

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Conference Sessions Held in Poland

By A. F. TARR, *President, Northern European Division*

WITH “Dzienkuje, Dzienkuje [“Thank you, Thank you”],” “Do widzenia, Do widzenia [“Good-bye, Good-bye”]” still ringing in our ears, we look through our plane window over the city of Warsaw and then down on the airport buildings immediately below us

where an ardent group of workers and church members are still warmly waving to us. We have spent the past four weeks in very close association with these people and have been drawn together even more closely than on our first visit nearly five months ago.

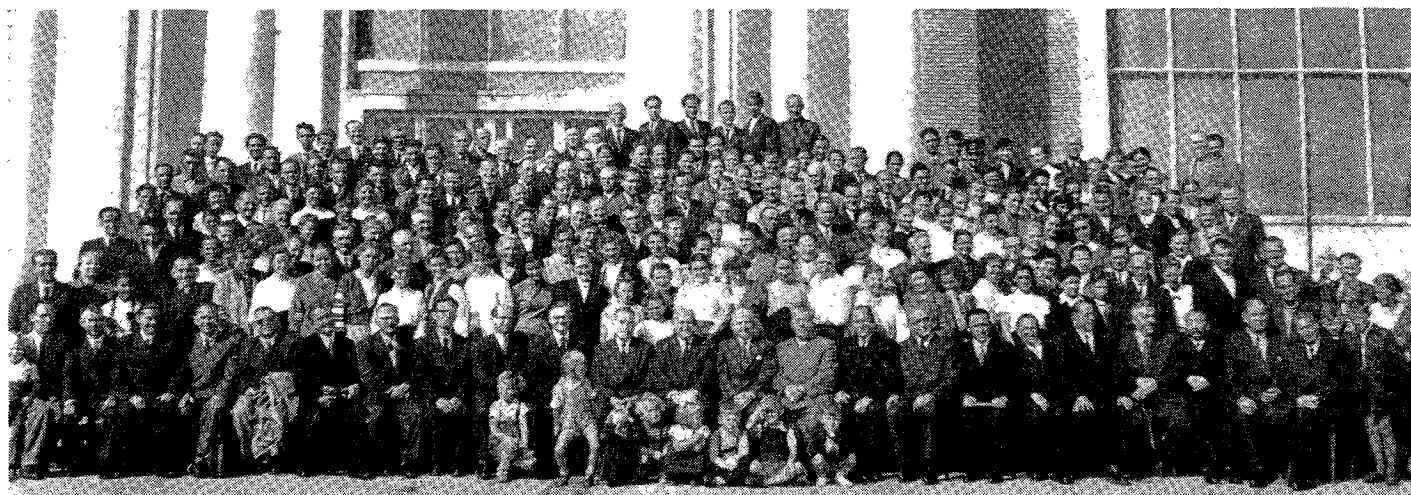
This second visit came in fulfillment of a promise that the government made to us at that time, assuring us that we might attend the union and local conference sessions in Poland during the months of August and September. These sessions have now all been held.

Our first gathering was the quadrennial session of the Polish Union Conference. Well over 1,500 members attended that meeting over the weekend. The business portion, on Thursday and Friday, was held in our own mission building, which seats about 500. Here also sleeping accommodations (somewhat crowded, it is true) were provided for 300 of our members. The meetings—

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Officers of the Polish Union (standing) and the Northern European Division (seated).



Group of church members who attended West Polish Union session at Poznan.

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• REVIEW AND HERALD •

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 An out-of-date report is not news, and is not acceptable for publication.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

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• A Thought •

FOR THE WEEK

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

"Into Thy Blessed Will to Abide"

A touching story is told in a current religious journal, of a railroad man whose life was ebbing away after an accident that had severed his legs and fatally injured him. Under appointment to speak at a mission service the night of the tragedy, he asked his pastor, who ministered to him in his last moments, to pass on his prepared message at the appointed hour. It had been put together in headings under what he considered the five "W's" of Christian experience—wait, work, worship, walk, and witness.

Ever fervent in his consecration, the dying man likened himself to the penitent thief on the cross whose time was running out. The thief couldn't wait for another opportunity—there wasn't time. He couldn't work for God—his work was done. He couldn't worship—he was too far from God's sanctuary. Walking with God presupposed meditation, study, and prayer—but it was his last hour. Witnessing? A few brief words of his abiding faith was all he could muster. Yet Christ's promise to the thief at Calvary, Thou shalt "be with me in paradise," was the comfort and stay of his heart.

The unfortunate man died regretting he could not deliver his sermon, but little did he realize how far his testimony would reach. Had he preached at the meeting, a handful would have heard. As it was, the story of his courage and faith spread through the hospital, the railroad yards where he had worked, the police force, and his home church.

So often what looks to human eyes like irrevocable loss proves in God's providence to be immeasurable gain. Man's perspective is limited to time and space. God's purposes encompass eternity and a universe of worlds. Knowing the end from the beginning, God seals the confession of a moment and the witness of an hour to a soul's eternal salvation. It is a solemn reminder that no moment in our march toward the kingdom is insignificant.

H. M. TIPPETT

Well Said

Better shun the bait than struggle in the snare.—Dryden.

No degree of temptation justifies any degree of sin.—N. P. Willis.

Lawless are they that make their wills their law.—Shakespeare.

I have never known a man who was sensual in his youth, who was high-minded when old.—Charles Sumner.

REVIEW AND HERALD

From Susa to Teheran

By S. H. HORN

Since we had become thoroughly acquainted with this area during our long search for *Tshoga Zambil*, we had no trouble finding the main road, which was reached after about an hour's driving. Heading north, we drove on one of Persia's main highways and made good time, that night reaching a small place called *Djelogir* in the Luristan mountains. At a roadside teahouse we had a late supper consisting, as usual, of rice. Pure water was not available everywhere, but sour milk is a common drink in Iran, and my companions enjoyed it very much.

After this simple supper we spread out our bedding on the ground in front of the local police post, sleeping under the protection of a badly faded Iranian flag, with the full moon and many twinkling stars shining in our faces. I only hoped that the dogs, which had lustily barked when we arrived, would not lick my face while I was asleep.

After a good night's rest and a refreshing face washing at a mountain spring, which provides the whole village with water, we were on our way again early in the morning. During this Friday we drove for many hours through the grand mountain territory of Luristan, which until recently was a robber-infested country. Among archeologists, however, Luristan is best known for the innumerable ancient copper implements such as weapons and tools that have been discovered here during the past thirty years. They show that the ancient Luristanis were good craftsmen.

We traveled on the same road over

which much American war material was transported to Russia during the last war. The scenery was beautiful. We found ourselves constantly surrounded by snow-capped mountains as we drove through picturesque valleys and along rushing streams. We saw ruins of old bridges and castles built hundreds of years ago, and viewed some ancient rock inscriptions by which rulers of the past tried to perpetuate their fame. At noon we stopped at Khurramabad, where we had two tires repaired, and ate a warm meal. This gave us time to observe the interesting and picturesque life of a small Iranian country town.

Later in the afternoon we reached the paved road that connects Teheran with Baghdad. We thought that we could say farewell to the dusty gravel roads on which we had traveled for so many days, but found out later that we were mistaken. Long stretches of this road were in a terrible state of repair. However, the section on which we drove to Kermanshah has an asphalt surface,

Viewing Behistun Rock

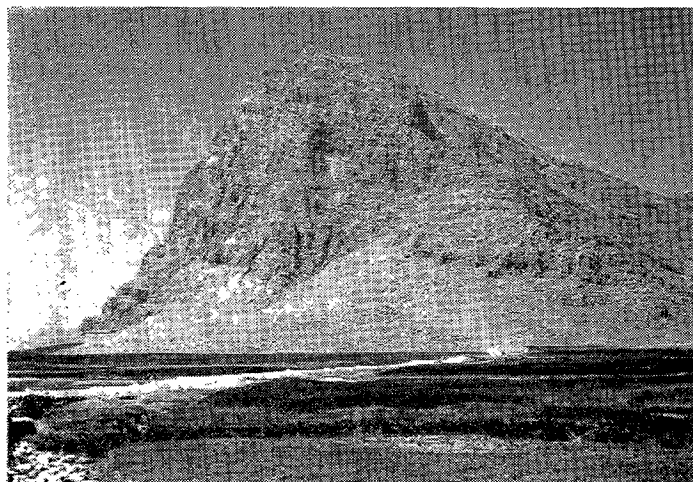
Twenty miles before we reached the booming oil city of Kermanshah, the mighty Behistun Rock came to view. Since this rock lies on the main highway that connects the Mesopotamian valley with the Persian highland and the countries farther east, innumerable armies and caravans have since time immemorial passed by this imposing mountain. For this reason King Darius I considered this rock a fitting place to proclaim his fame by cutting into it his great me-

morial relief and inscriptions. Since these inscriptions produced the key to the decipherment of cuneiform writings a little more than a century ago, the Behistun Rock has become famous and is known all over the world. Desiring to reach Kermanshah before sunset, we did not take time to stop, but drove on, leaving a closer examination for the following Sunday.

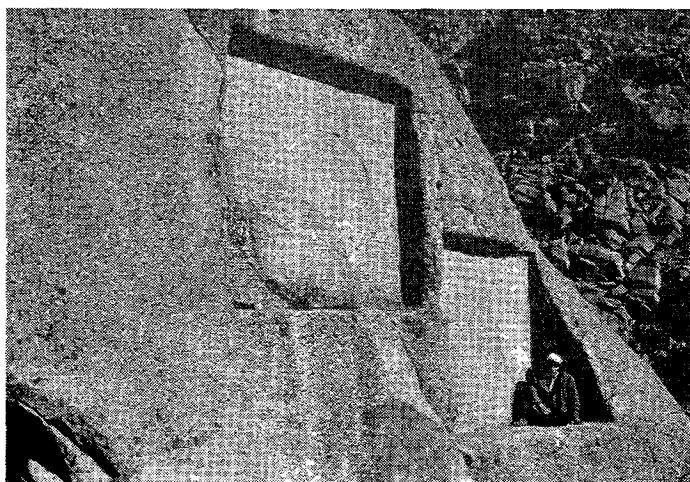
We were happy to find in Kermanshah, a prosperous Kurdish town and oil center, a good room in Hotel Bisutun, where we could clean up and sleep in fairly comfortable beds. On Sabbath morning we visited our church members, and in the afternoon held Sabbath school and a preaching service in a little meeting hall. We considered it a privilege to be in the midst of our Advent family again and to enjoy the fellowship of believers of the same faith in this historic land of Persia. In the evening most of the church members once more came together, this time for a supper, so we enjoyed with them a few more hours of Christian friendship and fellowship.

Early Sunday morning we left Kermanshah, driving toward the east on the same road on which we had traveled Friday afternoon. Very soon the mighty 4,000-foot-high Behistun Rock came into view again. For many years I had longed to see the famous relief and inscriptions of Darius, and climb this rock. Now my dream came true. Most of the morning was spent at this famous site, which I will describe in greater detail in a subsequent article.

Continuing our journey over the good asphalt road to Hamadan, we



View of the Behistun Rock from the east.



Trilingual inscription of Darius I and Xerxes on Mount Elvend.

reached this city of 100,000 inhabitants in the early afternoon. This large city of modern Iran, the ancient capital of the Medes, better known by its Greek name Ecbatana, lies at the foot of the beautiful snow-capped Mount Elvend and enjoys an agreeable climate. We found the best and most modern hotel of Iran in Hamadan, and could not help speaking constantly of the contrast between this pleasant place and some of the places where we had slept before.

I was happy to find an American doctor in the Presbyterian Mission hospital to examine my badly cracked and festering lips. Although from the beginning of the trip we had kept our lips well covered with Vaseline, mine had cracked on the second day of our journey, and after somehow becoming infected, were constantly bleeding. I was glad to get some medical attention and a tube of achromycin ointment, by means of which my lips healed up within the next week.

We Visit Modern Hamadan

Since modern Hamadan lies on top of the ancient city of Ecbatana, not much of that earlier city is visible, but we visited the poor remains of a medieval citadel and the shapeless remnants of a huge stone lion that formerly adorned a city gate. Many superstitious women of Hamadan believe that this lion can prognosticate the sex of their future children. They believe that if a small white pebble put on the lion's head sticks to it, their next child will be a boy, but a girl if the pebble falls off.

In order to assist the lion in making the right prognostication, because all Oriental women want boys, the pebbles are dipped in grease before they are put on the lion's head, and stick to it at least as long as the woman is around. We found the ancient lion's head covered with a dark-brown grease and several white pebbles attached to it; but many more were lying on the ground. We also visited the magnificent tomb structure of Avicenna, the famous Persian physician, whose one-thousandth birthday had been celebrated only recently.

After a good night's rest in Hamadan we packed our car on Monday morning for the last day's journey of this 2,050-mile trip through western Iran. A visit to the rock inscription of Darius I and Xerxes, high up on Mount Elvend, was the first item on our program. Driving on a mountain road toward Mount Elvend, we soon came to a stop because the "road" was too steep for our station wagon. Hence, we started to walk and climb on this path, which was in the bed of a cold and rushing mountain brook.

We were happy when a powerful

truck followed us and offered us a ride for two miles, since it went up to a granite quarry for blocks of stone needed for the building of a church at Hamadan. After coming to the quarry we had to get off the truck and walk and climb another mile before reaching the rock wall into which the two inscriptions had been carved some 24 centuries ago.

These two inscriptions written in Old Persian, Elamite, and Babylonian, provided Henry Rawlinson with the first key for the decipherment of the cuneiform script, and only after he needed more material did he begin to copy the much longer Behistun Rock inscriptions. It is puzzling to find these two well-preserved inscriptions high up on a mountain. Why did these two Persian kings put their proclamations on this almost inaccessible rock wall? To give the reader an idea of the uninformative contents of these texts, a translation of the Persian part of the inscription of Darius may here be given:

"A great god is Ahuramazda, who created this earth, who created yonder sky, who created man, who created happiness for man, who made Darius king, one king of many, one lord of many. I am Darius the Great King, King of Kings, King of countries containing many men, King in this great earth far and wide, son of Hystaspes, an Achaemenian."—R. G. KENT, *Old Persian*, pp. 138, 147.

The Old Stone Quarry

Returning to the stone quarry, we found that the huge blocks of stone were loaded on the truck by sheer manpower without any mechanical help, just as ancient pictures show it was done thousands of years ago. Not even rollers were available, which the ancient quarry men used, but only sticks as levers. No wonder that accidents frequently occur. One man's leg was badly wounded while we were watching the loading of the truck. The wounded man filled his deep and large wound with dirt in order to stop the bleeding and bandaged it with a dirty rag.

We advised him what to do and asked him to see a doctor in the Hamadan Mission hospital. We also later sent to him through the truck driver a good portion of the achromycin ointment I had received for my festering lips, but it is doubtful that the man followed our counsel. One can see on every side that little has changed in the East since ancient times.

After the truck had been loaded with five tons of stone blocks, we were invited to use it again for riding down to the place where we had left our car. I was glad when the free ride

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.]

Southern Baptists Adopt Record Foreign Missions Budget

The Southern Baptist Foreign Mission Board adopted the largest budget in its 112-year history—\$9,633,162—at its annual meeting in Richmond, Virginia. The figure is a million dollars higher than the budget for the current year. About eight million dollars will be spent in the 38 countries in which Southern Baptist missionaries are located. The balance will go for administrative and promotional purposes within the United States.

Anglicans Sing Old Hymn to Jazz Rhythm

Worshippers at St. Andrew's Anglican cathedral in Singapore were startled to find themselves singing a seventeenth-century hymn to the rhythm of a jazz tune. The hymn was "Now Thank We All Our God." The syncopated music to it was written by the Reverend Geoffrey Beaumont, of St. George's church, London, composer of a "jazz mass" that had its American premiere last April. Some Anglicans in Singapore protested to Archdeacon Robin Woods. But younger worshippers, particularly Asians, appeared to approve the innovation.

Reports Growing Interdenominational Movement to Combat Liquor Problems

A national Methodist School of Alcohol Studies in Green Lake, Wisconsin, was told there is a growing interdenominational movement to combat liquor problems. Roger Burgess, of Washington, D.C., associate secretary of the Methodist Board of Temperance, cited these developments: The National Council of Churches is preparing for the first time a statement on alcohol problems as a guide to member denominations.

Clergyman Warns Personal Irresponsibility Growing

The Reverend W. A. Welsh, minister of East Dallas Christian church, gave the closing sermon at the annual assembly of the International Convention of Disciples of Christ, in Cleveland, Ohio. He said: "Man seems increasingly unwilling today to accept responsibility for himself or for others. Wherever possible he is placing blame or responsibility upon others, even turning everything over to some outside authority.

"Whether it be to God, or to 'heredity,' or to a vast social welfare program, or to a totalitarian state, the tendency and the trend in our day is clearly toward the relaxing of one's sense of his own responsibility, and the placing of the responsibility upon others outside himself, in so far as he can."

was over. The heavily loaded truck swayed dangerously on its course through the mountain brook, although the driver was extremely careful and assured me that he had been driving for 30 years without an accident.

Returning to Hamadan from Mount Elvend, we started down the road for the last 240 miles to Teheran. Since most of the asphalt had been worn off the road, and the chuckholes had not been filled for a long time, the road was both bumpy and dusty. We had the additional bad fortune of driving most of the time in a sandstorm, an inconvenience that, fortunately, does not occur frequently in Iran. The result of this bad luck was that at the end of that day we were just as dirty as when we traveled over the desert tracks near the Persian Gulf.

When we reached Teheran according to schedule on Monday night, I wrote the following sentences in my diary: "A long, dusty, and hot journey has successfully been completed.

We traveled 2,050 miles in 12 days over some of the most difficult roads over which a car can be driven, but the car held together, and we had no mishaps or accidents of any kind. We forded deep rivers, drove through sand, dust, over rocks and holes. We ate dust by the pound, rice and Persian bread in wayside restaurants, drank lemonade of indistinguishable taste, sour milk, so-called spring water, slept in poor, fair, and good hotels or on the ground. But we were able to carry out our program according to schedule, and saw everything we wanted: Pasargadae, Persepolis, Susa, and *Tshoga Zambil*, the Behistun Rock, Hamadan, and the inscriptions on Mount Elvend. To God be the glory for what He has allowed us to see without any accident."

The following articles will present descriptions of the various sites visited, with historical sketches of the kings connected with those sites as far as they are of interest to the student of the Bible.

The Use of Drugs—Part 2

[This is the second installment of 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 two more installments.—EDITORS.]

Rational Therapy

The relationship between the counsel given through the Spirit of prophecy on drugs and the rational therapeutics current at that time should be borne in mind. During the period in which Mrs. White wrote, and with increased momentum in her later years, the scientific world was quietly developing new concepts of therapy based on the idea of removing the cause of disease and assisting nature in the process of healing.

When the firm counsel on diet and therapy came to our early Adventists, there were in a few places health institutes, where scientific and rational procedures had been introduced and were employed in the treatment of a wide variety of diseases. Among the best recognized of these was the one "Our Home on the Hillside," at Dansville, New York. It was to this health center that the White family resorted with serious illness in the year 1865. Here, under the treatment of Dr. Jackson, the director of the institute, improvement was evident. It was in such health institutes that our early believers received their first technical understanding of rational scientific therapy.

It is to be noted, however, that in June, 1863, before Sister White ever visited Dansville, or read about the "water cure" and other rational remedies used, she had received light in vision on this subject. When asked if she had not read the papers and works published by others she stated:

"My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject of health from physicians and not from the Lord.

"And after I had written my six articles for 'How to Live,' I then searched the various works on hygiene, and was surprised to find them so nearly in harmony with what the Lord had revealed to me."—*The Review and Herald*, Oct. 8, 1867 (quoted in *Story of Our Health Message*, p. 81).

Observations by contemporary physicians of repute bear witness to the independent origin of the information that came to Mrs. White on health matters. From Dr. Kellogg, writing in 1897, we quote, "It is impossible for any man who has not made a special study of medicine to appreciate the wonderful character of the instruction that has been received in these writings. It is wonderful, brethren, when you look back

over the writings that were given us thirty years ago, and then perhaps the next day pick up a scientific journal and find some new discovery that the microscope has made, or that has been brought to light in the chemical laboratory,—I say, it is perfectly wonderful how correctly they agree in fact."—*General Conference Bulletin*, March 8, 1897, p. 309. Here, again, contemporary physicians point out that the counsel in the Spirit of prophecy writings supported the current research and therapeutics if it was rational and scientific. Thus it becomes abundantly clear that rather than there being conflict between the Spirit of prophecy counsel on health and the newly developing scientific knowledge of health matters, the latter was in full conformity with, and in support of, the light that came in these writings.

The Physician and His Medicine May Assist Nature

In her counsel regarding care of the sick, Mrs. White lays great emphasis on helping nature accomplish her work of restoration. See *Counsels on Health*, pp. 168, 169. She points out the need to seek out the cause of the disease (*Ibid.*, p. 89), then, knowing the cause, to treat it in such a way as to help nature in her effort to recover. Such is the very essence of good modern medical practice. Is this not in fact the use of natural remedies, those remedies that, in an effective and natural way, aid nature in its work of restoration?

Through the years the Spirit of prophecy counsels have given safe guidance, and as we have shown, have been sustained by true advance in medical science.

They have warned against "the free use of poisonous drugs."—*The Ministry of Healing*, p. 126.

They have pointed out that "restorative power is not in drugs, but in nature. Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system."—*Ibid.*, p. 127. (Italics supplied.)

Of our sanitariums she wrote:

"We advocate the use of simple remedies. We discourage the use of drugs, for they poison the current of the blood."—*Counsels on Diet and Foods*, p. 303 (1908). (Italics supplied.)

In 1887 she asserted that "right and

correct habits, intelligently and perseveringly practiced, will be removing the cause for disease, and the *strong drugs* need not be resorted to.”—*Medical Ministry*, p. 222. (Italics supplied.)

“Drug medication, as it is generally practiced, is a curse. Educate away from drugs. Use them less and less.”—*Counsels on Health*, p. 261.

“Do not administer drugs,” she wrote to the leaders of a large medical institution in 1884, and then observed, “True, *drugs may not be as dangerous wisely administered* as they usually are, but in the hands of many they will be hurtful to the Lord’s property.”—Letter 3, 1884. (Italics supplied.)

“Work away from drugs,” she urged Dr. Kellogg in 1899 (Letter 40, 1899).

Herein is set forth the goal toward which Seventh-day Adventist medical

practitioners have strived and are striving—preventive medicine; the employment of remedies simple and harmless in their nature, specifically employed, which will aid the natural processes of the body in resistance to disease and recovery from disease in such a way as will “leave no baleful effects after their use” (Letter 82, 1897), and in emergencies—for the lack of something better of known qualities and certain results—the limited use of even poisonous substances “wisely administered” to achieve a given objective.

Here too was the practice of the White family, a practice that recognized the value of vaccination. This measure was substantiated by one of Mrs. White’s secretaries, D. E. Robinson, in a letter written June 12, 1931, from which we quote:

“You ask for definite and concise

information regarding what Sister White wrote about vaccination and serum.

“This question can be answered very briefly, for so far as we have any record, she did not refer to them in any of her writings.

“You will be interested to know, however, that at a time when there was an epidemic of smallpox in the vicinity, she herself was vaccinated and urged her helpers, those connected with her, to be vaccinated. In taking this step Sister White recognized the fact that it has been proven that vaccination either renders one immune from smallpox or greatly lightens its effects if one does come down with it.

“She also recognized the danger of their exposing others if they failed to take this precaution. . . .

“An uncle of mine, Elder D. A. Robinson, who labored as a missionary in India, was conscientiously opposed to vaccination and refused to take it. He died an awful death with smallpox, and before he died he stated that he had made a mistake which was costing him his life. The rest of the family were vaccinated, and suffered no ill effects from smallpox.

“(Signed) D. E. ROBINSON

“Elmshaven
St. Helena, California”

According to the report in *The Review and Herald* of August 9, 1881, Mrs. White admitted the use of “powerful stimulants” at the hands of the medical superintendent of the Battle Creek Sanitarium in the case of James White in an effort to carry him through a crisis that it seemed most certainly would, and did, take his life. It also allowed Ellen White on certain rare occasions in an emergency, and for the lack of the availability of anything better, to use a little tea “in cases of severe vomiting when,” as she wrote, “I take it as a medicine, but not as a beverage.”—*Counsels on Diet and Foods*, p. 490. At the same time she noted that “as a beverage,” “knowing its influence, I would not dare to use it.”

A careful study of the full body of the Spirit of prophecy counsels given through the years relating to medical practice and the use of medications, reveals certain outstanding principles and common-sense attitudes that have served to inspire, guide, and guard our medical practitioners in their work. And these counsels today continue to exert their molding influence as we seek out and apply the basic principles enunciated, in the approach to the rapid and commendable advance that has been made in medical science since the messenger

Science and the Spirit of Prophecy

Nutrition and Cancer Incidence

Dietary restrictions, periods of fasting, special foods and drinks, are sometimes advocated as cures for cancer. Does experimental research indicate anything as to the success of these attempts? Also, is there any effective way to lessen the liability to cancer?

We should realize that there is a great variety of tumors, some of which are malignant and some not. Because tumors differ, they do not respond in the same way to any one method of treatment. It is also important to distinguish between the effects produced upon the origin or the growth of a tumor. A procedure that might prevent the formation of a tumor may not affect its growth once it is started.

Research indicates that specific nutrients may stimulate or retard the growth of experimental cancer. However, so far no authentic, consistent method has been found by which a cancer, once started, may be cured by dietary means. Starvation may temporarily retard the rate of growth and even diminish the size of a tumor already formed, but it does not appreciably lengthen the life of the host.

Deprivation of calories, proteins, vitamins, or minerals may also delay the growth of a tumor, but because the body itself requires proper nourishment for its own life, the over-all benefits of such dietary restrictions are small.

Research has found, however, one way by which we may benefit quite definitely—the avoidance of overnutrition. Overnutrition of every known type seems to favor the formation of tumors. In this connection Dr. C. A. Baumann, of the University of Wisconsin (“Diet and Tumor Development,” *J. Am. Dietet. Assoc.* 24:574, 1948), has said: “Cancer may be regarded as a disease of nutritional abundance, for the development of

certain types of tumors is favored by a high intake of calories, of certain kinds of fats, of nutritionally complete proteins, and of certain vitamins and amino acids.”

Dr. A. Tannenbaum, of the department of cancer research at the Michael Reese Hospital, says (“Dietary Factors in Carcinogenesis,” *Acta Union Internationale Contre Le Cancer*, vol. X, no. 3, 1954), the indications are that tumor formation “is enhanced by nutritional adequacy and abundance.” He also points out that life insurance statistics agree in this with research findings. One report shows a 25 per cent higher death rate in policy holders 25 per cent or more overweight, as compared to those of normal weight.

All aspects of the cancer problem studied so far indicate that it is not feasible, with our present knowledge of nutrition, to treat malignancy by dietary means. The loss of time while dieting can result in serious consequences. On the other hand, the possibility of lessening the risk of cancer formation by simple food habits and abstemious living is evident. The ideal is a balanced diet to meet the needs of the body.

Similar counsel was given us years ago through the Spirit of prophecy writings: “Nearly all the members of the human family eat more than the system requires.”—Ellen G. White, *Counsels on Diet and Foods*, p. 132. “Overeating, no matter what the quality of the food, clogs the living machine.”—*Ibid.*, p. 131. “I have spoken of the importance of the quantity and quality of food being in strict accordance with the laws of health. But we would not recommend an impoverished diet.”—*Ibid.*, pp. 198, 199. Thus science and inspiration are united in their testimony on this point.

MERVYN G. HARDINGE, M.D.

of the Lord laid down her pen in 1915. We should move forward, and we have moved forward safely in an application of appropriate procedures in our medical ministry, ever mindful of the inestimable value of these guiding principles as noted briefly above, and presented abundantly and clearly in the E. G. White writings as a whole. In so doing we find *many diseases* that fifty years ago, or even twenty years ago, were snuffing out thousands of lives but that have now been stripped of their terror. In countries of temperate or cold climate we can think of pneumonia as a revealing illustration. Twenty years ago pneumonia was still a dread cause of death. With the use of hydrotherapy, skillfully administered, the generally much higher death rate could be brought down to less than 10 per cent. Hydrotherapy is one of nature's remedial agencies. It operates by increasing the circulation of blood in the involved part, thus increasing the number of phagocytes (white blood cells, which eat up the germs) engaged in battle against the pneumococcus germs.

Even with the best hydrotherapy the period of illness was long; many still died; some developed empyema (pus in the chest cavity), making necessary rib resection and chest drainage.

We now bring into the picture another remedy, a remedy which "wisely administered" assists nature "in her effort to expel impurities" by destroying or weakening the pneumococcus organisms sufficiently to permit the phagocytes (white blood cells) to carry away the wounded or dead germs with much less effort, and the mortality from pneumonia drops to less than 4 per cent. This remedy, which has saved many lives from pneumonia and other diseases, is the group referred to as the sulfonamides. There are some dangers in the use of sulfa, but in the hands of a skilled physician, "wisely administered," it is a useful weapon against certain diseases.

In certain countries there has been the dread bubonic plague, the Black Death, which from time to time through history has swept across Europe, claiming at one time more than a third of the population in its tragic harvest. Twenty years ago such plagues were still causing great havoc in India, China, and Southeast Asia, and occasionally in the Middle East. One who has seen a large city in the grip of a plague epidemic is not likely soon to forget the experience. Whole sections of the city are silent and without inhabitant. For miles around the city, people are living in flimsy shelters in the open fields. They know

from experience that in this way there is a lessened danger of death.

It has now been several years since the newspapers have made mention of plague epidemics. A rational remedy that assists nature—one that destroys most of the plague germs, allowing the white blood corpuscles to carry away the dead and few surviving plague germs, thus removing the deadly infection—has been thus effectively employed. This again is the work of a sulfonamide that, along with a very effective inoculation against the plague germ, has nearly eliminated this once-dreaded disease.

More recently there has been developed another rational remedy, this time a material of simple natural origin that, in the case of pneumonia, stops the growth of the pneumonia germs. In this instance the increased numbers of white blood cells carry off the few surviving pneumonia germs,

In Days of Sorrow

By OTILLIA MOSER

I sat in the days of sorrow—
My Master was teaching me there;
But my eyes were dim with weeping
And my heart was full of care.
Instead of looking upward
And seeing His face divine,
So full of the tenderest pity
For weary hearts like mine,
I only thought of the burden
And the cross that before me lay,
So hard and heavy to carry
That it darkened the light of day.

E'en when I learned my lesson
And I said, "Thy will be done,"
The Master came not near me
As the weary hours went on.
At last in my heavy sorrow
I looked to the cross above
And I saw the Master watching
With a look of tender love.
With His hands stretched out in
blessing
I thought I heard Him say,
"My child, thou must bear thy
burden
And lift thy cross today."

Though He told me not the reason,
'Twas enough for me to know
That He, my Lord, was leading,
Who gave this cup of woe.
So I bowed in my deep sorrow
And looked at the face divine
Of Him who taught the lesson—
"Thy will be done, not mine."
And trusting now His love and
power
This confidence I own—
'Twas Christ who shared my cross
with me;
'Twas He, yes, He alone.

[The author was bereaved of her husband and two sons in a three-year period.—EDITORS.]

and in a matter of hours all there is left for the body to do is to clean up the debris left by the attack of the pneumonia germs; and the patient, quite out of danger and feeling fit for work again, is scarcely aware of the danger that had threatened his life. This rational remedy, which has "assisted" nature "in her effort to expel impurities," and much more quickly than if the body had to first build up its own defenses aided by hydrotherapy, is referred to as an antibiotic, a substance extracted from certain plants. Through this rational remedy, death from pneumonia is reduced to less than one per cent. Mortality is thus again reduced by a new and effective weapon.

Fifty and more years ago one of the world's worst killers, malaria, was claiming some millions of lives each year. Governments of the world set about cooperatively to reduce this terrible death toll. An excellent rational remedy, taken from the bark of a South American tree, was known to control and to cure this disease. Those who availed themselves of this remedy survived to live a normal life span. Of those who—either from choice or for lack of availability—did not, many died. This remedy we call quinine.

Because the Spirit of prophecy had spoken against quinine as a drug prescribed freely by physicians of earlier years, some of our conscientious missionaries in Africa refused to take the quinine available to them, which might have saved their lives. At the time these young missionaries laid down their lives in adherence to a misguided understanding and application of our Spirit of prophecy counsel, one of their number—W. H. Anderson—took the quinine and saved his life to become for fifty years one of the great witnesses to the Advent message in Africa.

When the counsel against quinine was written, this material was an important ingredient of every popular nostrum given to stimulate appetite and better digestion. It was supposed that when used as a "bitter" it stimulated the digestive processes to greater activity. In fact, the effect was one of irritation, thus only adding to the problem rather than serving as a tonic as popularly supposed. Such use of quinine was quite different from its specific rational use, "wisely administered," as an antimalarial.

Because of public health measures and the improvement of the antimalarial remedies (some chemically related to quinine), malaria is another enemy of mankind well on its way, in many parts of the world, to joining other disease entities no longer a terror to man.



• EDITORIALS •

We Stand Alone—Part 2

We believe that God, through His prophets, foretold that there should arise in earth's last days a religious movement that would seek to prepare men for the day of God by turning them to paths of holiness and full conformity to the teachings of the Bible. Very particularly we believe that this prophetically foretold movement was foreordained of God to emphasize the doctrine of the personal soon coming of Christ and the doctrine of God's holy Sabbath.

We believe that this Bible prophecy was fulfilled by the rise of the Advent Movement in the 1840's, known today as the Seventh-day Adventist Church. We say this humbly, realizing how inadequately we have measured up to the task and to the standards God has set before us. But nevertheless we say it unqualifiedly and ardently, believing that the message we preach is the true measure of the significance of this movement, and not the frail and often faulty lives of those who constitute it.

Now, seeing that we believe God raised up this Advent Movement, ought we not, in season and out of season, to proclaim the distinctive message that He has entrusted to us and seek to persuade men to give obedience to it? The answer is evidently Yes. To do less than this would be to deny our claim that we have an important message for the world, and to stand indicted before Heaven as negligent to our duty.

Indeed, for us to believe that we hold doctrines vital to the eternal destiny of men, doctrines given to us of God for men, and not to proclaim them, is to be guilty of the blood of other men. But proclaiming a truth from Heaven can have no saving significance for those who hear it unless it is accompanied by an appeal to them to give obedience to the truth proclaimed. This point is so important, so central, to this whole question of why we do not join the World Council of Churches that it bears restating, so that no one within or without our ranks can be in the slightest doubt as to the position we must, in all good conscience, take.

We believe that there is only one result that can follow when men listen to and accept truths preached by the Advent Movement—they will join it. And shall we be embarrassed over this fact, and apologize for it? Not unless we wish to be embarrassed over the very movement whose name we carry, and to apologize for the inevitable results that flow from the preaching of a message that we declare to be of God. The facts are, we believe that Bible prophecy explicitly commands us to call on men to join with us, as they receive the message preached, so that the Advent Movement may do an increasingly effective work for God in the closing days of earth's history.

This is a direct and frank statement as to why we do not join the World Council of Churches. We do not say that it is a complete statement, for the limits of an editorial do not permit us to go into all the details of doctrinal difference between us and others, or to present all of the prophetic evidence that we believe supports our conviction that the Advent Movement arose in response to the forecast of Bible prophecy. But we believe that sufficient has been presented to make clear

why we are unable to join the World Council of Churches.

Do we therefore believe that the leaders and laity of the Advent Movement are better than other people? *We do not.* God forbid that we should ever fall into the delusion that because we are commissioned of Heaven to preach a great saving message to the world, we, the preachers of it, are therefore inevitably better than all other people.

Thus to reason would lead us to the same false and fatal conclusion to which Israel of old came. To them were given the oracles of God; they were to be the medium through which the light of Heaven should shine upon the world. But the holy commission given to them did not thereby automatically make them all holy men of God—though their faithful practice of what they were ordained to proclaim would have produced holiness in their lives. As we look back to ancient times we all marvel over the glorious truths that were entrusted to Israel to give to a world in darkness, nor are we tempted to minimize those truths simply because the Israelites failed, oftentimes, to measure up to their duty and their opportunity.

Others Also Love God Ardently

That is why we can unhesitatingly declare that we believe our message to be from God, though all of us in the Advent message may fall short in godliness. We repeatedly confess that we are not sufficient for the great task God has given us and that a work of sanctification must still be done in our hearts. But having made this contrite confession, we boldly declare that the message we have for the world is God's message for the last days of earth's history.

Now, our very preaching to others implies that there is in their hearts the same willingness to listen to the truth of the Bible as we ourselves display. Certainly our preaching to men of other religious bodies does not imply that we believe that up to the moment of our preaching to them they were strangers to God. On the contrary, we believe that there is a very great host of men and women, both clergy and laity, in all of the Christian churches, who love God in sincerity and who seek to do His will, as they understand it. Christ declared, "Other sheep I have, which are not of this fold" (John 10:16). Our preaching is not against men but against false doctrine; not against the sincerity of churchmen, either leaders or laity, but against the anti-scriptural foundation on which certain of their beliefs rest.

To sum up the matter: The very logic of our belief demands that we seek to persuade men to accept the doctrines we preach and to join the Advent Movement. No genuine Adventist would ever wish to sidestep this fact. But how can we call on men to join this distinct and separate movement and at the same time sincerely join any organization that seeks to draw all the churches together in one? We decline to join the World Council, not because of petty, personal feelings, or pharisaical notions of superior holiness, but because we believe that only by standing alone can we bear a faithful and effective witness for God.

F. D. N.

Television and Juvenile Delinquency

Perhaps our generation has forgotten that a man is what he *thinks*. In all the analyses that attempt to explain why youth and children commit acts that would incur the most severe penalties, were they adults, we have yet to find adequate attention given to this aspect of the problem. It is naive to think that impressionable minds can witness unlawful or improper acts on television and radio or read about them without being unconsciously influenced to conclude that such actions provide a magic escape from what seems to be an intolerable situation. It is common for an attempted probe for the motive that prompted a criminal act to elicit the reply, "I don't know why I did it." That is often, doubtless, the stark truth. An impulsive act designed to secure release from frustrating circumstances is not the result of a rational process, but of a subconscious, basic, predetermined pattern of behavior, operating automatically.

Seventh-day Adventist parents can do much to condition their children's pattern of response to frustrating experiences by leading them to understand the principle that what is seen and heard unconsciously influences the conduct, and thus of their own free choice to limit their seeing, listening, and reading to portrayals of praiseworthy conduct. A simple rule by which Adventist families may regulate what comes into the home via television, radio, magazines, and books is to admit only the narration of activities in which a Christian can conscientiously engage. The query as to what is wrong with a certain program can often be answered by the simple counter inquiry, What is good about it? What will it contribute to the formation of Christian character? If it is our purpose to think—even vicariously by television and other communications media—only of such things as are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy, the question of what is to be seen and heard in our homes will largely be settled. Nothing but a Christian solution to the problems of life will afford permanent release from its tensions.

R. F. C.

Reflections About Sputnik

The successful launching of Sputnik created a wave of excitement that was felt by people everywhere. Almost immediately scientists began talking about future Sputniks and about rockets that would be capable of reaching the moon—and Mars. Politicians became excited too as they sensed the propaganda value of leadership in scientific pursuits.

And, as might be expected, Seventh-day Adventists shared the general interest in the accomplishment. But their observations concerning the little satellite did not follow the same thought patterns as those of other people. Instead of being dazzled by the achievement, many did a great deal of serious thinking and earnest heart searching. This was all to the good.

What were some of the observations that resulted from this thinking? We cannot report for others, but here are some of our own reactions.

The suddenness of the feat impressed us deeply. Not that there hadn't been considerable talk about earth satellites during the past few years. There had. In fact, there had been drawings and articles and speeches in abundance. As far back as 1953 A. N. Nesmeyanov, president of the Soviet Academy of Sciences, remarked at the World Peace Council at Vienna that "science has

reached a state when it is feasible to send a stratoplane to the moon, to create an artificial satellite of the earth." Since then, moon rocket projects have been mentioned with increasing frequency in Soviet technical and popular literature. And in the United States much publicity has been given to preparations for launching a baby moon.

Why, then, did Sputnik take almost everyone by surprise? Primarily, perhaps, because we live in an age of great skepticism. It isn't popular to be credulous. After all, man had never before put a satellite in the heavens, so who could be certain that such an endeavor would be successful? "We'll wait until it happens before we'll believe," seemed to be the attitude of most people.

But then it happened. Suddenly a man-made object was streaking through the heavens at 18,000 miles an hour. A new era had begun.

Like Christ's Second Coming

There is a strong spiritual lesson in this. For years we have read of Christ's return, we have preached about it; on every hand we have seen the fulfilling signs of this event. But time has gone on longer than most people expected. Many who at one time would have ridiculed the thought that they might live out the course of their natural life, have shifted their mental gears; now they are making provision for an old age that is still many years away. And far too many others have forgotten that the judgment has been going on in heaven for 113 years; they are not stirred by the thought that Christ is coming soon. But *suddenly* the end will come.

Repeatedly in the Scriptures this feature of Christ's return is pointed out. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping" (Mark 13: 35, 36). See also Matthew 25:5; 24:42-51; 1 Thessalonians 5:1-6. Like the launching of Sputnik, Christ's coming will be sudden. If we are ready, all will be well.

Our second reaction was one of puzzlement. We wondered how it is possible for man to look at our earth, the moon, the sun, and the myriads of stars, all following prescribed orbits with unerring exactness, and say that there is no God. Man declares that the universe was created by chance, but he points to Sputnik and says, "Look at the product of man's genius!" How blind can people be!

Perhaps our third reaction was unique to us, but somehow Sputnik has made more real many of the truths in God's Word—the translation of the saints, the ministry of angels, the oneness of the earthly family with the heavenly, the descent of the New Jerusalem at the close of the millennium, et cetera. Distances no longer seem so great, nor earth's atmosphere so confining.

And as the news of Sputnik's launching flashed with unprecedented speed to the world through every form of communication known to man, we thought, "The three angels' messages too could reach the entire world almost overnight. God's work could be finished in a week's time, or less, if He wills it."

Some have asked whether we believe God will permit sinful man to go to the moon. To this we have answered frankly, We do not know. We can see no valid objection to such a trip, however. Apparently there is no life on the moon, hence a visit there by man would be of no particular consequence so far as the spread of sin is concerned. And if man ever should be successful in reaching a world that is inhabited by sinless beings (which we do not believe would be permitted), we are sure that such a visit would do nothing toward spreading the rebellion that centers in our world. Long ago unfallen beings lost sympathy with Satan and his principles. Is it

likely that personal contact with men whose souls are corrupted by sin and whose bodies show degeneracy would change their attitude? Never.

Erelong, however, the faithful of all ages will visit other worlds. There they will give a united testimony of praise to God for the wonders of redeeming love. Saved by grace! Saved forever! What Jesus did for us on Calvary will be remembered by the entire universe throughout eternity—long after Sputnik and rocket ships have been forgotten.

K. H. W.

Are Adventists Too Casual About the Bible?

On the basis of the more sure word of prophecy Seventh-day Adventists look forward to the time when the angel of Revelation 18 shall descend from heaven in power and great glory, with God's final invitation to accept the grace that brings salvation. We understand that this angel from the pages of the Apocalypse is representative of a great awakening among God's chosen people in this generation that will lead them to arise and let the light of truth shine forth through them, by precept and by example. Sometimes the question is asked, When will the church experience this great outpouring of the Spirit of God that is destined to bring the age-long work of the gospel to a glorious climax? Perhaps too often our unuttered answer is that God will bring it about in His own good time. With that we are content to dismiss the matter from mind, more or less forgetful of the fact that every great revival of true godliness and every great surge of gospel power in generations past has come about when men have conscientiously, diligently, set about searching the Scriptures.

During the course of repairs on the Temple in the days of Josiah the king, Hilkiah, the high priest, discovered the long-lost book of the law. The result was the most thoroughgoing religious revival the nation had experienced for generations. Nearly seven centuries later our Lord opened to the understanding of His disciples passages of Scripture that had pointed forward to His coming as Messiah. Their own hearts burned within them, they shared the flame of truth with others, and the gospel went to the then-known world in their generation. A millennium and a half later Martin Luther discovered a Latin Bible in the university library at Erfurt, the first he had ever seen, and the great Protestant Reformation

burst into being. Another four centuries found William Miller and others engaged in a diligent study of the prophecies that led them to the proclamation of Jesus' soon return, and thus eventually to a great fellowship of faithful men and women around the circle of the earth awaiting that glorious event.

The same dynamic power that once transformed the random elements of nature into a perfect world is latent today in God's revealed Word, to transform human hearts and minds. His Word is a living and active force that effects a new creation in the lives of all who submit to it. The difficulty with much of our contact with the Bible, however, is that we go about it too casually. Every copy of the Scriptures is like an electrical outlet that offers access to limitless resources of light and power. Casual reading provides at best a poor connection with the energizing currents of divine knowledge and grace. Casual contact with the Bible can never bring an ample supply of its life-giving power into our lives.

Perhaps it is not overstatement to affirm that what Seventh-day Adventists need today more than anything else is a soul-consuming devotion to the Scriptures. If we believe the Bible to be God speaking to us, should we not take the time to listen intently? Nothing encourages the growth of the fruits of righteousness like a copious supply of water from the river of divine grace. Why not purpose anew each day to understand God's revealed will more perfectly than we understood it yesterday?

The pastor can do much to encourage his flock by leading it, Sabbath by Sabbath, to the green pastures of God's Word. Casual preaching from the Word on Sabbath will at best inculcate no more than a casual reading of it during the week, and neither can be expected to produce a bumper crop of the fruits of the Spirit. Every sermon should be designed to make some passage of Scripture a living and active force in the lives of those who listen. The garden of the Lord will flourish when the life-giving elements of His Word are carefully worked into the soil of the hearers' hearts each Sabbath.

If God's voice should rend the heavens today, would He not call us back as individuals to study His Word with renewed devotion, as pastors to sermons that expound the Word, and as a people to prepare in earnest for our heaven-appointed role in the days that lie ahead? Let us purpose to rediscover the life and power latent in God's Word, knowing that these alone are sufficient to bring the fruits of the Spirit to maturity in our lives, and to prepare us to participate in the closing work of the gospel.

R. F. C.

It was my privilege to attend the entire Nile Union camp meeting held at the Nile Union Academy on the edge of Cairo, Egypt, from September 12 to 21, 1957.

Delegates were present from eighteen churches, from Upper Egypt, Middle Egypt, and the Delta. The attendance each day was very consistent. Approximately 230 were camped on the academy grounds and housed in dormitory rooms. All meals were served at a nominal cost in the academy dining room and in overflow rooms and verandas. Families, as far as possible, were seated together, and the entire camp was present at almost every meal. The Sabbath attendance was augmented by about one hundred people from the Cairo and Heliopolis churches.

The camp meeting was preceded by a youth leaders' training camp of ten days' duration, under the direction of R. C. Darnell, Missionary Volunteer secretary of the Middle East Division. He also remained for the first part of the camp meeting.



G. J. Appel, the division president who had recently returned from furlough, came from Beirut, the headquarters of the Middle East Division, and was in attendance for the latter half of the camp meeting. L. H. Cowles, principal of the academy, and his wife gave valuable help, as did W. R. Leshner, newly appointed worker for Alexandria and the Delta. All of the national workers, including ministers, Bible instructors, colporteurs, and teachers were present.

The meeting was climaxed by a "Gospel Gem" service in which Neal C. Wilson, the president of the Nile Union, interviewed a number of persons who had experiences of unusual interest in accepting the message.

This was followed by a baptismal service at which Elder Appel baptized eight candidates.

One whole day of the camp meeting, beginning with the morning devotional, was devoted to the presentation of various phases of Sabbath school work. At the night meeting a report on the history and worldwide extent of the Sabbath school was given. One of the features of the day was a round-table discussion at which the various steps in the Sabbath school organization were represented—the local Sabbath school, by Sister Alic Zaglama, superintendent of the Heliopolis Sabbath school; the local conference, by Brother Fakhry Neguib, Sabbath school secretary for the Middle Egypt Mission; the union, by Brother Ramses Mina, acting union Sabbath school secretary; the division, by G. J. Appel, the division Sabbath school secretary; and the General Conference, by the writer.

L. L. MOFFITT

Sabbath School Lesson Help

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

FOR SABBATH, DECEMBER 7, 1957

Elisha, the Prophet With the Double Portion—Part 2

[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 execrable deeds of Ahab and Jezebel bore a sad fruitage. It is true of nations, as of individuals, that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Jehoram reigned over Israel for two years after Ahab, his father, was killed in battle against Syria. This Syrian victory was followed by sporadic border raiding, which often resulted in plunder and slave capture. One such raid laid the scene for the first part of this week's lesson.

1. *A mighty captain, a slave girl, and God's prophet.* 2 Kings 5:1-27.

Naaman was evidently a valorous soldier. Although no war existed between Syria and Israel at this time, there had been a war for the independence of Syria from Assyria, and probably other campaigns not mentioned in Scripture.

"He was a leper." There were degrees of leprosy, some of which did not incapacitate or isolate a man from public duty, but were nonetheless grievous to the afflicted.

"A little maid." This anonymous child had evidently found service in a home where slavery was not without a human touch. She regarded Naaman and his wife with some affection, hence her statement: "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

"Recover him of his leprosy." With his king's letter to the king of Israel, and a very large present, Naaman confronted the latter with a direct and disturbing request for healing. It looked like seeking excuse for a quarrel, perhaps war; but Elisha intervened, and Naaman was told to wash seven times in Jordan.

He went away in a rage because he expected a dramatic public manifestation of healing, and thought the rivers of Syria more potent than Jordan. His servants persuaded him to conform to the prophet's bidding, whereupon "his flesh came again like unto the flesh of a little child." Of all

the lepers of his time, Naaman alone found cleansing (Luke 4:27).

"I will receive none," said Elisha, when offered the gift, but the avaricious servant, Gehazi, fell into a two-fold lie: first, in following and telling Naaman that Elisha would not accept gifts to entertain two guests; second, in telling Elisha on his return from Naaman that he had been "nowhere" (R.S.V.).

"The course of Gehazi was such as to place a stumblingblock in the pathway of Naaman. . . . To the day of his death he [Gehazi] remained a leper, cursed of God, and shunned by his fellow men."—*Prophets and Kings*, p. 252. "Gehazi is not the last who has got money in an unlawful way, and has got God's curse with it."—ADAM CLARKE.

2. *The Syrian scourge is turned back.* 2 Kings 6:8-17.

In Elisha's later years the Syrian armies were once more on the march against Israel. Every time the Syrian king, probably the great Benhadad, set ambush, the Israelites avoided them, till the Syrian monarch concluded that there must be a traitor within his own ranks.

When informed that it must be the work of the prophet at Dothan, the Syrian hosts surrounded that historic place. "It was here that a band of Ishmaelites on their way from Gilead to Egypt purchased Joseph (Gen. 37:17-28)."—*The SDA Bible Commentary*, on 2 Kings 6:13.

"Alas, my master! how shall we do?" cried Elisha's servant, as he saw that "an host compassed the city both with horses and chariots." He was mortified at the thought of impending capture.

"Fear not: for they that be with us are more than they that be with them," was the prophet's memorable reply. He prayed, and saw that "between the servant of God and the hosts of armed foemen was an encircling band of heavenly angels."—*Prophets and Kings*, p. 257; compare Ps. 34:7. He also prayed that God would open the servant's eyes to see the heavenly hosts, and that the eyes

of the Syrians might be closed to them. This was a prophet's trust in God. It is surprising what men see when God opens their eyes. See Gen. 21:19; Num. 22:31.

Elisha then led the Syrians into Samaria, where he himself lived, prayed for restoration of their sight, then admonished King Joram of Israel, who was ready to slay them, to treat them well and then free them to return to Syria with an impressive report of Elisha's power and of the humanness of the Hebrew religion.

"This is not the way, neither is this the city." These words do not have to be regarded as justifiable untruths, in the manner of some commentators, if we relate them to God's purpose of confronting them with Elisha and with the armies of Israel in Samaria, where they could have been destroyed.

3. *Famine, Joram's hatred, Elisha's death.* 2 Kings 6:24; 7-16; 13:14.

An undetermined number of years later, Benhadad once more laid siege to Israel in full scale, and matters were worsened by a severe famine.

King Joram in blind hate swore to decapitate Elisha, whom he blamed for these things. "In doing so he followed the same course as had his brother Ahaziah, and his father Ahab."—*The SDA Bible Commentary*, on 2 Kings 6:31.

Elisha sat calmly in his house with the elders, and ere the king's executioner arrived the prophet by divine intuition said: "See how this son of a murderer hath sent to take away mine head?" Before Joram's decision to kill the prophet whose God he blamed for present calamity could be effected, Elisha uttered incredible words: "To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."

This, like every divine promise, was a double test, first of God's word, then of the people's faith. When the Syrians heard noises like the night approach of encircling armies, they fled in terror, leaving their plentifully supplied camp for Israel to plunder, and the prophet's words came to pass (2 Kings 7:2).

Elisha eventually fell ill, and our last view is of the idolatrous young King Joash receiving kindly counsel from the prophet's deathbed.

"It was not given to Elisha to follow his master in a fiery chariot. Upon him the Lord permitted to come a lingering illness. During the long hours of human weakness and suffering, his faith laid fast hold on the promises of God, and he beheld ever about him heavenly messengers of comfort and peace."—*Prophets and Kings*, pp. 263, 264.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Understanding Hearts

By Mrs. Kenneth A. Wright

In the principal's office an uneasy Bill was awaiting his mother's arrival to help solve one of his discipline problems. Handsome at fifteen years of age, and deprived of his father's comradeship because of a snap-judgment mother, Bill often needed a little special attention. Mrs. Black was already several minutes late, and the busy principal was walking the floor glancing at his watch periodically, and occasionally looking at the boy who awaited sentence.

Finally Bill broke the silence with, "Mother is always late!" His tone was rather sympathetic, and invited a little conversation. Time passed more quickly while they were talking, and then Mrs. Black appeared.

"Well," she stormed, "what is it now?" She completely ignored the boy, who had greeted her as she entered. She kept talking rapidly. The principal's eyes shifted from mother to son, but his sympathies were fast focusing on Bill.

"I can't do a thing with him," she snapped. "He's just like his father. I never could do a thing with him either." What she should have said

was that she had lost her husband because she lacked an understanding heart. Now the boy was all she had left, but he was going too—going, but not quite gone.

A father is so important to a teenage boy. His example and sense of fairness can teach his son good sportsmanship in work and play. And his encouragement, leadership, and self-reliance can help develop a courageous, independent spirit in his son, and make him a good Christian—a good citizen in his home and community.

The words *understand*, *comprehend*, and *appreciate* are synonymous when they mean to have a clear idea, conception, or exact knowledge of something; they are often used interchangeably. There is a sharp distinction, however, which indicates that *to understand*, one must have an exact knowledge of a situation, while *to comprehend* refers to the mental processes involved in arriving at a conclusion. For example, one may be unable to comprehend a poem al-

though he may fully understand each isolated word or sentence in it. Thus, even though a young person may love his parents he may not appreciate their viewpoint; but when he is older and wiser, he will better understand and comprehend the concepts they had established through years of experience.

"That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Eph. 3:17-19).

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

To sympathize with our children in their perplexities, or our neighbors in their problems, we must suffer with them, put ourselves in the other person's place. There is an old Chinese proverb that says, "Don't criticize a man till you've walked a mile in his shoes." An Indian saying suggests that we walk for a week or two in another's moccasins before being critical.

Jesus said: "Go and sin no more," to some who had committed grievous sins. Who are we to sit in judgment on others? A young man came to Henry Ford seeking employment. He had blundered, served a jail sentence,

and was now moving to a new town with a determination to live straight. He felt that in fairness to Mr. Ford he should tell him all about his past. He was just nicely started when that kindly, understanding man stopped him and said: "Start where you stand; never mind the past."

If mothers, fathers, and teachers would just open the door of memory and select some experience from their childhood inventory shelves, it would help to recharge their batteries of sympathy and understanding. To close out the past is to shut the windows of understanding.



H. A. ROBERTS

A father is important to a teen-age boy.

One day a man wearing a grocer's apron was chasing a small girl down the street, shouting, "Come back, you thief. I'll catch you." The little one had picked up a piece of fruit in his store. A passer-by taking in the situation said, "Sir, she may be hungry; she's just a tot. I'm sure her folks will make it right." The man was not impressed—just stood there glaring after the child. Who was the greater sinner—the child or the man?

A little girl said to her mother one day, "Mother, why is it that we have company all the time, but no one invites us to dinner?"

THE Children's Story

Vision of the Future

By ARTHUR S. MAXWELL

In a calm, serious voice Daniel went on to tell Nebuchadnezzar the meaning of the strange metallic image he had seen in his dream.

"You are this head of gold," said the young man. And a smile of satisfaction flickered on the king's face. He was flattered that the glory of his empire should be mentioned first.

But Babylon, strong and proud though it was at the moment, would not last forever.

Said Daniel, "After you shall arise another kingdom, not as great as yours." This was the meaning of the "breast and arms of silver."

Then a third world empire would arise, pictured by the "belly and thighs of brass." This in turn would be overthrown by a fourth kingdom, strong as iron, like the two legs of the image.

As the feet and toes were made "part of iron and part of clay" so the fourth kingdom would be divided into several kingdoms, some weak, some strong; and they would remain divided until the God of heaven, the King of kings, should come to set up His everlasting kingdom.

"Whereas you saw the feet and toes," said Daniel, "part of potters' clay and part of iron, the kingdom shall be divided. They shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

As Daniel talked on, Nebuchadnezzar forgot that he was sitting in the throne room of Babylon. It seemed to him that he was standing at a window, with the curtains drawn, looking down the ages upon the great events of history to be.

And he was. In fact, both king and prophet were looking through the window of the future. Before them stretched the wondrous panorama of all the years to come. Close by them they saw the golden temples

"I guess, dear, it's because there are so many of us that they're afraid to invite us; but we always have room for company, don't we?"

There are many, many hospitable souls who are largehearted enough to take in the whole family. I remember well a number of places where my husband had to spend several days recruiting students where it would have been most pleasant for the family to go along. How very welcome was a letter from understanding friends that said, "Please come and bring the family, all of them; we've lots of room." Some had no children

of Babylon. Beyond, stretching far into the distance, were the silver minarets of Medo-Persia, the brazen towers of Grecia, and the iron domes of Rome.

On, on down the ages they peered, till they saw the mighty Roman Empire divided into the nations of modern Europe. They saw these nations fighting each other in great and terrible wars, as strong leaders tried in vain to unite them into one great whole again.

Then, "in the days of these kings"—that is, in our day—they saw something tremendous happen. Suddenly their eyes were drawn from earth to heaven, and there in the sky they beheld a great fiery glow as the King of kings descended in mighty power to bring all earthly empires to an end.

Wonderful vision! How their hearts must have thrilled at the sight! When it was over, the king of Babylon fell on his face and cried, "Of a truth . . . your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing that thou couldst reveal this secret."

"Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."

Thus, though Jerusalem was in ruins, and all the children of Israel were in captivity, God was still at work in the earth. The king of Judah may have refused to listen to Him, but in the king of Babylon He found a ready listener.

As His messenger He used one of the captive Israelites, a lad who had purposed in his heart to serve Him at all costs. Now, having proved his loyalty, God caused him to be made "ruler over the whole province of Babylon" and "chief of the governors." Here, next to King Nebuchadnezzar in authority, he could watch over the interests of God's people until the time to free them should come.

So, though for a while it must have seemed to the children of Israel that all was lost and that God had forsaken them forever, it wasn't really so. Though they had failed Him miserably He was still, in His own wonderful way, working His purpose out.

The dream of the image was not only for Nebuchadnezzar but for Daniel and all his people. It assured them in the strongest possible way that in the long struggle with evil, God is bound to win. Comforting indeed was its message that when the empires of the world have run their course God's reign will have just begun.

of their own, but they always had room for all four kiddies, and a cooky jar full. The children have never forgotten these trips to the H. W. Walkers and to other friends along the way.

The day had been very lonely. I had very nearly decided to be sorry for myself, so far from my children. How I would have enjoyed spending the day with one of them. These thoughts were scarcely born when my husband appeared with a bowl of lovely red roses. My gloomy thoughts were shattered, my day was happy, my heart was glad—someone understood! A beautiful letter from our oldest son on his birthday said, "With this comes one dozen roses. I think mothers should receive recognition on their children's birthdays."

A Lovely Custom

Two lovely Jewish girls attended one of the academies where my husband was principal. Their widowed mother sent them to our school because we understood the Sabbath and the matter of clean foods.

One day Sandra came by the office for permission to ride into town. The reason, she stated, was that she had a birthday coming up, and she must purchase gifts for her mother and sister and dearest friends. She must also plan a party for them. A pleasant Jewish custom.

The health charts hanging on the wall of the country schoolroom were one of the young teacher's special accomplishments and she showed them to the county health nurse with some embarrassment. One boy, she said, would not take a daily tub bath.

The health nurse said, "I suppose they have indoor plumbing?"

"No, I don't believe they do."

"Then, I presume, if there's no running water, the boy probably has to draw water from a stream or a pump and carry it to the house, heat it and put it in the old wooden tub, if they have one. Did you ever take a bath in an old wooden tub?"

"No," admitted the teacher.

"Well," said the nurse, "I have and it's no fun! If this boy is clean, he probably has put forth more effort to get bathed than the children who have more conveniences—he deserves credit for being clean."

Proverbs 4:7 states: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

Further reading suggested: 1 Kings 3:9-12, inclusive; Proverbs 4; 5, designed for parents; *Growing Boys and Girls*, by Arthur W. Spalding, and *Days of Youth*, by the same author; "Salute to a Teacher," *Reader's Digest*, June, 1957, especially page 160, paragraph 1.

Does It Pay to Be Honest?

By J. Walter Rich

A young man at the crossroads of life was looking into the future and dreaming about what it might hold for him. Among the professions that interested him he was most strongly inclined toward law. Among other questions that presented themselves for consideration in choosing to be a lawyer, the matter of being honest presented itself. He asked himself, "Can I be honest? Will it pay?"

The question bothered him enough so that he wrote a letter to the editor of the *American Magazine*. The editor passed the question on to the thousands of readers of his journal. A prize was offered for the best answer.

The response was tremendous. Twenty-five thousand answers came in, answers recommending positions covering the entire gamut of human behavior. Some answers actually recommended dishonesty to the young man. The majority, however, were on the side of Franklin's "Honesty is the best policy." One college girl wrote, "It's becoming smart to be honest; don't be a back number."

If you were answering this young man's question, what would you tell him?

Honesty, of course, has to do both with what we say and what we do. Let us suppose that you go into a store—grocery, drug, clothing, or hardware. You are waited on by a clerk, and in the rush you are given more change in return than you are entitled to receive. Would you pocket the difference and say nothing, or would you call the attention of the clerk to the mistake and have it rectified? Then, what would you do if you were in the clerk's place?

Suppose, again, that during working hours you could get in some out-of-the-way place and loiter away time that you should be using for your employer's benefit. Would you be living the life of an honest employee? Could you justify yourself for coming in a few minutes late each morning, or starting home a few minutes early in the evening?

Suppose that you are a merchant, and you deliberately sell a "pound" of goods that is a few ounces short, or sell a "yard" of goods that is a frac-

tion of an inch short? Would it make any difference to you whether you were the seller or the purchaser?

Would you consider that John Quincy Adams was overly careful when he told his son not to use the paper he was reaching for to write on, for it belonged to the Government, but to use the paper in another drawer, which was his own? Would you accuse George Washington of being niggardly because he told one of his secretaries who came in ten minutes late one morning that he better get him another watch or he would have to get a new secretary? Does punctuality have anything to do with being honest?

Would you commend the boy in a country spelling contest who had been permitted to pass seventeen others in the class because the teacher thought he had spelled a certain word correctly, but then he confessed to the teacher that he himself had spelled the word with an "e" instead of an "i," thus making it wrong? Would you feel that he was unnecessarily forthright?

What would you do in case you had been Ethan Allen who was indebted to a man in Boston for a note of sixty pounds? He needed more time in which to raise the money, so went to a lawyer, Mr. Jones. In court the



● Donna Bettle of Richmond, Maine, 14, who graduated from the Richmond church school last spring, raised a Jasper Wayne goal in Ingathering by doing mostly house-to-house work in a sparsely inhabited territory, before leaving for Union Springs Academy in September.

● Larry Stump, junior student at San Pasqual Academy, reports that Voice of Youth meetings were started by the students of that academy in the Vista church on October 20. Chairmen of the various committees are as follows: Roger Churches, usher; Janice King, speaking; Joe Threadgill, music; Carol Nelson, advertising; and Dennis Wade, equipment and transportation.

lawyer claimed that the signature on the note was fictitious. But Ethan Allen objected. "Mr. Jones," he said, "I didn't hire you to come here and lie. It is a true note. I signed it."

As we think of these situations no doubt all of us know just what Jesus would do in each case. Absolute honesty was lived and commended also by the inspired writers of Scripture.

In selecting the deacons who were to take an active part in the finance of the early church the twelve disciples instructed the believers: "Look ye out among you seven men of *honest* report . . . whom we may appoint over this business" (Acts 6:3).

And Paul wrote: "Recompense to no man evil for evil. Provide things *honest* in the sight of all men" (Rom. 12:17).

"Providing for *honest* things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21).

"Finally, brethren, whatsoever things are true, whatsoever things are *honest*, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). To be honest outwardly, our thinking must be about honest things.

The Indians flocked about the store of a new trader named John. They examined his goods, but offered to buy nothing. Finally the chief visited him.

"How do you do, John. Show me goods. Aha! I take a blanket for me, and calico for squaw. I give you three otter skins for blanket, and one for calico. Pay you by'n by tomorrow." He took his goods and left.

The next day he returned with a large part of his tribe, his blanket full of skins. "Now, John, I pay you." He drew from his blanket four otter skins, one after the other, and laid them on the counter.

"That's right, John," the chief mumbled. After a moment's hesitation he drew out a fifth skin, an unusually beautiful one, and laid it on the counter. "That's right, John."

Pushing it back, the trader replied, "You owe me but four. I want only my just dues." They passed it back and forth between them several times, till at length the chief appeared satisfied. He put the skin back in the blanket, scrutinized the trader, and then, stepping to the door, cried to his followers, "Come, come trade with pale-face John. He no cheat Indian. His heart big."

Then turning to the trader, he said, "Suppose you take fifth skin, I tell my people no trade with you. We drive off others; but now you be Indian's friend, and we be yours." Be-

fore dark the trader was waist deep in furs, and had his till well filled with cash.

Does it pay to be honest? Yes—always. The rewards may not always be seen in a temporal way, but there will be no doubt about the spiritual and eternal reward when Jesus says, “Well done, good and faithful servant, . . . enter thou into the joy of thy Lord.”



4.5 Billion Years Old!

By D. A. Delafield

Now we have the “facts,” juniors! Some so-called scientists tell us this old planet called earth in its present shape is 4.5 billion years old, that is, if we allow for a few million years plus or minus. In any event, it cannot be much more than 500 million years older in any form. Yes, that is what they are telling us!

They hasten to explain that the elements of which the earth is composed are very much older than that and must have been formed somewhere else, probably inside the stars where the temperatures get as high as a million degrees. Thomas R. Henry, science editor of the *Evening Star*, a Washington, D.C., newspaper, says, “After years of debate full of paradoxes, most geophysicists now agree on the 4.5 billion year figure. . . . Estimates have increased greatly during the last 20 years, . . . but it is extremely unlikely that they can be pushed up much more.”

The scientists say that the 4.5 billion years represents only the time since the earth has had a crust and about the same kind of internal structure that it has now. And they tell us, “Before that it may have been in liquid or even gaseous state.”

The way they figure the age of the world is to determine the time that has elapsed since a certain element called uranium was formed. This radioactive element, which is in the earth's thin crust, slowly decays into lead, and by measuring this decay in some manner with their electronic devices, they think they are able to tell how old the world is.

Well, we all respect the facts of science and the scientists, don't we? But we respectfully disagree with such ideas about the age of this world. And their conclusion that the world existed prior to the time that

An Incident in My Life

THAT TAUGHT ME AN
IMPORTANT LESSON

Milking Cows and Faithfulness

By E. L. MINCHIN, Associate Secretary
MV Department, General Conference

As a lad of fifteen I enrolled in our West Australian Missionary College, a small junior college in the golden west of Australia. At that time it was called the Darling Range School. I had come from the farm where among other duties I had helped my dad milk cows. But now I was to be a student. Students would never have to perform menial farm chores! That kind of life was in the past, and I rather felt that I was about to enter a higher plane of living. I must not let anyone know that I could milk cows. My brother, who was already a student at the college, promised that he would not tell anyone of my experience along this line.

I arrived at college on a Friday. School was to begin the following Tuesday.

Early Sabbath morning I was awakened by a knock on my door, and who should put his head inside but the farm manager! He looked at me as I lay in bed and said, “Len, can you milk cows?”

Reluctantly I replied, “Yes.”

“Would you mind helping in the dairy this morning? We need extra help.”

So, in spite of my resolutions and my brother's promises, the very first morning in that school I was down at the barn milking cows. In fact, I was down there every week that school year, for I was assigned to the dairy. This was hard to take at first, but I did the best work of which I was capable.

At the close of the school year the farm manager came to me, and placing his hand on my shoulder, said, “My boy, I would like to say something to you. I want to thank you for your faithfulness this year down in the cowsheds. I have learned to trust you. I have not had to

speak to you about your work. In the cold, dark, winter mornings I would look out from my home and see the lantern burning [we had no electric lights then] and I knew you were at your job. Thank you, my boy, for your faithfulness.”

I shall never forget those words. How happy they made me feel!—a happiness that rewarded me for having done my best in the work allotted to me.

That day the farm manager gave me a foretaste of a greater joy that will one day be ours if we are faithful. Soon our Lord, the “Manager” of the universe, is coming back again. He has left us each a work to do. All that He requires is that we be faithful. He will not ask us whether we were conference presidents, church elders, or MV secretaries. Position, education, or wealth will not count in that day. Instead, He will look to see how much of His Spirit we possess, and He will see the faithfulness with which we have loved and served Him even in the smallest and humblest of duties.

“It is not the length of time we labor but our willingness and fidelity in the work that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness is more pleasing to God than the greatest work when marred with self-seeking. . . . He regards more the love and faithfulness with which we work than the amount we do.”—*Christ's Object Lessons*, p. 402.

Unspeakably great will be our joy and our reward when we hear those blessed words, “Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord.”

its structure and crust were created, in a liquid or gaseous mass, is nothing more than pure theory. It has no more foundation than air.

Discuss this question some time with your biology teacher in the academy or church school. Actually, this world is only about six thousand years old. It was formed—in *toto*—on the first day of creation, and it was finished on the sixth day of creation, and on the seventh day God memorialized His work of creation by resting upon the Sabbath and setting it apart as a monument of creation.

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it” (Ex. 20:11).

So you see the Lord made this world in six days and the world has been in existence only about six thousand years. Let us accept the Bible as the only reliable explanation of the beginning of the world, and let us keep the Sabbath every seventh day (Saturday) as a token of our faith in the Creator and Redeemer of us all.

[Not long ago we met Brother and Sister Meisner at a workers' meeting in the Carolina Conference. When they told us of their family of five children, we became much interested. Mrs. Meisner does not work outside the home. How could they support their family? We wish to share with our readers the answer they gave us. Too many young married people, and some not so young, feel that they cannot make ends meet. Perhaps this article by Sister Meisner may point the way, for some, to a more stable economy in their homes, and more calm in their spirits. —F. D. N.]

Feature Article
OF THE WEEK

A Family of Seven W

By **BARBARA**

THERE were two things that my husband had his heart set on when we were married: he was determined to be a minister of the gospel, and he wanted us to have a fairly large family. He loved children, having been brought up in a family with four brothers and two sisters. Beside these brothers and sisters, his mother practically reared three of his cousins. Usually she also took care of two or three welfare children. She loved children. I had two sisters and one brother at home, so I felt as did my husband—that a good-sized family was really the best.

When my husband was twenty-eight, graduation from college was still three years away. And then there was an additional two years at the Seminary. Those were long, hard years, for my husband had to work his entire way. It took a lot of study, too, to complete his training for the ministry.

Jerry was born while we were at college, and Susan just after my husband completed his first quarter at

the Seminary. Our family seemed to come along rapidly and by the time my husband finished his Seminary work, we had three lovely children. We felt we had a good start toward achieving our goal of a large family, —almost too good when it came to finances.

Now, after five years in the ministry, we have a family of five. We are happy, and my husband loves his family and his work. We find that it takes careful planning to make my husband's salary do the things for the family that need to be done, but the Lord has helped us to set up a budget that cares for our needs.

"I just don't see how you manage!" How many times I have heard that phrase. Sometimes we almost wonder ourselves. It's not easy, but it's possible by following certain basic rules.

Perhaps at the top of the list we might put cooperation. A budget is worthless unless the entire family agrees to abide by it. But anyone can live on his income if he asks the Lord to help him do so. This, of course, implies a willingness to do without; it also requires cutting corners in every way possible.

A budget must also be flexible. You cannot expect to set up a plan that is perfect in every detail. We have revised ours probably every six months, depending on income and our own needs. Our present system is the result of trial and error over a period of time.

We did not realize the importance of a budget until we were in the ministry at least one year. Then we had three of our present five children and found that some management was necessary if we were to remain in the Lord's work. Our pay check came only once a month, as it does now, and we discovered that unless we planned ahead we were likely to reap disastrous results. After eating nothing but beans and potatoes for the last two weeks of every month we decided that something had to be done!

Our original ideas were gleaned from a booklet entitled *Kwik-Glance*



The Meisner family. Left to right, front row: Jeffrey Lynn ("Jeff"), one year; James Thomas ("Tommy"), two years; Peter Donald ("Donnie"), five years; Susan Oleita ("Susy"), six years. Back row: Jerry Allen ("Jerry"), seven years; and parents, Barbara Ellen and P. H. Meisner.

h a Balanced Budget

EN MEISNER

Simplified Method Living Expense Book and Budget. It can be purchased in almost any book or office supply store. In it the budgeting of a home is divided into twelve sections. Because I like simplicity and because I believe a budget must remain elementary to be workable, we adapted this somewhat, using only six headings. Our budget is given in the box on this page.

The first section is entitled "Church and Advancement." This includes all items connected with the church and personal spiritual advancement in the way of books, magazines, and the like. You will notice tithing is at the head of this group. We strive to put the Lord first in everything. Then you will notice that the amount used in all our spiritual interests more than doubles the usual 10 per cent for tithe alone. We contemplate another change in our budget soon, for we hope to begin a church building program. That will require more money in the "Church and Advancement" section.

Next, group 2, "Food." An interesting incident happened the other evening. A conference worker and his wife had dinner with us and we came around to the subject of management of home finances. When we explained that we set aside \$52 per month for our food allowance, this brother and my husband did some figuring. They discovered that we were spending only a little more than eight cents per meal for each of our family of seven. (A typical menu for a week is given on page 18.)

This includes milk. Of course, I should explain that we use powdered milk almost exclusively. We buy it in 100-pound lots through a wholesale house at around 21 cents per pound. This means that our milk costs only about five cents per quart. A 100-pound bag usually lasts us three months, for we use at least five quarts daily. Are our children healthy? Ask anyone who knows them and I believe he will say Yes. As a matter of fact, the three younger children have had practically no other milk from

the time they were six months old.

We have to be careful in handling our food budget. It is so easy to get careless. For groceries we allow \$45 for the month and divide that into four equal amounts. We spend one week's allowance each week and no more. To help in this, we go to the grocery store only once a week, as a rule. We have a list of items that we use in the home typed up and posted on the kitchen cupboard door, with the approximate prices at the side of each one. Then when shopping day comes we make up a list of necessary things first. We add up the

cost and know exactly how much we are going to spend before we ever go to the store. Before buying anything else we purchase the groceries on our list.

If we find that we can get all the important items and still have a little money left over, then we get those extras that may not be so vital—we like to have a treat once in a while! I might add that day-old bread finds its way into our budget regularly each week. When some people ask how we manage our food budget, we tell them if it weren't for day-old bread and skim milk, we probably couldn't make it financially. Since I mentioned getting the milk wholesale, I might add that we often buy items in quantity. For example, we buy cottage cheese in five-pound lots, wholesale; and potatoes in 100-pound bags. This saves considerable. We can quite a bit of food each year too, thus conserving our food money. If anyone wonders whether we get enough to eat, I might mention that my husband is on a diet at the present time, trying to get down to two hundred pounds. In addition to the items listed on our typical week's menu we have fresh fruit in season from time to time. And

The Meisner Monthly Budget

1. Tithe and Offerings, and Personal Improvement*	\$ 56.58
2. Food	\$ 52.00
a. Groceries	\$45.00
b. Milk	7.00
3. Clothing	\$ 10.00
a. Clothing	
b. Shoes	
c. Cleaning	
4. Personal Care	\$ 14.05
a. Haircuts	\$.75
b. Doctor and dentist	
c. Medicine	\$4.00
d. Toiletries	
e. Hospital insurance	9.30
5. Household Expenses	\$152.25
a. Rent or house payment	\$85.00
b. Telephone	6.00
c. Electricity	12.00
d. Gas	3.25
e. Water	3.00
f. Fuel oil	10.00
g. Furniture	20.00
h. Mail-order house	10.00
i. Repairs	2.00
j. Postage	1.00
6. Auto	\$125.00
a. Chevrolet payment	\$25.00
b. Chevrolet gas and oil	5.00
c. Volkswagen payment	70.00
d. Volkswagen gas and oil	25.00
TOTAL INCOME (Salary, driving allowance, telephone expense, et cetera)	\$410.36
BUDGET	409.88
BALANCE	\$.48

* This includes books and periodicals, et cetera.

we try to see that all members of the family take vitamins as needed.

Now, let's give some attention to section 3, "Clothing." A glance at our budget may make you say, Ten dollars a month just isn't enough for a family of seven. That is somewhat true and perhaps this group is the weakest in our budget at the present time. We hope to increase this soon. One way I have helped to stay within our clothes budget has been by learning to sew. It's amazing what you can get for your money if you make it yourself. Another thing that helps is that people have given me things for the children as well as myself. I am proud, but not falsely so. I am proud in that I want to look nice and have my family look the same, but it doesn't hurt my pride to have someone give me something they can no longer use. Just how much such help would amount to in cash it would be difficult to estimate. In certain churches it would be more; in others less. For this reason we plan to get along on what we can purchase with our clothing budget.

You will notice under group 5, "Household Expenses," item *h*, "Mail-order house." At times we take advantage of seasonal bargains in clothing. These go a long way to help prevent chaos in a budget like ours. Even then most of the time we order only from the sale catalogs, for usually we can thus save an amount equivalent to the cost of carrying charges.

Group 4, entitled "Personal Care," pretty well takes care of everything personal for the entire family, as you can see. We have just recently taken out group hospital insurance. How useful this would have been during the years past when our five children were born, along with other trips I have made to the hospital!

One item you may wonder about is the 75 cents per month for haircuts, with four boys in the family beside my husband. My husband was a barber in the Navy, and still wields the equipment with considerable skill, so he cuts the boys' hair. The 75 cents is for his own haircut. Perhaps haircuts cost more where you are. If so, a little adjustment in the budget will take

care of it. If you have boys, have your husband try his hand at the barbering trade. Little things like that add up to a workable budget on a smaller income.

Anticipating a question on how \$4.00 per month takes care of items *b*, *c*, and *d* in section 4, I will merely say that there are times when it's not easy. For instance, when my husband needed glasses. But somehow the Lord works it out so some other group in the budget can spare the money until matters even up again.

The group that gets the roughest treatment is section 5, "Household Expenses." Here is where you will probably experience your greatest problems; at least we do. I might suggest that it is helpful to take a survey of these items for three or four months to find a happy medium for each. Seasons affect this group more than any other. Fuel oil and electricity vary the most, so we average our costs on a year-round basis. We have a budget arrangement with the local oil distributor, and we set aside a fixed amount each month for our electricity bill. To help keep our fuel bill down we heat only the part of the house that is in constant use. The rooms used only occasionally are heated only when needed.

You may recall my having stated in the introduction that a budget must be flexible. With group 5 this is especially important. In group 2, "Food," the milk item comes once every three months, and that's around \$21. Thus, if absolutely necessary, we can use the \$7 elsewhere the other two months. Of course, it must be available when we need a new bag of milk. Also, where we now live, the light bill comes only every other month, so this gives us a little opportunity to juggle funds as may be necessary. Careful handling of the money in this section has enabled us to make long-distance calls to our folks from time to time, who are three thousand miles from us, in the States of Oregon and Washington.

There is one item in group 5 that you may question. What about a savings account? Well, that more or less leads us into group 6 and the item "Auto." Our budget just now has no savings listed, but it will again soon. At the moment we have no savings because we now have two cars.

Two autos, you say? Yes, that's right. We have had savings listed under group 5 in the past and used that to get us started on the second car. Since my husband is away from home so much and I am here alone with five children, we sacrificed to be able to have a used car for me. I have a 1952 Chevrolet and he drives a 1957

(Continued on page 24)

Typical Menu for One Week on Meisner Budget

	BREAKFAST	LUNCH	DINNER
SUN.	Applesauce* 5c Oatmeal 5c Toast, jam* 5c Milk 8c Eggs 20c	Potato soup 20c Crackers 5c Peanut butter sandwich 15c wiches 8c Milk 8c	Fried potatoes 10c Pinto beans 10c Greens* 5c Bread, butter** 10c Milk 5c
MON.	Orange juice 15c Corn flakes 10c Toast, jam* 5c Milk 8c	Vegetable soup 25c Deviled egg sandwich 20c wiches 8c Milk 8c	Baked potatoes 10c Broccoli 30c Peas 18c Cottage cheese, pineapple 30c Bread, butter** 10c Milk 5c Pudding 15c
TUE.	Berries* 5c Grits 10c Toast, jam 5c Milk 8c Eggs 20c	Split pea soup 20c Crackers 5c Cheese sandwiches 25c Milk 8c	Mashed potatoes 10c Carrots 10c Green beans* 8c Veg. meat entree 40c Bread, butter* 10c Milk 5c
WED.	Orange juice 15c Bran flakes 10c Toast, jam* 5c Milk 8c	Tomato soup 18c Veg. meat sandwiches 20c Milk 8c	Boiled potatoes 10c Spinach 13c White beans 10c Cottage cheese 20c Bread, butter** 10c Milk 5c Pie 30c
THURS.	Applesauce* 5c Oatmeal 5c Toast, jam* 5c Milk 8c Eggs 20c	Potato soup 17c Crackers 5c Peanut butter sandwich 15c wiches 8c Milk 8c	Creamed potatoes 10c Green beans* 8c Corn 25c Cottage cheese, pineapple 30c Bread, butter** 10c Milk 5c
FRI.	Orange juice 15c Corn flakes 10c Toast, jam* 5c Milk 8c	Bean soup 10c Deviled egg sandwiches 20c Milk 8c	Rice (sugar, cinnamon and milk) 25c Bread, butter**, jam* 10c Milk 5c Cake 15c
SAB.	Peaches* 20c Bran flakes 10c Toast, jam* 5c Milk 8c	Potato salad 35c Baked beans 20c Veg. meat entree 40c Cottage cheese 20c Bread, butter 10c Milk 8c Dessert 15c	Leftovers 5c Fruit (canned) 15c Sandwiches 15c Dessert (leftover) 5c Milk 5c

* Home canned, hence inexpensive
** Margarine

News From Home and Abroad

CME Faculty Retreat

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

It was my privilege, together with R. R. Figuhr, to spend two spiritually refreshing days with more than 500 members of the CME family at their annual retreat held at the Southeastern California Conference Pathfinder camp in Idyllwild, September 27 and 28.

On Friday evening, after the supper hour, those present gathered in the outdoor amphitheater for the vesper hour. Kenneth Hoover, instructor in the CME Division of Religion, presided. The president of CME, Godfrey T. Anderson, spoke words of welcome to the group assembled. The evening message, by the writer, emphasized the need of a deeper consecration for greater service.

After the closing song faculty members gathered in the dining hall where Elder Figuhr led out in a prayer service. In his remarks he pointed out the value of persistence in prayer as revealed in the gospel story of the Syrophenician woman. A season of serious meditation and earnest prayer followed.

Sabbath morning after breakfast, an additional large number of faculty and staff members began to arrive

from the Los Angeles and Loma Linda areas. The Sabbath morning services were held in the open under the beautiful pine trees some 100 yards from the camp area.

A missionary pageant and appeal highlighted the Sabbath school program. More than half of the 35 current faculty members who have served overseas passed before the speaker's stand in the native costume of their former mission appointment and told where they had served as medical missionaries. Altogether they reported a total of some 125 years of medical mission service. It was interesting to learn that currently 156 alumni of the Schools of Medicine and Nursing are serving the church in overseas mission assignments.

Following the pageant, Charles Thomas, a native of southern India and now on the faculty of the CME School of Physical Therapy, gave a stirring mission appeal in behalf of the hospital now under construction at New Delhi, India.

At the worship service Elder Figuhr stressed the importance of maintaining our identity as Christians, separated from the world. He pointed out

how the line of demarcation was clearly drawn between the early followers of Christ and the pagan people of that day. To maintain this difference, not infrequently they were called upon to pay the supreme sacrifice. He stated that "only with this spirit of united effort has the church as God's instrument been able to succeed in its mission to a sinful world." Elder Figuhr further praised the past and continuing efforts of the thousands of CME alumni, without whose services, he said, the church today would not be able to exert the influence it does.

An afternoon panel discussion of physician faculty members discussed "The Role of the College of Medical Evangelists in Foreign Missions." Under the direction of Drs. Robert Chinnock and Roger Barnes, some nine persons with former mission experience presented their views on such subjects as the training of foreign students at CME, the need and potential supply of CME graduates for foreign mission appointment, the training of women physicians, the role of faculty members in medical missions, and means of stimulating an interest in foreign missions at CME.

Four major points were noted in the discussion of these subjects. First, all prospective medical missionaries should have advanced training which will fit them for the specific service they are called to do. Second, the field is wide open for more women physicians, especially in countries where tradition dictates a code of reserve. Third, certain faculty members at CME should be sent for brief assignments to medical mission posts. This would tend to widen their vision to the needs in the training of students as potential missionaries. Fourth, Christian and scientific activities of CME graduates should be of such a nature that those with whom they come in contact will want to know more about our truth.

After the afternoon program and supper hour the group gathered for a farewell vesper program in the amphitheater. Experiences of spiritual help were recounted by W. Ross Stromberg, the assistant dean of the School of Dentistry. The expressed feeling on the part of all of those at the retreat could well be expressed in the words: "It was well worth while to come apart for the refreshing and spiritual help received."



Some of the participants in a missionary pageant held during Sabbath school at a retreat held for faculty members of the College of Medical Evangelists.

Conference Sessions Held in Poland

(Continued from page 1)

Friday evening to Sunday—were held in the Calvinist Reform church, which was filled to capacity. Hundreds of additional chairs were brought in, and still many members had to stand.

At the opening business session fraternal greetings were read from Czechoslovakia, Rumania, and Russia, all evoking much enthusiasm and many Amens from the congregation. Over the weekend we were happy to find that T. Zigmund, president of the Czechoslovakian Union, was able to be with us. His message at the Saturday evening service on thankfulness was much appreciated by all.

Introducing his message, Pastor Zigmund repeated a question once asked him at Prague University: "What contribution have Seventh-day Adventists made to the world?" To this he had replied, "They have raised the Bible from the dust and held it aloft before the world." It was good to be reminded again of the dominating place the Bible holds in the program of Seventh-day Adventists in every land. It was heartening also to hear the many Bible texts that Brother Zigmund used in emphasizing the joy that marks the Christian's pathway even amid the apparently adverse circumstances of life.

Of the 126 delegates appointed to the union session, 122 responded to their names at the first meeting. Much of the business revolved around the

election of new officers, and probably no such meeting in the writer's recollection ever demonstrated such keen interest in the outcome. Nominations had had to be submitted to the government some time prior to the meeting.

The following were among the men elected to office: J. Zielinski, president; G. Baron, vice-president; J. Borody, secretary; and S. Dabrowski, treasurer.

At this union session, as at all of the gatherings in Poland, the music was thrilling. Aside from the unforgettable congregational singing, choirs from many churches, orchestral music, a brass band, quartets, duets, and occasional solos contributed to this feature, and we were all inspired and blessed by every number.

On the first day of our stay in Warsaw, and again just before leaving, we were most courteously received by the Office of Religious Affairs. Much regarding our work was discussed, and a very understanding attitude was taken. Appreciation was expressed for what we had written on Poland after our last visit (*THE REVIEW AND HERALD*, May 30, 1957). Our literature was read, the vice-director stated, not only because it was their official duty to read it but also because of a personal interest.

When we visited the vice-director some months before, he expressed the hope that our coming union session would not meet like a parliament with two groups coming together to argue, but rather as it was with the apostles at Pentecost, moved by the Holy Spirit. The Polish Union has many possibilities, he continued,

much more than before the war. The government, he assured us, was not against our having many baptisms and an enlarged membership. He hoped that we would improve the great possibilities for development. He assured us of his help in regard to securing Sabbath exemption from school for Seventh-day Adventist children. He had inquired into some of the cases where exemption had been sought, and had found that our children were most diligent in their work and he had been most happy to help them secure their exemption.

This official spoke of the great need to rebuild Poland after the hardships and ravages of war. He felt that our church also had need of rebuilding its work. "We have our objectives," he said, "and you have yours." He hoped that our conference would be "an epochal one, a conference marked by prayer, study, inspiring sermons, and oil that will heal all wounds." "We look to you [speaking now to those of us who were visitors] as the representatives of a great church."

An eight-hour journey took us from Warsaw to Bielsko where the South Polish Conference session convened. Strikingly decorating the walls of the hall rented for the gathering were large, hand-painted charts vividly and colorfully depicting the seven trumpets, the seven churches, the seven seals, the 2300 days, and other important features of our teaching. For the Sabbath and Sunday services a group of fifty members crossed from Czechoslovakia to join us in worship. It was a great inspiration to talk with them and to listen to their singing. Many were the questions they put to us regarding the denomination's attitude toward recent developments, and the progress our message is making in other lands. The lack of Christian education under present conditions lay heavily on the hearts of many of the members.

As the Sabbath closed we heard from many lips, "This has been a wonderful day, the best Sabbath we have known in Poland for many years." More than 1,200 attended that day, and the attendance on Sunday was scarcely less.

During one of the intermissions a conference worker brought several children to meet me. "These are my children from Krakow," he announced. "Your own children?" I asked. "My children in the church," he replied, as he proudly enfolded them all in his arms.

Elected to lead the South Polish Conference, our strongest local field in Poland, were J. Lipski, president, and E. Niedoba, secretary.

A most profitable and enjoyable two-day workers' meeting at Kamien-



The Seventh-day Adventist church board of Lemberg, Russia. Stefan Smyk, the pastor, is seated in front row, holding Bible.



Members of the Seventh-day Adventist church in Lemberg, Russia.

ica followed the Bielsko conference. At the closing service earnest, heart-moving testimonies of trust in God and in one another were rendered by every one of the workers, and an increased emphasis was placed on aggressive soul-winning activities.

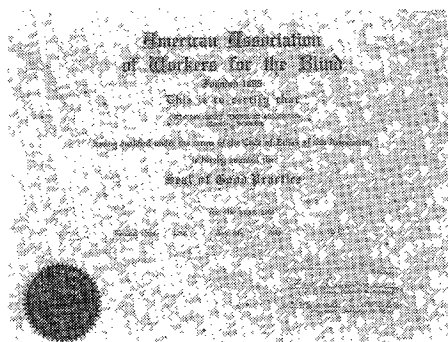
The city of Poznan was the venue of the West Polish Conference session. Here we first met in the upstairs local church, which accommodates about 250 members. Over the weekend one of the exhibition halls was used for the approximately 650 members then present. Here the same earnest, ardent devotion was manifest as at the former meetings.

Present at some of our meetings was Stefan Smyk, a district pastor from Lemberg in Russia. "I bring you greetings from Russia," he said. "Our spirit is with you. We also wait every day and every night for Christ to come. With John on Patmos we say, 'Come, Lord Jesus.' His coming is at the door." Many were the thrilling incidents Brother Smyk related of the progress the message is making in Russia today.

I spent a Sabbath in the manufacturing center of Lodz. Here with eager anticipation the entire church gathered together in their upper-room meeting place for morning and afternoon services. The lunch period was spent in the home of the local worker. His one-room apartment (for himself and wife and child) at one time was one of six rooms comprising the apartment of a single family. Now six families occupy these six rooms, and all share the same bathroom and kitchen. It was remarkable what a delightful dinner the worker's wife could cook in this kitchen which she shared with five other families, and how happily they—like so many others in Poland—could confine their needs in respect of dining room, bedroom, pantry, study, sitting room, workroom, storeroom, all into one room.

While waiting for lunch, I observed on the top of the wardrobe a model cross section of an attractive home, with bedroom, bathroom, kitchen, and dining room, all furnished and so very inviting. Was this placed there in the hope of its some day being realized, or was it a mere decoration? I did not ask. Housing is one of Poland's most acute problems, and it is remarkable how painstakingly the government has gone about trying to solve it, and be fair to all.

Perhaps one of the most unforget-



Award Given to Christian Record Association

Recently the Christian Record Benevolent Association, the denomination's publishing house for the blind, was awarded the "Seal of Good Practice" by the American Association of Workers for the Blind, an organization of agencies in the United States and Canada serving the blind.

The certificate was given in recognition of the association's having conformed to established standards in its organization and administration, the quality of services offered, its relationship to the blind and the general public, and its financial policies. Less than forty of the nearly four hundred agencies in this field have so far received the award.

We are sure our people will rejoice with us for this recognition that has come to this department of the Lord's work in its endeavor to minister to the spiritual needs of the visually handicapped.

C. W. DEGERING

table experiences of all was the testimony service that marked the closing of the East Polish Conference session in Warsaw. Workers and members united in recounting the providential deliverances that had been theirs through dark and difficult days. Some had been freed from internment camps when all hope seemed gone. One man's hair had already been shaved when he was suddenly told he could go. One ordained minister was three times in the line where every tenth man was to be shot. On the first occasion he was No. 3, on the second No. 7, and then No. 9. Miraculous answers to prayer were rehearsed by all, and a new love for God and for the brethren was expressed.

And now as we make our westward flight, we review in our minds the joys of the month spent in Poland. We think of the enthusiasm and love and gratitude of the probably more than three thousand members whom we met and talked with personally. We can still see their earnest faces and can hear the longings they expressed for the coming kingdom.

Only a few minutes ago the sixty to seventy members who came to the airport to bid us a final farewell showered us with the most exquisite flowers—roses, carnations, and gladioluses. They gave us parcels of fruit, candy, crackers—gifts we felt they could ill afford. They wanted so much to express gratitude for the contact again made with brothers from other lands—a contact that has been denied them and us for so many years. We thank our brethren and sisters of Poland for their love and their fellowship, which as long as we live we shall never forget. We wish them one and all the continued providential blessings of God in their churches and homes and individual lives in the days that lie ahead.

The Voice of Prophecy Transforms Lives

By J. S. Moses

Experiences that tingle ears and thrill hearts are daily being met with in the Voice of Prophecy drama. The message is on the move—the message of a sin-pardoning Saviour. It is finding entrance into the remotest parts of Southern Asia. Sin-sick souls are finding healing, feeble ones are gaining courage and strength, and the outcasts are finding a warm welcome as the saving message brings peace and solace to their hearts.

Here are a few experiences, drawn from scores, which illustrate that the gospel "is the power of God unto salvation."

A runaway youth was once so

mightily drawn by the all-pervading influence of God's Word that the result was a happy reunion with his estranged family. This is his testimony:

"I cannot keep silent any longer. I must tell you how God brought me a knowledge of Jesus Christ.

"In 1951 I was attending college. I began keeping company with some rowdy young people, and before I realized what had happened, I had lost all sense of responsibility and was following in the same path as my companions. I was checked many times by my father, but still I continued in my wayward path. At last I became tired of my father's counsel and my mother's continual weeping, so I left home.

"I traveled from place to place, selling my gold rings, expensive watch, and other valuables in order to pay for my food and lodging. My condition went from bad to worse. In order to live I had to labor hard. I, who had never worked a day in my life, had to work long hours in a factory.

"One year after I left home I fell sick with typhoid fever. One of my friends wrote a letter to my father and asked for his help. Because I did not write myself, my parents did not reply. This made me very bitter.

"In 1955 I was involved in a car accident. My spinal cord was injured, and I was helpless for one year. None of my family came to see me since I did not write to tell them about my condition.

"Finally, through one of my friends, my father discovered my whereabouts. Nearly six years had passed since I had last seen my parents. When my father saw me he could not help weeping. He talked very kindly to me. He said, 'Son, with all your faults, I love you still, for you are my son.' He said that I was like the prodigal son. Though my father is an orthodox Brahman, still he encouraged me to study the Voice of Prophecy lessons.

"I enjoyed your course very much, and it has helped me find my way back to a useful life. I do not know how to thank God, who helped me through the Bible lessons to come to my senses and accept Jesus as my personal Saviour."

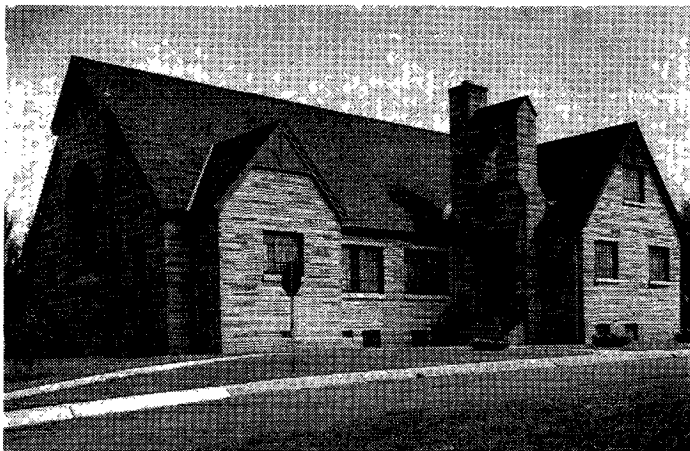
Here is another recent experience. A headmaster in a Buddhist institution experienced a great desire to study the Bible correspondence course, so he enrolled.

By the time he reached the end of the course he had become fully convinced of the truth, and was later baptized. This enthusiastic student

was instrumental in bringing quite a number of his relatives and friends into the truth. One of these converts is now working for the Master in one of our institutions, two others are actively engaged in soul-saving work, and a fourth is attending our college, preparing to enter the Lord's vineyard.

Still another man, a Communist and atheist, who shunned church-going, was drawn by the powerful influence of the gospel of Christ. What he first thought to be a mere form of ceremony and tradition, later proved to be a potent factor in his evaluation of life principles. A series of evangelistic lectures conducted by one of our men out in the field changed the thinking of this rationalist. He was convinced of the truth and has now taken his stand for the Master. This is his testimony: "If you want to know the truth, take the Voice of Prophecy lessons."

An orthodox Hindu father, a Buddhist teacher, a cold-minded rationalist—these and many others are now wholeheartedly witnessing to the power of the gospel. It is indeed a challenge to all our workers and church members everywhere to heed the Master's injunction: "Launch out into the deep, and let down your nets for a draught" (Luke 5:4).



Athens, Ohio, Church Dedication

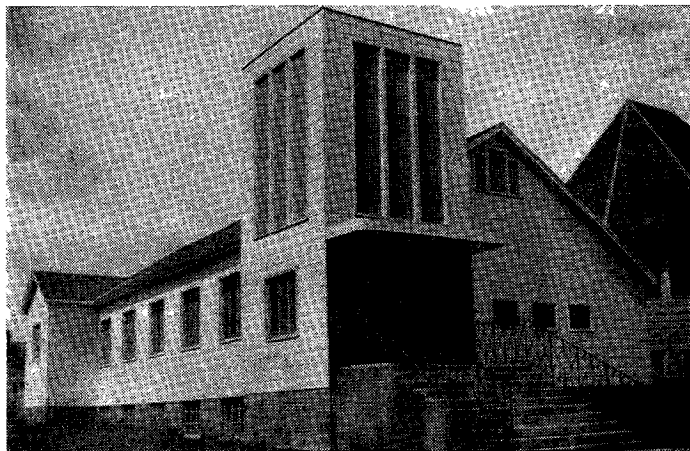
Climaxing 33 years' work, the Davidson Memorial church was dedicated Sabbath, September 14, in Athens, Ohio.

Organized in 1925 by L. E. Lenheim, with a charter membership of 11, the church group now numbers 50 members.

The new \$75,000 multicolored sandstone structure provides a main sanctuary paneled in birch, with stained-glass windows, indirect lighting, and a seating capacity of 200. Also on the main floor are a prayer room, a choir room, a home missionary room, an elevated baptistry, and a mothers' room. Downstairs are Sabbath school classrooms, a Dorcas room, and a Sabbath school auditorium seating 150.

V. G. Anderson, president of the Columbia Union Conference, officiated at the dedication ceremony.

Others taking part in the program were D. W. Hunter, Ohio Conference president; J. O. McLeod, Ohio Conference treasurer; A. D. Leach, local pastor; S. A. Yakush, Worthington church pastor; and the writer. **MARVIN H. REEDER**



New Church at Cedaredge, Colorado

Dedication services for the new Cedaredge, Colorado, Seventh-day Adventist church were held June 29. Theodore Carcich, president of the Central Union Conference, delivered the dedicatory address. The history of the church was traced by the writer, who is pastor of the church. H. A. Young, treasurer of the Colorado Conference, conducted the formal Act of Dedication; and R. S. Joyce, president of the Colorado Conference, offered the dedicatory prayer.

The Cedaredge congregation was organized in 1903 with a membership of 11, and the first Cedaredge church was dedicated August 15, 1915.

The new building is valued at more than \$25,000. On the first floor it has a chapel with a seating capacity of about 180, a mother's room, a Dorcas welfare and work room, and a kitchen. The full basement includes Sabbath school rooms for the children and a large church school room. The present membership of the church is 85. **J. G. ZIEGLER**



Columbia Union Publishing Council

The annual council of the publishing department of the Columbia Union Conference was held October 1 to 3 in the Takoma Park, Maryland, church. In the photograph all the publishing leaders, assistants, and Book and Bible House managers who attended the meeting are shown. The session was directed by J. F. Kent, union publishing secretary. Guest speakers included B. E. Wagner, D. A. McAdams, W. A. Higgins, F. L. Peterson, R. J. Christian, D. A. Bailey, C. E. Weniger, and M. K. Eckenroth. The theme of the meeting was "He who would teach must first be a student." Many important items of interest were discussed.



Erie Church Celebrates Anniversary

The Erie, Pennsylvania, church celebrated its sixtieth anniversary on Sabbath, September 7, with a full weekend program featuring former ministers of the church. Participants in the program included (left to right): Ralph B. Hill, Cincinnati, Ohio; V. G. Anderson, president of the Columbia Union Conference; Dr. B. G. Wilkinson, who gave the dedication address of the church nearly 50 years ago; R. M. Spencer, present Erie pastor; M. W. Sickler, Youngstown, Ohio, and Andrew J. Robbins, president of the West Pennsylvania Conference. A capacity crowd attended all services of the anniversary program, directed by Pastor Spencer.

Opening of Church Center in Houston, Texas

By Mrs. Glenmore Carter

On Sabbath, September 28, the grand opening of the new center for the Central church in Houston, Texas, was held. This climaxed nearly two years of faithful work and planning. There were many obstacles and discouragements in purchasing the \$400,000 setup, but prayer, faith, and sacrifice brought victory.

The providential sale of a portion of the property for \$210,000, leaving us the choice three acres and all the fine buildings, made it possible to complete the project this early. We are now in the center with its new gymnasium just built at a cost of \$175,000, the fine church department building with offices and all department rooms, and an air-conditioned chapel. Only the \$100,000 church auditorium needs to be built, and plans are already under way for this.

On the opening Sabbath more than eight hundred people gathered in the spacious gymnasium for the services.

R. H. Pierson, Texas Conference president, began the special services with a stirring sermon to the youth on Friday evening, with Gloria Orr, MV leader, acting as chairman. Sabbath morning the services seemed just like a camp meeting as Brother Hunter, Sabbath school superintendent, directed the large Sabbath school. B. K. Mills, pastor of the Galveston district, led the senior department

in a lesson study interesting to all. After Elder Pierson gave a strong mission appeal more than \$500 was given.

The eleven o'clock hour was an outstanding service with W. R. Beach, secretary of the General Conference, presenting a timely sermon on "The Church of God."

In the afternoon C. L. Torrey, treasurer of the General Conference, was the speaker, with Richard and Henry Barron, Texas evangelists, presenting special music. The ten members of the Houston Junior Academy staff formed the background on the platform.

In this service, to highlight the day, Herbert Hawthorne, of the Hawthorne Bit Company, of Houston, spoke a few words expressing his faith and confidence. His pledge of a \$50,000 memorial gift to the new center was acknowledged and words of appreciation were spoken by Elder Torrey for the General Conference, L. C. Evans for the union, Elder Pierson for the Texas Conference, and Glenmore Carter for the church. The fine new gymnasium was officially named the "Hawthorne Memorial Gymnasium" in memory of Mrs. Hawthorne, who passed away in January of this year. Dr. Kenneth von Pohle, chairman of the campaign committee, was to have responded also, but was called away to perform emergency surgery. Dr. von Pohle has not only helped lead the campaign but has also set a worthy example in giving about \$18,000.

L. C. Evans, president of the South-

western Union, gave an inspiring vesper message to close the Sabbath hours.

The Seventh-day Adventist United Nations Family

By E. D. Dick

Probably no other small school in the land has a more cosmopolitan student body than our newly formed university, which is composed of two schools—the Theological Seminary and the School of Graduate Studies.

The primary objective of the Seminary is the training of ministers and of Bible teachers for our academies and colleges. The purpose of the School of Graduate Studies is to train our teachers in other fields.

This dual program was launched with the opening of the summer program, June 17 of this year, when 161 enrolled in the Seminary and 31 in the School of Graduate Studies. These with the 40 others who participated in the Guided Tour to Europe and the Bible Lands brought our enrollment to 242, the largest in the history of the institution.

The cosmopolitan flavor of the institution is best seen in the enrollment of the autumn quarter, when in the student body of 203 we find 54 students from 21 different countries, and beside these, 12 missionaries on furlough who are currently attached to 10 other fields of labor.

That statement is quickly made and

easily passed over. To help us grasp its full significance let us present this in fuller detail. The 21 countries are represented by the following numbers:

Antigua	1	Korea	1
Barbados	1	New Zealand ..	1
Chile	1	Norway	4
Denmark	1	Philippines	4
England	6	Portugal	1
Finland	1	South Africa ..	5
Iceland	1	S. Rhodesia	1
Indonesia	1	Sweden	3
Jamaica	1	Switzerland	2
Japan	2	Trinidad	1
Uruguay	2		

Missionaries in attendance have served in the following areas:

Angola	1	India	3
Bolivia	1	Japan	1
Burma	1	Malaya	1
China	1	Thailand	1
Egypt	1	Uruguay	1

One of the deeply enriching experiences of attendance at our institution is the privilege of association with fellow students from many lands and cultures. This enlarges the concepts and viewpoints of those thus privileged. It proves to be a "tie that binds Our hearts in Christian love!" This "fellowship of kindred minds Is like to that above."

We believe that division leaders and other administrators, those charged with planning for the future advancement and stability of our work, will make no mistake in making it possible for a number of their promising young workers to spend some time in this Adventist family of United Nations.

A Family of Seven With a Balanced Budget

(Continued from page 18)

Volkswagen. With the exceptional mileage on the Volkswagen we are able to have the extra car. That makes it possible for me to be in the car pool we have in the local church to take the children to school and bring them home. With his district of three churches and six counties to cover, I find myself home alone quite a bit. I am now able to get to the grocery store, doctor, or other places, even with him gone, whereas before it wasn't so easy.

Naturally, we recognize that from time to time there will be additional expenses on a second car, such as license tags, insurance, and repairs. Since we have no funds for these set aside in our budget, we plan to request a lowering of the car payments



Church Signs Erected at Abilene, Kansas

Across the face of America scores of signs directing persons toward local Seventh-day Adventist churches are being placed as silent, economical, and effective messengers of truth.

In the picture above one of the signs is shown being placed near Abilene, Kansas, by Marion Lockwood, pastor (left), and Sam Mohr, elder of the Abilene church. Four signs are being placed on important highways leading to Abilene, where some 15,000 visitors each month go to the Eisenhower Museum in the city of the President's birth.

Provided at low cost through conference public relations offices, these signs are filling a vital need in local communities—pointing out to visitors and others where Seventh-day Adventists worship from Sabbath to Sabbath.

E. E. HAGEN

Public Relations Secretary
Kansas Conference

for a short time in order to care for such extras. And to keep expenses at a minimum, my husband does practically all of the repairs on both cars, as well as changing the oil, filters, tires, et cetera. My do-it-yourself contribution comes in the furniture department. We usually buy used furniture, and then I help refinish it.

That pretty well sums up the thoughts my husband and I have on the subject of our finances. Some may say the budget is too close and will not work. Others may add that from a business angle it just isn't possible. The margin on this present budget is just under \$1 per month. True, it may seem too strict, and from a business viewpoint it probably won't work. All we can say is that it has worked for about four years now, and we're trusting in the Lord to help us carry it on. Our policy has been that if the Lord wants us in His work, He will make a way for us, so we just do not worry.

We realize that as the children get older the problems in financing will increase, but we plan to cross that bridge when we come to it. My husband worked his way through college

and the Seminary with a family to support, so we believe the Lord will continue His leading in the future. To help you understand why we feel that way I will state just one pertinent fact. When my husband began at the Seminary we were \$800 in debt; two years later, all debts were paid, he had his Master's degree, and we had \$1,200 in the bank.

You may wonder how this was possible. To begin with, my husband took a job as a door-to-door salesman in the evenings, and with the Lord's blessing was able to outsell his fellow salesmen for three months in a row. They nicknamed him "Sundown," because of his strict observance of the Sabbath. Much of his success in selling was due to his refusal to misrepresent the product. And people trusted him because he declined their offers to accept drinks and tobacco. In addition to the income we received from my husband's selling, we were able to dispose of our house for a small profit. We had been able to buy it because my husband was a veteran and had been eligible for a housing loan.

Where individuals get paid weekly or semimonthly it will be necessary to work out the budget a bit differently, but that, I believe, is a minor problem. There will be problems getting a system worked out, but I am convinced that you will be rewarded.

No doubt there will be some points in the management of many readers' homes that are different from ours, but we feel that the basic ideas we have been employing can be adapted to other homes. At least, the budget is working for us. We have the joyous satisfaction of having a sweet family of children and at the same time keeping within our income.

How God Blessed Estheramma of India

By Iyngiti Subushanam, President
North Telugu Section, South India

Estheramma was a student at our Narsapur High School when the work in the Telugu field was just beginning under the leadership of T. R. Flaiz. She learned to love the message as presented by our Bible teachers, and enjoyed the inspiring Sabbath services. While still in school she accepted the Lord Jesus as her Saviour and was baptized by Dr. Flaiz.

However, circumstances at home prevented her continuing with her education at our school and later she married a man who was opposed to Sabbathkeeping. They settled in a place where there was no Adventist influence. Although she loved the Advent message, under continued

opposition the light of the Sabbath truth began to grow dim. Eventually she gave up hope of ever keeping the Sabbath, and joined her husband's church. In her heart, however, there was a feeling of dissatisfaction, and whenever she visited her Adventist relatives, she would pick up courage; but as an Indian wife she was subject to the decision of her husband.

Years later she visited a specialist for treatment of her failing eyesight. This doctor years before had been her Bible teacher at Narsapur. For thirty days he gave her treatment, both for her physical and spiritual eyes. The dimmed light began to glow, and once again she could see the blessedness of the message.

At this time she was staying with her sister, the wife of one of our workers. Under this Christian influence she determined to keep the Sabbath whatever the cost might be. The husband, seeing the patience of Estheramma, also became interested in her religious convictions.

After returning to her home at Palakollu, eight miles from Narsapur, she began studying the Bible with her husband. Several neighbor women were also invited to study the Bible with them. A Bible class was organized and they came together for study on Sabbath afternoon.

Representation was made to the principal, W. F. Zill, of our Narsapur High School. With T. Prakasam, the Bible teacher, he visited the group on a Sabbath afternoon. The Bible

Evangelism in New York City

"I was an officer in another church and thought I was a big person, but now I have found Christ, which is better than anything," stated a prominent member of one of the churches in New York City.

She, along with many others who were in attendance at a Sabbath afternoon service conducted by C. E. Bradford, states that this has been a most enjoyable and enlightening series of meetings.

Elder Bradford has been conducting evangelistic meetings in the Bible Tabernacle on 147th Street, between 7th and 8th avenues, since July 14. Capacity crowds have been attending nightly, and on the Sunday night that the Sabbath was presented more than 1,000 were in attendance.

Sabbath afternoon, September 14, hundreds of people went in convoy from the Bible Tabernacle to the City Tabernacle church, where 31 persons were baptized in the first baptism. Several other baptisms are planned in the future; and at the close of these meetings, Elder Bradford is to hold a series of Sunday-night services in the church auditorium.

O. A. TROY, JR.

study group was in session, and this became the nucleus of a branch Sabbath school organization. For more than six months Brethren Zill and Prakasam, with some students conducted a branch Sabbath school. The interest grew until more than twenty-five people came together for the study of the Word of God on the Sabbath. Then they were enrolled in the Telugu Voice of Prophecy Bible Correspondence Course.

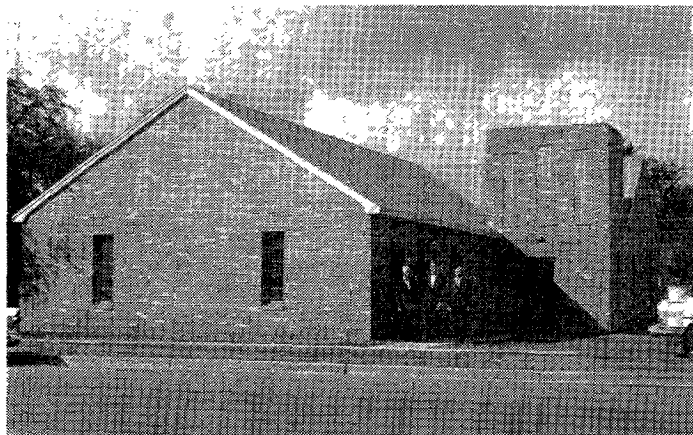
Soon opposition was started by the

members of Estheramma's former church. She was threatened with death, but her husband, a former leader of the church, supported his wife in this trial. Noting her husband's change of attitude, many began to inquire, "What is it that the Adventists have?" Attendance increased in the Sabbath school and a baptismal class of eighteen was organized.

On May 4 a beautiful baptismal service was conducted by the writer in a tank in the shade of coconut palms, and the whole village came to witness the scene, since this baptismal service was different from the sprinkling done in the other church. Estheramma and eight other candidates, including her husband, were buried with the Lord in baptism. J. I. Crawford, educational secretary for South India, and R. E. Stahlnecker, principal of Narsapur High School, spoke words of encouragement to the new members.

Surely the word of the Lord that went forth many years ago has not returned to Him void. After many days it has accomplished that for which it was sent. In addition to the nine precious souls in the first baptism, another ten were enrolled in the baptismal class. Four of these joined the church in a second baptismal service on June 22.

The North Telugu section now plans to conduct a city evangelistic campaign in this place. Many honest in heart are looking forward to studying the truth.



New Church in Pampa, Texas

On September 7 the new Pampa, Texas, church building was dedicated. The old church was moved about two blocks to this new site and was used for Sabbath school rooms behind the new auditorium. C. H. Lowe was the pastor during this period of construction.

L. C. Evans, Southwestern Union Conference president, preached the dedicatory sermon. The Act of Dedication was read by the writer, president of the conference, and G. A. LaGrone, veteran minister who was present in 1934 when the church was organized, gave the dedicatory prayer.

M. D. HOWARD



Dedication, Randolph, New York, Church

The Randolph, New York, church was dedicated on Sabbath, September 14. L. E. Lenheim, president of the Atlantic Union Conference, gave the dedicatory address. Mrs. Elsie Gebhard, church clerk, read the church history. Louis DeLillo, pastor of the church, led out in the Act of Dedication, and H. J. Capman, New York Conference president, gave the dedicatory prayer. R. G. Burchfield, treasurer of the conference, presented special music.

Ten years after the first piece of sod was turned, this little chapel was dedicated free of debt.

CARL P. ANDERSON

• In Brief •

OVERSEAS

Australasian Division

● A large graduation of around 90 is expected at Australasian Missionary College in November. Seventy of these young people have applied to serve within the organization, and already calls have been made for more than forty.

● The division secretary, L. C. Naden, has just completed an extensive itinerary in the Central Highlands of New Guinea and reports unprecedented opportunities for soul winning. Hundreds of people gathered for camp meeting in the village of Okapa, which five years ago was in cannibal country. Many former cannibals were baptized at this meeting.

● Two more workers, G. W. Maywald and H. Osmond, recently left Australia for Southern Asia. Brother Maywald will serve as home missionary and Sabbath school secretary in the South India Union, and Brother Osmond will connect with the division accountancy department. Several other workers who are under appointment to Southern Asia will shortly be taking up their new responsibilities.

● Good news from the Queensland Conference indicates that 200 people are attending Sabbath meetings as a result of the Ratcliffe evangelistic effort. Four hundred miles farther north, in Rockhampton, Evangelist James Cherry expects to baptize more than 50 people.

● Pastor Cyril Pascoe, president of the Bougainville Mission, reports victories in his field. So far this year, 56 people have been baptized and others will follow before the close of the year.

Southern African Division

● The erection of the new division office building in Princess Avenue, Newlands, Salisbury, is proceeding apace. The store-rooms and living quarters for the African caretakers are completed, and the walls of the main office building are rising fast. The building is being erected under the supervision of K. F. Ambs.

● A. C. LeButt, director of the Voice of Prophecy Bible School, now established in the former division office adjoining the church in Grove Avenue, Claremont, makes the following report of the activities of the Bible school for the month of August, 1957: Total lessons sent out, 37,761; total test papers graded, 12,535; total number completing courses, 216; Sabbath decisions, 182; requests for baptism, 97; *Signs* (and *Afrikaans Tekens*) distributed, 3,104; baptisms reported, 12.

● A ministerial institute for the North Congo Mission was recently conducted by S. G. Maxwell. In attendance were the directors and nearly sixty African representatives from Nebasa, Rweese, and Talla mission stations.

● Rweese Mission Station has just completed eight spearhead efforts. More than 7,000 people were contacted, with 180 converts won to the message.

● During the months of July and August, 107 evangelistic efforts were conducted in the area of Ngoma Mission Station. District leaders, teacher-evangelists, and a large number of laymen participated in these efforts, which were of four to six weeks' duration. As a result 1,479 people took their stand for Christ and expressed a desire to join the Bible classes.

● A new day is dawning for our work on the island of Idjwi, in Lake Kivu, Belgian Congo, where converts have always been few. During the month of August Dr. R. S. Newbold and J. C. Mattingly conducted a series of meetings, and when a call was made for those who desired to repent of their sins and follow Jesus, 157 came forward. Of these, 120 were adults and many were men whose wives are Christians. We thank God for this demonstration of His power among the devil-worshipping Bahavu of Idjwi Island.

● D. E. Venden, president of the Central California Conference, was the guest speaker at a youth rally for the churches of the Witwatersrand area, held August 3, at Boksburg.

● Two camps held at Anerley, Natal, during July were attended by 236 juniors. Of these, 200 traveled more than 400 miles to reach the camp. Ninety-three requested baptism, and 175 MV honors were issued.

NORTH AMERICA

Atlantic Union

● Elden M. Chalmers, assisted by several other ministers, is conducting the Broadway Bible Crusade three nights a week in the New York Center. Many decisions to follow Christ have been made.

● W. R. Brown has arrived in New York City from the Carolina Conference, to serve as associate evangelist in connection with the Broadway Bible Crusade.

● Sunny Liu, associate pastor of the Pendleton, Oregon, church, and a native of Hawaii, is in New York City for three months to lead out in the music program of the New York Center meetings.

● C. E. Wittschiede of the Theological Seminary gave the graduation address at the New England Sanitarium and Hospital School of Nursing in October. Diplomas were presented to 21 graduates by V. D. Dortch, new administrator of the sanitarium, and Elvie A. Fildes, director of the school of nursing.

● Some 175 persons were baptized in the Northeastern Conference during the summer as a result of tent efforts and lay evangelism. Others are studying and will take part in future baptisms.

● R. T. Hudson, pastor of the Ephesus church in New York, assisted by S. A. Hutchins, associate pastor, has been having a good attendance at his nightly meetings, which started early in October. A

choir of 100 members, under the direction of Rosa Lee Jones, has been singing each night.

Canadian Union

● Fred J. Crump, formerly of Halifax, Nova Scotia, and recently connected with Thunderbird Academy at Scottsdale, Arizona, has returned to the Maritime Conference to take up ministerial duties in New Glasgow.

● Four churches of the British Columbia Conference sponsored fair exhibits this past summer; Vancouver, Victoria, Chilliwack, and Grandview. All were well rewarded for their endeavors. Reports show that an estimated total of 30,000 persons viewed the exhibits, and some 10,000 persons were individually contacted.

● Enrollment figures for the 1957-1958 school year at Canadian Union College at present stand at 393, and for Oshawa Missionary College, 173.

● Two conventions for elementary teachers were held recently in the Canadian Union, one at Oshawa, Ontario, for the Maritime and Ontario-Quebec Conference teachers, and one at Canadian Union College for the Alberta, British Columbia, and Manitoba-Saskatchewan teachers.

Central Union

● Thelma Greene, who has been with the Central States Conference for seven years, has moved to San Diego, California.

● Wichita laymen held an evangelistic effort three nights a week during the month of October. A. R. Hagen, the pastor, gave counsel and encouragement, and assisted as needed.

● H. B. Petry is the new leader in the West Plains district of the Missouri Conference.

● The educational department of the Wyoming Conference welcomes Mrs. Mary C. O'Neil to the conference teaching force. She is teaching the church school at Sheridan, Wyoming.

● Enterprise Academy welcomes Mr. and Mrs. A. F. Etling and Mr. and Mrs. S. C. Chaffee to its staff.

● Mr. and Mrs. J. R. L. Hall and five daughters are attending the Douglas, Wyoming, church as the result of an Ingathering visit. On Sabbath, August 24, 1957, the father and mother with the eldest daughter, Louise, were baptized.

Columbia Union

● Pine Forge Institute, only regional boarding academy in North America, began its twelfth year with the highest enrollment in history, reports E. I. Watson, principal. The total number of students is 147, heavily taxing the facilities in this Allegheny Conference school.

● Nearly 1,900 boys and girls attended Vacation Bible Schools in the Potomac Conference this past summer, reports W. M. Buckman, secretary of the conference Sabbath school department. This is about 450 more than last year. The largest schools were at the Sligo and Takoma Park churches in Maryland.

● Dale Conner is the new assistant manager of the Potomac Conference Book and Bible House, and will be located in Takoma Park. He formerly served as Book and Bible House manager in the West Virginia Conference.

● Clifford Yarnell, former publishing secretary of the West Virginia Conference, is the new Book and Bible House manager for the West Virginia Conference.

● More than 1,000 persons attended the first meeting of the Detamore-Turner-Holley-Flory evangelistic crusade in Pittsburgh, Pennsylvania, on October 20, in spite of a crippling street car and bus strike.

Lake Union

● The Illinois Conference recently welcomed two new workers into their field: Anthony Castelbuono, pastor of the Chicago Italian church, and Mrs. Gladys Husted, billing clerk in the Book and Bible House.

● Vernon Flory, home missionary secretary of the Lake Union Conference, recently attended Dorcas Federation meetings in Michigan and Wisconsin. Seven meetings were held in Michigan, October 6-14, where the work is under the leadership of Mrs. H. D. Burbank. Mrs. Everett Kidder is the leader in Wisconsin, where six meetings were held, October 16-25. There are now 34 welfare centers throughout the Lake Union, and 73 Dorcas units.

● A choice location has been purchased on which to establish an evangelistic center on the West side of Chicago. After searching three years, God has led to an ideal location, and at a very reasonable price. The pastor, P. M. Matacio, on his way to look at a certain piece of property, believes it was providential that he made a wrong turn and thus discovered this fine location. This property, which had not yet been listed for sale, had been tied up in the courts for 40 years and had just recently been cleared.

Northern Union

● Dr. and Mrs. H. W. Vollmer conducted a health and nutrition school at Des Moines, Iowa, with about 35 in attendance.

● J. D. Bolejack has accepted a call to the Iowa Conference as district leader for the Burlington, Fort Madison, and Keokuk churches.

● C. A. Lindquist is conducting an evangelistic series for the Indian people at the Cheyenne Agency in South Dakota, and reports a good attendance.

● Evangelistic meetings in the Minnesota Conference are being held at Detroit Lakes by Percy Lamb, at Mantorville by Adrian Woods and Don Burgeson, and at Two Harbors by Nevins Harlan.

● V. W. Emmerson, district pastor at Hibbing, Minnesota, reports one person baptized on September 7 and one on October 12, when the new baptistry was used for the first time. Both of these new members joined the Hibbing church.

North Pacific Union

● N. R. Johnson, pastor of the Boise, Idaho, church, is moving to Spokane to serve as pastor of the Spokane Central church, filling the vacancy created when William A. Loveless accepted a call to serve as assistant pastor of the Sligo church in Takoma Park, Maryland.

● Glen R. Stambaugh and Harold K. Dawson were recently ordained to the gospel ministry in Anchorage, Alaska. C. A. Scriven preached the sermon and gave the charge, J. C. Kozel offered the ordination prayer, and A. L. Zumwalt gave the welcome. The Stambaughs are located at Dillingham, Alaska, and the Dawsons are at Ketchikan, Alaska. The ordination was held in connection with the Alaska workers' meeting, September 3 to 5.

● On October 5 a church was organized at Bridger, Montana, with 34 charter members. A branch Sabbath school was established a few years ago following a series of studies by E. G. Fresk, who was then pastor of the Billings district. R. T. Morrow of Billings has given devoted leadership to this Sabbath school, and a number of ministers, including R. A. Lodahl, H. A. Schultz, Stanley Harris, C. Lloyd Wyman, and Marshall Anderson, continued to foster the interest.

● The students of Mount Ellis Academy in Montana, under the leadership of W. J. McHenry, held their first MV Voice of Youth meeting October 1 in the Joyce Theater in Bozeman before a crowd of about 220. Evangelists C. F. Kearbey and G. P. Friesen are giving one night a week in their series to the youth of Mount Ellis. Every Tuesday until November 26, the students take charge of all phases of the service.

Pacific Union

● On October 27 the boys' club of La Sierra College held the biennial father-son banquet at Knott's Berry Farm. The program began with a welcome by the club president, Bill Foote. D. E. Rebok was the featured speaker and spoke of a father's obligation to teach his son to pray.

● Dr. and Mrs. David Duffie and four daughters have left the St. Helena Sanitarium and Hospital for Puerto Rico. Dr. Duffie will be on the medical staff of the Bella Vista Hospital. He served previously in the Juliaca Hospital and Clinic of Peru. A new member of the medical staff of St. Helena Sanitarium and Hospital is Dr. Loleta Simpson, who heads the department of radiology. She came from the Florida Sanitarium and Hospital, but prior to that had been on the staff at Loma Linda for a number of years. Another newcomer to St. Helena is Norris Aldridge of the culinary department. In the past he has been associated with the Glendale and Loma Linda sanitariums.

● The dedication service of the new Tracy, California, church was held Sabbath afternoon, November 2. The dedicatory sermon was given by W. J. Blacker, secretary-treasurer of the Pacific Union

Conference. Carl Becker, president of the Northern California Conference, preached the first sermon in the new church at the eleven o'clock hour.

● The Glendale Sanitarium and Hospital School of Nursing commencement service took place Sunday evening, November 24, with Alonzo Baker delivering the address. Arthur L. Bietz was the speaker for the consecration service on Friday evening; and the baccalaureate sermon was given by Richard C. Nies on Sabbath.

● By October 12 the literature evangelists of the Nevada-Utah Conference reached the goal for the year which they had set in January. Thus far this year more than \$100,000 worth of our truth-filled books have found their way into the homes within that conference territory, reports Milton T. Johnson, publishing secretary.

Southwestern Union

● The total opening enrollment for the elementary and intermediate schools in the Texas Conference is 892, compared with 843 last year—an increase of 49. New schools have opened at Rusk, Alice, and Carrizo Springs, making 24 schools as against 21 last year. The increase of seven additional teachers brings the teaching staff up to 53.

● The Texas publishing department and the Book and Bible House sponsored a Home Health Education booth at the State Fair in Dallas. *The Bible Story* by Arthur Maxwell was featured. Many thousands signed up for one of the seven free sets given away and approximately 2,500 people asked that someone call at their homes regarding the purchase of these volumes.

● Effie Durke of Port Arthur, Texas, has joined the staff of the Texas Book and Bible House, filling the vacancy left by Betty Buckley.

● Betty Fleming and Betty Buckley, formerly of the Texas Conference, recently accepted an invitation to connect with the Washington Conference, where they are doing secretarial work in the conference office.

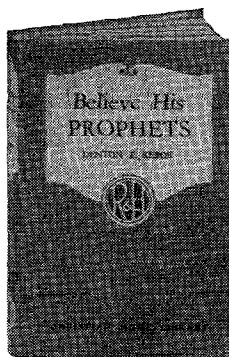
● The Lubbock church, in the Texico Conference, joined enthusiastically in promoting the temperance phase of our work at the South Plain's Fair. A great many people were contacted with some phase of the message during this time.

● The autumn student Week of Prayer closed Sabbath afternoon, October 12, at Southwestern Junior College with a baptismal service. Seven were baptized with one joining on profession of faith.



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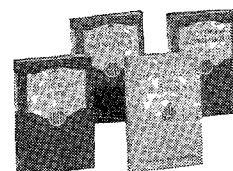
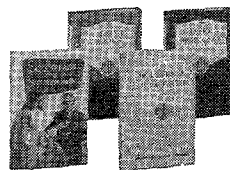
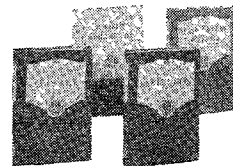
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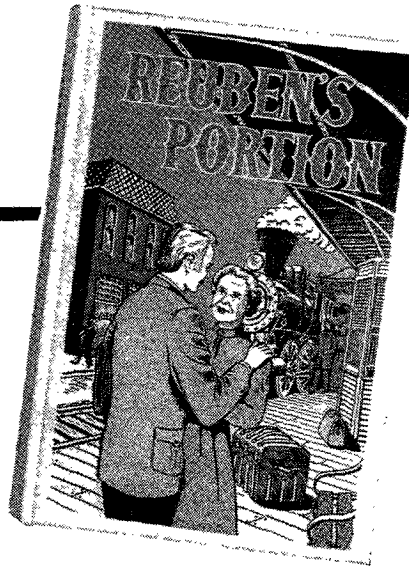
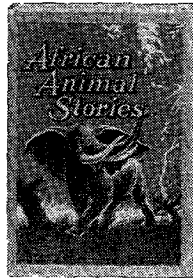
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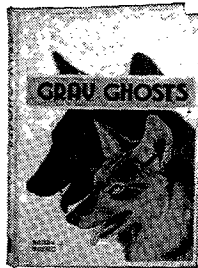
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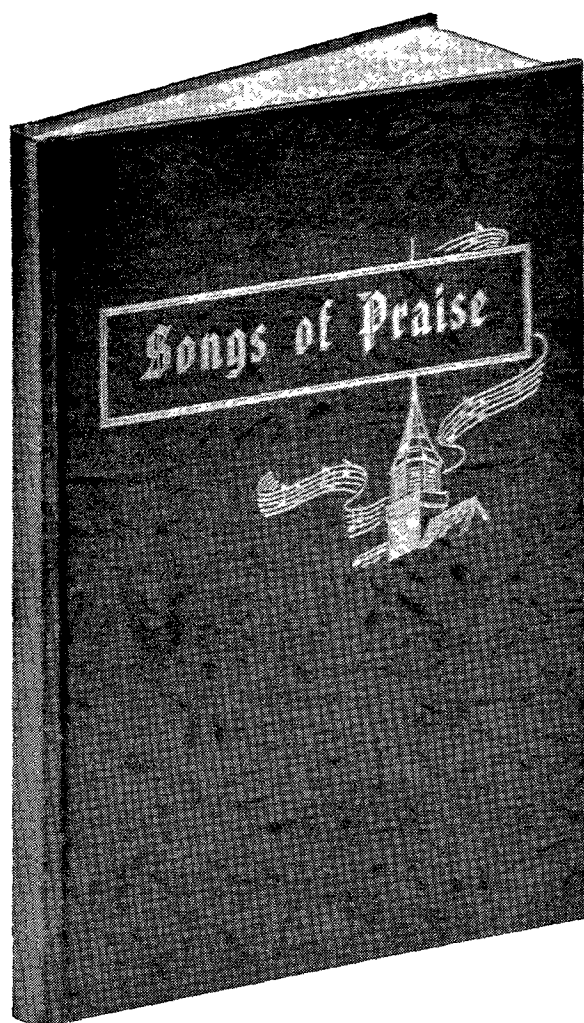
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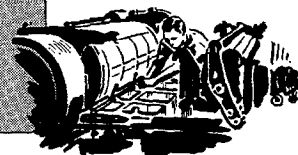
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As We Go to Press



Southern California Youth Crusade

A night letter from E. L. Minchin and Desmond Cummings brings thrilling news from Southern California, where a great youth crusade is under way:

"Great crowds attending Southland Youth Crusade. Hundreds responding to altar call each night. Three fourths of attendance are teens and twenties. Deep movings of God's Spirit. Fifty decisions for baptism in two nights. Many wonderful decisions from non-Adventists. Pastors giving wonderful support. Friendship teams working all over the city. Chartered busses and car caravans every night. Forty teenagers Lynwood Academy organized into friendship teams bringing companions to meetings. Believe this week to be greatest ever in youth evangelism. All glory to our Master."

THEODORE LUCAS

From Home Base to Front Line

Elder and Mrs. Konrad F. Mueller and two children, of Takoma Park, Maryland, sailed on the S.S. *New York* from New York City, October 19, their destination being Nigeria. Mrs. Mueller's maiden name was Erna Fredrika Hermann. Brother Mueller recently obtained his M.A. degree from the SDA Theological Seminary. He has accepted an appointment to teach Bible in the Ihie Training School.

Mr. and Mrs. Robert C. Newberg, of Orlando, Florida, sailed from New York on the S.S. *Bargano*, October 22, their destination being Ethiopia. Prior to marriage, Mrs. Newberg's name was Helma Gertrude Immonen. She is a trained nurse. Brother Newberg is a nurse and has had experience as an X-ray and laboratory technician. They served as medical workers in Addis Ababa, Ethiopia, from 1947-1952. Their appointment at this time is for service as nurses in the Taffari Makonnen Hospital, in Dessie.

Dr. and Mrs. Burton E. Ammundsen and four children, recently of San Diego, California, left Miami, Florida, October 23, going to Trinidad. Mrs. Ammundsen, whose maiden name was Clela Grace Fuller, is a graduate

nurse, with several years' experience. Doctor Ammundsen graduated from the College of Medical Evangelists in 1949. They served in Africa, in the Kendu and Heri Mission hospitals, from 1950-1957. He will connect with the Port-of-Spain Clinic, in Trinidad, British West Indies.

Dr. and Mrs. T. S. Geraty and three children left New York on October 30, en route to Beirut, Lebanon. Mrs. Geraty (nee Hazel McVicker) is an experienced teacher. This family was called to China in 1940. He served as an administrator, teacher, and departmental secretary in China until 1951. At that time they transferred to the Middle East Division, and Brother Geraty connected with the Middle East College as an administrator and teacher. Following a furlough and additional year's leave of absence for advanced study, they are now returning to the Middle East College for further service.

Miss Dora Greve, returning to Africa following a furlough, sailed on the S.S. *United States*, from New York, en route to Capetown. Miss Greve first accepted mission appointment in 1936, when she went to Hong Kong for a term of service as a church school teacher. She returned in 1940. In 1951 she again responded to a call overseas, going to the Lower Gwelo Training School in Southern Rhodesia for further service. Upon her return to the field she will resume her work as a teacher in the Lower Gwelo Mission.

H. T. ELLIOTT

A Recent Letter From Pitcairn Island

[For many years D. D. Fitch, who was a cabin boy on the mission ship *Pitcairn* in 1895, has corresponded with his friends on the island. The following extract is from a letter to him dated August 3, 1957.—EDITORS.]

"On Wednesday last we had an aircraft carrier to spend the day with us. This was the first in twenty years for a warship of any kind to visit us. We knew two days before that she was to call, and that a helicopter was to come ashore. We prepared a place for it to land on a flat spot up on one of the hills.

"We were all up bright and early that morning, and all the folks were on the hill in good time. We watched the ship as it stopped just outside the

harbor and anchored. Then two helicopters rose in the air, flew about over our heads, and landed. They took five of our head men back to the ship for breakfast. Later they came back and flew over the island taking pictures. Then some of our men went out to trade with the ship's crew. Six hundred men were aboard. Boatloads of the crew came on shore in turn, had the run of the island, and helped themselves to the fruit. They were delighted with the oranges and bananas.

"At 11:30 the women and children were taken out to the ship and were served with a picnic lunch. The ice cream was a great treat to all. We were shown educational pictures, and after a look around the ship we were taken home again. When the Commodore came ashore our school children entertained him and his officers, and gave them presents. By the way, before we left the ship each child was given a Bible or New Testament autographed by Commodore Hicks. . . . It was the first time an air craft of any kind has landed here, or been seen here. The ship's doctor also came ashore and treated one of our sick women. . . . She was given a transfusion and is now much better. . . .

"[Signed]

Evelyn and Elwyn Christian"

Voice of Prophecy in Australasia

Bible school directors A. M. Fraser (Australia) and R. P. Brown (New Zealand) report record-breaking applications for Bible correspondence courses during the past six months. Almost eleven thousand persons have requested the first lessons of the Voice of Prophecy Bible courses.

We also learn that the junior Bible course has been translated into Samoan, and a school will be established to care for correcting the lessons. The Bible lessons are being translated into the language of the Cook Islands, and Pastor Kila Gilama, an educated Papuan Christian worker, is currently translating the Bible course into Motu, the language of many natives in Papua. With the establishment of these three schools, there will be six schools operating under the Voice of Prophecy in Australasia.

ELMER E. WALDE