress has been so slow and the budget so small in view of the tremendous awakening in mission lands, multiplied openings for mission

work, and the rapid passage of time to its close.

Have we ever been satisfied with statistical reports or budgets? No. This is as it should be. God always is waiting for us to do more and more. The messenger of the Lord in her lifetime continually urged us on to do better and better in the sacrificial giving of our means and of ourselves for the advancement of God's cause. Many such appeals as these came to us:

"I feel intensely over the needs of foreign countries, as they have been presented before me. From India, from Africa, from China, and from many other places is heard the cry, 'Come over and help us.'"—*Gospel Workers*, p. 465.

"Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole world is lightened with the glory of the Lord."—*Ibid.*, p. 470.

"God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world."—*Testimonies*, vol. 6, p. 23.

The 1957 Autumn Council convened in the General Conference chapel in Washington, D.C., October 24 to 28. As it was not a biennial council, no overseas officers were in attend-

(Continued on page 16)



World headquarters of the General Conference where the recent Autumn Council convened.

• • • In This Issue • • •

COVER	Autumn Council Hears Reports of Progress	
GENERAL ARTICLES		Page 3
	The Use of Drugs—Full of Years—From Persepolis to Susa—On the Religious Front	
EDITORIALS		Page 8
	A Privilege to Be an Adventist—We Stand Alone, Part 1—Sputnik	
SABBATH SCHOOL ACTIVITIES		Page 10
SABBATH SCHOOL LESSON HELP		Page 11
	Elisha, the Prophet With the Double Portion, Part 1	
OUR HOMES		Page 12
	Home Care for the Sick Child—Image That Vanished—A Parable of Two Mothers	
FOR ADVENTIST YOUTH AND JUNIORS		Page 14
	Music, Music, Music—A Typist's Error—I Turned Around and Went Back	
TO YOUR HEALTH		Page 18
	Sugars, Pro and Con	
NEWS FROM HOME AND ABROAD		Page 19
	All-European Publishing Convention—Capping Exercises, Nicaragua—His Offering Was for the Great Spirit—Temperance at California State Fair—Participation in Michigan State Fair—A New Location for Broadview Academy—Missionaries Sail for Liberia—New Potomac Conference Youth Camp—Washington Missionary College Ingathering Campaign—Physician-Dentist Retreat in Georgia—Hospital Association Meeting—Takoma Academy Sets New Ingathering Record—Evangelistic Effort Begun in Oxford, England—In Brief—Church Calendar for 1957	
POETRY		
	His Peace, p. 3	

• REVIEW AND HERALD •

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A Thought FOR THE WEEK

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

"Still, Still With Thee"

"There is no tension about him. He is quiet and friendly, and his face lights up with a smile as that of a man at peace with God. He dresses as an ordinary soldier, with no insignia of rank, no medals or ribbons, or other evidence of proud importance. One feels in him full emotional control and a settled attitude toward life."

This is the testimony of Norman Vincent Peale concerning Chiang Kai-shek, generalissimo of the Chinese Nationalist Army in Formosa. When the general was asked what was the source of his serenity and self-command, he replied, "It comes from my habits of devotion. Years ago I began reading the Bible every morning and having a period of prayer. But once a day proved not enough, so now I enjoy three such periods, at noon and in the evening, as well as in the morning."

Like Daniel, who followed a similar program of regular daily devotional periods, the men whose lives are a stabilizing influence in the world of affairs are men of unquestioned piety and spiritual integrity. They are anchored to the eternal verities. They are not moved by the gusty gales of passion, nor are they unsettled by shifting winds of indecision. Yet in their respective areas of influence they are pliable under the moving of God's Spirit in bringing His purposes to pass. Such were the great Reformers like Luther, devout musicians like Bach, notable humanitarians like John Bright, honest merchants like Wanamaker, and peerless statesmen like Lincoln.

But we need not delve into the record of men of international stature for examples. They are found in every community and in the humblest congregations of the saints. Their lives are as a fragrance in a world reeking with the moral miasma of sin. In their counsel is the distilled wisdom of close communion with Him who declared, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). Chiang Kai-shek has achieved personal peace at seventy. There is nothing to keep us from that coveted experience even at twenty.

H. M. TIPPETT

Well Said

Wealth is not his that has it, but his that enjoys it.—Franklin.

Ridicule is the first and last argument of fools.—C. Simmons.

No man has a right to do as he pleases, except when he pleases to do right.—C. Simmons.

A cruel story runs on wheels, and every hand oils the wheels as they run.—George Eliot.

REVIEW AND HERALD

The Use of Drugs

[This is a statement prepared by the General Conference to answer questions regarding the use of drugs in the light of certain statements by Mrs. E. G. White. There will be four installments.—EDITORS.]

Definition of Our Terms

Rapid advances in the field of medicine, involving the use of substances generally classified as drugs, have led to a careful restudy of certain statements that have come to us through the Spirit of prophecy.

In the very first counsels that came to us on health matters the question of drugs was brought to our attention. Clear warnings were given as to the harmful effects of poisonous drugs. Attitudes toward this counsel have varied from complete disregard, on the one hand, to extreme views that would condemn as harmful any and all medications, whatever their virtues. Obviously neither of these positions is tenable. If, however, we are to relate ourselves intelligently to this question, we must examine the matter with an open mind to discover how this counsel bears upon today's rapidly unfolding medical advances.

Any intelligent discussion of so specific a subject requires proper definition of the terms employed. While we might individually adhere to our own interpretation of words, so long as these terms must be the avenues through which we convey thought one to another, there must be an accepted definition of the terms we employ. From Webster's Unabridged Dictionary we read that drugs are "any substance used as a medicine, or in making medicines, for internal or external use. . . . Any substance or mixture of substances intended to be used for the cure, mitigation, or prevention of disease of either man or other animals." To further clarify the expression "any substance used as a medicine," let us note the definition of "medicine." Again from Webster, medicine is "any substance or preparation used in treating disease." Many of the most useful drugs employed today are extracted from the leaves, roots, bark, or fruit of certain plants. Let us not fail to catch the broad implication of these definitions, "any substance . . . used for the cure, mitigation, or prevention of disease," "any substance . . . used in treating disease." Obviously, with this broad concept of the term "drug" we are going to be slow in applying any blanket condemnation to all substances of this general classification.

Moreover, with our full confidence

in the counsel of the Spirit of prophecy, we recognize that there were good reasons for the precise statements relative to the undesirable nature of poisonous drugs referred to in these counsels. For a clearer perspective of our subject let us review certain significant facts in the medical history of the past century in the light of the counsel from the Spirit of prophecy.

Life expectancy one hundred years ago in America was little more than thirty years as compared with today's sixty-seven years. Death-dealing infectious diseases prevailed often in epidemic proportions. Typhoid and other enteric diseases swept away thousands; tuberculosis often wiped out whole families; diphtheria took large numbers. Smallpox was still taking a heavy toll; pneumonia took many lives. Scarlet fever was rightly feared. Vaccination against smallpox was not widely practiced, and protective inoculation against other diseases was not known. Physicians were practically helpless in the face of the dangerous epidemic diseases. There was but little knowledge of the causes of disease.

There was little understanding of even the simpler principles of healthful living. This resulted in much illness not only in the country at large but also among Adventist believers and workers. On a number of occa-

sions Mrs. White made reference to the unfortunate loss of time through illness, not to mention the great amount of suffering and the tragic early deaths among our workers. (References: *Testimonies*, vol. 4, pp. 264, 265; *Gospel Workers*, pp. 243-248; *Counsels on Health*, p. 564.)

The Medical Approach

Physicians of this early day had few really effective weapons in their armamentarium. How could they effectively design a defense against diseases, the causes of which were unknown? They experimented with one substance and then another. Every compound known to the chemistry laboratory was tried for its possible effectiveness against disease. Among these there emerged certain poisonous drugs that, for reasons not now apparent, were at one time rather generally employed in the treatment of a wide variety of diseases. There was no rational relationship between the drug employed and the cause of the disease, but it was the custom of the time to prescribe these drugs more or less indiscriminately. Writing of this in 1864, Ellen White states:

"Multitudes of drugs have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves."—*Spiritual Gifts*, vol. 4, p. 133.

Nor was Ellen White alone in a recognition of the tragedy of the copious use of poisonous drugs at that time. Men of high circles spoke freely. Said Sir John Forbes, physician to Queen Victoria:

"Some patients get well with the aid of medicine; more without it; and still more *in spite of it*."—Quoted in JAMES WHITE, *Health: or How to Live*, no. 3, p. 37 (1865).

And Alonzo Clark, M.D., of the New York College of Physicians and Surgeons, said:

"All of our curative agents are poisons; and, as a consequence, *every dose diminishes the patient's vitality*."—*Ibid.*, p. 31.

Medical literature of the time reveals that before the newborn babe could receive sustenance from its mother, "catnip tea, peppermint, or gin" might be administered, and if the child could not sleep, this was followed by "Godfrey's cordial, paregoric, or laudanum." (See *Health: or How to Live*, no. 3, pp. 45, 46.)

Bloodletting was common, and "for fevers mercury was the 'sheet-anchor.'"

His Peace

By EDITH V. SPILLMAN

Their little ship was beaten
On the Sea of Galilee;
The adverse waves were blowing,
And His face they could not see.
The Master traveled with them
But their hearts were filled with fear,
For Jesus lay asleeping,
And they thought He did not care.
Then Jesus rose and whispered, "Peace,"
And the angry waves away did roll.
The ship that bore the Master
Soon safely reached its goal.

So when my ship is beaten
By the storms of sin and grief,
While Jesus travels with me
Oft He whispers, "Peace."
The angry waves cease blowing,
And the Master's healing balm,
Like gentle, heavenly breezes,
To the raging storm brings calm.
When tossed and tempest-driven,
And hope seems almost past,
The Saviour's blessed presence
Will lead me home at last.

Little wonder that Professor Evans, Fellow of the Royal College of London, wrote:

"The medical practice of our day is, at the best, a most *uncertain* and unsatisfactory system; it has *neither philosophy nor common sense* to commend it to confidence."—*Ibid.*, p. 36.

Commenting on the achievement of the National Food and Drug Administration in suppression of the patent medicine racket over the past fifty years, *Newsweek* magazine, May 28, 1956, quotes one historian as saying, "It is a tribute to the robustness of Americans that they were not exterminated by the medicines they drank." It is obvious that we are not alone in condemning the practice of uncontrolled drugging. A number of these drugs, which were commonly prescribed, are described and named in the Spirit of prophecy and in contemporary medical literature.

During the years following the first writing of Ellen White concerning the free use of poisonous drugs, vast improvement has been made in the health of enlightened people everywhere. What else can we conclude from the very fact that they live on the average to nearly twice the age they did fifty or seventy-five years ago? We are all aware that during these years there has been great improvement in sanitation, in housing, in food supply, and in general living conditions. It would be impossible to estimate the very significant role of these improved conditions in this higher standard of health and longer life.

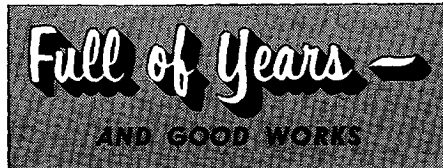
However, a very large factor in this lower incidence of disease and longer life is the discovery of the causes of many diseases and of many rational medications specifically effective in the control or elimination of them. These medications, which in many cases are the only agency standing between us and a possibly fatal disease, are usually referred to as drugs. Whether we speak of antibiotics, vitamins, sedatives, sulfas, the antimalarials, the medications used against intestinal parasites, the antileprosy medications, or the materials used to inoculate against the deadly epidemic diseases, by our definition they are all "drugs."

Were these all included in the condemnation of drugs in the Spirit of prophecy writings? It is very clear that the author was speaking of drugs as then known, and she often uses the term "poisonous drugs" and speaks of their "free use." Was she also speaking of the lifesaving medications known today and mentioned above? It is at least significant that most of these medications were not

known then, and among the very few which were known it is important to note that the White family regarded vaccination, among other treatments, as a rational lifesaving measure and accepted the protection of this medical procedure. For a clear understanding of just what was included in the condemnation of "drugs," let us examine the following references.

Characteristics of Then-Known Drugs

It is well that we tabulate some of the characteristics of the drugs to which we here have reference. From



Mrs. S. M. Brower

Mrs. S. M. Brower, now 83 years old, is a registered nurse, having graduated from the old Battle Creek Sanitarium in 1901. During the past 23 years she has been nursing at the St. Helena Sanitarium in California. In addition to her nursing work, she has been the Dorcas leader of the sanitarium church for 10 years. In that time her welfare group has handled more than 50 tons of dried fruit, clothing, and furniture. Sister Brower has been very successful in organizing groups of young people to prepare dried fruit for the needy at home and abroad.

In August of 1956, responding to an invitation from a conference leader in the Southland, Sister Brower and her son and his wife disposed of their property near the St. Helena Sanitarium, and moved to Dayton, Tennessee, where they are now engaged in self-supporting work. They are connected with the Laurelbroom School near Dayton. Soon they expect to have a little sanitarium in operation. Located on an attractive tract of land comprising some 280 acres, the Browsers are active and happy in their new enterprise. And Mother Brower is well occupied with her nursing and teaching work. We honor the aged brethren and sisters around the circle of the earth who with undaunted spirits go forth to serve in needy places.

ERNEST LLOYD

the Spirit of prophecy writings we read:

1. "Drugs always have a tendency to break down and destroy vital forces."—*Medical Ministry*, p. 223.

2. "Drugs, in the place of helping nature, are constantly paralyzing her efforts."—*Ibid.*, p. 224.

3. "Many have been treated with drugs and the result has been death."—*Ibid.*, pp. 227, 228.

4. "These drugs are referred to as 'poisonous drugs' as opposed to 'simple remedies.' Thousands have gone down to the grave because of the use of poisonous drugs."—*Ibid.*, pp. 85, 227. "By the use of poisonous drugs, many bring upon themselves lifelong illness."—*The Ministry of Healing*, p. 126.

5. "[Poisonous drugs] do not cure disease."—*Ibid.*, p. 126. "People need to be taught that drugs do not cure disease."—*Counsels on Health*, p. 89.

6. "Drug medication, as it is generally practiced, is a curse."—*Ibid.*, p. 261. (Italics supplied.)

7. "Nothing should be put into the human system that will leave a baleful influence behind."—*Medical Ministry*, p. 228.

8. "In the treatment of the sick, poisonous drugs need not be used."—*Testimonies*, vol. 9, p. 175.

9. "Many of the popular nostrums [drugs] called patent medicines, and even some of the drugs dispensed by physicians, act a part in laying the foundation of the liquor habit, the opium habit, the morphine habit."—*Temperance*, p. 83.

10. "Drugs given to stupefy, whatever they may be, derange the nervous system."—*Ibid.*

Drugging As Practiced One Hundred Years Ago

A contemporary statement of what drugging was a hundred years ago—the time when Ellen White first received light in vision concerning the perils of drugging (1858)—comes to us from Dr. Worthington Hooker, who claimed to be one of the more conservative users of drugs. In his book *Rational Therapeutics* he states: "The combination of calomel, antimony, and opium, which in various preparations is now so much used, is a remedy of very great value in the treatment of inflammatory diseases. . . . Mercury is a remedy of great value in the treatment of many chronic diseases. . . . [Bleeding] has been in some quarters too much given up. . . . [For colic and intermittent fever] quinine is often given much more freely than it formerly was."—Quoted in D. E. ROB-

INSON, *The Story of Our Health Message*, p. 17.

From another contemporary writer in the *Family Medicine Chest Dispensatory* (1835) we have this further picture of these drugs, and the conditions for which they were prescribed. "Prussic acid, 'administered with advantage in consumption for allaying the cough'; asafetida, 'a medicine very serviceable in those hysterical affections to which delicate females are liable'; calomel, which is recommended as a cathartic, 'children requiring larger doses in proportion than adults'; lunar caustic, 'employed internally in epilepsy and externally for lotions'; ipecacuanha, to produce perspiration in colds . . . ; laudanum, 'for procuring sleep'; and nux vomica, 'administered to excite the nervous system, especially in palsy.'" Another writer in the same volume recommends cigar smoking for all lung and bronchial affections. —*Ibid.*, p. 22.

Identifying Poisonous Drugs

Here we summarize briefly the qualities of drugs referred to in the Spirit of prophecy writings. Also, we have both from this same source and from contemporary medical writers the names of drugs in common use at the time. These drugs—

1. destroy and break down vital force.
2. paralyze nature's effort to recovery.
3. result in death.
4. are poisonous.
5. do not cure disease.
6. are a curse.
7. are not necessary to cure of disease.
8. lay basis of liquor and morphine habit.
9. have among them some that are stupefying and that destroy the nervous system.
10. leave lasting baleful effect on the body.
11. are identified by name both by the Spirit of prophecy and by contemporaneous medical writers as follows:

a. opium	j. asafetida
b. arsenic	k. prussic acid
c. calomel	l. lunar caustic
d. strychnine	m. ipecacuanha
e. mercury	n. laudanum and
f. quinine (for digestive ailments)	countless other chemical compounds as listed in the pharmacopoeia of that time.
g. morphine	
h. liquor	
i. antimony	

We observe that most of these drugs have been eliminated from the

practice of good medicine. The few still employed are no longer used promiscuously. Morphine, in appropriate amounts and without appreciable harm, relieves the postoperative patient, or the victim of serious accident, of the extreme suffering otherwise inevitable. It affords relief to the terminal cancer victim. Antimony is a specific treatment for certain tropical diseases. Quinine, formerly used very freely as a digestive bitter, is effective in moderate amounts in the treatment of malaria.

The Spirit of prophecy appropriately refers to the foregoing list of

Visiting Ancient Persia—2

From Persepolis to Susa

By Siegfried H. Horn

After spending three days at Persepolis—too short a time to study its many ruins and historical works of art—we left this marvelous place Monday afternoon, reaching the modern city of Shiraz after an hour's drive. While our car was being repaired we visited an old Anglican missionary, who had lived and worked for thirty-two years in this picturesque Iranian city of about 50,000 inhabitants. Since I had once been a missionary in a Moslem country myself, I could appreciate the problems that this man had faced. During the years of his ministry he had built a little church with his own hands, and had gathered a small group of believers around him, of which he spoke lovingly.

This man supposedly knew this part of the country well, so we asked him about the road to Susa, a city that lies about five hundred miles to the west. We discovered, however, that he had never traveled through the desert region lying between Shiraz and Susa, and that he could give us little information. We did learn that one road was impassable, since a bridge had been destroyed in a flood some months before, but the condition of another desert road was entirely unknown. Therefore we set out in faith, trusting that holy angels would guide us and bring us safely to our destination.

Before leaving Shiraz early on Tuesday morning we drove by an ultramodern new hospital at the outskirts of the city. Built recently at a cost of several million dollars by one of Shiraz' wealthy citizens, and staffed with good foreign and national doc-

substances, as then used, as "poisonous drugs," and condemns them as contributing to the aggravation of the disease. We have the drugs referred to definitely identified. Several incriminating qualities are specifically mentioned. As we study a listing of the more common drugs of that day, we recognize that most of them are thoroughly discredited by the medical profession of today. In place of these poisonous drugs, which leave behind injurious effects upon the system, we are introduced to some excellent rational therapy in the practice of medicine today.

tors and nurses, it meets a great need in this part of the world, where adequate medical help is very scarce. We had little time to lose, so drove on without inspecting the hospital from the inside.

Soon we reached the edge of the Iranian highland, on which we had traveled since leaving Teheran. A comparatively narrow coastal strip lay 8,000 feet below us, and the descent to the coast had to be made on a road less than fifty miles long. Actually, there were three main descents consisting of numerous hair-raising hairpin curves. The Persians call one of these descents "Small Intestines," for obvious reasons. The other two descents bear the names "Young Girl" and "Old Woman." These names are said to have been given to these awful descents because a young girl starting out to go over the first one will be an old woman before she reaches the end of the last one.

People who have never traveled over such roads in mountain territory can hardly realize how frightening such an experience can be. I had been over similar roads before, but they had been well graded and had had a hard surface. This one, however, was a narrow and dusty gravel road with poorly graded curves that covered us in a cloud of yellow, powdery dust, impairing the driver's vision.

Reaching the small town of Kazerun toward noon, we were almost at sea level and felt the heat of the Persian Gulf, where temperatures often rise to 130° in the shade. At Kazerun we lost an hour at a military post, where our travel papers were exam-

ined by an extremely slow procedure. After this experience (which taxed our patience almost to the limit) we continued our journey in the direction of Bushire, an oil harbor on the Persian Gulf. Shortly before reaching Bushire, however, we turned off toward Bandar Rig. Now our real desert travel began.

During the afternoon we asked directions from every man, woman, and child that came our way, but nevertheless got lost. Only after wasting several hours of precious time, and traveling at least fifty miles out of our way in the desert, were we able to find the right track. But we soon ran into further trouble—a big river, the Hilleh Rud. While driving along the steep riverbank looking for a ford, we repeatedly ran into loose sand and had to push the car. Finally it sank into the sand up to the axles and had to be dug out.

We were happy at the arrival of two armed gendarmes and some men who were on their way home from their fields. All these men lent us a helping hand. We had to jack up the car three times and put rocks and brush in the tracks before we were able to get the car, with much pushing, down to the riverbank. However, reaching the edge of the water did not mean the end of our troubles. We found the river wide and almost waist deep, and darkness was falling rapidly.

We decided to camp overnight at the river, and ford it by daylight. A return was impossible, because we realized that we could never get the car through the loose sand up to the higher-lying plain, from which we had descended with great difficulty.

However, the villagers who had helped us advised against camping at the riverbank, telling us that it was not safe there, that we might be robbed.

Therefore we sent a man to obtain additional help from the next village, to push us through the stream. After a long hour of waiting, during which time we fought against myriads of mosquitoes, about twenty men came. We had in the meantime unloaded our car and in a season of prayer had committed it and ourselves to God's care and protection. With much shouting the car was quickly pushed through the stream. Since the water reached to the seats and almost covered the motor, we were wondering whether it would start again. How grateful we were when it hummed normally at the first trial. After our luggage was carried through the river and the car loaded up again, we paid the friendly villagers for their help.

Driving through the dark night we were extremely happy to come to an agricultural school a little later, which had electric lights from its own power plant. Stopping there, we met the friendly director, who allowed us to spread our sleeping bags on the flat roof of his house. After having refreshed ourselves by a swim in the dark irrigation canal we crept under our mosquito nets and slept well during our first night near the Persian Gulf.

The next day, Wednesday, is marked in my diary as "A Day of Nightmares." We traveled 267 miles, drove through an area comparable to the surface of the moon, crossed innumerable dry riverbeds, forded

ON THE Religious Front

[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.]

Shipping Containers to Advertise Religion

Newest medium that will be used to promote support of churches and synagogues is the shipping container. The Committee on Religion in American Life announced that a program had been worked out by the Stone Container Corporation of Chicago in cooperation with the Advertising Council. Business firms will be able to carry on their shipping containers, at no extra cost, a message advertising religion.

Dr. Peale Sees Religious Transformation in 25 Years

Dr. Norman Vincent Peale said in a sermon at Marble Collegiate church in New York that during the 25 years he has preached in New York he has seen the city and the nation "shift from religious apathy to the great spiritual resurgence of the present." "And the days ahead look good," he said at special services marking his 25th anniversary as minister of the church. "The kingdom of God is on its way. The brotherhood of man is coming. There will be plenty of struggle and many problems and lots of testing but out of it is emerging a new day for God and men."

Bishop Sherrill Sees Increasing Secularism as Threat

Christianity in the United States faces the danger of an increasing secularism, the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, told guests at a dinner in Washington, D.C., marking the fiftieth anniversary of Washington Cathedral. "There are so many to whom Christianity is simply a vague expression of good will without real meaning for our democracy, our system of education, indeed to our total life," the bishop said. "We are too apt to believe that our spiritual needs can be met by broad generalities about spiritual forces and spiritual undergirding and by enacting legislation."

Mark Tenth Anniversary of South India Church

Special services were held in St. George's Cathedral in Madras, India, to mark the tenth anniversary of the Church of South India. The services in the cathedral duplicated those held there on September 27, 1947, when the new church, the first anywhere to result from a union of episcopal and nonepiscopal bodies, was officially launched. "This is a famous date in the history of India, and it is also a famous date in Christian history," Bishop David Chellappa said. "This union was an event of national significance because a free, united nation presupposes a free, united church."

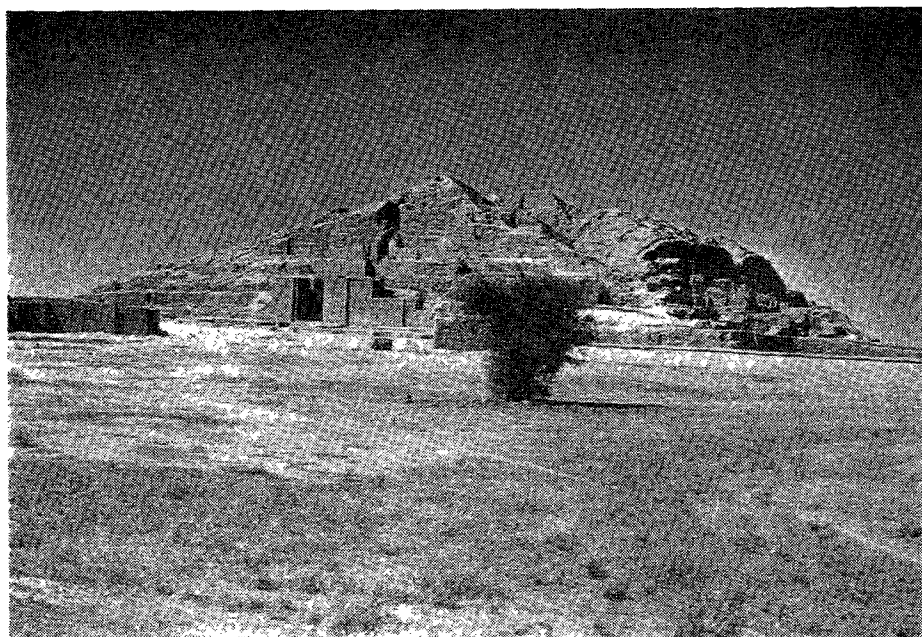


PHOTO BY THE AUTHOR

Elamite temple tower (ziggurat) at Tshoga Zanbil, near Susa.

five streams, and had to be ferried over two large rivers. Reaching one of the two deep rivers over which our car had to be ferried, we had some waiting time, and took the opportunity to have a swim in the cool water of this inviting river. We got out quickly, however, when some shouting villagers told us that the river contained sharks, which enter it from the Persian Gulf. The five rivers we had to ford that day caused us quite a bit of grief, although we gained increased skill with each fording. Sometimes we were afraid that the motor would stall, or that the car would get stuck in the soft river sand, but, fortunately, we reached the western riverbank safely each time.

That we went over the worst desert tracks in Persia during that day was the consensus of my three companions, and since all of them had spent most of their lives in Persia they should be in a good position to judge. Numerous times we got stuck and had to push our car through loose sand. Sometimes the desert tracks became so rough and rocky that we had to drive back a considerable distance and try another track. When we finally reached the inhabited world again, the people we met were amazed that we had driven through that desert in an ordinary car, because such a crossing had been done in the past only by jeep or truck.

To these trials must be added the heat, the dust, and the thirst that we endured. However, we were extremely grateful that in this desolate region, in which we met hardly a living soul, our car did not give out. Yet it did not emerge unscathed. We lost a license plate and a side mold; the wiring of both horns got loose, and electrical connections were broken. Once we were startled by a scraping noise under the hood, and discovered that the fan blades were scraping the radiator. Fortunately, a little hammering succeeded in moving the radiator back to its proper place, a process which had to be repeated every few miles.

How great was our joy and gratitude when, in the late afternoon, we reached Khalafabad on the Jarrahi River, over which we were ferried by courtesy of the Iranian Oil Company. At Khalafabad we were able to buy gasoline for our car and lemonade to quench our thirst (each of us drank three bottles) and we felt almost as though we had returned to civilization, although we were still far away from it. At least we were now on a real road again, and had left behind us the camel tracks and the desolation of the desert. We crossed several oil-carrying pipe lines and saw the fires of the oil fields in the distant



PHOTO BY THE AUTHOR

Winding road descending to Bushire, oil harbor on the Persian Gulf.

Zagros Mountains. By eight o'clock we reached the city of Ahwaz, where we did some shopping and obtained a room in an extremely simple hotel.

At four-thirty Thursday morning we were on the road again, and within a few hours reached Shush, ancient Susa, called Shushan in the Bible. We spent all morning on the ruin hills of this large, ancient city, once one of the capitals of the Persians, and the scene of the experiences described in the book of Esther. The visit to Susa and my observations at that interesting place will be described in a subsequent article.

Well-preserved Temple Tower

Toward noon we started out in search of *Tshoga Zanbil*, the ruins of the ancient Elamite city of Dur Untash, lying about twenty-five miles southeast of Susa. This site was discovered only a few years ago, and has since been excavated by a French expedition working at Susa under the leadership of R. Ghirshman. Having read that they had uncovered there the best preserved ancient temple tower ever found, I was eager to visit this site.

Most people we met in the Susa area either had heard of it or knew where it was. The directions they gave us seemed simple, and we thought it would be easy to find the place. But we soon learned to our dismay that the directions and distances given by our informants differed considerably. To this was added the difficulty that some of the men we met during our search in the wilderness near the Karun River spoke only Arabic, a language that my companions understood

only imperfectly. All this made it very difficult to find the site we were looking for.

After driving for more than two hours in various directions over desert tracks, we realized that we were once more lost in the wilderness, as we had been two days earlier in the desert between Bushire and Bandar Rig. Since it was Thursday afternoon and we wanted to reach Kermanshah before the Sabbath, I urged Brother Oster to give up the search, return to the road, and continue our journey toward the north. He, however, insisted on making another trial; and owing to his tenacity we finally found the place.

This ancient temple tower, built in the thirteenth century B.C., and destroyed by King Ashurbanipal of Assyria six centuries later, stands completely forsaken in an uninhabited area not far from the Karun River. To my surprise I found that this zigurat, as the ancients called these imposing temple towers, is even better preserved than the one at Ur of the Chaldees. Surrounded by many subsidiary temple buildings, storehouses, and residences of the ecclesiastical personnel connected with it thousands of years ago, the whole structure is very impressive. We were all extremely glad that we had not missed it. Climbing to its top, we obtained a splendid view of the surrounding desolate countryside and the winding river Karun nearby.

After spending about two hours at this site studying the various parts of this partially excavated structure, we ate a watermelon and some cucumbers, which we had brought with us, and then were on our way again.



• EDITORIALS •

A Privilege to Be an Adventist

It is a privilege to be a Seventh-day Adventist. It is a privilege to know the joy of sins forgiven and to be at peace with God. It is a privilege to have the fellowship of Christ abiding within and to experience the transforming power of His grace. It is a privilege to be able to evaluate the experiences of this life, and the momentous events transpiring in the world about us, in the light of eternity and from the vantage point of God's revealed Word. It is a privilege to be a Seventh-day Adventist!

But to be an Adventist entails a responsibility as well as a privilege. When the youth of Athens stepped across the threshold of years into manhood, to enter upon its privileges and responsibilities, and when for the first time they cast about their shoulders the *toga virilis*, the garb of full-grown men, they took also what is known as the ephebic oath. In this declaration of allegiance and loyalty, with which these youth assumed the duties of Athenian citizenship, they declared, "Thus, in all ways, we will transmit this city not only not less, but greater, better, and more beautiful than it was transmitted to us." The splendor that once radiated from the majestic Parthenon and other stately edifices crowning the Acropolis lingers on in the afterglow of history, mutely testifying to the fact that many Athenian youths proved true to their ephebic oath.

We have fallen heir to the rich heritage of truth and to a splendid organization handed down to us by our spiritual forefathers. We respect, and aspire to reflect, their devotion to a great cause. It is our high privilege to build upon the sturdy foundation they laid in the long ago; it is our God-given responsibility to complete the structure they so nobly began. To us is cast the torch our sires have borne, and now it is ours to trim and keep with honor bright. We thank God for their loyalty and zeal, for the fidelity that fixed their undimmed eyes upon the age-long Christian hope, the glorious appearing of our Lord and Saviour Jesus Christ. May heaven plant anew in our own hearts the same ardent desire and earnest resolve to be faithful to heaven's great commission to the church in earth's last hour. By God's grace, may our hearts be warm and our thinking clear as we respond to Christ's call to cooperate with the agencies of heaven in finishing the task that remains to be accomplished ere the appearing of our Lord in power and glory.

Events in the world about us proclaim with a crescendo of relevance and urgency that our salvation is now "nearer than when we believed" (Rom. 13:11). It is high time to be up and about our Father's business. More than nineteen hundred years have passed since our Lord first promised to come again, and since then the faithful in every age have fervently prayed, "Thy kingdom come." More than a century has slipped by since the signs foretold in Holy Writ appeared in the heavens and fulfilling prophecy inspired the pioneers of the third angel's message first to herald the imminence of that sublime event. Furthermore, that joyous reunion with our Lord is nearer than when we individually came to a saving knowledge of Christ. How near we

know not, but we do know that it is "nearer than when we believed." The inexorable course of time is nearly run.

We scan the dark morning skies for a glint of sunlight reflected by a marvel of human ingenuity hurtling through outer space at incredible speed. Are we, with at least equally intense fascination, scanning the skies of time for the first rays of the dawn of eternity and the promised appearance of the Son of man? Men talk with increasing seriousness of an expedition to the moon or a safari to Mars—in our generation. What yesterday was fit only for publication as science fiction is today a reasonable possibility that may tomorrow become a reality. The things of time are so much with us, soon and late, that the things of eternity oftentimes seem afar off and unreal. But, by the sure word of prophecy, events in the world about us attest our Saviour's words and confirm the faith of the Advent pioneers. On some not distant morrow our Saviour's promise will come true.

We glance briefly over our shoulders into the past to see how others have run the Christian race, only that we may turn our eyes with firmer faith to the course marked out for us. We applaud the zeal and courage of the faithful heroes of past generations who by God's grace have won the wreath of victory, and then enter the field with resolute purpose to run with patience, vigor, and fortitude the race that God has set before us. We are glad at heart for His grace that enables us to press forward to the mark of the high calling of God in Christ Jesus. What a privilege! What a responsibility! May the day of victory soon come for every faithful son and daughter of the great King.

R. F. C.

We Stand Alone—Part 1

We have given in the REVIEW (October 24 and 31 issues) a report of the important meeting held at Oberlin, Ohio, under the auspices of the World Council of Churches and the National Council of Churches. We noted the endeavor there made to explore further the matter of church unity, particularly in terms of doctrinal agreements, which agreements are the heart of the problem of unity.

Now, how shall we relate ourselves to this movement toward unity? And what appraisal should be made of the men involved in this endeavor for unity? The questions are practical and should be faced. Let us examine them squarely, taking the second question first.

We may be thankful that men who hold divergent views of the church can sit down and talk together in calm language and in a Christian spirit.

We can be thankful that churchmen confess that a wide array of different religious bodies is less than ideal when Christ called for "one fold" under "one Shepherd." We may also be heartened over the fact that they realize that if harmony is to come it must be by way of agreements in theological views. This new conviction as to the significance of doctrine is an occasion for encouragement. A religious movement can have little significance except in terms of great beliefs firmly held.

We can be cheered by the insistence of various World Council spokesmen that the principle of separation of church and state must be maintained, though we realize, of course, that there is no united conviction in behalf of this principle.

Nor do we criticize the World Council for speaking out earnestly against many evils of the body politic and of society at large. It is always proper for the church to witness against evil. We need not turn aside here to discuss what we believe are the fallacies that often accompany such witnessing; for example, that the church should not only witness against all such evils but should also employ its time and resources to remodel the world. All such endeavors soon tend to dissipate the spiritual powers of the church in areas where it is least prepared to do a great good.

Why Not Join?

In view of all these commendatory comments, and more that we might say about the sincerity and the high-minded character of the men we met at Oberlin—and earlier at Evanston—why should we not join the World Council of Churches? That question has been asked us repeatedly. In fact, as we ended our interview with Dr. Eugene Carson Blake—reported in our issue of October 31—he graciously suggested that we ought to join. We replied, in substance, that in fairness both to the World Council and to the Adventist Church, we ought not to join. We went on to explain that in view of our basic concept as to the nature and task of the Advent Movement there would be something hypocritical in our joining a movement for church unity, as that idea is conceived by churchmen generally. Then we both smiled and parted. If church union was to be decided simply in terms of what kind of men we might be associated with, then it would be easy to answer affirmatively. A more wholesome, kindly, Christian gentleman than Dr. Blake it would be hard to find.

But the question of joining the World Council must be answered in terms not of personalities but of doctrines and of mission. The council itself has clearly come to the point where it realizes that doctrine is central to genuine unity. Let us therefore begin, at this point, our answer to the question: Why not join the World Council?

Distinctive Beliefs

Despite the fact that we hold much in common with Protestantism in the matter of doctrine, it is also a fact that we differ most definitely on certain great beliefs. This we must never forget. We are aware that if we joined the World Council we would not be asked to surrender any doctrine we hold. But if we joined, and walked along the path toward increasingly genuine union, we would ultimately find ourselves having to give up these distinctive teachings, or at least having to quiet our testimony in behalf of them, which we believe would be equally wrong. Let us summarize some of these main differences in theology.

We differ with the great majority of Christians as to the nature of man. We do not believe that he possesses an immortal soul, which soars away at death to a place of final reward, and that this soul is the real man, the body being only the shell. We believe that this doctrine of the immortality of the soul minimizes the significance of Christ's saving work for us. The Bible teaches that there is life only in Christ, that indeed He was the One who "brought life and immortality to light through the gospel" (2 Tim. 1:10). We believe that God "only hath immortality" (1 Tim. 6:16).

Again, we cannot accept the doctrine of the immortality of the soul, because it opens the way for the

diabolical delusion of spiritism, which delusion is to be rampant in the last days of earth's history. Why should we, in the interests of religious peace and unity, keep quiet on our doctrine of the nature of man, which provides a protective barrier against the hordes from the bottomless pit, the evil angels, who pose as the spirits of our departed friends?

Our Belief Regarding the Sabbath

Or take another doctrinal difference, our belief in the seventh-day Sabbath. If unity is to be anything more than a mere word, it would be necessary for us to surrender our belief in the Sabbath and to accept in its stead the first day of the week as our holy day. But we could not do that. We believe that Bible prophecy clearly foretells, and church history records, that the substitution of Sunday for the seventh-day Sabbath was part of the great apostasy that began in the early centuries of the church and took organized form as the Papacy arose. Further, we see in the Sabbath a strong bulwark against the evolution theory that is so largely responsible for the false teachings present in modern Christendom.

Thus believing, how could we possibly think of changing from our present practice of keeping holy God's Sabbath, as commanded in the fourth precept of the Decalogue? How could we even think of taking a passive attitude in the matter of God's Sabbath?

Believing ardently, as we do, that the literal, personal second coming of Christ in the clouds of heaven is the only genuine, all-inclusive, and lasting solution of the world's problems, how could we agree to the muffled, stammering statement on the Second Advent that has been made by the World Council?

How could we possibly agree to the charge, often implicit, and sometimes explicit, on the part of churchmen of the World Council, that any attempt to know when we may expect the return of our Lord is a mark of fanaticism? True, we do not believe that anyone can know the time of Christ's coming, if by "time" is meant the day or the hour or the year of the Advent. But we do believe, on the strength of Bible prophecy, that we can know when it is near at hand, and thus can shape our lives and our whole sense of mission to the world in relation to that knowledge. We have never been able to understand why those who quote Christ's words, that no man can know the "day and hour" of His coming, fail to quote His balancing statement, that it is possible to know when His Advent is "near, even at the doors" (Matt. 24:33).

We cite these three doctrines as striking exhibits of our theological differences with the churches round about us. Of course other doctrines could be cited. Certainly with such wide divergences from the great body of Christendom, coupled with a profound conviction that our belief on these matters is in harmony with the Scriptures, how could we possibly come into any kind of genuine or lasting unity with other churches? We inquire, in the words of Scripture: "Can two walk together, except they be agreed?"

But perhaps some generous, largehearted leader in the Council, still seeking to minimize the divisive force inherent in our doctrinal differences, might say to us: "We regret that you cannot see eye to eye with the rest of us on certain great doctrines, but that is your privilege; just hold conscientiously to your doctrines, we will hold to ours, and clasping hands on many matters on which I am sure we can all agree, we can go on together as members of the great World Council of Churches." What, then, would we say? We believe our answer is ready and explicit.

F. D. N.

(Concluded next week)

Sputnik

Without any press build-up or fanfare, on October 5 Russia unexpectedly launched a man-made moon that at the peak of its orbit circles our world some 560 miles up in the ionosphere. This achievement so fired the imaginations of men that it will be impossible for human thought patterns ever to return to their former status. As the natural science editor of the *Christian Science Monitor* pointed out, "The old familiar world of vast continents and trackless seas will never be the same again."

Not only has space now become a super-highway for human-engineered satellites, but a new dimension of speed has been opened up. All of a sudden sixty miles an hour sounds like a relic of the horse-and-buggy age. The glory which only a short time ago surrounded planes that scream through the heavens faster than sound has been dimmed more than a little. After all, what is eight hundred miles an hour compared with eighteen thousand! Circling the world by plane in a few days used to sound fabulous; but since Sputnik whizzes around our terrestrial orb every ninety-six minutes, all previous speed accomplishments are lackluster indeed. As we gazed heavenward in the early morning darkness of our nation's capital recently, watching the sun-lighted rocket, which accompanies the satellite, pass overhead and out of sight within a relatively few seconds, we thought to ourselves, "This is incredible. Less than a minute ago Sputnik was passing over New York City. A minute before that it was over Boston. Time, distance, and space have almost been annihilated."

And what are the prophets of science saying about the future? One states that undoubtedly an unmanned but instrumented rocket will be sent to the moon in five years. Another predicts that manned space platforms will become a reality by 1985. Others are talking of trips not only to the moon but also to Mars. What would have sounded like sheer nonsense a few weeks ago is now being discussed almost as matter-of-factly as what we ate for breakfast. A story coming out of Tokyo telling of a rush to buy acreage on Mars may bring a few raised eyebrows and a chuckle, but the chuckle is slightly suppressed. No longer do purchases of real estate in outer space sound like noises emanating from a hospital for the mentally ill.

The conservative *Manchester Guardian* of October 10, in an editorial entitled "Next Stop Mars?" declared:

"It demands a psychological adjustment on our part towards . . . the relationship of the world with what is beyond. The barriers of imagination which most of us erect between ourselves and those distant places where red dust is blown about the surfaces of strange planets, or where there is no sun, no touch, no gravity, nothing, have now been breached. We must be prepared to be told what the other side of the moon looks like, or how thick the cloud on Venus may be. . . . Until last weekend it would have seemed certain that decades must pass before this [flying into outer space and returning safely] could be done. Now nobody should be categorical."

And as Sputnik broadcast its eerie beeps, reactions by people on both sides of the Atlantic poured in. Garrison Norton, assistant United States Navy Secretary for Air, told delegates to an industry-Navy research conference: "We are in a race for survival." In Paris, atomic scientist Frederic Joliot-Curie declared the satellite's launching "marks a turning point in civilization." M. Curie, a Nobel prize winner and World Peace Council president, was quoted by a newspaper as saying: "If space is now open to us, we ought, perhaps, to prepare to leave our planet."

Beneath the exhilaration felt by scientists and others because the first steps had been taken to utilize outer space, however, there was a certain grimness evident. No one could miss the point that undoubtedly an ICBM (intercontinental ballistic missile) could land on United States territory within sixteen minutes after it had been launched from the other side of the world. With this thought in mind, Constantine Brown wrote: "We can no longer afford the luxury of dissipating our scientific talents on the production of consumer goods and the many frills and comforts to which we have become accustomed."—*Washington Star*, Oct. 9, 1957.

And Senator Styles Bridges of New Hampshire declared: "The time has clearly come to be less concerned with the depth of pile on the new broadloom rug or the height of the tail fin on the new car and to be more prepared to shed blood, sweat, and tears."

As Adventists, we live on mother earth as do others. It is impossible for us to isolate ourselves from world happenings of significance. Consequently, the launching of Sputnik will inevitably affect our thinking. What are some of the spiritual lessons we can draw from this historic event? What impact will it have on our faith? We will discuss some of these matters in our editorial next week.

K. H. W.

A wide-awake leader of a kindergarten division said one day, "Since it is difficult to get enough teachers for small classes for the children, would it not be just as well to have one teacher teach the Sabbath school lesson to the entire group of boys and girls?"

Let us think of this leader's question for a moment, always remembering that children learn better in a small group where the teacher can give them personal attention.

Would one teacher be able to take care of all the absentees, sending them their papers, writing them notes, et cetera?

No, this would not be possible in most cases, but it is possible where a teacher has not more than six children in her class.

In the book *Those Tiny Tots* (rev. ed.), page 133, this instruction is given:

"Each teacher should be so interested in her pupils that she will visit them in their homes, becoming acquainted with them and their surroundings. When they are absent,



she will investigate the reason. 'It ought to be the rule of every teacher, and of every school, that not a single absence must occur but that there should be a visit or some account taken of the absence.'"

If a division has as many as twenty-five children it would be difficult for just one teacher to visit all of the homes represented by these members, but it would be comparatively easy for a teacher with not more than six children in her class to do this.

Let us also notice how much better it is for a teacher to have a small group when it comes to keeping order during the general exercises. "The teacher should keep the members of her own class quiet and in their

seats during the few moments of waiting for Sabbath school to begin."—*Ibid.*

This instruction cannot be followed if there is just one teacher, but if there are teachers for small groups, each teacher will be able to take care of her own class members.

At the advisory committee meeting of the Sabbath School Department of the General Conference held this year, the following action was taken: "We feel to urge that our administrators, pastors, elders, and church officers lend their continued support to the small-class plan, in the senior and children's divisions, which has from the beginning of this movement blessed our people by personal participation in Bible study, in fellowship, and in world missionary vision."

The larks must be fed. Since they cannot be fed properly when taught as a group, we trust that each of our children's leaders will see the importance of following the action quoted above.

LOUISE MEYER

Sabbath School Lesson Help

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

FOR SABBATH, NOVEMBER 30, 1957

Elisha, the Prophet With the Double Portion—Part 1

[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 last commission of Elijah is found in 2 Kings 1, and his pronouncement of imminent death to the injured Ahaziah was but the continuation of the curse upon the house of Omri. The strange incidents of verses 9-12 (destruction by fire) are explained by the malevolent intent of the king and his bands of soldiers. Thereafter, Elisha wears the prophet's mantle in the fullest sense. (Compare 1 Kings 19:19.)

1. *Saving symbols and a needy world.* 2 Kings 2:19-22; Matt. 5:13.

After Elijah's ascension from a spot near the Jordan, less than a dozen miles from Mount Nebo and the Pisgah of Deuteronomy 34:1, where Moses died, Elisha went to the school of the prophets near Jericho.

Since the destruction of Sodom and Gomorrah, part of the surrounding plain had become a wilderness. The curse of Joshua 6:26 rested upon this stronghold of vile Ashtoreth worship for five centuries. Jezebel revived this worship, for which the curse of God now rested on her house. Even the sweet water spring was now tainted, hence the citizens' request for Elisha's help.

"Bring me a new cruse, and put salt therein." These, of course, were but symbols. A vessel used in God's service must be unblemished and uncontaminated (Num. 19:2; 2 Sam. 6:3). The salt was an emblem of incorruption and purification.

2. *Heathen mockery meets its judgment.* 2 Kings 2:23, 24.

The difficulties of this passage are not as great as some have made them, once certain facts are grasped.

"Little children." "The boys who mocked Elisha might be of various ages, between six or seven years and twenty."—ELLCOTT. They were wicked heathen youth who "had heard of Elijah's ascension, and they made this solemn event the subject of their jeers, saying to Elisha, 'Go up, thou bald head.'"—*Prophets and Kings*, p. 235, 236.

When the ungodly mock either the life or the beliefs of believers, they really do so against God. Moses told the Israelites, "Your murmurings are not against us, but against the Lord" (Ex. 16:8).

Elijah's translation was ridiculed, as the second coming of Christ and the translation of His saints has been in all ages. "In thus insulting His servant, they [the wicked youth] insulted God and met their punishment then and there. In like manner, those who have scoffed and mocked at the idea of the saints' going up, will be visited with the wrath of God, and will be made to feel that it is not a light thing to trifle with their Maker."—*Early Writings*, p. 248.

3. *Elisha and an unselfish rich woman.* 2 Kings 4:8-37.

There is both contrast and similarity between the woman in the first seven verses of this chapter and the one in the following verses, for the first was poor, the second rich, but each had needs that only God could, and did, supply—without respect of person.

"Shunem . . . a great woman . . . a little chamber." Shunem was a town in the rich plain of Esdraelon. The description of the woman indicates wealth (compare 1 Sam. 25:2; 2 Sam. 19:32). She urged hospitality upon Elisha, observing that he was "an holy man of God," and built a prophet's chamber (1 Kings 17:19) on the housetop for his use.

Her childlessness, a misfortune and reproach among the Jews (Luke 1:25), led the prophet to promise the birth of a son.

"I will not leave thee." Years later sunstroke took the child's life, whereupon the mother went to Elisha at Carmel, fifteen to twenty miles away, and fell imploringly at his feet. The servant Gehazi would have thrust her away, as was sometimes the manner of the servants of holy men (Matt. 15:23). But this woman refused to leave Elisha, and her agonizing faith was rewarded. "Christ, the great Life-giver, restored her son to her."—*Prophets and Kings*, p. 239.

4. *Divine attestations of the prophet's mission.* 2 Kings 4:1-7, 38-44; 6:1-7.

a. *The prophet's widow.* The first of these passages introduces the widow of a pupil in the prophets' school, apparently known to Elisha: "Thou knowest that thy servant did fear the Lord." A creditor was harshly insisting on a legal right to the servitude of her two sons till the jubilee (Lev. 25:39; Matt. 18:25). She had nothing but a jar of oil left.

"Borrow thee vessels . . . not a few." Every borrowed vessel was filled from the original jar. The limit of the miracle was the extent of her faith.

b. *Death in the pot.* The second passage shows Elisha at Gilgal. "Sitting before him" indicates that he was probably instructing the prophetic school (compare Eze. 8:1; Acts 22:3). "Herbs" (or "greens") had been gathered for their pottage, and some noxious fruit or plant had been mistaken for edible gourds or cucumbers (Num. 11:5). Someone detected the bitter taste and cried a warning to Elisha. The prophet cast meal into the pot and ordered the food to be given to the people: "And there was no harm in the pot."

c. *The Lord's provision.* The last verses of 2 Kings 4 reveal that, since no priests or Levites were now in Israel, the ordinance devoting the first fruits to them could not be carried out (Num. 18:13; Deut. 18:4). Devoted people, however, observed its spirit, and this man from Baal-shalisha brought his to "the man of God," who ordered a servant to feed a hundred men therewith.

"The servant looked upon the first fruits with the eyes of man, but Elisha looked upon that same gift of food with the eyes of faith and of God."—*The SDA Bible Commentary*, on 2 Kings 4:43. Twenty barley loaves and some corn looked to this servant like the five barley loaves and two small fishes to the disciples, but when God gives there is always enough and to spare.

d. *The lost ax head.* When Elisha went with the sons of the prophets to cut trees to enlarge their premises, a borrowed ax head was lost in the river, to the user's distress. Elisha cast a stick on the water and the ax head at once floated.

This whole series of exceptional miracles had a remarkable effect on a people ripening for judgment, and served to preserve a consciousness of God's presence in a time when "the dark shadow of apostasy was still everywhere apparent."—*Prophets and Kings*, p. 259.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Home Care for the Sick Child

By Jackson A. Saxon, M.D.

There is nothing much more distressing to parents than a sick child. The question always arises of how severe the illness is going to be and what can be done to produce rapid recovery without complications. It is always best to seek the advice of your family physician to be certain that home care will be safe for your child's particular condition.

Your child cannot be treated medically like a small adult because his body defenses are not as well developed as an adult's. Your child's physical condition can change very rapidly. Small infants can be perfectly healthy and yet be overwhelmed by upper respiratory infection in three or four hours. A high fever is common with infections and may produce dangerous convulsions. Because of this it is not safe to delay taking your sick infant to your physician.

Here is a general pattern of home care that can be used for nearly all childhood diseases to keep the illness mild and speed recovery. (1) Keep your sick child from sweating, over-fatigue, or excitement. (2) Keep him indoors, but not necessarily in bed if he is not extremely sick. Calm, pleasant activity will many times hasten recovery faster than the nervous tension produced by trying to force him to stay in bed. (3) Keep your child off the floor and away from drafts. Be certain that he is well clothed, with arms and legs covered in the wintertime, so that he does not become chilled. Chilling is a common cause for delayed recovery and relapses. (4) A diet that is light and easily digested will allow your child's body to use its energy to fight disease. Especially avoid fried foods and sweets. (5) Encourage your child to drink plenty of liquid. Fruit juices are excellent, and a variety will keep him interested in drinking a lot. (6) Plenty of rest is absolutely necessary to overcome infections. Encourage naps during the day and try to give your sick child a quiet, darkened room, so sleep is possible. (7) Isolate your child in order to protect him from secondary infections that he might contract from

others, as well as to protect other children from being exposed to his contagious disease.

Home care such as this will do much to prevent complications and secondary infections that may be more dangerous than the original illness. Any secondary infection requires the immediate attention of your family physician. There are several contagious childhood diseases that require considerable home care. Four outstanding ones in this group are chickenpox, mumps, measles, and



Encourage your sick child to drink plenty of liquid; fruit juices are excellent.

colds. Here are some additional precautions to be used while caring for these illnesses.

The greatest problem with chickenpox is to keep your child from scratching the itching skin blisters. This causes bacterial infections which may produce scars that will disfigure his face and body. Chickenpox seldom scars unless secondary bacterial infection occurs. The scars can be lessened or prevented in spite of infection if early treatment is given with antibiotics. Talcum powder, antihistamine ointment, cooked oatmeal paste, or a solution of baking soda applied to the skin will do a lot to ease the discomfort. Small infants should have their hands covered with sleeves to keep them from breaking the blisters. Your child should be kept at home until the crusts turn brown and fall off.

Oil rubbed lightly on the crusts will make them drop off sooner.

Mumps is frequently a painful disease with marked swelling of the salivary glands. The painful swelling of the jaw can often be relieved by ice packs or heat. Try both to see which one works better. If your child is over the age of ten he is more apt to develop complications that will be worse than the disease itself. Chilling and fatigue are the two most important factors in producing the dangerous complications of orchitis and encephalitis. Any symptoms that involve the nervous system should be treated by your physician. Keep your child or infant indoors until the swelling of the gland has subsided.

Measles is the most contagious of all childhood diseases. High fever is common, but this can be controlled by tepid or alcohol sponge baths. During the night, in order to allow your child to rest more adequately, as well as the others of the family, give an antipyretic, acetaminophen or aspirin, to keep the temperature under control.

Fomentations to the chest during the day will help to overcome the symptoms of measles bronchitis, and steam inhalations will soothe the inflamed bronchial tree and allow your child to breathe easier. Care must be used to avoid burns from the steam apparatus. Pneumonia is a complication that frequently follows improper home care of measles. It should be treated early by your physician.

The eyes are especially susceptible to strain and injury during measles, and are best protected by a darkened room. Do not allow your child to read or watch television, as these put a severe strain on the already weakened eyes, and may produce damage that will last beyond the disease itself.

Immune globulin if given very early after exposure to measles will abort or modify the disease. This effect is especially valuable in debilitated or malnourished children and should be used when possible if there is danger that your child's resistance is low. It is very useful in protecting small infants, who do not stand measles very well.

Colds are very common during the year when the weather is changeable. When your child develops a cold it is best to keep him home from school so he can have proper care early. Recov-

ery from a cold will take place much faster if your child can have plenty of rest and fluids. Colds in themselves are not dangerous, but they can make your child feel miserable.

There is some evidence that antihistamines taken at the very first sign of a cold help abort it. This action is thought to be due to their antiallergic action. The first signs of a cold are allergic symptoms, and if this reaction can be prevented the cold viruses seem to have a more difficult time getting established before the body forces destroy them. Antihistamines taken after the cold has developed help to relieve many of the annoying symptoms, but they do not shorten the course of the disease.

Hot fomentations to the face and chest will induce sweating and perspiration and help throw off an early cold. Care must be taken not to chill your child between fomentations. Always end the fomentation treatment with an ice or ice-water rub. Especially avoid overeating, heavy foods, and sweets during the period of illness.

Hydrotherapy and heat lamp treatments will do much to increase your child's comfort, and are helpful in producing a rapid recovery without complications. *The Modern Medical Counselor* contains an excellent section on the use of hydrotherapy and light treatments in the home. By applying these simple remedies intelligently you can play an important part in helping your child withstand the onslaught of childhood diseases.

A Parable of Two Mothers

By Virginia Spach

And there were living on the same street in the same city two women. And each of these women bore a child. Now the first was joyous, because it had long been her wish that she might bear a child to train to be a good citizen on this earth in preparation for the earth to come. Howbeit, the second woman was unhappy because it would surely mean that she

would no longer enjoy the freedom of going and coming and of doing her own way.

Now it came to pass that the first mother was continually happy within her heart for the gift that God had given her, and she determined that she would teach her child all that God would have her to. Thus it was that the moments she spent with her child she cherished as the most precious moments she had ever known. And while the child slept the mother knelt often at the bedside of the child and thanked the God of heaven for the wonderful privilege that was hers. And as the child grew, she was loved by everyone for her gentle and happy ways.

Now it was so that the second mother found that she could manage her goings and comings almost as well with a child as she had without one. And though she tended well to every physical need of the child, she did not perceive the love needs of a child. Thus while the child was fed and clothed, there was loneliness in his heart, for he would have loved the companionship of his mother. Howbeit, the mother's time was occupied with the cleaning of the house, the preparing of meals, the parties to be given, and the church tasks that were assigned to her.

Now it came to pass when the two children were ready to go to school the first mother's child was happy and adjusted quickly to the new experience of school. Moreover, the teacher marveled at the understanding of the child, and how prepared and ready she was to learn. But the second mother's child was unhappy and could not adjust to school. And the mother went straightway to the head of the school to discover what was the matter with the teaching system in that school.

Now as the second mother came into the presence of the headmaster she hoped that he would recognize within her the efficiency with which she ran her household. Indeed, she could be proud of her accomplishments. Not many mothers could find the time to take part in so many community and civic affairs.

But as the headmaster conversed with the second mother he tried to make her understand that a child is the most precious possession a mother has. It is the mother's privilege to be her child's first teacher. For a child cannot learn in one year of school all of the things that he has not been taught in his six years at home.

Then the mother went away sorrowful, and her heart did burn within her, for surely the Lord had laid upon her the responsibility of teaching her child, and she had neglected that which had been given her.

THE Children's Story

Image That Vanished

By ARTHUR S. MAXWELL

Looking earnestly at Daniel, King Nebuchadnezzar asked him, "Can you tell me my dream and what it means?"

"No," said Daniel, humbly. "There is no man wise enough to do such a thing; but there is a God in heaven who reveals secrets, and He has made known to Your Majesty what will happen in the latter days."

"But my dream!" said the king. "What did I dream?"

"In your dream," said Daniel, "you were thinking about things to come to pass hereafter."

"That's right, I was!" said the king. "I was wondering what will happen to my kingdom after I am dead."

Leaning forward, he gazed intently at the remarkable young man before him. Somehow he felt sure he was about to discover what he had been seeking so long.

Calmly, respectfully, Daniel went on.

"You saw a great image," he said. "This great image, whose brightness was excellent, stood before you, and the form thereof was terrible."

The king almost leaped from his throne. This was it—the very thing he had been trying so hard to recall! A huge metallic man. It had stood by his bed and glared down at him. He would never forget it again as long as he lived.

"This image's head," continued Daniel, "was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay."

"Exactly!" cried the king. "That is just what I saw."

"Yes," said Daniel, "and you watched it till a stone, cut out without hands, smote the image upon its feet, which were of iron and clay, and broke them to pieces."

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them."

"That's right!" said the king. "The whole thing suddenly disappeared, as though the wind had blown it away."

"Yes; and the stone took its place," said Daniel. "Indeed, it became a great mountain, and filled the whole earth."

"It did! It did!" cried the king, overcome with amazement.

This was marvelous! How could this youth know so much? Everything he had said was right. Every little detail was correct. He had not made a single mistake. Surely the God whom he served must be a wonderful God if He could recall a man's dream like this.

But what did it all mean? How did it reveal the future? What had it to do with the latter days?

Nebuchadnezzar could hardly wait to learn the meaning of this strange and terrible thing he had seen in the night.

Why was the image made of several different metals? Why did it have a head of gold but feet of iron and clay? Why was it broken to pieces? Why did it vanish so suddenly, blown away by the wind? What was the magic stone that smashed gold, silver, brass, and iron to pieces as though they were naught but pottery—then suddenly grew and grew and grew into a great mountain that filled the whole earth?

What mighty mysteries were here! Could the young man solve them?

Breathlessly the king waited for Daniel to speak again.

Music, Music, Music

By Velva B. Holt

Music has always been one of man's favorite pleasures. From the loud bass fiddle to the sweet strains of a violin, from the thunderous blasts of the tuba to the soft whistle of the flute, from the lowly harmonica to the mighty and majestic swells of the organ, man makes music. In music he finds a delightful means of expressing himself, whether he blows it, strums it, drums it, or hums it.

It isn't melody alone that turns a group of notes into harmonious music; rhythm also plays a part. When melody, harmony, and rhythm are properly combined, we have good music. But too much rhythm is like too much salt—it spoils the balance and offends refined tastes.

Good music is a blessing, but Satan, master musician that he is, has stepped in since the earliest times with his own diabolical version. Satan knows music better than any human being who has ever lived. He was heaven's chief musician. He could have inspired the greatest masters to compose their most beautiful symphonies if he had so desired. In originality he is a genius. But he doesn't want music to be a blessing, for this would thwart his purpose of turning the soul away from God. He prefers to make it a curse.

So, with all his wisdom and knowledge of music, Satan has bent his unsurpassed skill toward leading man to compose that kind of melody and rhythm which will prove injurious. He omits the most important ingredient of good music—harmony—because harmony produces a better class of music. Instead he appeals to people—especially young people—merely with rhythm.

Many years ago I was sure the ultimate in popular songs had been reached, not only in melody but in words. Many thousands of popular pieces had been published, and it seemed that every conceivable tune must have been thought of. Yet, hundreds more poured into the music markets weekly.

These momentary song hits were played and sung everywhere; phonograph records were sold by the millions. Then radio was invented. More and more homes acquired radios, so more and more people could hear

more and more music. But, many of these people were not educated enough in music to discern between the cheap and the uplifting class of music. Many of the younger generation grew up listening to jazz bands.

At the same time a large number of people were becoming educated to the higher works of musical art and appreciation. Radios and phonographs were partially responsible for this, but like everything else, the good was overbalanced by the bad.

With the passing years the juke box made its obnoxious entrance into nearly every eating house of the land, until today it is well nigh impossible to enjoy a meal in a restaurant because of this loud-mouthed monopolizing instrument.

Composers seemingly hit rock bottom in their musical barrels, as suggestive words became progressively worse and more debasing; and, to make matters downright unbearable to listeners with cultivated tastes, the words are bellowed out by lovesick

individuals with voices made harsh by cigarettes. They call it singing, but it bears little resemblance to the genuine article.

Next, the compositions of classical composers were introduced into the jazz world. So many beautiful melodies were adapted for swing music that someone has defined popular music as "music that is played so fast you can't recognize which classical composer it was stolen from."

But, the devil still wasn't satisfied. As if good music hadn't already been sufficiently misused and perverted, he instigated the singing and playing of religious hymns to the rock 'n' roll rhythm of modern jazz. People danced to sacred words! No difference was made between the dance hall and the church, no distinction placed between the property of God and the property of Satan. Surely this was blasphemy!

Yet this by no means marked the end of Satan's schemes to win the heart and time away from God. With the coming of TV, recording devices, and the hi-fi craze, a new problem has been created. Not for those consecrated youth who use these inventions to good advantage, but by those who can't seem to get their fill of juke box jumble except by recording all the latest song hits, which are here today and gone tomorrow.

This entire endeavor by Satan has but one purpose—to lead our minds away from God by corrupting our souls and enlisting us in his ranks.

Obviously, if we are to live in this

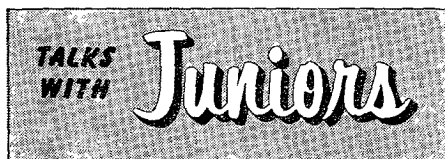


A. DEVANEY

When melody, harmony, and rhythm are properly combined, we have good music. But too much rhythm is like too much salt—it spoils the balance and offends refined tastes.

world, there is nothing we can do to avoid hearing some of this undesirable music, unless we stuff cotton in our ears. But we can keep it out of our homes, and we can keep it from invading our minds by choosing to listen to only the better class of music.

It is not difficult to distinguish between good music and bad. Anyone with a brain and a good set of ears knows the difference. The issue before us is this: Which music master will we follow—God or Satan? Our eternal destiny may well be decided by the decision we make.



A Typist's Error

By D. A. Delafield

One day a magazine writer was reading a page from a manuscript based on Hebrews 12:2. The text reads: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The typist, in copying this text, had misspelled the word "joy" as "boy." The text then read, "Looking unto Jesus . . . ; who for the *boy* that was set before him endured the cross, despising the shame . . ."

The writer paused to think. Jesus endured the agony of the cross because of the *joy* that was set before Him. In faith He saw of the travail of His soul and was satisfied. He pictured Himself with the great redeemed throng gathered about Him in the earth made new, and rejoiced that by virtue of His shed blood He had ransomed so many souls who had mortgaged their lives to Satan.

When Paul described the joy of Christ, which is the joy of the Christian, he said, "Ye are our glory and joy," "our . . . crown of rejoicing." Actually the joy of our Lord will be to see the men and women and boys and girls whom He has saved by His sacrifice. So, juniors, in a way the typist didn't really make an error after all, did she? It was for the boy "that was set before him" that Jesus endured the cross, despising the shame; and it was for the girl "that was set before him" that Jesus endured the cross and suffered such a shameful death. He had a vision of you, and of you, and of you—each of the juniors who read this column—saved and safe

in the kingdom. That was one great source of courage that stimulated Jesus to press on in His hard work of making possible our salvation.

Jesus loves boys and girls. Let us look at a few New Testament illustrations. One day He was walking along a dusty road in old Nain when He saw a funeral procession. Mourners were carrying a coffin, and in the coffin was a youth who had been the only support of his widowed mother. Jesus approached the funeral train, summoned them to stop, touched the coffin, and spoke to the dead boy. Immediately the youth arose. O how He must have loved that youth! For "the boy that was set before him" He performed this miracle of love. Doubtless we shall see that boy in the kingdom.

One time Jesus met a large crowd of people gathered around the base of a mountain. The disciples were there, trying to cast out a demon who had possessed a little Jewish boy. But the disciples did not have faith enough to give much help. The father of the boy knelt at Jesus' feet and begged Him to do something. Jesus encouraged him to have faith. The father said, "Lord, I believe; help thou mine unbelief." And Jesus cast the demon out. How He must have loved that boy possessed of that evil spirit! In His mind's eye Jesus must have seen him redeemed and safe on the other side.

Raising Jairus' Daughter

On another occasion Jesus visited the home of Jairus in Capernaum. The twelve-year-old daughter was sick. Then she died. Jesus arrived too late to save her, but when He came into the room He took her by the hand and said, "Damsel, I say unto thee, arise." And she came back to life, and arose, and sat down to eat with the family. Jesus loved that dear girl, and the vision of that sweet child was continually before Him. He saw her saved in the new earth and in the new heavens.

We are to look to Jesus, the author and finisher of our faith, who for the boy and the girl that were set before Him, endured the cross, despising the shame. Our verse in Hebrews also says that He is "set down at the right hand of the throne of God." He is there pleading His shed blood and His perfect life of righteousness on behalf of every boy and girl who accepts Him as a personal Saviour. He will stand up before God the Father and say, "My blood, Father, my blood. I shed my blood for John, and Mary, for Bert, and Phyllis."

Have you accepted Him as your Lord and Saviour?

An Incident in My Life

THAT TAUGHT ME AN IMPORTANT LESSON

I Turned Around and Went Back

By T. E. LUCAS, Secretary
Missionary Volunteer Department
General Conference

The October day had not yet dawned when a knock on my dormitory door awakened me with a start. I slipped out of bed and faced my visitors, who in a whisper invited me to run away from the place with them.

This was my third week at Emmanuel Missionary College, and everything was strange. It seemed that the sun rose in the west and set in the east. Instead of being in the little church where I was so well known and where I was given all the attention that a teen-ager would want, I was now among five hundred people who knew me not. Each succeeding day brought greater discouragement, and when those two lads appeared that morning to ask that I go along with them, I decided to go. I threw the few things I had into my suitcase, and in the early breaking of the dawn we made our way down the old railroad track that led south to Berrien Springs, Michigan, and beyond.

I had gone about half a mile with them when a strange feeling overtook me. Every step was becoming heavier. My heart was heavier than my feet. I began to think of the folks who were praying for me. I remembered my mother and others who were sacrificing that I might go to school. There was Mrs. Sowers, my first Sabbath school teacher, and Mrs. Sandberg, who had been a wonderful "grandmother in the faith." There was Brother Schramm, the elder of the church, and Miss Bird, the church school teacher. How could I face them, and what would it mean when I returned to the only place I could go—back home? The way was as rough and hard and stony to my heart as to my feet.

But there I was—and there I saw life's true values. Between the railroad tracks that early morning I suddenly stopped and said to my companions, "This is the end for me. I am going back."

My decision came suddenly, but the things that went into it were as old as I. All the things of the past that were good came down upon me like a flash flood. There they were, crystal clear. They were as overwhelming to me as the light shaft from heaven must have been to Saul. Everything had been wrong, and then, "This is the way, walk ye in it." I turned around. And I have always been glad I did.



Sr. Singh, governor of Punjab, North India, visits Simla Sanitarium and Hospital. Standing beside him are nurses and doctors of the institution.



Nurses of the Giffard Memorial Sanitarium and Hospital, Nuzvid, South India, conduct village health work, making regular visits by jodka (horse cart).

Autumn Council Hears Reports of Progress

(Continued from page 1)

ance, but as usual the three most important items on the agenda were the statistical and financial reports, which were brought before the Council as the first items of business, and the budget, which was reported and voted on as a climax to the Council.

The keynote of the Council was struck by R. R. Figuhr, president of the General Conference, at the opening meeting. It was an appeal to more complete devotion and dedication to the cause of God in the light of our great world needs and the seriousness of the times in which we live. Elder Figuhr called for greater unity and sacrifice among us today as he spoke of the earnestness, the oneness, and the sacrificial lives of the believers in the early church. He said that as did the apostles we must give ourselves to much prayer. We are told that "ferveat prayer . . . availeth much." However fervency in prayer does not come until we recognize our great needs. And we cannot recognize these until we sit down and study the tremendous task of a world work that God has given us to do, the speaker declared. It is this that each Autumn Council brings to our attention.

These same thoughts were emphasized through all the devotional talks during the session. On Friday morning W. B. Ochs, vice-president of the General Conference for the North American Division, reviewing what is called the high priestly prayer of our Lord for the church as recorded in John 17, stated that two words—"unity" and "glorify"—are the key thoughts in this prayer. "The more we are united as a people the more we will glorify God," he said. "It is only thus that we may bear much fruit and that this fruit will remain, as Christ declared."

At the Sunday morning devotional meeting, F. W. Schnepfer, president of the Pacific Union Conference, after reading Acts 2:41, which tells of three thousand conversions in one day, said he believed that this is the most remarkable statistical report that has ever been given. "Why was this report recorded in the New Testament?" he asked. "Surely it stands there as a challenge to us as to what might be done even in these days," he answered. "The Spirit of prophecy has told us that God wants us to do the same work today as was done on the day of Pentecost."

After studying the chapter to find out how this great fruitage was brought about, Elder Schnepfer said he learned that it was not because of the eloquent preacher or his sermon or his receptive audience, but because of the unity and holy life of the believers. "This, no doubt, is what God is waiting for today before He endues us with power that will convert thousands in a day. Let us strive earnestly for that unity so that we may receive the divine unction from on high," he concluded.

At the devotional meeting Monday, October 28, F. L. Peterson, associate secretary of the General Conference, spoke on the signs of the times which show that the coming of Christ is near. "We should speak with confidence about the soon appearing of our Lord," he said. "The time has come, prophecies are fulfilled, the stage is set. We are to be bold witnesses of the Advent truth. We are those who know the times and the seasons. Others may sleep, but we are to be awake and active. The very existence of this people depends upon it. Therefore let us not sleep, as do others; but let us watch and be sober."

As usual the statistical report, which is a record of the progress of the work in 1956, was one of the first items of business in the Autumn Council. As we look over this report, we are glad

to note the great extension of our work throughout the world field. Seventh-day Adventist membership at the close of 1956 stood at 1,051,452, of which 71.4 per cent are overseas, and 28.6 per cent in North America. Thus the message is reaching out more and more to the ends of the earth. Let us ever remember that the work cannot be finished anywhere until it is finished everywhere. We are bound together in this great task of gathering in all of God's people from every land before Christ can come. Of our 12,828 evangelistic workers, 8,654 are overseas, and 4,174 in North America.

The prosperity in North America during these years was reflected in the financial reports. The General Conference treasurer, C. L. Torrey, was happy to report that because of increased giving in tithes and offerings on the part of our people, the General Conference has been able to set aside from its surplus funds more than \$2 million that can be used for special mission projects. There was also the possibility of increasing by \$500,000 base appropriations, he said.

But even these goodly sums could not meet the growing demands of a world field, reflected in the calls that have come in, nor the far greater needs shown by the great opportunities and the calls that constantly are coming from the jungles, the highlands, and the plains of Australasia, Africa, the Far East, and Latin America. Today, as never before, the cry is going up in all lands, "Come over and help us."

Although no official representative from our overseas divisions was in attendance at the Council, we were reminded, by the mission symposium that was held in the Sligo church on Sabbath afternoon, October 26, that we are a world people and have a world task. As "Onward, Christian Soldiers" was being sung by the large audience, 37 representatives from mission lands marched onto the platform, some in the national garb of

the countries in which they had been laboring. Most of these were missionaries and youth from the mission lands who now are attending the Theological Seminary. W. R. Beach, secretary of the General Conference, was the chairman of this interesting meeting, which lasted for two hours and fifteen minutes.

At the opening, Elder Beach pointed out that God's message came at the appointed time in 1844. The pioneers of our movement understood this and made plans early in the history of the work to send the message to the ends of the earth. "It is important," he said, "that we as a people should understand this."

Elder Beach outlined something of the beginnings of our work in mission lands in 1874 and thereafter, as it extended throughout Europe and then over the oceans east and west of North America to other lands. He then reminded us of the faithfulness of God's people in many lands today who have been cut off from close contact with us in recent years. He mentioned the special greetings that had come to the Council directly from Russia and from Poland, each expressing confidence in the message and the oneness of this people in all lands.

Since the beginning of our work, 8,000 foreign missionaries have gone out from homelands to witness for God's truth and establish His work throughout the world. Today 2,200 of such missionaries are found in the world field. These are joined by 43,000 national workers.

One after another of these missionaries and nationals who came from the Far East, from Africa, from India, and Latin America stepped to the front and spoke a few words of testimony concerning their work. Not all, of course, could give a lengthy report, but those who were able to do so reminded us that God is going before His people, and preparing the hearts of many earnest souls all over the world for the coming of the missionary.

One of the missionaries from Thailand related how a blind man, in a remote section of the country where we had no believers, somehow learned about the seventh-day Sabbath and began to believe it and preach it until quite a number of people became interested. When the word reached our people they contacted this interest, and a number were ready to accept the truth. In this way the work was opened in a new area.

A missionary from Assam related how numbers of people had learned of the message through some of our books that the government had banned, which were supposed to have

been destroyed. However, they were sent way off to another part of the country, on the border of Burma, where they were picked up, read, and soon created a large interest that led to the establishment of the work in another new section of the world field.

In its business sessions the Council gave consideration to a large number of items that have to do with policies, financial goals, General Conference session items, departmental councils, foreign exchange rates, problems of Seventh-day Adventist servicemen, and similar matters. All actions that are of general interest to our people will be published in an early issue of the REVIEW.

The Council voted to send an earnest appeal to all our ministers and church leaders to seek a more effective Week of Prayer in all our churches than we have known before. The closing paragraph stated: "Open doors on every hand beckon Spirit-filled heralds of the gospel. Soon many of these doors will be closed. Now is our op-

Expression of Gratitude to God

As we view God's close relationship to His remnant church during the past year and observe His guiding providence, His patient forbearance, and His loving ministry, we unite our expression of gratitude with those of Joshua and the Psalmist when they said, "Not one thing hath failed of the good things which the Lord . . . God spake . . . ; all are come to pass . . . and not one thing hath failed" (Joshua 23:14). "He hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory" (Ps. 98:1).

Amid increasing dangers God has cared for His people and He has also bestowed upon them spiritual and material blessings. He has caused to reach us, from barrier-bound countries, stirring reports of the sustained fidelity and unity of our members and of the marvelous growth of His work. He has restrained the threatening war clouds, opened hitherto closed doors, and has blessed the world-wide evangelistic efforts of our ministers and lay members, both young and old. He has accorded His church more favorable recognition for effective witnessing, and this augurs the more extensive work that is to be done and the greater fruitage that is to be gathered under the latter rain. In these and numerous other heaven-sent blessings, we see the sufficiency of God's mighty power, and better comprehend His work in righteousness. To Him we ascribe all praise.

We pledge anew our sincere devotion of body, soul, and spirit to a Christ-centered ministry. We humbly beseech our divine Lord for a keener realization of the seriousness of the hour, for a sincere reformation of spirit, and for a resurgence of Christian faith that will enable us to carry His work to its final and glorious victory.

portunity. Today more than ever before the cause of God stands in a prominent position in the eyes of the world. Sensing that this is indeed the hour of our destiny, let us endeavor to make this Week of Prayer the greatest spiritual blessing in our history."

As usual, the last item of business was a report of the budget committee. Before the report was read by O. A. Blake, under-treasurer of the General Conference, Elder Torrey stated that the budget to be offered was the largest by far in the history of our church activities, amounting to \$3,241,000 more than was voted last year. The 1958 budget in detail was then read. Following we present a summary of the appropriations:

Summary of Appropriations

Total Base Appropriations, All Divisions ..		\$15,688,453.62
Total Special Appropriations, All Divisions		4,813,950.00
Estimated Reversible Funds (Basis 1956)		
Overseas Divisions	\$1,852,581.88	
North American Division	3,469,969.45	5,322,551.33
Totals		25,824,954.95
Church Extension Funds..		240,000.00
Grand Total Appropriations for 1958		
Including Reversions (Basis 1956)		26,064,954.95
Total Appropriations 1957		22,823,758.19
Increase		3,241,196.76

The Council closed by voting an expression of gratitude to God, which appears in part on this page, and prayer by R. R. Figuhr.

As I close my work as associate editor of THE REVIEW AND HERALD with this report of the Fall Council, I wish to express my confidence in the final glorious triumph of the Advent people. God is with us, as is evidenced on every hand. He is not unmindful of His people, even in lands with which we have no free fellowship. He has brought us forth to bear witness to the most solemn and most joyful message ever committed to man. The sands of time are fast running out and what we are to do must be done quickly.

Let us not be distracted by side issues or entangled with worldly affairs. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). In this time of skepticism and doubt let us continually say to ourselves, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

Some day, and that soon, God will find a people in all lands of earth who are ready to meet Him in peace. That you and I may be among that people is my greatest hope and my most earnest prayer.



Sugars—Pro and Con

By Alice Garrett Marsh, *Chairman*
Department of Home Economics
Emmanuel Missionary College

We are living in an age when food products containing sugar are abundantly available and inexpensive. Moreover, they are tied up tightly with our emotions, food likes, and social usage. If we are going to have any degree of success in handling this nutritional problem, we must follow certain intelligent approaches.

Only recent generations have had an abundance of refined sweets available at moderate prices. In the past, sweets were found in their natural state or were made in limited amounts and were only partially refined. Crude sweets are highly flavorful and tend automatically to set their own limits of consumption by their rather strong, distinctive flavors. And overeating of cruder sweets is apt to cause gastric distress, an experience that encourages more temperate use in the future.

Today the sugar content of certain plants can be separated so completely from all the other constituents of the plant, including flavor and pigments, that refined sucrose crystals (cane and beet sugar) can be bought in any store for a moderate price. Due to its complete refinement, the lack of distinctive flavors causes us to be quite unable to judge when enough is enough.

Much time has been lost in nutritional progress by berating sugar as a nutritional outlaw. Sugar has been accused of "robbing the bones of calcium," "poisoning the blood," and being "the cause of most of today's ills." In reality sugar is a food, a pure carbohydrate that supplies energy, but nothing except energy. To say sugar is the cause of sickness is like saying that gasoline is the cause of traffic accidents. There is a relationship, to be sure, but only when each is used unwisely are they anything but a blessing to mankind.

If sugar is eaten in more than very moderate amounts, one of two consequences must result: Either (1) the energy needs of the body are satisfied quickly, leaving a shortage of protein, minerals, and vitamins, or (2) the individual must eat more cal-

ories than he needs before he has enough of all other nutrients. Naturally, excess of sugar leads both to overweight and to malnutrition. Sugar calories are "lone wolf" calories, being unaccompanied by other body requirements, while unrefined foods supply calories that are "in good company," contributing definitely to the building and regulating needs of the body. "It is not the presence of sugar in the diet itself which is harmful but rather the omission of essential foods which may result when sugar is used in large quantities."—PROUDFIT and ROBINSON, *Nutrition and Diet Therapy*, p. 608.

The sugar problem is not difficult to solve. Sugar, with its precursor, starch, is needed in relatively large quantities. Because of this, one cannot take it as a single, lone food and maintain good nutrition. Therefore practically all sugar and potential sugars must be taken in foods that contain sugar and starch but also help to satisfy the body's need for protein, minerals, vitamins, and cellulose, or bulk. One can use some refined sugars and still maintain a good diet, but the amount must be very small.

Spirit of Prophecy Counsel

Modern nutrition can give no instruction that is more specific or that is more useful than the instruction this church has had for many years. "Far too much sugar is ordinarily used in food."—*The Ministry of Healing*, p. 301. An ill man was "eating large quantities of sugar." "He tried to make sugar supply the place of good cooking." "They [the brethren and sisters] use a great amount of milk and sugar" (*Testimonies*, vol. 2, pp. 369, 370). "Large quantities of milk and sugar eaten together are injurious."—*Ibid.*, p. 369. (Italics supplied.)

Over and over again we are urged to be moderate not only in the use of sugar but in the foods that consist of large amounts of refined ingredients.

A balance of instruction is evident

as Mrs. Ellen G. White advises some that "it is better to let sweet things alone," while in another case she says, "Lemon pie should not be forbidden." Today the advice can be understood very clearly. It is, in summary: (1) *No one* can take large quantities of sugar and maintain good nutrition; (2) *most people* can use a moderate amount of sugar and maintain excellent nutrition; (3) *some* should not eat refined sugars or rich desserts at all because of poor mineral and vitamin nutrition, overweight, or digestive disturbances.

When the quantity of sugar taken in the diet becomes large, immediately a one-sided caloric overnutrition occurs, with an inevitable lack of nutrients other than calories. The typical overweight but poorly nourished individual results. Bones are poorly calcified, not because sugar "robbed" them of calcium but because too little bone-building materials were eaten. Blood becomes anemic, not because sugar "robbed" it of iron but because too little protein, iron, and vitamins were chosen. Illness results, not because sugar "poisons" a person, but because the body cannot compensate too long for an abundance of energy food and a lack of protein, minerals, and vitamins.

Often, in their eagerness to avoid the use of refined sugar, families overeat of the cruder sugars. It is true that honey, brown sugar, darker corn syrups, sorghum syrup, maple syrup, molasses, black strap, and raw sugar have very small to larger amounts of minerals, and honey has slight traces of certain vitamins, but this small difference between these sugars and completely refined sugar causes many to overestimate the nutritional value of the less refined ones.

Many people do not realize that all concentrated sugars, refined or unrefined, must be used in moderation if good nutrition is to be maintained. The mineral contribution of even the best of the cruder sweets is extremely small in comparison to the high caloric contribution.

How much sugar can be eaten safely? This is a question that is not easily answered. Americans now average approximately a fourth pound ($\frac{1}{2}$ cup) of sugar a day, representing between 400 and 500 calories. For a person who requires a limited number of calories, or for a young child, such an amount is certain to be damaging in terms of good nutrition, and for everyone it is too much for the best nutrition. L. Jean Bogert says, "If sugar consumption could be reduced to about half its present level, it would be a great thing for the health of the American people."—*Nutrition and Physical Fitness*, p. 23.

News From Home and Abroad

All-European Publishing Convention

By M. V. Campbell, *President
Southern European Division*

For the first time in many years our leaders from the three divisions of Europe met in counsel for nearly a week, September 23-28. The meeting was called to consider the interests of the publishing work, and the publishing men from all over Europe were present, including the publishing house managers, editors, and colporteur leaders. Most of the union presidents were in attendance, and representing the General Conference was G. A. Huse, secretary of the publishing department, and the three presidents of the European divisions, A. F. Tarr, W. Mueller, and the writer. The Review and Herald Publishing Association sent J. D. Snider and C. E. Palmer to the council.

The meeting was held in Germany, in the city of Freudenstadt, whose name literally means "city of joy." It is particularly suited for conventions, and is situated in the heart of the Black Forest. Here we have an Adventist church building with attached apartments and convention halls, admirably suited to care for such a gathering. There were 118 delegates in attendance.

As would be expected in a convention representing all of Europe, many nations and languages were represented. Delegates were present from eighteen nations, speaking twelve different languages. However, every word spoken was translated publicly into German and English. Peoples of other languages sat in groups, each having an interpreter who could translate to them from one of these two languages.

It was a pleasant surprise to find that among the delegates considerable musical talent was represented, and solos, duets, quartets, and choirs rendered their numbers in English, Norwegian, Swedish, Finnish, Danish, Czech, German, and French. If nothing else had been accomplished other than the friendly relations that were engendered and the inspiration and enthusiasm that was awakened, the meeting probably still would have been worth while, for the delegates

left knowing much better the problems and hardships of their brethren in other countries, and also feeling for them a new-found sympathy and love.

The meeting was of special benefit to some of our brethren from rather isolated sections of Europe who had not heretofore had an opportunity to associate with their fellow workers from other lands.

The first few meetings were held in the main church auditorium, with all delegates present. Later the conven-



Capping Exercises, Nicaragua

A class of seven nurses recently received their caps in a solemn and beautiful ceremony held in the Puerto Cabezas church on the east coast of Nicaragua. At Puerto Cabezas is the Clinica y Hospital Adventista. Dr. F. B. Moor, Jr., is the medical superintendent and Marjorie Whitney is director of the school of nursing.

Of the seven young women who took part in the capping exercises, four are from Panama, one is from Costa Rica, one from Nicaragua, and one from El Salvador. At the time that the capping ceremony took place Puerto Cabezas was in a military danger zone, but God has protected and blessed our medical work.

Although Puerto Cabezas is in a somewhat isolated and lonely area of Nicaragua, the fame and prestige of our medical work there has been widely published. Our hospital has been gratefully patronized not only by the Mosquito Indians but by families of high influence and position in society and public life.

D. C. PRENIER, R.N.

tion during a portion of each day was divided into three groups: the publishing house managers, the editors, and the colporteur leaders. Each of these three groups brought recommendations to the full council.

The managers gave study to the problem of increasing their working capital and operating their plants on a sound financial basis. Study was given to departmental policies, and the determination was expressed to live up to the policies of the General Conference Publishing Department.

There are three large denominational publishing houses in Europe, situated at Hamburg, Germany; Watford, England; and Melun, France. There are, in addition, quite a large number of smaller houses, some with their own printing plants and others that must have their printing done for them on commercial presses.

There were occasional joint meetings of the editorial and the managerial groups. There were twenty-one editors present. These men furnish the creative work on which the publishing houses so largely depend. Much of the time of these joint meetings was spent in discussing the design, make-up, and illustration of our books and periodicals in order that they may make an immediate appeal when they are opened up at the doors and in the homes of the people by our literature evangelists. How well this aspect of the task is at present being carried out was made evident by the unusually attractive display of literature from the various publishing houses at the rear of the auditorium where the sessions were held.

During one evening the delegates and their wives were asked to forget their cares and problems and to become the guests of the Central European Division, at which time Elder and Mrs. W. Mueller were host and hostess to nearly two hundred guests in the main banquet hall of the Kurhaus. The president of the chamber of commerce was present and in a welcoming speech gave an interesting account of the origin of the city, of its destruction during the last world war, and of the sacrifice and enthusiasm with which the citizens rebuilt the city when the war ended. During the banquet several guest artists, all Seventh-day Adventists, gave an inspiring recital of music from the masters: Bach, Handel, Brahms, Schumann, Chopin, as well as folk music from

Finland. It was a delightful evening for all.

An interesting feature of the council was a series of reports of the publishing work given by the three divisions during the first three evenings. They were filled with accounts of progress and experiences of souls won. On Friday evening the entire time was devoted to this latter subject, with each of the three divisions presenting their most thrilling soul-winning experiences.

From one country we were given a report of what might have resulted had there been a strong colporteur work. N. Germanis, treasurer and publishing department secretary of the Greek Mission, was asked what he considered was the reason that after fifty years of Adventist work in Greece there are still only 222 members. Brother Germanis stated: "There is no doubt in my mind that the real reason is the fact that the colporteur work and publishing work were not developed in Greece. In neighboring Roman Catholic and Greek Orthodox countries the pioneers of this message began from the very first to work from house to house with our literature, and the literature evangelist work developed quickly in spite of persecution, beatings, and imprisonment. It is through this house-to-house literature work that the strong work in the countries around us has been established. If the same work had been developed in Greece, no doubt today we would, as in Italy, have more than 2,000 members instead of only 222."

These remarks reminded us that the publishing work in Europe began immediately upon the arrival of our first missionary, J. N. Andrews. He began printing *Les Signes des Temps* in 1876. From that small beginning eighty-one years ago, our literature sales in Europe have now grown to more than \$2 million per year, and the printed page has been the foundation on which evangelistic work has been built.

Our publishing houses received a serious setback during the second world war, but in postwar years have grown immensely. The Hamburg plant has risen from the ruins of war. The house has been rebuilt and is now printing the message with some of the world's most up-to-date equipment. Our French publishing house, just after the war, was able to sell, because of its crippled capacity, only \$65,000 worth of literature. Today the sales of this house are almost half a million dollars annually. S. Christoffers, of the Hamburg Publishing House; J. H. Craven, of the Stanborough Press; and E. Bénézech, of the French Publishing House, are all doing excellent work; as are also the managers of the

smaller publishing houses in other lands of Europe.

Our European colporteurs are pioneer evangelists. In Italy one church out of every three was organized as a result of our book work. Most of the seventeen churches and companies in Sicily are the results of the literature ministry. H. Schnoetzing, of Austria, gave an interesting report regarding evangelistic campaigns organized in his country. Groups of literature workers came together for a number of days with the evangelist and church members of a particular district, selling books and enrolling people in the



His Offering Was for the Great Spirit

Ramo Khadia, the witch doctor in a small Santali village in Orissa, was always on the alert for the best paddy crops in the village. He could take some of this for his offering to the spirit under the sal tree. This year Sugda Baski's crop was the best in the village; so Ramo Khadia helped himself.

When Sugda Baski (above) discovered this, he told the witch doctor that he should take no more of his paddy to offer to the spirit under the sal tree. You see, Sugda was now a Seventh-day Adventist, and no longer an animist. He explained that he offered his own paddy to the Great Spirit (he took his tithes and offerings to his church).

The old witch doctor was displeased. So he gathered the villagers and took our brother's paddy by force. Then when he offered the paddy under the sal tree he prayed to the spirits that they should take our brother's life because he had tried to prevent him from taking his paddy.

Within three weeks a life was taken, but it was not that of Sugda Baski. It was Ramo Khadia, the witch doctor, who died. As a result one of the men who heard the witch doctor's prayer is now attending our church at Rai Khonjoron.

W. F. STORZ, President
Northeast Union
Southern Asia Division

Voice of Hope Bible Correspondence Course and gathering addresses of interested persons. In one of the suburbs of Vienna, where several times successful evangelists had tried in vain to raise up a church, a group of literature evangelists instituted this type of evangelistic campaign last winter. With the help of the addresses found by these workers, the evangelist began a series of Bible studies that were attended by some sixty persons from the beginning. Already six converts have been baptized, and there are good prospects that many more will receive baptism before the end of the year.

On Sabbath afternoon, the closing day of the convention, the three division presidents gave a report of the progress of the work of God in their fields. These were thrilling reports telling of advancement along every line, not only in Europe but also in many sections of Africa that are supervised from Europe.

This convention will long be remembered for the wise leadership given by G. A. Huse, the chairman, the very efficient preparation and organization provided by S. Christoffers, for the most friendly reception of our hosts, the South German Union Conference and the Central European Division, and for the concrete plans that have been laid for progress in the publishing work in the future. It is also the beginning point of a new cooperation on the part of our publishing houses to join in reducing costs through the sharing of articles, pictures, cuts, and translations. It is planned to feature the Adventist message more clearly in our periodicals and to give greater emphasis to the sale of religious books. We shall all keep in our hearts and minds pleasant and unforgettable memories of this great gathering, and are resolved to intensify the part that the literature ministry will have in preparing for the coming of our Lord.

Temperance at California State Fair

By R. E. Adams, Secretary
Temperance Department, Northern California Conference

The Northern California Conference temperance department was fortunate again this year in obtaining a choice spot for a temperance booth at the State fair. The demand for space year by year, together with the pressure of the liquor interests, make us feel that it is only the hand of God that made it possible for us to have our exhibit again this year.

Our booth was in one of the finest

REVIEW AND HERALD



Temperance exhibit sponsored by the Northern California Conference at the State fair. More than sixty thousand pieces of literature were distributed.



This attractive float, sponsored by the Michigan Conference, took first prize at the State fair. Plaque was presented to G. E. Hutches, president.

buildings on the grounds. With the use of a mural that gave a colorful background for the booth, together with growing shrubs, we felt that we had a very representative display. The use of three films, the attraction of the little man who continually drew attention to the many pages of thought-provoking statements, and the distribution of more than sixty thousand pieces of literature played a part in calling the attention of the many thousands who passed by to the need of a cleaner and purer life.

The letters that are now coming into our office indicate that many decisions were made as a result of contact with our temperance message at the booth. The temperance department of Northern California asks a definite interest in your prayers that the seeds sown during the State fair in behalf of true temperance will mean a rich harvest for the cause of God. We are more than confident that with God on our side, and the laity working together with their heart, soul, and strength in the great temperance cause, we will see souls in the kingdom as the result. Pray for us as we continue to share our faith in behalf of true temperance here in Northern California.

Participation in Michigan State Fair

By Morten Juberg, Secretary
Public Relations Department
Michigan Conference

A double-barreled approach to the public at the annual Michigan State Fair in Detroit resulted in some excellent publicity for the Michigan Conference and awakened interest in Adventist medical and temperance work.

The program began with a large

parade that was seen by upward of 275,000 people as it went up Woodward Avenue, one of the main arteries of Detroit. Topping all entries in this year's three-mile parade, was the float sponsored by the Michigan Conference, which depicted the close relationship between the work of the church and the medical work. Presentation of the first-prize plaque was made in a special program at the fair with G. E. Hutches accepting for the conference.

Tent on Fairgrounds

In addition to the float, the conference had a tent on the fairgrounds. The main feature of the program here was the presentation of the film *One in Twenty Thousand*. Some twenty-five showings were made on each of the ten days of the fair with the result that well over twenty-five thousand people saw the hard-hitting film. On the weekends the section of the tent in which the film was shown, seating 150, was filled to capacity, with many people standing in line to get in. It would be impossible to calculate the total impact of the film on the many teen-agers and adults who saw it.

Many church leaders and educators asked for the privilege of having the film shown in their local communities; others made a special point of seeking out personnel at the booth to express their personal appreciation for the message of the film. These were common experiences, as was also the fact that many gave up smoking on the spot. Thousands of copies of antitobacco literature, fair leaflets, and Bible school enrollment cards were given out to all who came into the tent.

The 40- by 80-foot tent was divided into two sections, the small auditorium being housed in the back part

and exhibits in the front. Trellises from Adelpian and Cedar Lake academies, as well as furniture from these two schools, helped to make an attractive setting for the exhibits. Visitors to the tent had a chance to learn something of our educational work as they visited the displays. They also had an opportunity to view the literature available in a special book display prepared by Detroit area colporteurs under the leadership of Carl Hobson, assistant publishing secretary.

Charles Hendrixson, Ferndale pastor, was personnel director and was responsible for seeing that members from the Detroit area churches were present to serve as helpers in the tent. Their faithfulness was greatly appreciated. General chairman of the entire project was Howard D. Burbank, and the interior decoration was under the direction of Dr. R. W. Spalding, of the medical and temperance department, and H. R. Nelson, educational department. The float was prepared by A. R. Needham from Flint. Walter Florea was watchman and projector operator.

A New Location for Broadview Academy

By L. R. Rasmussen
Associate Secretary, Department of
Education, General Conference

"Old Broadview" has been sold, and a new rural location in the Fox River Valley has been purchased as the site for a new Broadview Academy in the Illinois Conference.

The institution at Broadview has had a long and successful history in the educational endeavors of Seventh-day Adventists. A long line of students, faculty, alumni, and workers

The Saviour's Way—

A Prayer

In prayer Christ poured out His heart before His Father. In prayer He drew from heaven strength for the enduring of scorn, hatred, abuse, and finally death at the hands of those He came to save.

A Sacrifice

With God's power and heaven's loveliness His to command, Christ chose to dwell a man among men in a world waxen old from the blight of sin. For those who mocked Him . . . and for us today, He died.

A Victory

"He is risen!" What triumph song can match the words? Victorious over sin and the grave, victorious for us, the Saviour waits to count His flock. His gift of love . . . of life . . . is it your treasure?



Would You Follow in His Steps?

Is there any other way for the honest heart to take—any way other than the way Christ trod? He has left us an example. He has shown us the way of the overcomer . . . prayer . . . sacrifice . . . victory! In this Week of Prayer and Sacrifice learn the power of prayer; know that sacrifice of monetary means is after all no sacrifice for one who has his eyes fixed on an eternal victory.

WEEK OF PRAYER AND SACRIFICE • November 16-23

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.

has passed through its doors, and many more lives have been touched indirectly by the influences of this campus since its founding. Broadview in its present location dates back to 1910, when it was first founded as a Swedish seminary—the same year that Clinton German Seminary was opened in Missouri, and the Danish-Norwegian Seminary, in Hutchinson, Minnesota.

As years passed, Broadview developed into Broadview College and Theological Seminary, in which were merged the Clinton Theological Seminary (in 1926) and the Hutchinson Theological Seminary (in 1929). The senior-college standing was discontinued in 1931, and the following school year the institution became Broadview Junior College. Another change came in 1934, when the school was taken over by the Illinois Conference and reorganized as a conference boarding academy, in which capacity it has served our youth for the past twenty-three years.

Through the years the expanding city (the school is located near Chicago) has completely surrounded Broadview Academy, and the area has become highly industrialized, with major highways cutting through the school property, making it undesirable

for a boarding academy. The Illinois Conference committee, in counsel with the Lake Union and General Conference, voted to sell the property—now increased in value as an industrial site—and find a more suitable location in a rural area away from the distracting influences of the city.

Present Property Sold

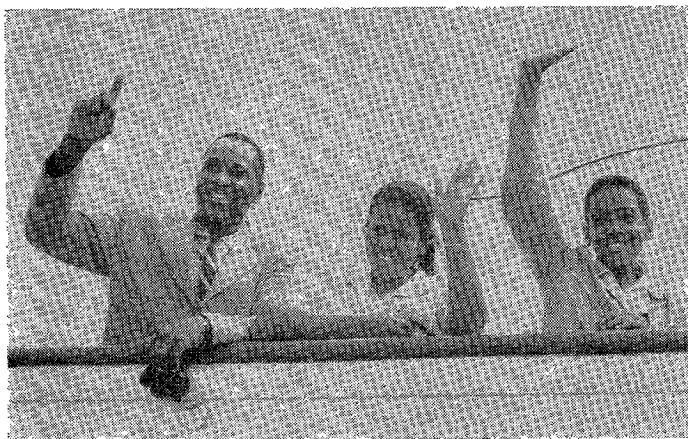
To plan for a new school plant and the construction of new buildings in a more favorable location seemed a large undertaking, yet our Illinois brethren, under the able leadership of the president, W. B. Hill, determined to seek and to follow the Lord's guidance. After many months of negotiating for the sale of the present property and of searching for a suitable new property on which to locate the academy, the providential leading of God brought everything to a climax at the strategic hour. When a large manufacturing concern made a satisfactory cash offer for the present Broadview property, the Lord opened the way for the purchase of a most beautiful rural property.

Sunday, August 25, 1957, will long be remembered by the members of the Illinois Conference constituency, for on that date they voted the purchase

of a new academy site—a beautiful 426-acre farm in Blackberry Township, Kane County, approximately five miles from the little town of Geneva. Presently known as the Savage Marydale Farm, this is reported to be one of Illinois' finest and most modernly equipped farms. The site was unanimously selected because of its accessibility, rich land, and outstanding rural setting adjacent to the beautiful Kane County Forest Reserve.

The present Broadview property is being rented from the new owner for this school year only, and the faculty and students are carrying on in a loyal, enthusiastic way. Principal C. W. Jorgensen reports an enrollment of nearly two hundred students, and states that "the present facilities at the academy are taxed to the limit by the largest enrollment in many years. But there is a warm glow of optimism and enthusiasm on the campus, and a keen anticipation on the part of the faculty, the students, and the constituents as we look forward to our new, modern boarding school in a more favorable environment."

Meantime, an over-all plan for the new Illinois boarding academy is in progress. The landscape architect and his draftsmen have been on the prop-



Missionaries Sail for Liberia

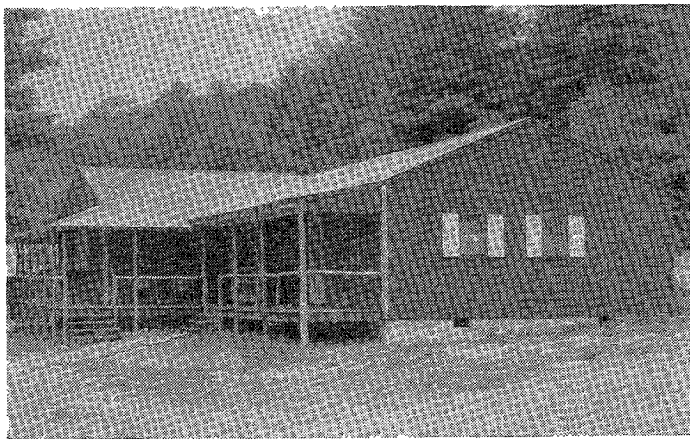
On Wednesday, September 4, Mr. and Mrs. John Johnson and their twelve-year-old nephew, William, sailed on the *Queen Mary* for Liberia, where they will be in charge of the Kenola Mission School.

Brother and Sister Johnson were baptized during the pastorate of H. W. Kibble at Shiloh church in Chicago. Learning about our Christian institutions and the work that Adventists are doing, they decided to enter one of our schools. Mrs. Johnson was supported by her husband while she attended college, and after she finished he followed in her footsteps. Both graduated from Emmanuel Missionary College. Brother Johnson received his Master's degree from Illinois University.

After graduation from EMC, Mr. Johnson taught the tenth grade at Shiloh Academy and did outstanding work as local elder and youth pastor of the church. Mrs. Johnson taught eleven years at the academy, five of which she served as principal.

We pray that God will continue to bless their efforts as they launch out in their new field of endeavor.

O. A. TROY, JR.



New Potomac Conference Youth Camp

The Potomac Conference MV department has completed the first full season at a new youth summer camp near Montebello, Virginia. More than 750 boys and girls and staff members from churches throughout the conference used the facilities during the summer camping months.

The 200-acre property southeast of Staunton, Virginia, conference headquarters, was purchased early in May of this year. A completely new camp was erected in two months' time.

Directed by Charles H. Seitz, then MV secretary of the Potomac Conference, the construction program included an administration building, dining hall-lodge, seven small cabins, and a small unit covering a well. A lake was formed for swimming purposes and an athletic field and parade ground provided space for other types of recreation.

Plans for the completion of the campsite call for ten more small cabins, a permanent swimming pool, nature and craft shelters, and an amphitheater and campfire site.

The new camp has had the full support of the administration of the Potomac Conference and the MV department of the Columbia Union Conference.

D. A. ROTH



View of part of the land and farm buildings purchased for a new boarding academy in Illinois. Site is in Blackberry Township, Kane County, approximately five miles from the little town of Geneva.

erty and have laid out a spacious campus. Building operations will begin as soon as the architect has completed his plans and Mr. Savage, the former owner, has harvested his fall crops.

The Harris Pine Mills, under the direction of C. J. Nagele, is locating a new branch plant on a main railway line near enough to the school to provide work opportunities for the students.

Over-all, far-reaching plans for the educational work in the Illinois Conference call for the building of a second boarding academy, in southern Illinois, in the not-too-distant future, as the constituency grows and funds are available.

We thank God for the loyal, cooperative, forward-looking leaders and constituents of the Illinois Conference. It is our sincere hope and prayer that the Lord will richly bless them all as they make larger and better provisions for the Adventist youth in that State.

Washington Missionary College Ingathering Campaign

By J. Ernest Edwards

Washington Missionary College, organized into twenty bands under the direction of Prof. S. W. Tymeson, raised \$7,500 in this year's Ingathering campaign.

The faculty and students visited homes evening after evening as well as on field day, finding interested people. The recital of thrilling experiences at the chapel hour and over college radio facilities highlighted the victory celebration. For the first time the commissioners of Arlington County, Virginia, gave special permission to the college for Ingathering solicitation.

The energetic participation of faculty and students demonstrated their

belief in the training offered through this important missionary enterprise. They enthusiastically accepted the Ingathering motto "These Things Come First." The student band that raised the largest amount brought in \$592. One faculty member, Dr. Laveta Payne Steen, raised \$63, and 10 students solicited more than \$60 each.

Physician-Dentist Retreat in Georgia

By Andrew Fearing

Over the Labor Day weekend more than 160 physicians and dentists from the Georgia-Cumberland Conference, including their families, gathered at the conference-owned Camp Cumby-Gay in the beautiful mountains of North Georgia. The woods and hills echoed with songs, worship, and praise that first Friday evening together. D. R. Rees, president of the Southern Union Conference, brought inspiration and strength to all who were present. Professional medical workers and their families reconsecrated their lives to be a stronger "right arm" in the service of the Master.



Georgia-Cumberland Conference medical workers and their families who attended the annual retreat at Camp Cumby-Gay over the Labor Day weekend.

E. W. Dunbar, associate secretary of the General Conference, led in the Sabbath morning worship program. Dr. H. E. Andren, psychiatrist from Washington, D.C., challenged the thinking of the physicians and dentists during two separate programs; the first entitled "What Your Patient Can Expect From You," and the second, "What You Can Expect From Your Patient."

Two round-table discussions were conducted, giving study to many of the problems confronting the professional man. Such themes as the following were brought into consideration: the doctor and Sabbathkeeping, personal soul winning, the doctor's prayer life, his office literature, his own health, his family relationships, his church responsibility, his spiritual leadership in the community, his finances, his civic responsibility.

Hospital Association Meeting

By T. R. Flaiz, M.D.

For several years our Seventh-day Adventist hospital administrators have met as a group each autumn, just prior to the meeting of the American Hospital Association, for the purpose of studying questions of mutual concern.

On Friday, September 27, the hospital administrators met for the fifth year, this time in Atlantic City, under the chairmanship of Harley Rice, administrator of the Porter Sanitarium. An open agenda of topics for study was placed before this group. Vital topics bearing on the effective operating of our hospitals were presented by our able senior hospital directors. How to strengthen the spiritual impact of the hospital on the patients and on the community was a major question under study. To this end, attention was given to the problem of how to arrive at a more completely Adventist Christian staff.

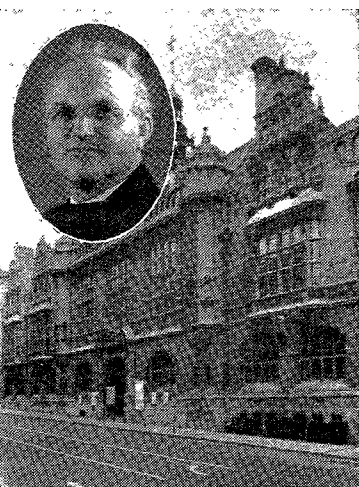
Without a dedicated Christian staff,

obviously the institution will leave something to be desired. Without Adventist Christian physicians lending their influence to the atmosphere of the institution, some of the greatest opportunities for Christian impact will be lost. How can more of our physicians now in areas where their numbers are excessive be led to locate in the neighborhood of these institutions which so much need their support?

There is a great dearth of good Adventist nurses in most of our hospitals. How can these institutions bear the Christian witness that we expect of them through the services of nurses who do not share our spiritual objectives? Many well-trained Adventist nurses, dietitians, and technical workers are serving in community hospitals or in offices that offer little opportunity for active Christian endeavor. Our administrators studied plans for bringing this great need and opportunity before our Adventist trained nurses, our dietitians, and our technical workers.

These institutional leaders studied ways of strengthening public relations, ways of bringing to the staff of the institution, to the patient, and to the public a more intelligent understanding of the mission of the Christian hospital. They studied ways of making our institutions more effective centers of training. They should not only train the finest nurses but should have in-service training programs for practical nurses and nurse aids. Some of them are centers for training of Red Cross first-aid and home-nursing courses.

One of the most challenging reports presented concerned the volunteer-worker plan carried out in many of the hospitals of the country. Women of the local community are contributing time in rendering special services to the patients of the hospital. These women serve in various ways. They assist at the reception desk. They wait on the patients in the various clinics, ministering to their comfort. They operate library carts, delivering reading material to the patients' rooms. They sponsor worthy students in the school of nursing. They help provide facilities for entertainment of patients and students. They take the responsibility of helping to interpret the mission of the hospital to the community. Their activities are under the direction of an able nurse trained in directing this type of work. Perhaps there are many of our Adventist women near our hospitals who would feel



Audience present the first night of S. G. Hyde's evangelistic campaign in the Oxford, England, Town Hall. Above: Evangelist Hyde and Oxford's historic Town Hall.

rewarded by this type of experience.

Seventh-day Adventist hospitals are growing in number and in effectiveness in the mission to which they are called. The men and women entrusted with the direction of these institutions must be of broad experience. They must have a close touch with every department of their institution. They must understand the language and the requirements of the engineering department. They must also know the requirements and the ethics of the doctors who practice in the institution. They must be alert to the intricacies of finance, of insurance, of purchasing, and of accounting.

We look to the hospital administrator to support the chaplain and Bible instructors in their direction of the spiritual activities of the institution.

Three days' participation with these fine fellow workers in their study of ways to make more effective the ministry of our medical institutions, leads one to a high appreciation of these dedicated men and women. May God bless and prosper their ministry.

Takoma Academy Sets New Ingathering Record

Takoma Academy, Takoma Park, Maryland, reports the record-breaking total of \$5,655.13 for the 1957 Ingathering campaign. Final totals were calculated and announced by Principal J. P. Laurence on Wednesday, October 16, at chapel.

This is the highest amount ever raised by any academy in North America. Takoma Academy led the secondary school list last year, also, but has now surpassed last year's record by more than \$500.

Nearly one hundred per cent participation by both students and faculty members was reported by Principal Laurence. One unusual feature of the campaign this year was the active participation of a local Methodist minister whose son is attending the academy.

D. A. ROTH

Evangelistic Effort Begun in Oxford, England

By Leslie Hardinge

The first Seventh-day Adventist evangelistic effort ever to be held in Oxford, England, opened on Sunday evening, September 1. Some 850 non-Adventists and hundreds of our own members thronged the historic Oxford Town Hall where the meetings are being held. S. G. Hyde is the evangelist. He is assisted by A. G. Freeman, James Ginby, Maude Anstey, and Margaret Earm. Music is provided by the British Voice of Prophecy Quartet and Lew Meredith.

It was my privilege to be present on the opening night of this evangelistic series. On our way to the hall I paused to look at the mark in the street indicating the place where Ridley, Latimer, and Cranmer were burned. I also stopped in front of the monument erected to their memory, and meditated on their faithfulness to their convictions. All around were the ancient buildings of Oxford University.

It was here that the Tractarian and Oxford movements started. Here Cromwell held Parliament. Here centuries earlier the Mad Parliament convened in 1258 to settle the differences between Henry III and his barons. The influence of Oxford has always been profound and far reaching. Today students from all over the world jostle one another in the narrow and ancient streets of this city, or wander down to the Isis.

For years British Adventists have prayed for this campaign. Now the brethren solicit the prayers of God's people everywhere that, in the words of the dying Latimer, "We shall . . . light such a candle, by God's grace, in England, as . . . shall never be put out."

• In Brief •

OVERSEAS

South American Division

● Enoch de Oliveira, evangelist of the East Brazil Union, has recently held an evangelistic campaign in the capital city of the state of Minas Gerais in Brazil, Belo Horizonte. It is expected that by the end of 1957 a total of 60 people will be baptized as a result of this effort. In one of the baptisms already held, an appeal was made to the audience and 106 persons stood to their feet manifesting their decision to be baptized in the near future.

● Walter Streithorst, president of the North Brazil Union, conducted a public evangelistic effort in Belém, Brazil, in September and October. This effort was held in the seventh church building to be constructed in this prosperous city of 300,000 inhabitants.

● Geraldo de Oliveira, union evangelist of the South Brazil Union, has been holding an evangelistic campaign in the city of Cuiabá, Brazil, said to be the exact geographic center of the South American continent. Thirty-six were baptized in the first baptismal service, and an equal number will be baptized soon.

● Arturo Schmidt, evangelist of the Chile Conference of the Austral Union, who has been conducting a city-wide evangelistic campaign in the city of Concepción, Chile, reports 23 baptized on August 17, and 41 on September 14. An appeal was made to those who attended the baptismal service of September 14 to give their lives to the Lord Jesus and be baptized in the near future, and 100 responded.

● Amaro Peverini, union evangelist of the Inca Union, has just completed an evangelistic effort in the city of Santa Cruz, Bolivia. Up to now we have not had more than half a dozen members in the city. Recently a church building was completed with a seating capacity of some 350. Elder Peverini reports that he has just had his first baptism, in which 49 received this sacred rite.

NORTH AMERICA

Atlantic Union

● Anthony Castelbuono, who has pastored the Brooklyn Italian church for more than six years, has transferred to the Chicago Italian church. While in Greater New York he led out in youth activities at the New York Center and was director of junior camps.

● Principal M. E. Moore of Union Springs Academy reports an enrollment of 152 students this year.

● Teachers of the Northeastern Conference, with their superintendent, L. H. Davis, attended a convention in Chicago which also included teachers from the

Allegheny, Central States, and Lake Region conferences.

● Neva Sandborn, recently returned from Chile, has arrived at the New England Sanitarium and Hospital to take over the duties of assistant to Dorothy Tefft, dean of women at the school of nursing.

● H. J. Chapman and R. G. Burchfield, president and treasurer, respectively, of the New York Conference, conducted a Bible crusade in the Cortland, New York, church for 10 nights beginning October 25. C. A. Nelson, church pastor, is following up the interest awakened.

● Carl P. Anderson, director of public relations for the New York Conference, reports that eight churches had booths in county fairs this year. The conference had a booth in the large New York State Fair. It featured the Faith for Today display, and enrolled 3,052 in the Bible course.

● O. A. Braman, manager of the Southern New England Book and Bible House, by special request of the book department of the Review and Herald attended the North American Publishing Department Advisory Council and Sales Development Committee in Miami, Florida, October 14-18.

Columbia Union

● Donald Stutler, former assistant pastor of the Pennsylvania Avenue church in the Potomac Conference, is the new pastor of the Danville, Virginia, church.

● W. E. Carpenter, formerly of the Southern New England Conference, is the new pastor of the Tazewell, Virginia, district of the Potomac Conference.

● J. T. Welch, former publishing department secretary of the Nebraska Conference, is the new publishing secretary of the Potomac Conference.

● A new church was organized on Sabbath, September 21, at Rising Sun, Maryland, in the Chesapeake Conference. Twenty-eight members joined the new church under the pastorate of S. M. Young. This is the third new church organized recently in the Chesapeake Conference.

● Washington Missionary College has enrolled more than 700 students this semester, the largest enrollment in its history.

● A recent clothing drive by the home missionary department of the Potomac Conference resulted in a total of 8,082 pounds of clothing for overseas relief. W. M. Buckman, secretary of the department, accompanied a truckload of the clothing to the New York warehouse. The total was the largest given by any single conference in the East.

● Up to the time of the annual Allegheny Conference workers' meeting on October 10, ministers of this regional conference reported a total of 749 baptisms for 1957. This is 157 more than the entire total for last year.

● One hundred and thirty-four persons took their stand for Christ as a result of evangelistic meetings conducted at Harrisburg, Pennsylvania, by the Detamore-Turner-Holley-Flory team.

Lake Union

● Five sectional child evangelism workshops were conducted in the Illinois Conference this summer: at Centralia, Danville, Rockford, Peoria, and Brookfield. Instruction on how to do a greater work in winning the boys and girls was given leaders, assistants, and teachers of all divisions for the children in the Sabbath school. Vernon Flory, from the Lake Union office, assisted Elder and Mrs. V. W. Esquilla, and others, with the instruction.

● An ordination service was held for Donald Albertson and Fred Stephan at the Wisconsin camp meeting, August 10. R. E. Finney, Jr., president of the conference, presented the sermon. Jere D. Smith, president of the Lake Union Conference, gave the charge, and E. L. Minchin, from the General Conference, offered the ordination prayer.

● H. M. S. Richards, the King's Herald, Brad Braley, and J. O. Iversen have been filling appointments in the Illinois Conference, holding revivals and rallies. They appeared every evening October 18-27 at the Beverly Hills church in Chicago. They also held one-day district rallies in Rockford, East St. Louis, Danville, Springfield, and Peoria.

● The Lake Region Conference has a new church at Jeffersonville, Indiana, with Samuel Flagg as pastor. On October 19 they held a dedicatory service.

● A youth rally was conducted at Aurora, Illinois, October 11 and 12. The two featured speakers were W. B. Hill, president of the Illinois Conference, and J. L. Tucker, pastor of Emmanuel Missionary College church, Berrien Springs, Michigan.

● Academies in the Lake Union have experienced good success in their Ingathering field days. Adelpian brought in \$5,195, which is \$700 more than last year; Cedar Lake raised \$3,750; Indiana \$1,852, which is a gain of \$350 over last year; and Wisconsin's total was \$1,669.

Northern Union

● On September 28 six persons joined the Auditorium church in Minneapolis—five by baptism and one by profession of faith. T. I. Rush is the pastor.

● George Sherbondy reports the baptism of two persons recently who joined the Hurdfield, North Dakota, church. They became interested as a direct result of an Ingathering contact.

● Approximately 350 families are studying the Bible school lessons as a result of the program in the North Dakota Conference of sending Bible school enrollment invitations to all rural homes in the State.

● On September 7 six new believers were baptized at Staples, Minnesota. This was a result of the series of tent meetings held there this past summer by Herman Guy and Jerry Coyle. Another baptism is being planned.

● Two persons were baptized by R. M. Whitsett on October 5 at Lemmon, South Dakota. The candidates were prepared for baptism by Roger Heinrich, district pastor.

● Students and staff of Sheyenne River Academy at Harvey, North Dakota, spent September 24 soliciting for Ingathering. Twenty-two carloads brought in \$807.27, the largest amount ever to be raised in a field day at Sheyenne River Academy.

● The North Dakota Conference is conducting a campaign to raise \$35,000 to meet a water crisis at Sheyenne River Academy. Since the present water supply is inadequate, it has been decided to connect with the water system of the city of Harvey. Because of the very hard water that has been used, considerable repairs to the heating system are also needed. The cost of these repairs is included in this budget.

North Pacific Union

● George E. Knowles, Upper Columbia Conference evangelist, began a series of meetings in Toppenish, Washington, for the Yakima Valley region, Saturday evening, October 12. The large new armory building is being used. Kenneth Fleck has charge of the music. Also associated with the evangelistic group are district leaders Aaron Wagner and E. W. Voyles.

● Elder and Mrs. C. A. Shepherd and two children, Minda Lea and Lynn, recently joined the working family of the Washington Conference after returning from Africa, where they have been engaged in mission service for a number of years. He is to serve as pastor in the Renton-Highland Park district.

● Betty Fleming and Betty Buckley have transferred from the Texas Conference to the Washington Conference as office secretaries.

● After more than 32 years in the publishing ministry at home and abroad, C. E. Wimer of the Oregon Conference has requested a transfer to other work. He has been placed in charge of the Ashland, Oregon, district, thus releasing Floyd Bresee for full-time evangelism. L. G. Whitten, who has been associate publishing department secretary, has taken over leadership in the department.

● Stanley E. Walker, head of the department of music and professor of organ and theory at Walla Walla College, is one of three organists in the State of Washington to merit the rank of Fellow of the American Guild of Organists. Notification of his successful completion of the fellowship tests came to Professor Walker recently from the headquarters of the A.G.O. in New York City.

Pacific Union

● R. J. Thomas, for the past 11 years speaker for the Builders of Faith radio broadcast originating in Portland, Oregon, joined the working force of the Southern California Conference in October as pastor of the Compton church.

● G. H. Rustad, president of the Arizona Conference, reports worker changes as follows: G. H. Friedrich of the Central California Conference has been chosen to serve as home missionary, Sabbath school, and press relations secretary. Walter Lind, who had been elected to serve in these departments, resigned because of illness.

Glenn Fillman, formerly MV secretary of the Northern California Conference, is now serving as pastor of the Phoenix Central church in Arizona. G. C. McCrillis of the Northern California Conference, has replaced Robert Babcock in the Douglas-Bisbee churches. Harry E. Darby has joined the conference family as part-time minister, carpenter, and conference truck driver.

● The students and faculty of Monterey Bay Academy in Central California realized a total of \$1,115 from their Ingathering field day September 17. This figure does not include the work donated by the students who were not able to participate in the solicitation because of lack of territory and transportation.

● W. L. Hesseltime, Sabbath school secretary of the Northern California Conference, reports a total enrollment of 2,635 in the Vacation Bible schools sponsored by 34 churches of that conference the past summer.

● Don E. Duncan, pastor of the Honolulu Central church, opened an evangelistic series in the church September 29. Associated with him as director of music is Richard Serns, pastor of the Kaimuki church.

● On October 27 the Bible Auditorium opened its doors to begin another series of evangelistic meetings in the Southeastern California Conference. These meetings are being conducted by Gerald Hardy, evangelist; Larry Dasher and Eugene Fletcher, music evangelists; and Darrell Mayberry, pastor of the Indio and Palm Springs churches.

Southern Union

● H. A. Welklin has come from Carolina to the Georgia-Cumberland Conference as pastor of the West End church in Atlanta. F. C. Petty, a returned missionary, will have charge of the Savannah and Portal, Georgia, churches.

● Arnold Kurtz, Georgia-Cumberland evangelist, is planning evangelistic meetings in Knoxville, Tennessee. L. O. Coon, W. C. Earle, R. C. Russell, and Mrs. Marye Burdick will conduct a campaign in Macon, Georgia, and surrounding cities and towns.

● Kentucky-Tennessee welcomes two new workers and their wives: Elder and Mrs. Douglas Bennett to the Madison Boulevard church of Madison, Tennessee; Elder and Mrs. Fred Wilson to the Jackson, Tennessee church.

● On Sabbath, October 5, J. G. Conmack and Jack Martz baptized eighteen precious souls as a result of their work in Newland, North Carolina. There remain 22 in the baptismal class. This effort was held in a dark county.

● R. H. Hooper, Carolina Conference evangelist, has just concluded a two-week revival in the Asheville, North Carolina, church. Ten persons were baptized and two came in on profession of faith. The two juniors who were baptized have enrolled in the Asheville church school.

● H. L. Cleveland baptized 125 at the close of his summer effort in Savannah,

Georgia. This church is now the largest in the South Atlantic Conference, with a membership of 470. They will soon begin work on a new building, since the old one will not hold the enlarged church membership.

● The Southern Union Bible School reports that during the past six years its baptisms have reached a total of more than 4,500. There are still more than 11,000 in the correspondence Sabbath school and baptismal classes.

Southwestern Union

● Two hundred students from Southwestern Junior College participated in the annual Ingathering field day on Wednesday, October 2. Forty-one cars took the students to their territories, and \$2,130.78 came in as a result of the day's work.

● Texas Conference ministers, elders, and church missionary leaders met recently in one-day sectional meetings in Dallas, Houston, and Corpus Christi to lay plans for the greatest, most Spirit-filled Ingathering program in the history of the conference. The union representatives gave invaluable assistance. W. R. Beach and C. L. Torrey, from the General Conference, were present at the Houston meeting.

● Dr. Euell Crisp has recently located in Alice, Texas. Dr. Crisp is joining Dr. Ed Virgin in a partnership practice.

● J. A. Crews has accepted a call to serve as pastor of the Dallas Oak Cliff and Mesquite, Texas, churches. The Crewses have just returned from India and Pakistan, where they had wide experience in pastoral-evangelistic work.

● H. W. Spiva, formerly of the Kentucky-Tennessee Conference, has accepted an invitation to connect with the Texas Conference as a district leader.

● Baptisms in the Texico Conference show a gain of 23 over the same period of 1956. At this time last year 131 had been baptized.

● Mrs. Verna Robbins, a colporteur evangelist in the Oklahoma Conference, delivered \$1,619.57 in 66 hours during Big Week. She has averaged \$10.25 per hour in deliveries for every hour worked this year. She had the joy of seeing three people baptized last year as a result of her work. Jake Knight, a student, who led the students' Big Week, delivered \$942.78 in 52 hours.

● L. B. Baker, Southwest Region Conference evangelist, with his corps of workers, has concluded a successful evangelistic meeting in Oklahoma City, with approximately 63 decisions.



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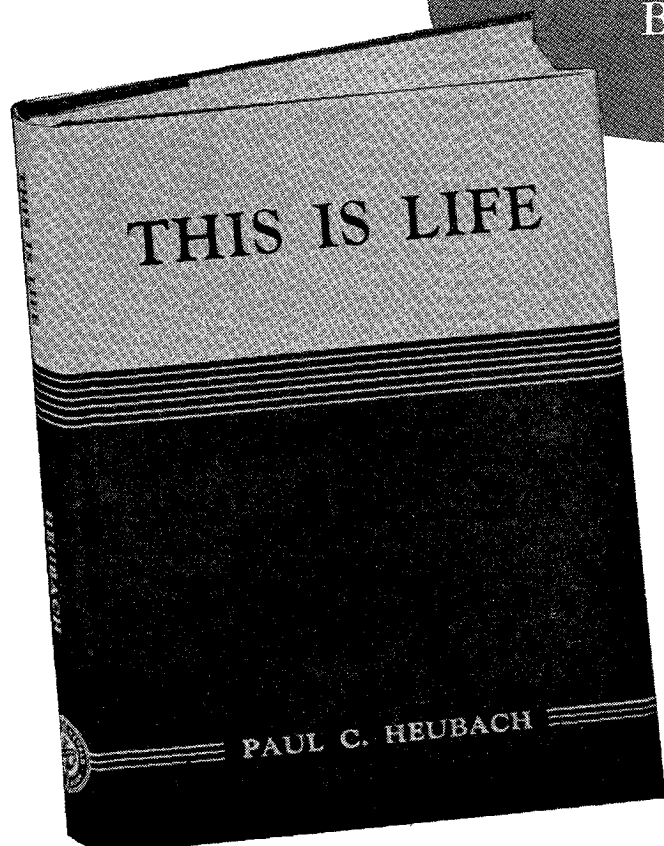
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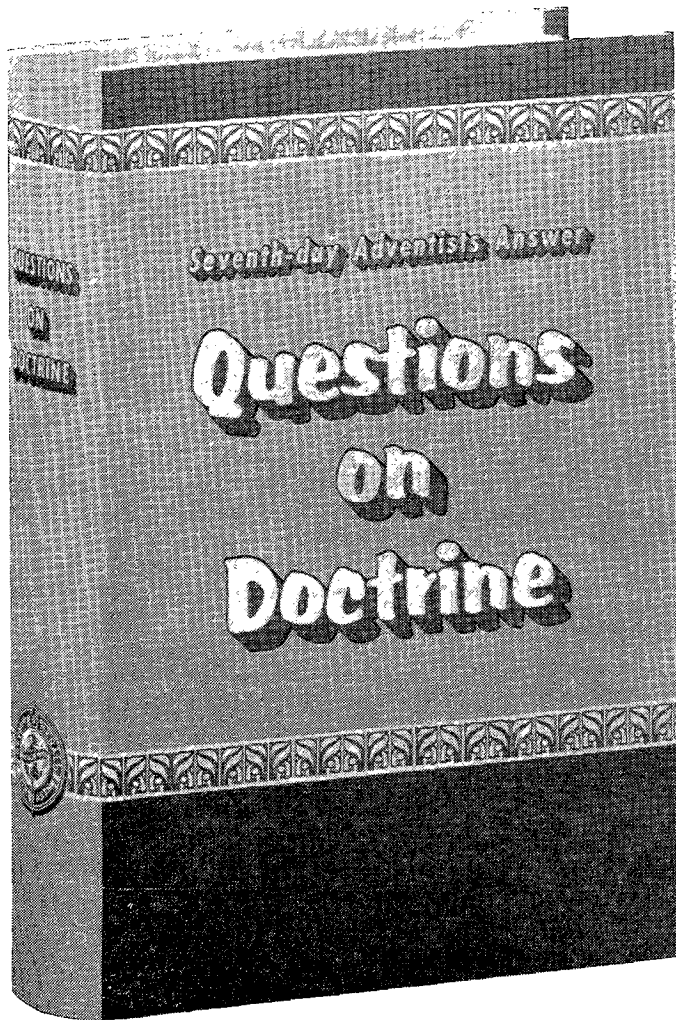
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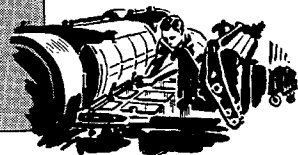
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As We Go to Press



Report of Autumn Council

In this issue we present a news report of the Autumn Council that was held in Takoma Park from October 24 to 28. The Autumn Council is a special meeting of the General Conference Committee held each fall, at which the budget is set for mission appropriations for the ensuing year. We believe you will find heartening news in this report. The story is written by our retiring associate editor, Frederick Lee, who, in the closing paragraph, bids farewell to the REVIEW.

Actions of special interest to our people passed at the Autumn Council will be published in an early issue of THE REVIEW.

From Home Base to Front Line

Mr. E. T. Burley, in a letter to N. W. Dunn, dated October 2, 1957, calls our attention to an oversight as regards reporting his return to South America. He writes: "I returned here [Medellin, Colombia] in January of this year to start our third term. My wife stayed with the children in school until the end of the school year, and then returned with them early in June." Brother Burley is secretary-treasurer and auditor of the Colombia-Venezuela Union Mission.

Miss Royalynn Case, of Hood River, Oregon, left Los Angeles, California, October 12, going to Thailand. After obtaining a B.S. degree from the College of Medical Evangelists, in Loma Linda, California, Miss Case served as a dietitian at the White Memorial Hospital for one and one-half years. She is to be director of food service in the Bangkok Sanitarium and Hospital.

Miss Izella P. Stuvenga, of Sultan, Washington, left New York City October 16, en route to Lebanon. She is a graduate of Walla Walla College, College Place, Washington, and taught elementary grades a number of years. Her appointment is to teach church school in Beirut.

Dr. and Mrs. David P. Duffie and four children, recently of St. Helena Sanitarium, Sanitarium, California, left Miami, Florida, October 17, going to Puerto Rico. Mrs. Duffie is the

daughter of Elder and Mrs. L. D. Minner, former missionaries to South America. During the years 1947-1952 Doctor and Mrs. Duffie were connected with the Juliaca Clinic in Peru. They have accepted a call to the Bella Vista Hospital, Mayaguez.

Elder and Mrs. R. Eldon Ford and four children, returning to Honduras, sailed from New Orleans, Louisiana, October 20. This family has served thirteen years in Honduras and Costa Rica. He will resume work as a district leader in the Bay Islands.

W. R. BEACH

Week of Prayer and Sacrifice Offering

The Week of Prayer and Sacrifice offering is the most important single mission offering in the year. Someone has said, "The fact is, belief in missions and belief in Christ stand and fall together. To say, 'I believe that God so loved the world that in Christ He gave everything He had, gave His very self,' to use such words not lightly or conventionally but in spirit and in truth, means that the one who uses them binds himself irrevocably to make self-giving the controlling principle of life; and this is the very essence of mission."

God has been good to us all, and He wants us to help make His blessings available to all who are in need. Liberal giving will bring blessings to our own souls and to others.

We seek the cooperation of all our people to make this 1957 Week of Prayer and Sacrifice offering the largest ever received.

R. H. ADAIR

Death of R. L. Benton

It is with regret that we announce the death of R. L. Benton at the Gledale Sanitarium, at 2:30 A.M., October 31. Elder Benton has a long record of faithful and efficient service as pastor-evangelist and local and union conference president. In recent years he was active in the work of the War Service Commission and in the departments of Temperance and Religious Liberty. It was in this capacity that he was serving in the Pacific Union Conference at the time of his death. A life sketch will appear later.

Editorial Personnel Changes

After 19 years of effective labor on the staff of the REVIEW our beloved associate editor, Frederick Lee, now retires. Since 1938 the readers of the REVIEW have been enriched spiritually by his weekly contributions. Elder Lee has a long and impressive service record. From 1909 to 1935 he labored in China, much of the time as president of different local and union missions. For eight years he was editor of the Chinese *Signs of the Times*, and the author of various publications. He also conducted large evangelistic meetings, for he was most fluent in the Chinese language. His heart, and that of Sister Lee, are still in the Orient—for a missionary son is in China, and a missionary daughter in Thailand. May the blessing of God go with Elder and Sister Lee as they turn their faces westward to spend their golden years in California.

But as Elder Lee's name leaves the masthead this week, another name is added, that of Raymond F. Cottrell, as an associate editor. By a singular coincidence, he also spent years in the Orient, and speaks Chinese fluently. Early in his ministry he went to China to engage in administrative and departmental work. For some time he was in charge of the Central Manchuria Mission. On returning to the United States he served for ten years as a Bible teacher at Pacific Union College. For the past five years he has labored as one of the associate editors on the *Seventh-day Adventist Bible Commentary*. The name Cottrell is well known to our readers. As far back as 1851 his great-grandfather, R. F. Cottrell, began to write for the REVIEW! We welcome Elder Cottrell to our staff; his background of missions, and his large acquaintance with the Scriptures, will be of strength to the journal.

Continuing on in editorial service is our associate editor, Kenneth H. Wood, Jr., whose active editorial pen, and whose skill with the department for youth, has already endeared him to our readers. He also speaks the Chinese language!

We believe that the future is bright for the REVIEW. Watch for articles and editorials of timeliness and spiritual strength in its columns during the months ahead.

F. D. N.