

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



SNOW FALLING AT TWILIGHT

By Grace V. Watkins

Now in the quiet blue

And silver time the snow

Is falling through

The dusk in a white adagio

As beautiful as song

Remembered well and long.

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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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THE ADVENT REVIEW AND SABBATH HERALD

111th Year of Continuous Publication

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ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. 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.]

Drinking Drivers Kill 382 Over Christmas Holidays

✓ A total of 382 persons were victims of drinking drivers during the recent Christmas holidays, the Methodist Board of Temperance declared in Washington, D.C. The temperance agency said that studies conducted by the National Safety Council in 1955 and 1956 showed that "55 per cent of the drivers involved in fatal Christmas holiday accidents had been drinking."

Chinese Pupils Taught Red Leader Is "Supreme God"

✓ A song hailing Mao Tse-tung, head of the Chinese Communist Party, as the "Supreme God" and lauding his "virtues and power" is being taught in China's schools, the Peiping radio announced. It said the song's lyrics are: "No supreme God is in heaven; no dragon god under the earth. I am the supreme god, and the dragon god. Tell the mountains and the cliffs to make way, for I am coming." The station also disclosed that at a literary congress organized by the Chinese ministry of cultural affairs local authorities were "fiercely" criticized for "allowing the propagation of religious superstitions" in their areas.

Million and a Half Christians in South Korea

✓ More than 6,554,000 persons in South Korea, out of a population of some 25 million, belonged to some religion or sect in 1958, the Ministry of Education announced in Seoul. About 6,447,000 are found in 24 major religious groups, including Christian, Buddhist, Confucianist, and Chondokyo, while 107,000 are in 22 small sects. Buddhism is still numerically dominant in Korea, with 3,856,000 followers. In second place are Christian bodies that have 1,440,000 members. Protestant Christians are divided into 15 denominations and most of them are either Presbyterian (730,000), Methodist (247,000), or Holiness (108,000).

Catholic Presidential Candidates Asked for Declaration

✓ Senator John F. Kennedy (D-Mass.) and other Roman Catholics suggested candidates for Presidency of the United States were urged by Dr. Glenn L. Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, to issue a "credo" that would make clear their belief in the separation of church and state. Dr. Archer said that Protestants and Jews "look for such a statement from any Catholic candidate" because "they cannot forget the basic Roman Catholic position so frequently stated by the leaders of that church, that there is 'one true church' which the state has a duty to support and that all others are 'heretical churches' that the state has a duty to discourage and even suppress."

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Subscription rates:	One year	Six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

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

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C.

Vol. 136, No. 7

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REVIEW AND HERALD



• EDITORIALS •

An Onlooker Comments

On page 16 begins the first of a series of three articles by Dr. Clive M. McCay, professor of nutrition at Cornell University. The background of Dr. McCay's articles is an interesting one. Some years ago he came into possession of one of Mrs. White's books on the subject of health. He was impressed with what he read, particularly because the history of foods and nutrition was a subject to which he had given special study. The question came at once to his mind: How did this woman know so much about nutrition in a day when so many unfounded views were abroad? In time he acquired several more of her books and was increasingly impressed.

Then one evening last year he was invited to give a talk to a men's club of the local church he attended. He chose for his subject: "An Unusual Nineteenth-Century Woman, Mrs. E. G. White." A copy of his talk reached our desk. On a trip last summer we stopped at Cornell University, in New York State, to visit Dr. McCay. We found him exactly where we might have expected to find him—hidden away in an office that was surrounded by countless rats and mice whose contribution to nutritional science was matched by the oppressive odor they gave forth.

A Word Picture of Dr. McCay

Dr. McCay is a classic exhibit of the truly scientific man. He was wholly undisturbed by the malodorous rodents. In fact, he was enthusiastic about them, pointing to this and that small creature that was eating, sleeping, waking, in a small metal cage for the great good of science. He then took us out to one of the nearby university farms. There a large barn with adjoining pens marked "Dr. McCay's laboratory" contained various animals that spend their days in munching different kinds of food to provide data on the effects of various diets. We might add that Cornell, one of America's leading universities, has done significant research work in nutrition.

We stayed overnight at Dr. McCay's home, a very livable, rambling, remade farmhouse. We soon discovered to our delight that though he was a specialist in the field of nutrition, his active interest and reading extended over a remarkable range. More than once during the evening he returned to the question: "How do you explain the fact that Mrs. White, with very little formal education and no special training in nutrition, so accurately set forth nutrition principles that are only now scientifically established?" He ruled out as wholly unsatisfactory the answer sometimes casually given: "Mrs. White simply borrowed her ideas from others." He observed that such an answer simply raises another question: "How would Mrs. White know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century?"

Dr. McCay did not attempt to answer such questions. As a scientist he was interested in the phenomenon of her singular knowledge in advance of scientific discovery and experiment. Nor did we seek during the delightful but all too brief visit to enter into extended discussion

of the theological doctrine of inspiration. We simply stated that Adventists accept Mrs. White's declaration that she was inspired of God, and let the matter stand at that. The doctrine of inspiration can explain foreknowledge and rare insights into truth. But having said it, we must freely admit that inspiration is one of the divine mysteries and thus something that we cannot hope fully to explain.

Dr. McCay was ready and happy to respond to our invitation to him to write something for *THE REVIEW AND HERALD*. The series from his pen that begins in this issue presents the essence of his address to the men's club, plus additional relevant material. We believe our readers will find something refreshing and stimulating in what he has written.

A Look Backward

There was a day when the Adventist Church was poor in numbers, resources, and highly trained men. It was at that time that we first began to receive Mrs. White's clear-cut and earnest appeals to us to make reforms in living, particularly in diet. Let us freely admit—it could hardly have been otherwise—that sometimes her instruction was given an extreme interpretation, with resulting bad digestion and bad tempers. Worst of all, the inspired instruction was thus thrown into a bad light. The result was that the doctrine of healthful living became to some of us a stone of stumbling and a rock of offense—indeed, a synonym for fanatical excess.

But by and large, that day is past. While there always will be the eccentric and the fanatical exponent of health reform—fanatics have ever troubled earnest religious movements—our churches and institutions have become quite too large and well informed today to be overwhelmed in any area of the country by the erratic activities of a fanatical individual. What is more, we have increasingly been able to give to our youth advanced education, including special training in the field of health and nutrition. The calmly scientific work that has been done, notably at the College of Medical Evangelists, has at once helped us to see more fully the scientific truth of what Mrs. White has written and to escape from unwarranted interpretations of her writings.

In other words, we believe that the Advent Movement has happily come to a new day in regard to its unique doctrine of healthful living. And for that we may thank God and take heart. Let us not measure the worth of this doctrine by the fanatical blunders of some ardent soul. It would be as logical to measure the worth of our doctrine on the Second Advent by the erratic, yes, even fanatical interpretations of the prophecies that some among us have set forth by voice and pamphlet.

A Review Policy

These articles by Dr. McCay are presented in harmony with a definite policy the *REVIEW* has been following for some time in relation to the doctrine of health reform. We have always been sure that the doctrine is good and that it comes from an inspired source. We have also felt that if the doctrine is ever to stand revealed as of truly great worth, we must present it, calmly and factually, in the setting of the best of scientific findings on the sub-

ject of health. We are confident that our readers will endorse such an approach. Let us all be done with the extreme mood of the Pharisee—or the Sadducee. There is a middle road to walk, and that road we are confident our people at large ever desire to walk.

Our health doctrine is not the heart of the good message we have for men but it is the "right arm." Let us not atrophy that arm by cynical inaction or throw it out of joint by wildly swinging it about. May the gracious God help us all to see more fully the great worth of the "right arm," and may He also help us to see how to use it rationally and effectively to His glory. Forgetting those things which are behind, let us travel the path of happier, more harmonious, more healthful living, thankful ever that the light which shines from the throne of God makes bright that path.

F. D. N.

Two Priests, a Bingo Game, and a Court Summons

As we were casually perusing the front page of the *New York Times* for January 8 we came upon the astonishing three-column headline, "Two Priests Repulse City Attempt to Halt Bingo Game." We glanced in open-eyed amazement, first at the headline and then at the three-column picture immediately below it. Incredulously and with mounting astonishment we read the rather lengthy account of a "stormy scene" in the East Bronx the day before when the department of licenses tried to stop the city's first licensed bingo game—and failed.

The story began last August when three women parishioners won \$1,000 each at an illegal bingo game sponsored by the Orthodox Catholic Church of the Holy Resurrection to raise much-needed church funds. Unable to collect because the one in charge had mismanaged either the game or the funds taken in, and after the church had offered each parishioner \$50 in consolation money as a settlement, one of the women complained to the Bronx district attorney.

In November, however, due chiefly to the zealous efforts of the Roman Catholic Church, which also relies heavily on bingo and similar procedures to defray operating expenses, the game was legalized in New York when a church or other charitable institution is the beneficiary. The first applicant for a license under the new law was the Reverend Walter M. Propheta, dean of priests at the Greek Orthodox church mentioned above, who received the first license.

The January 7 game was to have been the first conducted legally. But a few days before, the department of licenses temporarily suspended Propheta's bingo license and scheduled a hearing of the complaint against him for January 15. On the morning of January 7 he sent a telegram to Mayor Wagner that read in part: "We humbly . . . implore you to intercede so that our bingo game can go on as scheduled this afternoon. Our church is small and poor and heavily depends on the revenue derived from bingo." But the mayor did not intervene. Nevertheless, half an hour before the "early bird" game at 1:00 P.M. the hall was "jammed" with paying customers, 305 women and four men.

The Tempest Breaks

When two city officials walked in with a summons for Father Propheta they found him seated at a table, calling off numbers from table-tennis balls as he popped them out of a cage. A deafening chorus of angry shouts, boos, and catcalls went up from the 305 excited women

whose feet stomped emphasis to their demand that the two intruders get out and leave them alone. On his part Father Propheta ignored the officials and continued to call his numbers. Retreating briefly from the pandemonium their appearance in the hall had loosed, the two officers considered calling the police, but rejected that idea because of the possible chaos that might result.

Ten minutes later the officers returned. One of them tried to mount the platform in order to serve Father Propheta with the summons, but he was forced back by an assistant priest, Father Owen. Finally, however, the summons was successfully deposited on the knee of Father Propheta, still seated at the table, but Father Owen immediately knocked it to the floor shouting, "We will not accept that!" In the process he nearly upset the bingo table with all its tennis balls. Having duly served the summons, the two officers withdrew, and the bingo game proceeded without further interruption. Some of the women players, when asked by a reporter to identify themselves, declined on the basis that their husbands objected to afternoon bingo and that to give their names would jeopardize future participation in their "favorite pastime."

A sordid, incredible tale? "Be astonished, O ye heavens"! Remembering the Gospel account of Christ driving the money-changers from the Temple, we reflected on the utter incongruity of a nominally Christian organization and its consecrated leaders being involved in an incident such as this. Here was Christ in the person of His professed apostles reduced to gambling in order to make a living! Here was a church that found it impossible to operate except by appealing to the gaming instincts of its members. Here were spiritual leaders whose utter contempt for law led them to defy it when it stood in the way of their making a quick dollar. Here were pastors and parishioners who united in heaping both verbal and physical abuse upon duly commissioned representatives of law and order.

Sober Reflections

So much for an incredible story. What kind of religion can it be that leads its devotees—pastors and parishioners alike—to act so? What distorted concept of moral values leads a church to resort to gambling in order to raise funds? Does evil become good if it is done with a worthy objective in view? Is the best way for a "poor" church to support itself, to gamble with its members for their meager incomes? What concept of law and order must actuate spiritual guardians who so brazenly flout the law themselves and deliberately encourage their parishioners to do likewise? We wonder whether Father Propheta opened the gambling session with prayer. We wonder also whether those who "jammed" the bingo hall half an hour before the first game were all decorously in their pews the previous Sunday an equal length of time before the service began.

The ripple of our thoughts went out to the wider circle of the influence such an incident must have upon the unbelieving world. To certain unrepresentative religionists of his day Paul declared, "The name of God is blasphemed among the Gentiles because of you." With what utter scorn infidels and agnostics must have read the account of what happened in the Bronx the other day! We hear the prophet of a former age echoing the dirge, "Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice."

Certain evil forces rampant in the world today operate under the slogan "Religion is the opiate of the people." We wonder to what extent these evil forces and their contempt for religion may be the logical and inevitable reaction against a church that has for centuries departed so far from the example of Christ. Our thoughts go back

to the Reign of Terror during the French Revolution, when the pent-up hatred of another generation against the evils perpetrated by the spiritual leaders of another church burst forth in bloody vengeance. We wonder to what extent the antipathy that millions of people in the world today have for Christianity and Western civilization may likewise reflect the failure of Christians to practice the teachings of Jesus.

How About Our Example?

Our thoughts finally returned from their far flight to the more practical problem of our own example and that of *our* church. How are *we* representing Christ to the world, to believers who are new in the faith, to members of our own families, and to our associates? Are we, individually and collectively, a "savour of life unto life" or a "savour of death unto death"? As we know others by *their* fruits, so most certainly will they know *us* and form an estimate of our religion. Whether we like it or not we are an "epistle" to the world, "known and read of all men."

"We are the only Bible the careless world will read;
We are the sinner's gospel; we are the scoffer's creed.
We are the world's last message given in deed and word:
What if the lines are crooked; what if the type is blurred?
What if our hands are busy with other work than His?
What if our tongue is speaking of things His lips would spurn?
How can we hope to help Him and hasten His return?"

R. F. C.

Thoughts on Mechta

As the new year began there were only nine known planets in our solar system: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto. Now there are ten. Number 10 is an artificial planet put into orbit by Soviet Russia. It is called Mechta (dream), although it was first dubbed Lunik.

Compared with the other planets Mechta is fantastically small—a mere speck weighing 3,245 pounds. Yet it has great significance. First, it is man made, hence is probably the only heavenly body not put into orbit by the Creator. Second, it is the first object from this world that man has been able to throw hard enough and fast enough (25,000 miles an hour; 7 miles per second) to escape the gravitational pull of earth.

Because Mechta marks a new era in the conquest of space, it is appropriate that we give it some thought. How shall we relate ourselves to it?

A Great Achievement

We would be both blind and stubborn if we should deny that it required great scientific genius to put this tiny planet into orbit. Measured by the skill needed to explore the high seas, press back jungles, and pioneer unknown territories—accomplishments of previous generations—it must be placed in an altogether different category. It is simply tremendous.

But it is scarcely worth mentioning when compared with the achievements of God. We do not know the exact diameter of Mechta; perhaps 10 or 15 feet. But Jupiter, the largest planet in our solar system, has a diameter of approximately 86,000 miles—more than 45 million times the diameter of Mechta. And the overall difference in total volume between the two bodies is impossible to grasp, if not to compute. Scientists are impressed by the tremendous thrust used in putting

Mechta into orbit. But think of the thrust required to put Jupiter into orbit!

Who performed this feat? God. When we hear puny man boasting of his accomplishments we can almost hear the Almighty ask, as He did of Job, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding" (Job 38:2-4).

Think also of the challenge God laid down through the prophet Isaiah: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:25, 26).

"Not one faileth" of the heavenly bodies that God has created and put into orbit. But all of man's will "fail." Even Mechta, given sufficient time, will fade out of the picture. Just when this will happen, or how, nobody knows. Perhaps this celestial interloper may come close enough to earth on one of its trips around the sun to be pulled by gravity into our atmosphere and burn up. Or some other disaster may overtake it. But "fail" it will.

Besides the contrast in their durability there is another sharp difference between God's planets and man's. Mechta is on its own. Man cannot exercise the slightest control over it. He cannot guide it, he cannot communicate with it, he cannot provide additional power for it. But God continually guides all the heavenly bodies throughout the vast and infinite universe. He supplies continual power that they may meet their exacting schedules as they speed through space. And He remains in constant communication with each—even with every being on them.

Man's Attitude

In the face of such evidences of God's greatness earth's inhabitants, like the 24 elders in heaven, should "fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:10, 11).

Unfortunately, this is not the reaction awakened in the hearts of godless men. Instead, like the Babel builders after the Flood, they "boast of the sufficiency of human reason" (*Patriarchs and Prophets*, p. 124). How true is this inspired statement: "One of the greatest evils that attends the quest for knowledge, the investigations of science, is the disposition to exalt human reasoning above its true value and its proper sphere."—*The Ministry of Healing*, p. 427.

Today scientists are talking confidently of going to other planets. They declare that in rockets men can reach every point in the universe. Hollow words, indeed, when one considers the short life span of sinful man! How can he hope to reach areas that are millions of light years away?

The Babel builders were determined to erect a tower "whose top may reach unto heaven" (Gen. 11:4). But just when they thought success was within their grasp, "the Lord came down to see the city and the tower" (verse 5). Likewise in our day, "The time of God's investigation is at hand. The Most High will come down to see that which the children of men have builded. His sovereign power will be revealed; the works of human pride will be laid low."—*Patriarchs and Prophets*, p. 124.

K. H. W.

Unorthodox Spirit Healings

By J. Arthur Buckwalter

WE ARE entering the final stages of war for man's soul. The spirits of devils are performing miracles to marshal the world against God and His truth (Rev. 16:13, 14). Satan is appearing as an angel of light (2 Cor. 11:14, 15).

"Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer."—*The Great Controversy*, p. 589.

"Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed."—*Ibid.*, p. 588.

These words penned decades ago by the servant of the Lord are meeting remarkable fulfillment in the spirit-healing manifestations of our day. Spirit therapy and spirit healings in recent years have enjoyed a phenomenal growth in various countries of the world. In some areas spiritist hospitals have been erected and staffed by spiritist doctors and nurses. Spirit therapy is a modern revival of the occult healings of the ancient pagan world, and has attracted the attention of modern medical science.

In England Harry Edwards and other spiritistic healers claim hundreds of thousands of cures. Edwards says man can "invoke the aid of the spirit healing agencies through mediumship" and that "wiser intelligences than those of man are responsible." Mr. Edwards does not go into a trance, wears no surgical garments, and makes no pseudo-medical gestures. He appears to be a quiet, forceful man who commands the will of his pa-

tients. To the investigating group, Mr. Edwards commented:

"I am nothing. This is beyond the wisdom of man. Therefore it must be done by someone who is greater than man. This doesn't just happen. There is a law behind it and we couldn't work without the spirit friends. I have never studied osteopathy" (Mr. Edwards had as his patient one of the panel who had a spinal difficulty), "but sometimes my hands absolutely vibrate. I know it is definitely a power beyond me."—*Into the Unknown*, p. 127.

This reference to hands vibrating recalls Ellen G. White's reference to demonic electrical currents as a counterfeit of divine healing. She speaks of those who "attribute their power to electricity, magnetism, or the so-called 'sympathetic remedies,' while in truth they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men."—*Evangelism*, p. 609.

The Dr. Robert Entity

J. J. Thomas says he has cured thousands of people. He is a trance healer who claims to be controlled by the spirit of a dead German physician who returns under the pseudonym Dr. Robert. At the beginning of his healing sésances the medium, wearing a surgical coat, bows his head as though in prayer and goes into a trance, at which time the Dr. Robert entity takes over. Here is a sample excerpt from the conversation of this spirit doctor entity with one of his patients:

Dr. Robert entity [to patient, a Mr. Ingham]: "I am going to do what none of your earth doctors would dare to do. . . . I am going to open your

stomach, then I will sew you up tighter than a Scotsman's purse, as you would say on earth! Oh, we like a joke! We have sense of humour on the other side, you know. . . ." The spirit's parting counsel was: "Send out a little prayer every night when you go to bed. If you hear one knock just say: 'Good night.' If people tell you this is the work of the Devil, tell them he must be a very good Devil if he gets you better and then tells you to thank God for it! . . . Peace be in your heart, get well, thank God."—*Into the Unknown*, pp. 117, 118.

Notice these points:

1. There was no actual proof that the so-called Dr. Robert was who he claimed to be. The investigators had only his word for it.

2. Strong powers of mental suggestion were used to condition the patients into believing they were improved. There was no actual evidence of any cure of any organic disease.

3. There was definitely a marked difference between the healing methods of the spiritistic trance healer, Mr. Thomas, and those of the apostles who invariably put men in touch with the healing power of God through the name of the Lord Jesus Christ.

4. Certain unsavory identification factors are apparent in the comments of the spirit healer: the joking way in which he referred to tying up the patient's stomach "tighter than a Scotsman's purse"; the definite reference to the "Devil"; and the implication that he must be "a very good Devil if he gets you better."

One of the most fantastic stories of spirit healings that has come to our attention is the case of a materialized spirit in London performing surgery. The sésance began in an atmosphere of religious worship. The medium, Mrs. Isson Northage, entered her cabinet and became entranced. The black silhouette of a materialized form appeared and moved to the operating table. This spirit goes under the name of Dr. Reynolds. The patient had an acute duodenal ulcer, which needed to be removed. The materialized spirit placed the swabs on the patient's abdomen and froze that portion of his body by means of hypnotism. It then appeared as though the spirit doctor's hands had dematerialized and disappeared inside the patient. Later he informed those who were standing by that he was about to bring the ulcer through a temporary hole in the stomach.

After the apparent completion of this surgery he performed a second operation, apparently removing some bone splinters from an injured nose. After the sésance closed with prayer, one of the attendants salvaged the

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ulcer and the broken pieces of bone. The ulcer was analyzed in a medical laboratory and was declared to be an acute ulcer. The whole manifestation made a tremendous impression on all concerned.

Such phenomena confront skeptics with impelling power. It convinces them of the presence of supernormal spirit activities. The great danger is that these healing manifestations are accepted as genuine demonstrations of supernormal power without ever questioning the nature of these powers.

Magic in Egypt

As previously indicated, similar psychic cures were performed in the pagan cults of antiquity. The ritualistic magic in ancient Egypt may have been somewhat different in form from the healing practice of modern spiritists, but basically they are one and the same in their source and mode of operation. Historians have described the zeal with which men worshiped the Egyptian goddess Isis "because of her visible appearance when she is performing cures." She is also reported to have stood over the sick in their sleep and prescribed remedies for their diseases. "That wonderful cures were often performed in the temples, is an undisputed fact."—JOSEPH ENNEMOSER, *The History of Magic*, vol. 1, p. 353. Apparently the hypnotic cures currently gaining in popularity are not so modern after all.

In ancient pagan temples soothsaying was used as a means to cure disease. Priests practiced religion as a healing art. Among the most common manifestations of spirit healing are the hypnotic mass healing performances of certain healing cultists and the healing sciences of modern spiritism. Spiritists assume that the healing agent operating through the healer or medium is the discarnate spirit entity of a deceased person, usually that of a former physician. The subtlety of all this is that both divine healing and spirit healing appeal to the supernatural powers, which transcend the abilities of men. Men assume that these paranormal powers must be a manifestation of some form of divine agency.

Obviously the spirits are holding out healing inducements to the human race as a bribe to bring men under the influence and control of the spirit world. It is dangerous, however, to place one's trust in "familiar spirit"-centered healers. Any healing that ignores the prayer appeal to the power of God in the name of Christ is not divine healing as set forth in the Bible.

Genuine faith healing is inevitably associated with healing through

prayer. Divine healing in response to prayer may result from the individual's own personal healing relationship with God, from a congregation's corporate prayer of faith for a sick person, or from the elders of the church praying for an individual, particularly when the service of anointing with oil accompanies the prayer.

The oil, representing the healing power of the Spirit of God, indicates God's anointing, forgiving, and healing presence. It represents first spiritual then physical healing. The relation of sin to sickness is recognized, and it is understood that the right healing conditions between man and God result only when man's attitude is one of humble penitence, confession, and reception of God's healing gifts. This does not mean that all sickness is the result of an individual's personal sin, but rather that sickness is one of the effects of man's fallen state.

In divine healing the patient enters into a personal spiritual experience of penitence and faith. There is a recognition and a reception of God's love and forgiveness. Prayer for healing is not an attempt to persuade God or to change the will of God. It is a faith-appeal for a specific manifestation of the divine healing therapy of the Holy Spirit.

God stands ever ready to graciously manifest His healing powers as His divine will may determine, but He

has designed that these specific blessings should come to man only upon man's request, in order that man's own heart might be brought in tune with God.

Divine healing has ever been Christ centered and God centered. It was never spirit centered or self-centered. It calls for the individual's personal faith in God. Genuine religious healing is more than psychic suggestion. It is the result of the direct intervention and operation of the healing Spirit of God. The healing virtue is an actual impartation from the divine—an infusion of God's healing power. Whenever faith healing is removed from the divine center of reality, which is the personal work of Jesus Christ, it descends to the forbidden and foreboding level of sorcery.

There is great need for the church to make a sharp distinction between magical healing and divine healing. There is increasing danger that the popularity of spirit healings will result in a pseudo orthodoxy, substituting spirit healers for the healing power of the Holy Spirit of God. The mystic occult powers of spiritism's healings and the various forms of mass hypnotic healings in which the devotees undergo tremendous emotional trauma are as far removed from divine healing in the name of the Lord Jesus Christ as heaven is removed from earth.

Parents' Fellowship of Prayer

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

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

Letters From Maryland and California

A mother in Maryland wrote us last year asking that we pray that her husband might permit their son to attend an Adventist church school. The husband had been very much against the wife and son's joining the church and was especially opposed to the idea of Christian education.

Two months later we received another letter which read, in part: "The Lord heard our many prayers and spoke to my husband's heart. Isn't He good to us? I am ashamed of myself for ever doubting His word. . . . Thank you, thank you for your prayers. Now will you pray for my husband that he will give his heart to the Lord?"

Another letter received about the same time brought this good word from California: "I wrote you many months ago asking you to pray for my son. I am

happy to say he is back in the church and trying to do what he has always known to be right. He will have a hard battle to fight. Habits formed are not easily shaken."

To new readers who may not be familiar with the Parents' Fellowship of Prayer, we give this brief explanation: Throughout the world Adventist parents who carry a special burden for the salvation of their children spend a few moments in prayer as the sun goes down each Friday evening. They pray for their own children and they ask God also to hear and answer the requests of other parents. A list of all prayer requests is kept in the *Review* office. We believe in the power of prayer, and invite our people everywhere to seek the Lord earnestly that all our families may be united in the Advent hope.

A Christ-centered Message

By Robert H. Pierson

SEVENTH-DAY ADVENTISM is Christ centered. Adventists are taught to make Christ first, last, and best in everything. "Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love," this is to be the theme of the Adventist's contemplation (*Steps to Christ*, pp. 70, 71).

A judge attending an evangelistic effort I was holding once said, "I have been surprised to learn that Seventh-day Adventists believe in Christ. I had always been told you folks believe in seeking salvation through commandment keeping."

"My friend," I replied, "if there are any people in the world who believe in Christ and trust Him fully for salvation, Seventh-day Adventists are those people. We accept Christ as our crucified Saviour, our risen Lord, our pleading Advocate, our wonderful Life-giver, and our coming King. What is more, we Seventh-day Adventists find in Jesus our perfect Example, our Deliverer, our Helper, our Healer, and our Friend."

Two thousand years ago an aged preacher penned in three words one of the most sublime truths of the ages. Those three words sum up the Seventh-day Adventist attitude toward the Lord Jesus. The preacher was the apostle Paul; his message—as truly for us today as for the church at Colosse—declares, "*Christ is all*" (Col. 3:11).

The Jesus Way

"There are many different roads to heaven," a man once informed me. "You Adventists are on one road. I am on another. All the various Christian denominations are on their own individual roads to heaven. But they all converge at the gates of pearl and we will go sweeping into the glory land together. It doesn't make much difference in this life so long as we are on one of those roads."

The Word of God does not support such a position. It says there is only one way into the kingdom—not many, only one! Listen to Jesus's own words, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Jesus did not subscribe to the theory of "many

roads to heaven." He said there is only one way—"no man cometh unto the Father, but *by me*"!

If you and I ever walk the streets of gold and follow the Lamb whithersoever He goeth in the home of the saved, it will be because we have found the one way here—the *Jesus way*—and followed it. Jesus is the way. He is the *only* way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Seventh-day Adventists believe this. The tenets of our faith are Christ centered. We believe the whole Bible because Jesus believed the Scriptures (John 5:46, 47). We have a great deal to say about the Second Advent because Christ and His disciples spoke frequently of that great event as the climax of the plan of redemption. We say Jesus will come soon, for we believe His words recorded in Matthew 24 and other places where He explains the signs that will indicate His appearing is near.

We keep the commandments because Jesus kept the commandments (John 15:10). Seventh-day Adventists remember the seventh-day Sabbath because Christ, our example, made the seventh-day Sabbath at Creation (Gen. 2:1-3; John 1:1-3) and kept the seventh-day Sabbath during His earthly ministry (Luke 4:16). We teach the doctrines of the judgment, the state of the dead, the reward of the righteous, the punishment of the wicked, the Spirit of Prophecy, and

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Lest We Forget

By NETTIE JANE KNISTER

With heat of the day at an end
And long before even may fall,
There comes to us each, in our turn,
The loveliest hour of them all.

The Lord in His mercy prepares
For study, devotion, and prayer,
A moment of quiet repose—
Through life it is often too rare.

Then, tuned with the heavenly One
And heart overflowing with praise,
The soul reaches forth to proclaim
His leading in marvelous ways.

all of our other tenets of faith as we do because Jesus, the Master Teacher, who spoke "as one having authority" (Matt. 7:29) also taught them.

Some of these blessed truths He revealed during His earthly ministry. Others He unfolded from the throne of His glory through His angel to John the revelator (Rev. 1:1). It is all part of the Jesus way. He says He has sent His "angel to testify unto you these things in the churches" (Rev. 22:16). There is only one way. It is the Jesus way.

God's Plan to Save Men

The touchstone of the great Christ-centered Advent message is, of course, the plan of redemption. The gospel—God's story—finds its center in Heaven's blueprint to save the lost. In this vital part of God's program Adventists have no new plan. Men are saved today as they have always been saved—through the shed blood of our Lord Jesus Christ. It is the same old and blessed story. There is no new way for a sinner to be saved from his iniquity. It takes the same old gospel. As Seventh-day Adventists we need to hear it over and over again!

Certainly man needs saving, everyone of us, without exception. Regardless of our culture, our education, our color, our estate in life, our financial position, or anything else, we all need help! "All have sinned," the apostle Paul declares (Rom. 5:12). "We are all as an unclean thing" (Isa. 64:6). "There is none that doeth good, no not one" (Ps. 14:3).

Not a very flattering picture of ourselves, is it? As we stand before our mirrors in new, well-tailored clothes we may conclude we are not bad-looking people—in fact, rather good-looking. But the Book says, "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). That inward look reveals "all our righteousnesses are as filthy rags" (Isa. 64:6). On the streets of an Oriental city I used to see a poor demented fellow clad in vermin-infested tatters and rags. If he was offensive to the human eye, how much more unlovely we must appear to our heavenly Father in our unsaved condition.

Yes, we are sinners. Sinners are people who have broken the law of God. "Sin is the transgression of the law" (1 John 3:4). Some say the law has been abrogated, done away with—that we do not have to concern ourselves with it today. Inspiration declares that if we break the law we sin. When we have other gods before the living God we sin. When we take the Lord's name in vain, break His Sabbath, dishonor our parents, kill, commit adultery, steal, bear false witness, or covet, we are sinning.

The Bible says it is natural to do wrong—"the carnal mind is enmity against God" (Rom. 8:7). If a person is in need it is often easier to steal than to work. If you hate a person, it is natural to seek revenge. If someone possesses something better than I have, it is natural to covet it, desire it. Why is this true? Because we were born in sin. We inherited these evil tendencies from our father Adam. No matter how good morally we are or how well we may practice the golden rule, we are still sinful by nature.

That inherited nature must be dealt with. Unless help comes, as transgressors of God's law we are under the death penalty. "The wages of sin is death" (Rom. 6:23). Unless we find help we are marked men and women, with a price upon our heads. Death—not the natural death that is the result of sin, but the *second* death in the lake of fire (Rev. 20:14), a death from which there is no resurrection—awaits the unrepentant transgressor.

Realization of his lost condition leads the sinner to cry out as did the jailor in the apostle's day: "What must I do to be saved?" (Acts 16:30).

The Only Way to Deal With Sin

There are three things God might have done about sin at its inception. He might have ignored it. But such a course would not have been compatible with His justice. Violation of law demands punishment.

God might have let every guilty transgressor bear his own penalty—taste the second death as the price of disobedience. But this would not have been compatible with His mercy. The Scriptures declare that the Lord "delighteth in mercy" (Hosea 7:18). "I have no pleasure in the death of him that dieth, saith the Lord God" (Eze. 18:32).

There must be some other way!

Thank God there was! The Father could let One equal with Himself pay the penalty for the broken law and satisfy its just demands. This He did. Heaven's answer to the sinner's plaintive cry, "What must I do to be saved?" comes through the night air directly from the throne of God: "Unto you is born this day in the city of David a *Saviour*, which is Christ the Lord" (Luke 2:11). This promise is just as real, just as personal today as when the words were spoken by the angel throng on the Judean hillside two thousand years ago.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which

was His."—*The Desire of Ages*, p. 25. It was the only way.

Thank God that Christ was willing! The decision that led Jesus to the cross opened heaven's gates for you and me—for all repentant sinners who will accept His vicarious death. Such

love demands our love, our best, our all.

Small wonder, then, that Seventh-day Adventists make Christ first, last, and best in everything. Love compels us to accept the one way, the only way, the *Jesus* way.

Before Christ Returns—6

Preparation for the Final Events

By Richard B. Lewis

THE brief look we have had at the last events in this world's history leads to the all-important question: What must our preparation be?

Our attitude of mind toward events is of primary importance. We must not let our attention be diverted by political and military movements.

Wars and rumors of wars there will be, but our attention must be on other matters. The last battle, the battle of the great day of God will assuredly be real and terrible. But God's controversy with the nations involves much more than a few divisions of fighting men arrayed on a conventional battlefield. His enemies are primarily the priests and teachers of false religion, who because of pride and selfishness have deliberately closed their minds to the clearest possible delineations of truth, and secondarily the careless masses who have willingly let themselves be deceived.

When must we be ready? There is only one answer—Now. The loud cry is about to begin. The work of preparation must quietly go on in each heart now. Then the forehead can receive the mark, the Holy Spirit can be imparted, and when the time comes, the life can be used in the loud cry.

Twofold Preparation

Note that the preparation is twofold. God's people must be prepared for their part in the loud cry and for the time of trouble. What can prepare us for these trials and privileges? Perfection. Though an attempt at a full treatment of how this can be attained is impossible here, perhaps a few pointed suggestions will be helpful.

The rigors to be faced in the last evangelistic campaign, and later in the flight from murderous pursuers, suggests at once a physical being able to stand the strain. Some may comfort themselves with the thought that God

will take care of our physical needs. He will. He will also take care of our mental needs. We need not be anxious when we are called to answer for our faith before tribunals. We expect the Holy Spirit to bring to our remembrance whatever we need to say. But we do not expect the Holy Spirit to impart the information or the truths that we carelessly failed to learn in the time of opportunity.

So also in the physical realm. How can we expect God to strengthen hearts weakened by indolence and overeating? How can we expect Him to bolster a constitution weakened by such things as lack of sleep, irregular and improper eating, benzedrine, and sleeping pills?

There is a temptation to reason that we may not be in very good physical health, but that our character will stand the test—that we are healthy spiritually. "The body is the only medium through which the mind and the soul are developed for the upbuilding of character."—*The Ministry of Healing*, p. 130. One may be deceived about his spiritual condition, but he cannot escape awareness of physical disability. Since one person may have more natural vigor than another, in spite of some abuse of his health, a safe criterion would be: Is any form of self-indulgence injuring my health? Is any physical practice followed through ignorance, indolence, or social pressure preventing my enjoying full physical vigor? Is there any body condition I might improve, but neglect? If so, I am to that extent weak in character. I am not ready for the seal of God.

In his vision of the sealing work Ezekiel saw a man with a writer's inkhorn place a mark in men's foreheads. All without the mark were to be destroyed. Throughout the city of Jerusalem were many who could not receive the mark, even including some of the ancient men at the sanctuary.

Those who received the mark were well aware of the abominations that were done in Jerusalem, but their attitude toward them is significant. They were sighing and crying. They were not gossiping and reporting. They were not blind, but they were kind. "We need keen, sanctified perception. This perception is not to be used in criticizing and condemning."—*Testimonies*, vol. 8, p. 101.

On the other hand there is danger of blindly placing confidence in men of ability and leadership instead of in Christ alone. Some are trusting in the advanced degrees of formal education; yet this in itself gives one no advantage over the grammar school graduate when the man with the ink-horn comes by. It may even be a liability. "Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. . . . In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. . . . Many a star that we have admired for its brilliancy, will then go out in darkness."—*Ibid.*, vol. 5, pp. 80, 81.

"Every one must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child if he would know what the Lord requires of him."—*Ibid.*, p. 214.

One other area of preparation deserves mention. The great majority of Seventh-day Adventists today have not known sacrificial giving. Those who receive the seal of God will learn by experience what it means to deny self.

Most of us live at the level where we debate the choice between a vacation trip and a gift to missions, and end by taking the trip and giving a

gift as well. When the Holy Spirit possesses us completely we shall find that many luxuries we now enjoy are foregone without a pang.

As a people, in the more prosperous countries, we could give twice what we now contribute to our church and never miss a meal. Surely a minimum standard of giving should include a full tithe and offerings up to a second tithe. People of large income can use the talents God has entrusted to them to do even more than that. God is more interested in our attitude toward giving than He is in our gifts. "God loveth a cheerful giver."

Hours of study will yield valuable help to the earnest seeker for holiness, suggesting traits of character that need improvement. Only prayerful heed to the life according to the Word will prepare us for the days just ahead.

The Outlook for Youth

What is the outlook for the youth? It is good if they are willing to work earnestly. "Especially will the young who have never known what privations or hardships are, who have a set will, and do not bend that will to the glory of God, have a great work to do. They go along very smoothly until their will is crossed, and then they have no control over themselves. They have not the will of God before them. They do not study how they can best glorify God, or advance His cause, or do good to others. But it is self, self, how can it be gratified? Such religion is not worth a straw. Those who possess it will be weighed in the balance and found wanting."—*Ibid.*, vol. 1, p. 152.

Of great comfort are these words from a letter Mrs. White wrote to

one of her sons on his nineteenth birthday: "Those who have trained the mind to delight in spiritual exercises are the ones who can be translated and not be overwhelmed with the purity and transcendent glory of heaven. You may have a good knowledge of the arts, you may have an acquaintance with the sciences, you may excel in music and in penmanship, your manners may please your associates, but what have these things to do with a preparation for heaven? . . . Nothing but holiness will prepare you for heaven."—*Ibid.*, vol. 2, p. 267. "God bids you become a worker with Him in His vineyard. Commence just where you are. Come to the cross and there renounce self, the world, and every idol. Take Jesus into your heart fully."—*Ibid.*, p. 263.

How much remains to be done! How exciting the days ahead may be! We have a battle to fight with self, and this is God's battle too.

"Grappling with your own inherent defects of character, which are at war with spiritual advancement, is proof that you are doing your part of the work."—*Testimonies to Ministers*, p. 452.

Let no one think that a reading of these brief notes on last-day events constitutes a preparation for a reception of the latter rain and for surviving the winds that shall blow. Everyone must study for himself. The references in the writings of Ellen G. White are taken from extensive treatises on these important subjects. The complete passages should be studied. Only a few Biblical texts have been cited. Many chapters demand diligent scrutiny.

The latter rain is coming. The winds of strife will soon be blowing. Are you ready for both?



Report for Third Quarter, 1958

We have just totaled the Sabbath school world report for the third quarter of 1958. It reveals that we have 20,956 Sabbath schools with a membership of 1,479,766. If we added 20,234 more members during the fourth quarter, we reached the one and a half million mark by the end of 1958.

Of our Sabbath school membership, 78.7 per cent is in the overseas divisions. This means that there are nearly four Sabbath school members overseas for every member in North America.

The number of Sabbath school mem-

bers baptized during the quarter was 15,100; of these, 12,808 were overseas.

Our total offerings amounted to \$1,706,797.82. Of this amount, 79.2 per cent was raised in North America. In other words, North America raises \$4 for every \$1 raised overseas.

Our Thirteenth Sabbath Offering was the largest third-quarter Thirteenth Sabbath Offering ever given in Sabbath school history—\$345,370.33. Of course, that offering produced the largest third-quarter overflow offering in our history—\$59,074.07. The overflow went to Inter-America.

The largest conference contributing to this report was Southern California, with 18,256 members. The smallest mission contributing to this report was Greenland, with three members.

The union mission with the largest Sabbath school membership compared

with baptized church members was the Coral Sea Union (Australasia) with 333 Sabbath school members for every 100 church members. The union mission with the smallest Sabbath school membership compared to baptized church members was the North African Union, with only 86 Sabbath school members for every 100 church members.

The union with the largest weekly per capita offering was the North Pacific Union, averaging 41 cents a week per church member. The union with the smallest per capita offering was French Equatorial Africa, with an average of one-half cent a week per church member.

We thank God for every field and every Sabbath school that had a part in this report. We need the large and the small, all working together to make an excellent report.

ERIC B. HARE

Sabbath School Lesson Help

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

FOR SABBATH, FEBRUARY 28, 1959

The Sovereignty of God Made Plain in His Gracious Mercy

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

OUR lesson this week (Rom. 11: 11 to 12:2) is concerned mainly with divine sovereignty in the grace and mercy shown by God to both Jews and Gentiles. In the former case Israel's unbelief (chapter 9) brought retribution (chapter 10), yet God did not make a final rejection of the Jew as an individual. In Paul's day there was a spiritual remnant of faithful believers owing to God's grace (11: 5); there was also an opportunity for salvation for the Gentiles by the same grace (11:11).

1. Man's Failure and God's Initiative

Romans 11:11, 12, R.S.V. "Have they stumbled so as to fall?" In chapter 9:32 Paul says: "They stumbled at that stumblingstone," meaning Christ (verse 33). When Paul thinks of his people's rejection of Christ he recoils from the horrible thought with his famous "God forbid," used fourteen times, "always to indicate a feeling of strong aversion" (see *The SDA Bible Commentary*, on Rom. 3:4). Moule renders Paul's aversion as: "Away with the thought."

In verse 12 Paul reasons that if the failure of the Jews has led to the enrichment of the Gentiles, how much more the world would have been enriched if both Jews and Gentiles had turned to Christ.

Romans 11:13-16. "I speak to you Gentiles." This admonition, given in the first instance to Christian Gentiles in Rome, means that the Gentile Christian church should ever seek the salvation of the Jews for a more extensive "reconciling of the world." History, on the contrary, has many dark pages of hatred between Jews, Christians, and non-Christian Gentiles. "When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah."—*The Acts of the Apostles*, pp. 380, 381.

"Life from the dead" means neither

bodily resurrection nor the national conversion of Jewry, but is a reference to worldwide revival in which the Jews would share.

2. The Torn-off Branches and the Grafted Stock

Romans 11:17-25. "Blindness in part is happened to Israel," or "a hardening has come upon part of Israel" (R.S.V.). A failure of perception, or mental dullness, led to the final unbelief of Israel, as a result of which they were "broken off" (verses 19, 20). Believing Gentiles ("wild olive tree," verse 17) were grafted in to partake "of the root and fatness of the olive tree."

"Boast not against the branches," says Paul to believing Gentiles. "Thou standest by faith," not by superiority over the rejected Jews. This brings the apostolic warning against high-mindedness and unbelief in Gentile Christians not only in his day but for all time: "If God spared not the natural branches, take heed lest he also spare not thee." See *Christ's Object Lessons*, page 306.

Romans 11:25 (last part), 26. "Until the fulness of the Gentiles be come in. And so all Israel shall be saved." This passage has perplexed Bible students. Moule's paraphrase "until Gentile conversion shall be in some sense a flowing tide" accords with the idea of Gentile conversion during the entire Christian Era.

The succeeding clause "so all Israel shall be saved" has been pressed to mean the national conversion of the Jews. Paul, however, did not teach any brand of universalism. See Rom. 1:18; 2:1-11; 2 Thess. 1:7-10. "Paul shows that God is abundantly able to transform the hearts of Jew and Gentile alike, and to grant to every believer in Christ the blessings promised to Israel."—*The Acts of the Apostles*, p. 379. This gives to the term "all Israel" the meaning of all the faithful of every race and time. Compare Gal. 6:15, 16.

3. The Future Purposes of Grace

Romans 11:27-32, R.S.V. "This will

be my covenant with them when I take away their sins." In verse 26 Paul repeats the thought of Isaiah 29:20: "There shall come out of Sion the Deliverer [Heb. *go'el*, "Redeemer"], and shall turn away ungodliness from Jacob." This covenant for the removal of sin was the basis of Isaiah's hope of national salvation. But the national revival never came, and Paul now claims that God's unrepented "gifts and calling" now apply to individual believing Jews, as it does to Gentiles.

Romans 11:33-36, R.S.V. "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" This passage is a wonderful apostolic doxology based upon the universal mercy available to all men (verse 32). Paul saw that all God's dealings with mankind, so often blurred to human vision, have man's salvation as their objective.

Paul has grappled with a vital human problem in history, and he concludes it with this cry of praise as he contemplates the eternal purpose of God yet to be completed.

Paul loved to speak of the riches of grace. In Romans 2:4 he speaks of "the riches of his goodness"; in Romans 10:12, God is "rich unto all that call upon him"; in Ephesians 1:7, we have redemption and "forgiveness of sins, according to the riches of his grace." See also Eph. 2:4, 7; 3:8; Phil. 4:19; Titus 3:6, margin. Paul could not forbear adding, as he thought of God's riches of grace, "To whom be glory for ever."

Romans 12:1. "Present your bodies a living sacrifice." Doctrine, especially the doctrine of righteousness by faith, must have a practical application to daily life, and thus to character. "Your own selves" is a better translation than "bodies." "All who would present themselves a 'living sacrifice, holy, acceptable unto God' (Rom. 12:1) must receive the saving salt [as in the ritual service], the righteousness of our Saviour."—*The Desire of Ages*, p. 439.

Romans 12:2. "Be not conformed to this world: but be ye transformed by the renewing of your mind." The Christian is a citizen of heaven (Phil. 3:20) and must live accordingly. "Transformed" is used of the outward glorification of Jesus in Mark 9:2, 3; here it is used of the inward change of life in the twice-born man.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Sculpturing Young Lives

By F. R. Isaac

A GREAT sculptor, in lecturing to his class of prospective sculptors, said, "Before you start chiseling you must know what is in the block of marble you are going to turn into some great piece of art.

"Do you see an aged man with wrinkled forehead, dejected eyes, clenched fists, and a pipe in his mouth, so real that you can almost see smoke curling up from it? Or do you see a beautiful steed, its rider the image of a Napoleon Bonaparte with an expression on his face indicating his determination to conquer the world? Or do you see in that marble a beautiful angel, with love, peace, and tranquillity, the expression of his face, admired by the passers-by?

"Do you see a man enraged because he has been defeated in his struggle to gain wealth in the world or do you see a warrior or do you see an angel? The finished product will be what you see in the marble before you start chiseling."

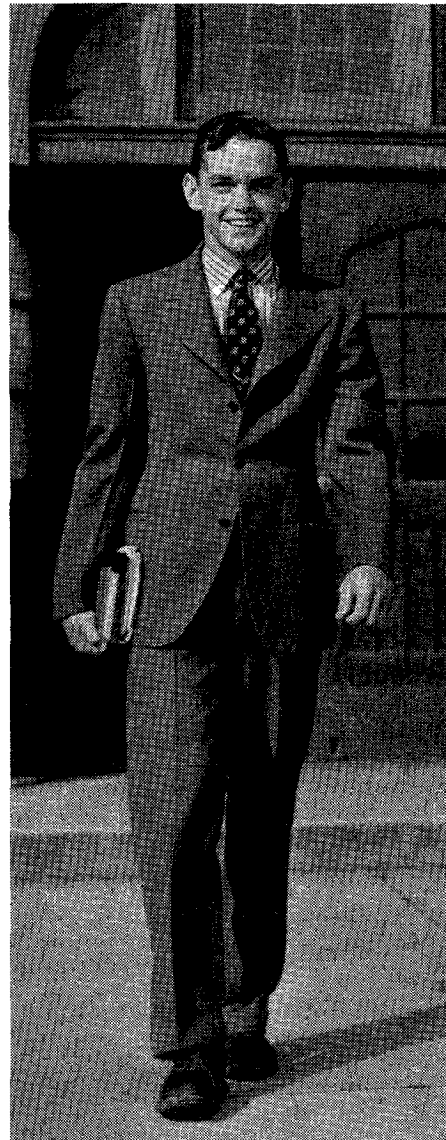
In like manner we can say, "What do you see in the child you are to train for future usefulness?" And we can say, "What are the materials you plan to use as you make of him a representative of the higher power that builds for eternity?" In the majority of cases, what you see is what he shall be.

Years ago a college president said something to a girl in her upper teens that seemed to stay with her in her struggles against temptation to find her pleasure in the world. Some years later, after a Sabbath morning service, a woman invited the college president to lunch. When they were seated she said, "I wish you would tell my husband and me what you said to our daughter years ago that has kept her faithful to this message. Many times she has told me that if it were not for the confidence you expressed in her, she would have given up when temptations came in like a flood. Now, just what did you say to her?"

The president answered, "It is difficult for me to remember the exact words, but it must have been similar to what I have said to others—I see

in you a great worker for God. You must forge ahead, develop your talents, and you may be surprised how God will use you."

"Yes," said the mother, "it must have been something relative to her ability to influence others for good. She is now a dean of girls in one of our academies. How grateful we are for your words of confidence and trust.



H. A. ROBERTS

A smile and an expression of hope came over the young man's face as he left the office.

We realize that those words not only kept her true but also urged her on to finish college."

At another time a student came into the college president's office much perturbed because his younger brother had not given his heart to God. School had been in progress for several months and his brother was still unconverted. The brothers were very close. The president was aware of the fact that parents and other relatives looked for the conversion of students shortly after they entered school, so their training could be more in harmony with future anticipations. He told the brother that from his observations he need not be concerned. "Your brother may be somewhat slow in making up his mind, but I see in him a preacher proclaiming the message to the more well to do."

A smile and an expression of hope came over the boy's face as he left the office and told his brother what the president had said. Years later the president stepped into the chaplain's office of one of our large sanitariums. As soon as the chaplain saw him he leaped to his feet and said, "I would not be here if you hadn't expressed your confidence in me to my brother while in college. Lawyers, doctors, and men of means come here for their health, and I have the opportunity to talk with them about the power of God to heal them. Thus your prediction has come true. How I appreciate your words of confidence!"

An advanced student packed his bags and trunk to leave for home. He said to himself, "It depends on how the president talks to me as to what I shall do—go home or stay and finish my education." He thought he had transgressed a school regulation and that he might as well tell the president his story as for someone else to make it known.

When he entered the office and made his misunderstanding known, the president said, "Well, now, you have nothing to worry about. You have done nothing out of the way. Forget it and forge ahead. You speak several languages and I see in you a foreign missionary." An expression of joy came over the student's face as he bounded up to his room, unpacked his trunk, and determined that the prediction regarding him should come true. Later he received a call to a

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mission field, where he was instrumental in winning many to the truth.

It is very obvious that what we see in young people and what we expect of them will often come true, depending, of course, on the training, if it is in accordance with the expectation.

Years ago one of our educators told a group of college students that our oldest church in the Southland had lost 165 of its young people because it did not operate a church school. The members sent their boys and girls to a school operated by another denomination. Later, when one of the college students visited the church as educational secretary and spoke on the Sabbath, he asked the congregation whether the story was grounded on facts. They nodded their heads.

One brother and his wife invited him home for lunch and told him the rest of the story. They informed him that they belonged to this group but had remained true to the message. They said, "We know them all personally. They now have homes of their own and 150 boys and girls have been born into their homes. So now you must say that we have lost 315 of our youth from our church. And to top it off," they said, "14 of the Seventh-day Adventist boys are now ministers in that denomination."

The secretary said, "What a story! Is it any wonder that the Lord has not come ere this? He is waiting for us to prepare our youth for heaven."

As we look into the faces of our boys and girls at Sabbath school and in the church school, what do we see in them? If we see saints walking the streets of gold, in the majority of cases that will be true. We must also do our part to make of them what we see in them. The promise is sure: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Showing Off

By J. Ellen Baker

"Really, Ellen, I don't know what I am to do. Haven't you noticed Marsha? Her showing-off stunts are getting worse every day," Lucy said after watching her five-year-old, curly-haired daughter rush in and turn two or three somersaults.

While awkwardly done, the performance had brought her what she wanted—attention. As a winner she strutted out grandly to study up something else for next time.

"I'm sorry," I said. "But I'm to blame. I came here to see Marsha as much as to see you, and I haven't visited with her thirty minutes out of the five days I've been here."

"I can't see that you have slighted her," Lucy returned. "She is allowed to be with us whenever she wishes."

That afternoon I surprised Marsha by rapping on her playroom door.

She gave me a seat with as much dignity as a grownup. She had been rearranging her furniture in the little model five-room house her father had given her at Christmas.

I began talking about it and asking her why she was making the different changes.

"I moved this chair to get better light," she said. "That is the way mother does."

In the kitchen also she made changes "like mother." These, she said, were to save steps.

I did not have to feign interest. Marsha was the most interesting little person I had met for some time.



First Big Holiday

By Arthur S. Maxwell

One by one the happy years of childhood slipped away. There came a day when Jesus had His fifth birthday. Then His sixth, His seventh, His eighth. And every passing year He became more and more the joy and wonder of His mother's heart.

Never had there been a little boy so good, so gentle, so friendly, so thoughtful of the needs of others; or one so bright and intelligent.

By the time He was nine, ten, eleven, He must have been a wonderful help and comfort to His parents. He was always looking for ways to make life easier for them, mending this and fixing that and running quickly to do their bidding. And all the time His lovely voice filled the house with the melody of sacred songs.

All through these early years Jesus learned more and more about the Holy Scriptures. After Mary had taught Him how to read He began to study them Himself, and many were the questions He asked her about the meaning of texts that were not yet clear to Him.

Because of all that Mary had told Him from the time He was a baby, He was especially interested in everything the prophets said about the coming of One who would be the deliverer of Israel and the restorer of all that Adam and Eve had lost in Eden.

When He was twelve years of age Mary and Joseph began talking to Him about a trip to Jerusalem to celebrate the Passover.

You can imagine how happy Jesus was when He was told that He could go.

The next day she came to me and said, "Aunt Ellen, I have something to show you, when you have time."

"I'm so glad," I returned. "I have time right now."

She took me to see some new blossoms in the garden. Later she showed me a bird's nest. In the afternoon she came running. "Oh, Aunt Ellen," she said, "could you come?" I went gladly, and this time it was to see "a bird with a funny bill"—a humming bird, as I discovered.

Every day there was some time when we visited together. There were no more showing-off antics, and her mother was grateful that I had found a way to prevent them. I knew, too, that Marsha was sincere when she said, as I was leaving, "I wish you would stay a year."—*National Kindergarten Association.*

Can't you hear Him saying to Mary, "May I really go, Mother? Really?"

Then they must have talked about all the things He would see in Jerusalem—the Temple and Herod's palace and all the old stores and houses. There would be priests offering sacrifices and Roman soldiers marching up and down the streets to keep order. And there would be all sorts of people from far and near crowding every nook and corner of the city.

The next few days were busy ones as Joseph tried to get his carpentry work done. Mary prepared food for the journey and Jesus groomed the donkey, and did what else He could to help get everything ready.

Then they were off.

When they reached the main road to Jerusalem they found it thronged with people, all going in the same direction. Jesus watched them with keenest interest, wondering, perhaps, if they all understood why they were going there.

He understood, of course. Time and again He had talked about the Passover with His mother. Now as He traveled toward the Holy City He could see that last night in Egypt, just before Moses led Israel out to safety, when God warned the people to sprinkle the blood of a lamb upon the lintel and doorposts of their homes saying, "When I see the blood I will pass over you."

To Jesus the Passover was something very sacred, bringing back memories of God's wonderful care for His people. But still there were questions in His mind. Why did God say a lamb should be killed? Why was the lamb's blood used in such a way? Could this be further proof that Messiah must suffer before He could save?

Surely someone in Jerusalem could tell Him. Maybe the priests, if they would listen to a boy. If He just got a chance, what a lot of questions He would ask them!

East or West?—Part 2

By Miriam Brown Wood

[Mrs. Stewart, the dean of women, has been talking with Laraine, a girl who has shown a rebellious attitude toward the school and its rules. In her kitchenette the dean now is telling Laraine about a girl of yesteryear, named Sheryl.]

SHERYL was a pretty girl, and unusually talented. When she first arrived at college she was greatly in demand, and although some of us were troubled because of her flippant, seemingly bold attitude, we kept hoping that underneath it all there was good, solid material."

Mrs. Stewart put down the toast she was buttering. Memories of the past came back vividly to her, and her keen blue eyes filled with sadness.

"Well, Sheryl got into more and more trouble, but she was a real escape artist when it came to avoiding the consequences of her misdeeds. Over and over again she was on the verge of being expelled from college, but she finally did graduate. The last I heard of her, she had drifted out of the truth—if we can say that she was ever really *in*—and do you know the reason she gave in defense of both her attitude and her actions?"

The dean paused, and then went on emphatically: "She told me that she was an adopted child and she didn't believe her parents loved her."

Laraine glanced at Mrs. Stewart with surprise and shock on her expressive face.

"Yes, my dear, that's exactly what she told me. I did some investigating and discovered that her foster parents were very reserved, cold people. They never showed any affection in the home. However, they had educated her and clothed her well, and in their way they loved her very much. She needed the reassurance of being *told* that they did, and since this wasn't forthcoming, she became negative and embittered."

"But, Mrs. Stewart, you said you thought that Sheryl's parents really hadn't treated her right. So why shouldn't she have been bitter?"

Mrs. Stewart gazed into the intelligent young face.

"Laraine, I don't pretend to be a psychologist, and I know it's popular nowadays for young people to blame their parents for most of their mis-

takes and failures. I'm enough of a realist to know that in many homes parents *do* make mistakes, some of them serious. Undoubtedly this can and does affect their children. But I firmly believe that under proper conditions, such as in our schools, with good surroundings, conscientious teachers, faithful friends, there is no reason why, with the help of the Lord, a young person cannot live above even such a heartbreaking thing as apparent neglect from his parents."



"It's the set of the sails and not the gales, That bids them where to go."

Laraine was not convinced. Her heart was too bruised with both real and fancied slights from her parents through the years. And so she sat there, unwilling to contradict this school leader whom she knew to be sincere in every way. Mrs. Stewart, after a few moments of silence, went on.

"But I haven't finished my story. There was another student in my dormitory at the same time Sheryl was there. This girl, Elaine, was entirely self-supporting. She received no money from home, and she was majoring in music, which is an expensive proposition. I wondered why she was older than some of the other girls in her class, but she talked very little about herself, and it was only after she had been here three years that I learned the story.

"Elaine had nursed an invalid mother for eleven years—eleven *long* years, while her girl friends were growing up and having the fun that is considered a natural part of adolescence. Her father was financially able

to hire someone to assume part of the care for his wife, but he considered it Elaine's duty to care for her mother, and so from the time she was eleven years old she was nurse and housekeeper."

Laraine was interested now.

"How did she manage to get her high school work done?"

"But that's just it—her father wouldn't permit her to go to high school! She had to be with her mother, in the house, at all times. Days and weeks would go by when she was hardly outside the home. One wonders why the authorities didn't step in, but they didn't, and so the long years dragged by.

"When Elaine finally told me all this she wasn't bitter about it and she didn't describe her plight at any great length. She merely quietly stated that that had been the case. She loved her mother, but not once could she recall that either her mother or her father had ever expressed any affection for her. In fact, if she attempted any special project, her parents immediately told her that she wasn't capable of doing it. I imagine they wanted to spare her disappointments, since they were conservative, cautious people, but none the less it was difficult for the young girl to endure."

Laraine was watching Mrs. Stewart intently.

"Please go on," she breathed. "How did Elaine get to college if she hadn't gone to high school; and what about her mother?"

Mrs. Stewart smiled.

"Well, the Lord worked it out for her—that's the way she felt. She stayed faithfully with her mother until she died, and knowing Elaine, I'm sure she didn't complain. Then her father decided to sell the family home and get himself a place in a rooming house—which left Elaine with no home at all."

"That was a shabby way of thanking her for all those years," broke in Laraine indignantly.

"Yes, it was, but Elaine didn't give up or become discouraged. Instead, she determined to get an education. She prayed that the Lord would work for her, and He did. In a most miraculous way a family friend came forward to suggest that she take special college entrance examinations at the local high school. She did—and received the highest grade any student had ever made there on the tests. You see, she hadn't let her mind remain idle during the years she was denied the pleasures of youth, but had studied and seized every opportunity to learn.

"After passing the examinations there was still the problem of how to

finance a college education." The dean paused and glanced out the window at the late afternoon sun. "I see I must fill you in on some of the details later, because it will soon be time for worship; but Elaine secured a fine position and worked for a year, saving every cent that didn't have to be used for actual maintenance. Then she came to school and took as many college hours as she could, still working her entire way. She didn't graduate in four years—I think it took her six—but graduate she did and now she is a prominent teacher in one of our schools."

Mrs. Stewart gazed at Laraine earnestly.

"The whole point is, Laraine, that Sheryl and Elaine had similar problems—each girl felt unloved and unwanted, although Elaine's trial was much greater. But their reactions to the same problem were different. That's why I stated earlier in our conversation that I felt it possible for a young person to live above even such a heartbreak as lack of parental love and support."

The dean rose to her feet, and Laraine slowly stood up also.

"You know, my dear, you'll think me hopelessly old-fashioned if I quote a bit of poetry, but I'm going to risk it. It goes like this:

"'One ship drives east and another drives west,

While the self-same breezes blow;
It's the set of the sails and not the gales,

That bids them where to go.'

"And now I must hurry with my worship preparations. We'll talk again another time, Laraine. Good luck to you."

"Thank you, Mrs. Stewart, for the hot chocolate and the raisin toast and—" Laraine paused, struggling with conflicting emotions—"for everything."

As the young girl left the room with a thoughtful, earnest look on her face instead of the bitter, rebellious expression she had worn earlier in the day, Mrs. Stewart prayed that this might be the turning point in her life. East or west—which would it be?

And as she sat down again at her desk for a few moments she wondered about many of the other young lives that had touched the orbit of her own. She thought of the times when just a word or a deed might have tipped the scales toward the narrow way, "which leadeth unto life" or toward the broad way "that leadeth to destruction." Many times the young persons were victims of unhappy home situations, of influences over which they had no control. Strictly from a human angle they had every reason to become bitter and to forsake their ideals. Yet how strong is Jesus' love in every circumstance! And how it can compensate for every disadvantage of this life!

Mrs. Stewart smiled confidently to herself. "Laraine will set her sails for a better outlook and achieve final success. I am sure of it."



- Teen-age members of the Ogden, Utah, youth division of the Sabbath school spend an hour each week cheering up the patients in the pediatrics ward of a local hospital. Youth division leader Robert Worthey, a student at Weber College, heads the group of teen-age volunteers. They are: Pat Howard, Pam Howard, Allen Trunkay, Kathy Peterson, Sharon Werner, Cheryl Hurlburt, and Jeanna Hulbert.

- "Campus Gods on Trial" was the challenging theme of the student Week of Devotions held recently at Pacific Union College. Student speakers were Jim Phang, Michael Nabti, Bill Maxwell, Ron Franzke, Gene Stiles, Charlie Smith, Ervin Taylor, Bob Breckenridge, and Charles Todd. Student speaker David Hernandez, Student Association spiritual vice-president, also directed the activities of the week.

- Students of South Lancaster Academy

presented one of the Missionary Volunteer programs at Atlantic Union College in December under the direction of Sally Tower. The program featured an enactment of a Christmas story written by Diane Meister, which told how one family became members of the church as the result of distribution of Christmas baskets.

- Temperance programs in East Pennsylvania Conference churches and schools are being given by students of Blue Mountain Academy. Directing the anti-alcohol drive for the school is Paul Chapman, president of the A.T.S. chapter, assisted by Bonnie Whitman, vice-president; Diane Karshneski, secretary; Edward Gang, treasurer; and Marie Kidney, public relations secretary.

- Two West Virginia youth made outstanding records in the recent annual In-gathering campaign for missions. Darrell Griffin, son of Pastor Robert Griffin, of Wheeling, West Virginia, solicited \$184 between Thanksgiving and Christmas. During that same time Elizabeth Kinsey, teen-age daughter of Elder Fred Kinsey, of Parkersburg, solicited \$132. The amount raised by Darrel was the highest in the local church.

Junior Talks

Bow Your Heads

By D. A. Delafield

Recently I entered a restaurant at a Chicago airport and ordered a light meal. The waitress served me some soup. As my custom was, I bowed my head to offer a silent blessing. As I was praying she leaned toward me a bit and questioned, "What's the matter—something wrong with the soup?"

Her question brought my prayer to an abrupt close. I smiled and almost chuckled, replying, "No, the soup is fine, I'm sure. I was just saying grace."

"Oh, I'm so sorry," she said. "I always do that, too, when we have meals at home. I think it's nice."

In a little Virginia town an Adventist family were in a restaurant for lunch. The meal was set before them. Little sonny said to his mother, "Aren't we going to have the blessing, Mamma?"

His daddy replied, "You ask it, Sonny." So the little fellow stood up, and as he did so, attracted nearly everyone's attention. He began to say the prayer. Everyone within range of his voice stood with bowed heads. After the grace was said, many came to the table and spoke to the little fellow, expressing their admiration for a boy who wasn't ashamed of his God.

One time in an Adventist home an insurance salesman called to see the maid who worked there. The worldly-minded insurance man took his brief case and laid it on top of the Bible on the library table. Instantly the little eight-year-old boy of the home stepped over and lifted the brief case off the Bible.

The agent said, "That's mine, sonny." The little fellow said, "Yes, I know it's yours, but you laid it on the Bible. And you mustn't do that, because that's God's Book." The agent stood with his mouth wide open and said, "Well, son, you've taught me a lesson I shall never forget."

After chatting with the maid, the insurance agent left. At the door he said good-by to the little fellow, saying, "Thanks, son, and I'll not forget."

I hope we won't forget, juniors, to pray wherever we are, to bow our heads reverently before God, and never to put anything on top of God's Book. Always show reverence for whatever is holy.

A Nutrition Authority Discusses Mrs. White

By Clive M. McCay, Ph.D.
Professor of Nutrition, Cornell University

[See also editorial, "An Onlooker Comments," p. 3.
—EDITORS.]

THE fascination of history is the never-ending discovery of remarkable people to whom one is deeply indebted for advances in knowledge. One seldom comes to know about such people suddenly. Like living acquaintances, he first meets them at various places. Gradually he comes to know them more intimately and studies their lives and writings in detail. This is particularly true as regards the people one meets in studying the history of nutrition.

For the past quarter of a century I have taught a course for graduate students on the history of foods and nutrition. In this course are presented original materials, starting with the early Greek work by Athenaeus who lived in Rome at the end of the second century A.D. Down through the succeeding centuries notable names appear. For example, in the middle of the thirteenth century Petrus Hispanus published much about diet. Shortly after the discovery of America one of the greatest books about nutrition and old age was written by Luigi Cornaro (1464?-1566). Later centuries, on down to the twentieth, provide a remarkable array of books that present the theories, and sometimes the research, of the writers, on the broad subject of nutrition and foods. Such historical works must be scrutinized critically, for they contain much that is not true. In fact, most of these works are a curious mixture of truth and error.

Among the thousand historical acquaintances in my files, one of the most worth-while is Ellen G. White. As near as one can judge by the evidence of modern nutritional science, her extensive writings on the subject of nutrition, and health in general, are correct in their conclusions. This is doubly remarkable: Not only was most of her writing done at a time when a bewildering array of new

health views—good and bad—were being promoted but the modern science of nutrition, which helps us to check on views and theories, had not yet been born. Even more singular, Mrs. White had no technical training in nutrition, or in any subdivision of science that deals with health. In fact, because of her frail health from childhood she completed only a part of a grammar school education.

I do not know when I first heard of Mrs. White. While a college student I worked for a few weeks in a machine shop in Battle Creek, but I cannot recall her name from that period. From time to time I have had visits from a few Adventist physicians and have come to admire them for their sincerity in service and interest in nutrition. Gradually, through the years, and more particularly in recent times, I have acquired a number of Mrs. White's writings.

However, my knowledge of the wisdom of Mrs. White has only begun, and the following notes must be considered as very incomplete and inadequate.

In order to place her health teachings in the proper perspective, I must first set down briefly certain historical facts.

Until modern times men lived in rather restricted areas of the earth, because they could not travel far nor rapidly. Men in each area were adjusted to the foods available. A phy-

sician in England has written an interesting summary of this relation of man to available foods under the title "The Neglect of Natural Principles in Current Medical Practice" (*Journal of Applied Nutrition*, 1958, 11, 116).

All plants and animals that serve as food for man and other animals have long been known to be very complex mixtures, often combined into hundreds of semi-living compounds called enzymes. Some of the organic compounds can be made by the body of man. Many are made by plants, but are essential for the animal body. Without such compounds, vitamins, essential amino acids or fatty acids, the animal body sickens and dies.

Man's Diet in Earlier Ages

In earlier ages man did not destroy the complex nutrients of natural foodstuffs, because his supply was often marginal and he had to eat the whole product in the form in which it grew. Cookery was probably the first method evolved that tended to destroy part of the vitamins of food. However, early man was migratory, within limits, and often had little fuel available. Hence he cooked briefly as many Eastern people do today, because of limited fuel supplies. Early man learned to sprout certain seeds such as soy beans that are difficult to eat without long cookery. Sprouting conserved the natural food values and made short-time cookery possible.

Man first learned to destroy most of the value of natural foods when he discovered the distillation of alcohol, more than a thousand years ago, and when he learned to crystallize sugar, about two thousand years ago. Distillation and crystallization are human methods of removing most of the vitamins and other essentials of natural foods. When grain, such as corn, is fermented and then distilled, all of the protein, fats, vitamins, and min-

Dr. Clive M. McCay, well-known authority in the field of nutritional research, and author of this article.



erals are left in the retort. Today these essentials are fed to animals, and man drinks the alcohol in the form of vodka or whisky. When sugar cane or sugar beets are grown they are rich in many essentials, like other foods, but crystallizing out the sugar leaves the essentials behind, just as much as does distillation.

Modern Scientific Era

Until modern times these processes had little importance in human nutrition, because man could not work on a large scale to produce thousands of tons of alcohol and sugar. He lacked the equipment for large scale processing. Furthermore, he had no means of assembling the ingredients for making sugar or alcohol on a vast scale, even if the natural foods could have been grown in large amounts. Two hundred years ago a bill to restrict the growth of London was debated in Parliament because of the difficulty of transporting sufficient food to the people by means of horses and carts. In past ages the amounts of alcohol and sugar that were produced were small enough to make these products luxuries.

About 150 years ago the sciences of chemistry, physics, and physiology started to advance rapidly. These sciences finally made it possible to produce and distribute the vast array of foods that flood the American markets today. At the same time they made it easy to produce and sell huge amounts of highly processed materials such as sugar and alcohol that appeal to the taste of man but may lead him downward in well-being. Today, increased means of communication such as the television and a growth in the knowledge of the psychology of selling make it possible to sell man ever-increasing amounts of these deteriorated products.

With the development of the natural sciences came a better understanding of human nutrition. The chemist gradually, in the course of the past 150 years, came to appreciate that natural foodstuffs were composed of numerous essentials such as minerals, amino acids, protein, and unsaturated fatty acids. However, this growth of scientific

knowledge has not insured man against malnutrition and ill health, because such knowledge is very incomplete. Hence even today human nutrition must rest upon experience and the teaching of the past.

As the basic knowledge of nutrition advanced, men set up standards that purported to show what every person should consume if he desires to be healthy and well fed. The first of such standards was set up by a chemist named Prout, more than a century ago. The most recent of these was formulated by various health agencies—scientific and governmental—in different countries.

Even today, such standards are merely rough guides and are very incomplete because we know so little about human nutrition. Ingesting foods to provide all of the nutrients of these standards will not insure freedom from malnutrition today, any more than it would a hundred years ago.

Certain Fallacies in Nutritional Standards

In some respects such standards have had a very bad influence, because the teachers of nutrition make their pupils think that there can be no malnutrition in a nation whose people consume foods that provide the levels of vitamins or compounds suggested in these standards. Such teaching gives free rein to those who sell alcohol, soft drinks, sugar, and refined products to increase their business, because they can constantly assert that the people are fed adequately.

Nutritional scientists who worship at the shrine of so-called standards have been equally inconsistent from

the beginning. A century ago the disease pellagra was common in America and some of the corn-eating areas of Europe. About this time the disease was eliminated from France by decreasing the amount of corn consumed and having the people eat more milk, eggs, and meat. The French chemist, Roussel, knew how to prevent pellagra as early as 1840, but more than seventy years were to pass before Americans made use of this knowledge. The nutritional standards of the pellagra era would have made man think he was adequately fed. The truth was the opposite.

Today the same condition exists, in principle, in America. The exponents of the standards assert that Americans are the best fed in the world. At the same time thousands of Americans are dying from the diseases of heart and arteries. There is growing and impressive evidence that these diseases are the reflection of bad diet, but they occur in those who abide by the so-called adequate nutritional standards, which fact forces us to admit that the whole science is still too primitive to provide wholly adequate guidance, even though much is known.

Health has been a matter of little individual concern to most people in our nation during its whole history. Among the 170 million people in America today there are probably not more than 10 million who are willing to devote substantial thought and self-discipline to maintain healthy bodies. Only after they have lost their health are most people willing to give any attention to the care of their bodies.

(Continued on page 24)



Cornell University, Ithaca, New York, where Dr. McCay is professor of Nutrition, and where his research work is carried on.

News From Home and Abroad

Phenomenal Growth in Ancient Ethiopia

By R. R. FIGUHR, *President, General Conference*

[Elder Figuhr has recently returned from a two-month stay in Southern Asia and the Middle East. He sent this brief, encouraging report from Ethiopia just before his return.—EDITORS.]

ETHIOPIA shall soon stretch out her hands unto God" (Ps. 68:31). Long ago this prophecy was recorded about the people who live in the picturesque territory known as Ethiopia. One finds there a delightfully pleasant climate, and for many people a reasonably healthful one. It is by no means a rich country, but it is bravely mapping out a course intended to develop its resources and elevate its people. Through unfortunate encounters with so-called Christian lands and leadership, it developed a suspicion of foreigners that led it to close its doors of entrance, and to a large degree live isolated from the world.

The situation today is changed. Ethiopia is verily stretching out her hands for help.

The president of the Ethiopian Union Mission, Axel Varmer, at the annual meeting of the union committee, rendered a most interesting report. The meeting was held in Addis Ababa, capital of the country, and headquarters of our work. We quote brief portions of his report:

"Since 1954 our membership has more than doubled, and the prospect for a promising harvest in the coming years is good.

"Pastor Tobege's meetings have been attended by between 500 and 600 interested people.

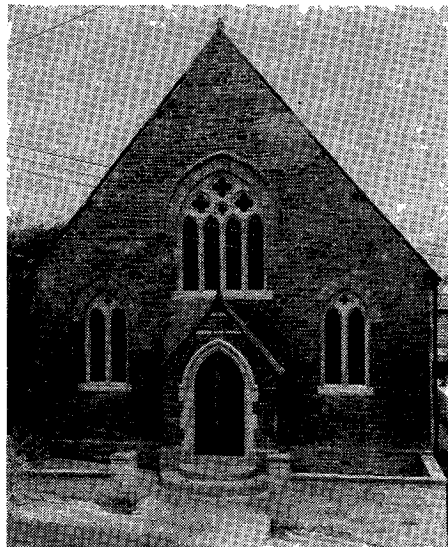
"In western Tigre a Coptic priest has accepted the message and will witness for the truth in a part of Ethiopia that has never before come in contact with this truth.

"Much has been written about the awakening of the Advent message in the south. It has been a thrilling experience to go from place to place, baptizing people by the hundreds. In 1954 we had only 54 baptized members in that area. Now we have 1,106. There are, in addition, many other groups keeping the Sabbath and preparing for baptism.

"The right arm of the message is

functioning in Ethiopia. Each year more than 100,000 receive the loving ministry of our dedicated medical workers. The same can be said of our schools. Two thousand boys and girls attend them.

"Our faithful members in faraway Tana have suffered persecution for their faith. At one time more than 20



**First Church in Cornwall,
England**

For 30 years the Advent message has made steady progress among the warm-hearted people of Cornwall, England, but the work has been retarded by lack of representative places of worship. Two years ago an old church was purchased in Liskeard, Cornwall, and has now been restored.

The mayor of Liskeard participated in the opening ceremony, and the dedication service was conducted by A. F. Tarr, president of the Northern European Division. J. A. McMillan, president of the British Union Conference, offered the dedicatory prayer. J. H. Bayliss, president of the South England Conference, also took part.

The opening services were given wide publicity by the radio and the press.

J. H. BAYLISS

were put in prison for their faith."

These brief excerpts from Brother Varmer's report indicate that the work is advancing. This evidence of progress I witnessed personally on one of my visits to an outstation where I was privileged to be present at the baptism of 51 new believers. They had been won by the combined efforts of laymen and evangelists.

Ethiopia is a promising field for our work. Large numbers of the people once observed the Sabbath. Thousands still do. With it they observe various and antiquated Mosaic ceremonies and practices. Not a few still observe both Sabbath and Sunday, calling the former the "little" Sabbath and the latter the "big" Sabbath. At one time they were required to keep both days.

The Jesuits, under their leader, Paez, did much to destroy Sabbath observance and to promote Sunday-keeping. "He [Paez] immediately began to issue decrees," one writer comments, "forbidding the observance of the Sabbath." Today most people recognize Sunday, but many recall the time of their fathers and forefathers when the true Sabbath was known and kept.

We left Ethiopia and its fine corps of dedicated workers of various nationalities with the conviction that many with outstretched hands will find the Advent message.

Effective Ministry in a Village of India

By F. A. Mote

Field Secretary, General Conference

[Elder Mote is currently visiting the Southern Asia Division as a representative of the General Conference. The following brief report came by air from India.—EDITORS.]

We arrived in Hyderabad, India, on December 26, 1958. We were met by P. E. M. Beach, who is serving as pastor and evangelist in the twin cities of Hyderabad and Secunderabad, which have a population of about 1.5 million. Pastor Beach, his

REVIEW AND HERALD

wife, and young daughter were very kind to us during our short visit. It is always a precious privilege to spend time with our loyal missionary families who are serving the cause of God so faithfully. We spent time visiting with our brethren, seeing something of the magnitude of the task that confronts them, and in meeting with our people in the two churches in these cities.

After the Sabbath morning services in both city churches we enjoyed a good visit with Pastor Beach and his family, together with some of our truehearted church members. About three o'clock in the afternoon we went to the village of Trimulgherry, Secunderabad, where under the leadership of Pastor Beach and his associates, a very worthy missionary project is being fostered. It was thrilling to see approximately 600 adults and children—filthy, clothed in rags, and wearing nose ornaments, arm and leg bangles, etc.—seated in rows on the ground near a farm building. In their hands each held a cup, tin can, or some sort of container in which to receive their portion of powdered milk that was mixed by some of the leaders. The sisters with whom we had dinner filled the empty containers of these poor children and adults as they filed by. The powdered milk is a gift from friends in the United States.

This program is being carried on in this village two or three times each week. Some self-supporting lay doctors donate their services to give free medical treatment to the people as they patiently wait for their portion of milk. There are ulcers, skin diseases, and sore eyes to be treated, and many other disorders that need attention. It is pathetic to see so many children with poor eyes. Many of them are blind in one or both eyes.

As a result of this work a branch Sabbath school and a family Sab-

bath school have been started. Pastor Beach is contemplating conducting another such clinic in Hyderabad for the distribution of milk and the giving of medical aid. Truly this is mis-

sionary work of the highest type. Let us pray that many who are thus receiving physical help may find their Saviour and at last be saved in His kingdom.

A New Day Dawns in Spain and Portugal

By V. G. Anderson
Vice-President, General Conference

[The following air-mail report has just arrived from Spain and Portugal, where Elder Anderson has been meeting with our workers and church members. —EDITORS.]

During my recent short visit in Spain I have preached five times to overflow audiences. Nearly 1,200 have been in attendance at these services. I have been very encouraged by the attendance of interested friends.

I am impressed with the happy disposition of the Spanish people in general. Groups go along the street, singing happily. As I stepped off the bus at the city air terminal in Madrid, Pastor Daniel Sanz came forward to shake my hand and welcome me to Madrid. He then showed me the Autumn Council number of THE REVIEW AND HERALD and pointed out my picture in the group. Thus again was demonstrated the value of the REVIEW in binding together the hearts of our members throughout the world.

Last night at Zaragoza the first man I shook hands with was an ex-bar-tender, now a faithful Seventh-day Adventist. A woman said she had heard a sermon about Adventists in her former church. She then inquired of a neighbor as to who Seventh-day Adventists are. Now she also is a faithful Seventh-day Adventist.

As we neared one of our churches we met some people leaving—they said there wasn't even standing room in the church. Sure enough, the church was filled to capacity. Three side rooms also were filled with members who listened through the speaker system. Some people stood during the entire service, listening through an open window.

One dear sister shook hands and said, "We always love to have visitors. I want to give my testimony of faith: If God is for us, who can be against us?"

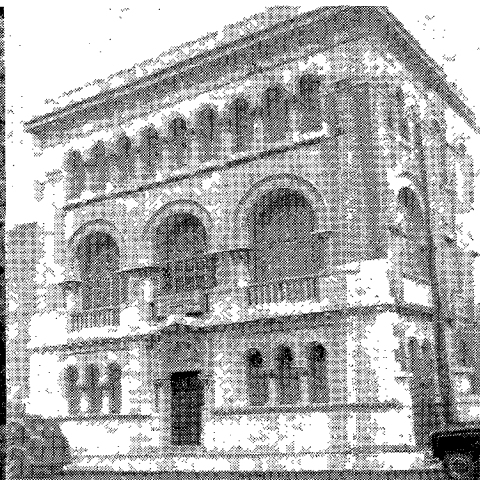
Substantial People

Of one audience more than half were men. Substantial people are faithful to the program. It was truly heartening to find civil engineers, manufacturers, doctors, teachers, storekeepers, exporters and importers, farmers, bakers, office secretaries, truckers, and engravers true to the faith and good strong members of the church.

To show the sincerity of these dear people I give this experience: Today I was asked about a problem of a sheepherder. He is to be baptized next Sabbath. He already had been given freedom to keep the Sabbath,



A happy group of new believers following Jesus' example in Spain. The sign in Spanish reads, "With us 42 Allelujahs."



Lisbon, Portugal, Seventh-day Adventist church and union mission office.



Civil Defense at Downey, California

The new Seventh-day Adventist church at Downey, California, recently conducted a Civil Defense Home Preparedness Course. A civil defense certificate was awarded to the 52 who graduated.

This church has ample welfare facilities for complete assistance to disaster victims. Many of our members own camping equipment of the type here shown, which can readily be converted for emergency ambulance service. Each vehicle is equipped with food, water, first-aid supplies, blankets, and fire extinguishers.

MRS. CHESTER A. MEYER



Large Baptism at National City, California

Pictured are some of the 51 recently baptized as a result of the Prophetic Crusade for Christ by the Hardy-Dasher evangelistic team at National City, California. Ten more were baptized a few weeks later. The remainder of the 85 who made definite decisions to join the remnant church are preparing for baptism. Some had been Catholics, some Presbyterians, some Baptists, and some Mormons. Two were direct contacts from the Paradise Valley Sanitarium. One gave \$1,000 tithe prior to baptism.

GERALD R. HARDY

but his faithful shepherd dog went out with the sheep as usual. He wanted to be clear in his Sabbath-keeping, and wondered whether his dog should be kept at home on the Sabbath. Would that all our people could experience a deep earnestness in faithful Sabbath observance.

The third angel's message of Revelation 14 is also penetrating Spain by ether waves. Interests by the hundreds are springing up. The future is bright in spite of frustrating obstacles. Lisbon and Barcelona are both cities of about 2 million population. The task is immense, but light is breaking forth. In one community 45 are answering the call this year. The number of believers has doubled in the past eight years.

Progress in Portugal

Nearly 400 persons attended my first service in Portugal. We have two churches in Lisbon. The larger church is well located, is very commodious, and houses the Portugal Union Mission office as well.

Recently the Southern European Division appointed Armando Casaca as president of the Portugal Union Mission. For the past twelve years he has served in Angola, Portuguese West Africa. He returns to his home-

land to take up this important work in this interesting field. The membership in Portugal is now 2,500 with 20 churches.

Today I visited the Voice of Prophecy office. Elder Alberto Raposa was busy answering the many letters that come in from interested ones who are taking the correspondence course. Many of those baptized recently have taken the Bible school lessons. Here they print their own lessons in the Portuguese language, and our members have passed out more than 100,000 enrollment cards to their friends and neighbors. I am convinced that this is one of the best ways to evangelize some countries.

I greatly enjoyed meeting with our members and friends at Porto, about 200 miles north of Lisbon. Pastor Jose Abella is doing outstanding work among our young people there. The choir number and quartet selections were greatly appreciated by all. It is interesting to know that 30 years ago Brother Abella's father was pastor of this same church. Last Sabbath 11 believers were baptized into the church at Porto.

Elder Pedro Ribeiro, the secretary-treasurer of the union, is also pastor of the large church in Lisbon. Recently he finished a two-month evan-

gelistic campaign in the church. Meetings were held three times a week. Next Sabbath 8 more will be baptized, making a total of 38 in Lisbon to take this step. We are glad for the degree of freedom here to hold public meetings and distribute our literature.

Two Physicians of Lisbon

At the Lisbon church on Sabbath I had the pleasure of meeting Dr. and Mrs. João Faro; both are physicians. He is a surgeon. He said in their medical work, especially surgery, they use a number of books written by our doctors at the College of Medical Evangelists.

Portugal is a lovely country with many miles of sea coast. The scenery is beautiful as one travels over the hills and small mountains. In rural areas one can see oxen and donkeys pull two-wheeled carts filled with produce. The women are experts at carrying loads of wood, baskets of produce, and fish, balanced on their heads. The economy of Portugal is on the upgrade.

The consecration and enthusiasm of our workers and members is commendable. Portugal has some 8 million people to warn. The message is going steadily forward. Pray for the work in Spain and Portugal.

Yesterday Meets Tomorrow Along the Zambezi

By W. R. Beach, *Secretary, General Conference*

Flying to South Africa provides the traveler with a unique view of this tremendous land that was once called the dark continent. Shortly out of Rome the plane crosses the coast line of North Africa and those ancient sites of civilization represented by Carthage and Alexandria. Soon the Nile Valley lies like a green snake on the desert. After Khartoum seemingly every trace of life is left behind as the great plane wings its way above a desolation that stretches from horizon to horizon. For hours we view landscape that is dominated by drought, arid bush, the tsetse fly, and the mosquito. Then at the upper reaches of the Nile appears a land of lakes and life. By this we know that we have reached the Africa south of the Sahara.

Since the year 1652, when the Dutch East India Company sent Jan van Riebeeck and some 200 employees to the Cape of Good Hope to open a half-way house to India, where the Dutch vessels could take on vegetables and meat, until this present era, a host of valiant men and women of many nations have made their contribution to the development of this great new world. David Livingstone trod lonely trails to bring Christianity and civilization to these people whose plight so distressed him. Robert Moffat, Thomas Baines, Cecil Rhodes, and a host of lesser lights marched across the scene. What a thrilling story explorer and missionary have written into the annals of modern history!

The center of this far-flung drama has been the Zambezi River. The fourth greatest river in Africa, it has its source as a tiny stream in central Africa. The Zambezi gathers strength among the mountains and forests of eastern Angola and northwestern Rhodesia, flows serenely through the swamps and channels of the Barotse plain, tumbles down rapids, and flows deep and placid with fatalistic unconcern toward the torment of Victoria Falls. After its plunge into this mile-wide abyss, it twists and writhes like an angry serpent between heat-hazed hills, races deep and swift through Kariba Gorge, and at Chinde, 2,000 miles from its source, the waters of half a million square miles of south-central Africa pour through a

maze of channels into the Indian Ocean.

These are the areas where a century ago a cloak of pagan darkness enveloped men of many tribes and races. No doubt the indigenous pattern primarily was Bantu. In any case, these lands were steeped in barbarism, superstition, and insecurity. They were savage lands in which human life was cheap, and the law of the assagai (a slender spear or javelin of hard wood) prevailed. Black victims were sold into slavery by the thousands. Life was ruled by fear, superstition, and witchcraft.



Ingathering Record Set by Pathfinders

Glenn Goffar, pastor of the Torrance, California, church, congratulates his son Dennis for raising more than \$200 in the Ingathering campaign each year for six consecutive years. Dennis, top solicitor for the Torrance Pathfinder Club, brought in \$256 this season. Two other Torrance Pathfinders raised more than \$200 each this year. Club members brought in \$2,804.41.

THEODORE CARCICH, Jr.
Associate MV Secretary
Southern California Conference

Today these lands have changed. To be sure, there remains much evil, but the sun of Christianity has risen on the Zambezi, and one day the light of God's glory revealed in the everlasting gospel will end Africa's night.

This land of the Zambezi is typical of Africa's contrasts and challenge. There are bustling, modern cities, such as Salisbury, and humble kraals; three-ton hippos graze peacefully on golf fairways; tribesmen with painted bodies lean on spears to observe snorting bulldozers rip their way through acres of tangled bush. This is the land where yesterday clasps hands with tomorrow, creating a challenging yet ominous today.

Rhodesia, to which Cecil Rhodes gave his name, is fast becoming the heart of modern Africa south of the Sahara. Because of this, and for a number of other practical reasons, the decision of the Southern African Division to establish its headquarters at Salisbury was a natural one. This growing city is fast taking on the appearance of a modern capital. On its outskirts we have a fine location for the division office. The edifice is of modern conception and provides a remarkably functional headquarters for the church in Africa. It is here that the eleventh quadrennial council of the division was held, November 12 to 17, 1958.

To this session came, in addition to the regular division committee members, a number of brethren representing the various denominational activities and the multiple racial framework of God's cause. All five unions of the division territory were represented, as were division institutions such as Solusi College (for the training of African workers), Helderberg College (near Cape Town), the Voice of Prophecy organization (which occupies the former division headquarters at Claremont, Cape Town), and the Sentinel Publishing Company (of Cape Town).

Various categories of specialized workers met in precouncil meetings to outline plans for the aggressive prosecution of the task in all areas of endeavor during the coming four-year period. As we met with these departmental groups we became conscious of the fact that the Southern African Division has developed highly qualified workers, both national and overseas, who are able and willing to carry the burdens of an expanding, triumphant cause. This total working force, including 366 literature evangelists, numbers 3,482. They are an honor to the cause of God.

I would like to call special attention to the unprecedented growth in church membership of the past quadrennium. At the close of the

period Southern Africa counted 165,906 baptized members and a total of 272,084 adherents. In certain unions the figures are spectacular. Truly the church has written pages of apostolic achievement in recent years. The net gain of the past four years represents approximately 25 per cent of the present church membership. When you consider the accessions through baptism, the increase of the last quadrennium is 47 per cent of today's membership!

We rejoice greatly in this advance. We praise God for it. Nor are we unmindful of the efforts of leaders, workers, and members in making this advance possible. This phenomenal growth, however, represents a tremendous challenge in the area of flock shepherding and membership conservation. Our leadership in Southern Africa is giving consistent and thoughtful attention to this aspect of the work, for this great influx is straining the facilities of the church to receive and care for its rapidly increasing membership.

The second factor I would emphasize is the challenge of unentered areas. Alas! There is still much to be done in Africa. Despite the great ingathering of believers, there are still vast unentered areas in the division. R. H. Pierson, who has just assumed his responsibilities as president of the division, carries a heavy burden for the unfinished task.

The division officers, who form an admirable team, brought many vital matters to the attention of the council. In addition to what has been mentioned there were plans for increasing mission self-support, institutional income, and ever and again—evangelism! Let me add that according to the treasurer's report to the council, our

organizations in Southern Africa are making a stouthearted attempt to better their financial status. There is definite improvement in the working-capital figures of fields and institutions, while the tithe increase was 20.1 per cent and mission offerings advanced 14.7 per cent over the previous four-year period.

This first contact with the Southern African Division working force in council was a privilege and an inspiration. It was also a privilege to attend the council with R. H. Adair, assistant treasurer of the General Conference. The services of such men are greatly appreciated in the field and contribute much to the unity of purpose and achievement that must mark the onward march of the great Second Advent Movement.

In the deepening gloom of earth's twilight hour how grateful we can be that men and women such as those who represented the church at the Southern African Division quadrennial council have been brought together and yoked up for the finishing of God's work.

Homeless Along the Rio Grande

By M. H. Jensen

Once again a major disaster has struck Texas, and once again the Seventh-day Adventist Health and Welfare Service has answered the call for help. The river once known as the mighty Rio Grande has again manifested its power of destruction. Never before has it left so many homeless. The Red Cross reported that 14,000 had been driven from their homes and many of these families lost all their earthly belongings.

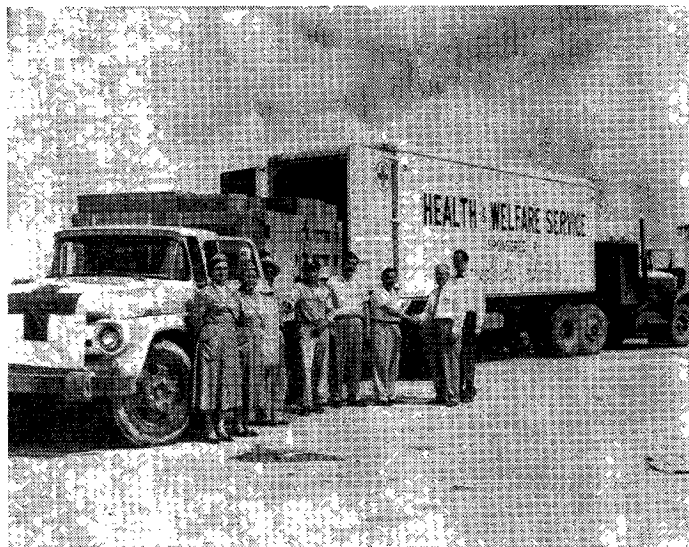
As thousands fled their homes, an urgent call for help came from the Mexican Red Cross to the Seventh-day Adventist Health and Welfare Service. Our societies in the valley under the leadership of A. D. Leach and Mrs. Ted Potter answered this call. They immediately joined the Red Cross in setting up a center at La Joya, Texas, and Dr. Stephen Youngberg moved in with his portable hospital, equipped with operating room, X-ray, and delivery room.

However, as the flood waters continued to rise and thousands more were driven from their homes, it was apparent that our centers in the valley could not meet the need. So an urgent call for help came to our depot at Keene. We responded with 13,000 pounds of bedding and clothing. Approximately 4,000 pounds of clothing were made available to the flood victims at Reynosa, Mexico. Louis M. Conteras, president of the Red Cross and general superintendent of the Premex Petroleum Company of Mexico, and his general secretary, Giron Hernandez, were at the border to receive the clothing and express thanks in behalf of the city and the Mexican Red Cross for the help.

For Brownsville, Texas, and Matamoros, Mexico, 6,500 pounds were made available. Red Cross and city officials were present to receive this supply of clothing also. The Mexican Red Cross officials took us on a tour of the disaster area. Words cannot describe adequately what we saw. Despite the fact that the mosquitoes were terrible and a cold rain was falling day and night, 2,000 men, women, children, and infants were sleeping on the highway—the only place high enough to be out of the mud and water.



These smiling boys at Reynosa, Mexico, were among the large group of flood victims who received welfare aid from the Texas Conference Health and Welfare Service following the recent disaster along the Rio Grande. Thousands were in need of both food and clothing.



Mexican Red Cross officials greet Adventist leaders as welfare supplies arrive at the Mexican border. A. D. Leach stands behind M. H. Jensen as the latter shakes hands with Mr. Louis M. Conteras, president of the Mexican Red Cross. Next to Mr. Conteras is his general secretary, Giron Hernandez.

I wish to thank all the Dorcas Societies in North America who sent bedding to our depot at Keene. That bedding relieved much human suffering and was certainly appreciated. If you could have seen the joy it brought to poor, wet, cold, and shivering people, you would have been repaid a thousand times for your gifts of love.

I also wish to pay tribute to our welfare workers in the Rio Grande Valley, both men and women, for the noble service they rendered. After days of hard, faithful work they were preparing to go home and get some sleep and rest when an urgent call for help came from farther south in Mexico. These tired workers loaded up again and were off on their mission of mercy, this time accompanied by doctors and nurses who were prepared to give first aid and typhoid shots. To reach the flood victims they had to travel by bus, mule cart, and boat. They were all provided with life jackets, for even in the mule cart they were not sure they would not be swept downstream.

We are thankful to God that we have Christian workers who are not only willing but also happy to give of their time and strength in the service of the Master in this way. Without doubt the King will some day say to these workers, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

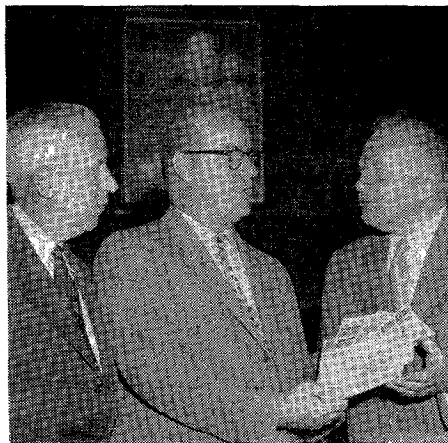
Takoma Park Diamond Anniversary

By E. Wilmore Tarr

The seventy-fifth anniversary celebration of the city of Takoma Park, Maryland, November 23-26, 1958, paid dividends exceeding the expectations of city fathers and citizens alike. Civic spirit is at a new high. Takoma Park is better known throughout a wide area. Seventh-day Adventists have made new friends and become more respected as a civic, cultural, and spiritual force in the community.

It was the privilege of the General Conference and Columbia Union Conference public relations departments, in counsel with their respective officers, to serve in developing certain phases of the community celebration, thus contributing to the success of the event as a whole. Perhaps this report will help to inspire others in their efforts to bring church and community into a closer relationship.

Our participation began as an offer to the Founders' Day Committee to assist in any way possible in making the celebration a success. We were



George M. Miller, mayor of Takoma Park; Edwin S. Turner, general chairman, Takoma Park Founders' Day Committee; and Arthur E. Summerfield, Postmaster General of the United States, discuss a point concerning Takoma Park's seventy-fifth anniversary celebration.

promptly invited to take over the entire responsibility of public relations for the occasion. Said the general chairman of the committee, "The Lord must have sent you at just the right time to help us."

The close cooperation of the ensuing days resulted in community understanding and good will that can hardly be calculated in terms of time or expense. Members of the City Council, including the mayor, expressed appreciation for the well-planned program of promotion and publicity that resulted in an unusually large coverage and a strong interest on the part of the populace. Nearly all public functions were well attended, the estimated number in

attendance being well over 2,500 at programs held November 23-26.

On Tuesday evening, November 25, the General Conference headquarters and the Review and Herald Publishing Association opened their doors from seven to ten o'clock in the evening, and through exhibits presented a vivid picture of the work that goes on in the two buildings. The exhibits were set up in the lobbies, and hosts and hostesses, some in costumes of the early days, were on hand to greet the guests and answer any questions they might have.

In the Review and Herald chapel the Takoma Park Historical Society presented an illustrated lecture on the growth and development of the city. So large was the attendance that the lecture had to be given twice. Each time the chapel was full to overflowing.

Both the General Conference and Review and Herald Publishing Association also provided promotional materials for the celebration. These materials included car-bumper strips, design for a billboard, sidewalk stencils, lapel buttons, official letterheads, flyers and posters containing details of the several programs, and the reproduction of slides from old photographs to be used for lecture purposes.

Newspaper and news-wire services gave the event excellent news coverage. Many of these stories and pictures mentioned the Seventh-day Adventist Church in connection with the events. A special feature appeared



Hostesses for exhibits at General Conference headquarters, November 25, during Takoma Park anniversary celebrations. Note the costumes characteristic of the period in which Takoma Park had its beginnings.

in the Sunday magazine section of the Washington *Star*. Radio and television stations in the greater Washington area showed a strong interest.

Notice was also given the celebration through a special cachet (hand stamp), which was affixed to letters during the days of the various events. Stories in philatelic publications throughout the United States brought more than 1,000 letters from almost every State in the nation with requests for the cachet. A special dye was also struck by the Post Office Department and was used on two cancelling machines at the main Washington Post Office. About half of all mail sent from Washington, D.C., bore this cancellation.

Good community relations are perhaps beginning to play a larger part in Adventist life and thought. Greater participation in good community projects demonstrates our interest in our neighbors, and after all, the only way we can get people interested in the truths we hold is by showing a genuine interest in others.

A Nutrition Authority Discusses Mrs. White

(Continued from page 17)

While the selection and preparation of food plays a key role in the maintenance of health, few people select food on the basis of its nutritive value. Most select it on the basis of its taste, the way the product is packaged, the pressure of advertising, or the ease of preparation. Hence, the large food processors orient their research programs toward packaging, taste, and convenience rather than toward nutritive value.

A sound nutrition program takes account of more than just the purchase of food. A healthy body, a satisfactory program of living, and a tranquil mind are all part of the essentials for sound nutrition, since the glands that insure digestion and assimilation of food cannot function when under the influence of a disturbed mind.

Setting for Comments on Mrs. White

I have given this brief summary to provide the setting for my comments on the teachings of Ellen G. White, particularly in terms of the usefulness of her teaching today for the population of America. Whatever may be the reader's religion, he can gain much in the midst of this confused world in which we live, by a study of the writings of Mrs. White. Also, every thoughtful modern nutritionist must

be impressed by the soundness of Mrs. White's teachings in spite of the fact that she began to write nearly a century ago.

Only a small fraction of people seem to grasp the importance of the concept of "balanced living" or the "wholeness" of life. This is expressed very well in the small compilation of writings by Mrs. White that are included in *From City to Country Living*. In this age, when problems of crime and juvenile delinquency are ever increasing, her writings have special interest to the sociologist. But to the modern nutritionist they also have special appeal because vast numbers of people have now moved to the edge of cities. They have facilities for producing much of their own vegetables and fruits with a minimum of poisonous spray residues. They have the space to grind their own wheat and make their own bread. They can even raise their own potatoes and squash. Mrs. White understood the value of such foods for better nutrition, and the value of the experiences of gardening as human recreation.

When one reads such works by Mrs. White as *Ministry of Healing* or *Counsels on Diet and Foods* he is impressed by the correctness of her teachings in the light of modern nutritional science. One can only speculate how much better health the average American might enjoy, even though

he knew almost nothing of modern science, if he but followed the teachings of Mrs. White.

To understand better the remarkable nature of her teachings, we should study them in the setting of the intellectual climate that prevailed during the earlier years of her life. This climate provided her with the problems that needed answers. Some of the problems press for solution even more today, because of the greater complexity of living and the increase in the world populations.

(To be continued next week)

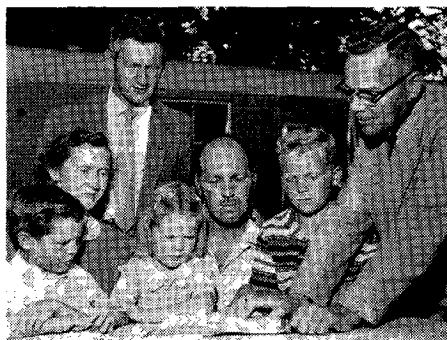
"Faith for Today Is My Church"

By Fordyce Detamore

The house was attractive, the rooms neat and clean. But there was little food in the refrigerator when the children came home for lunch—just some beans and some greens, that's all. My heart was torn with sympathy when I learned the full story.

The husband is a drunkard and had deserted his wife and children. They were not slum people. But privation and worry over a drunken father and husband had left the family in most pathetic circumstances financially and emotionally.

The married daughter with her two tiny children were also living in the house. The young mother was doing



A Family Won in Northern Ontario

Norman Barker, who works for a construction company, finds it necessary to move around from place to place to follow the jobs assigned to him. In order to be with his family as much as possible Mr. Barker purchased a large mobile house trailer. Being transferred to a construction job near North Bay, the gateway to northern Ontario, he rented a spot for his home in one of the parks near that city.

Colporteur J. F. Dinsdale, who lives in Val Caron near Sudbury, was canvassing in the North Bay area and came to the Barker home. Mr. and Mrs. Barker wel-

comed him and purchased a set of *Bed-time Stories*.

Some time later the Barkers moved to within ten miles of Colporteur Dinsdale's home near Sudbury. Again Brother Dinsdale found them, about eight months after the first visit. This time about \$80 worth of books, including *The Desire of Ages*, were sold in the home. Mrs. Barker took *Desire of Ages* that same day. When delivery of the other books was made about a month later she had read *Desire of Ages* through, some portions several times.

Soon Pastor and Mrs. Blair studied the Bible with Mrs. Barker, and before long she joined the church.

When the family moved to Toronto, Brother Barker took his stand for the truth under the guidance of the pastor, G. M. McLean. At camp meeting he was baptized, and their mobile home is now located on the campus of Oshawa Missionary College while the children attend church school.

The accompanying picture shows Mr. and Mrs. Barker seated with their children, while Brother Dinsdale stands at the rear and Pastor Blair explains a point of doctrine.

AINSLEY BLAIR

her ironing when I paid my visit to the home.

"And what does your husband do?" I asked her.

"Nothing. He's in prison. It's pretty discouraging trying to keep up my spirits and find food for the little ones. Sometimes I feel I can't go on another day. It's all so discouraging and the outlook so hopeless!"

Just then the back door opened and her two hungry little brothers came in from school to see whether there was anything to eat. There wasn't. Not much, at least.

But this was a fine family and one couldn't help liking them as well as pitying them. A little gift to help their immediate need and a contact with the Dorcas Society brought some relief.

"How did you learn about our faith?" I asked.

Then the young mother replied, "Through watching Faith for Today. My spirits were down and my life crushed and I felt I couldn't go on another day. By chance I tuned in Faith for Today and that program gave me just the lift I needed. I could never have carried my cross without it. I just couldn't have lived. I have completed their Bible correspondence courses and also enrolled in the Voice of Prophecy course. So Faith for Today is my church now."

This woman began attending the meetings we were holding, and when the call for surrender was made, she came forward to take her stand to be baptized and unite with our church.

In a recent campaign we were deeply impressed by the fact that almost every one of our best interests had learned of our message through watching Faith for Today.

As the pastor and I visited from home to home during the three weeks of the campaign, we found miracle after miracle—those learning of this wonderful message through Faith for Today. A high percentage took their stand for baptism when the final invitations were given.

Day after day the thought kept burning into my heart, "Oh, if only our people could look into each of these homes of interested ones and hear the thrilling stories of hope and the finding of a faith for today by those of all walks of life, what backing our believers would give our television program!"

The good being done by our television and radio programs is almost immeasurable. We know the results from firsthand contact in nearly 2,000 homes a year. These programs are doing a very effective work in carrying the last warning message in this challenging hour!

From Home Base To Front Line

Elder and Mrs. Klaas Tilstra sailed from San Francisco, California, on the S.S. *President Hoover*, December 22, 1958, returning after furlough to New Guinea. Sister Tilstra's maiden name was Albertine Klingbeil. Brother Tilstra served as an evangelist in Indonesia for 13 years. He was director of the East Java Mission for one year and president of the Indonesian Union Mission for three years. He served as president of the Netherlands Union Conference for four years and president of the West New Guinea Mission for the past five years. Upon return he will resume the presidency of the latter mission.

Elder and Mrs. L. E. Smart and son left San Francisco, December 30, returning to Singapore after furlough. Prior to marriage, Sister Smart's name was Martha Orene Wiley. Brother and Sister Smart first went to the Far Eastern Division from the Canadian Union Conference in 1954. He served as division educational secretary during their first term of service. Upon return he will continue this work.

Elder and Mrs. R. C. Williams and three children sailed from San Francisco on the S.S. *President Wilson*, January 5, 1959, returning to the Philippines after furlough. Sister Williams' name prior to marriage was Frances Christine Sundeen. This family has served one term in the Far East, having first gone out from the Missouri Conference to the Philippines in July of 1953. He served first as a mission director and then as union evangelist in the North Philippine Union Mission. Shortly before coming home on furlough Elder Williams was appointed secretary of the Voice of Prophecy and ministerial association of the union. He will resume this work upon return.

Clarence L. Powers, returning after furlough, left Miami, Florida, January 6, 1959, for Havana, Cuba. Mrs. Powers followed, leaving January 9. Her maiden name was Sylvia Kathryn Pappan. From 1939-1948 Brother and Sister Powers served in Colombia and Venezuela. After a few years in the homeland they again accepted overseas appointment, leaving in August, 1953, for Havana, Cuba, where they served a term. On returning to the field after furlough, Brother Powers will continue his work as secretary-treasurer of the Antillian Union.

Ella M. Blakeney left Boston, Massachusetts, January 12, going to West Pakistan. Miss Blakeney has a B.S. in nursing education. She has had experience as a secretary for two years

and as a surgical nurse for six years. Her last position of employment was at the Glendale Sanitarium and Hospital, Glendale, California. She has accepted a call to nursing supervisory work in Southern Asia.

Mr. and Mrs. Jack E. Gibbons and daughter sailed January 13 from New York City on the S.S. *Mormacowl* en route to Brazil. Prior to marriage Sister Gibbons was Nancy Elizabeth Fields. Her experience has been as a nurse aid, cashier, and secretary. Brother Gibbons served as a surgical technician in the U.S. Army. He obtained a B.S. degree in nursing from Madison College and Madison Sanitarium. To prepare himself for mission work he has taken a course in the care and repair of diesel engines. His appointment is to serve as a captain and medical worker on a launch on the Amazon River, with headquarters at Manaus, Brazil.

Florence Hansen left Los Angeles, California, January 14, returning to Puerto Rico following furlough. Miss Hansen served for a time in our sanitariums in the United States and for two years in South Africa. In 1941 she went to Puerto Rico and assisted the Drs. Dunscombe in self-supporting medical missionary work. In 1954 she was placed on the status of an overseas missionary. She is returning to the Bella Vista Hospital in Mayaguez, for further service as a nurse.

W. R. BEACH

• In Brief •

Atlantic Union

- Merle L. Mills, president of the Southern New England Conference, has been invited by the General Conference to go on an itinerary of the Southern African Division during the coming summer, assisting as a speaker at some of the camp meetings in that division.

- Donald S. Robbins from Janesville, Wisconsin, has become pastor of the Aroostook district in Maine.

- A customer of C. R. Jennings, a literature evangelist in Greater New York, recently asked him to call for the money for her book at her minister's home, since she was to be out. The result was a conversation on prophecy and an invitation to Brother Jennings to speak at this minister's church the next Sunday.

- At the fourth singspiration service of 1958 for the Rochester, New Hampshire, district, S. A. Renzi, conference young people's secretary, showed color slides of Bermuda, where he spent a year in evangelistic work.

Canadian Union

● Under the direction of Otis A. Botimer, newly elected Canadian Union Conference publishing secretary, and D. A. McAdams, associate secretary of the General Conference Publishing Department, a publishing advisory council for the Canadian Union was held in Oshawa at the Kingsway Publishing House and Canadian Union headquarters in December of 1958. Publishing secretaries and Book and Bible House managers from every conference in Canada were represented at this meeting.

● F. Brock Wells, Missionary Volunteer and education secretary of the British Columbia Conference, has been appointed to serve in like capacity in the Canadian Union Conference. The former union MV and education secretary, Edmund M. Peterson, accepted the invitation of the Columbia Union Conference to serve as secretary of its Missionary Volunteer department.

● Henry D. Henriksen, president of the Alberta Conference, has accepted the invitation of the Ontario-Quebec Conference executive committee to fill the vacancy caused by the resignation of its president, G. Eric Jones, who accepted a similar post in the Greater New York Conference earlier this year.

● Ainsley Blair, pastor of the Niagara peninsula district and recently elected religious liberty secretary of the Ontario-Quebec Conference, has been visiting Toronto, the provincial capital of Ontario, where excellent contacts with high-level government officials have been made both in the legislature and in the cabinet.

Central Union

● The Central Union Conference reached its Ingathering goal for missions by December 31, 1958, exceeding the assigned General Conference goal by \$20,000.

● The Protestant Ministerial Association of Grand Island, Nebraska, invited Theodore Carcich to conduct their city-wide week of prayer January 4-7. The meetings were held in the spacious auditorium of the First Baptist church. In the memory of Nebraska Conference workers this is the first time that such a privilege has been accorded a Seventh-day Adventist minister.

● The Colorado Conference welcomes James D. Hagerman into their office family as assistant publishing secretary. The Hagermans have two small daughters, Cynthia and Karen.

● Sabbath afternoon, November 22, Theodore Carcich gave the dedicatory sermon for the Moberly, Missouri, church. Several former pastors were present for the service. E. J. Elie is the present pastor of the district. H. C. Klement, conference president, and G. L. Sather, secretary-treasurer, also took part in the dedicatory service.

● The Kansas Conference workers launched their evangelistic program January 18. It is the plan of the workers to have 59 revival and evangelistic meetings

in '59. All active lay preachers will also be enlisted in this large program.

● The Lincoln, Nebraska, Seventh-day Adventist church pastors have joined together in a long-range evangelistic program. With the help of the Nebraska Conference the Capitol Theatre in downtown Lincoln has been leased for eight months. In November Theodore Carcich opened this evangelistic program with a four-night series of lectures. Sunday night follow-up meetings were held by the ministers of the city, M. W. Deming, W. H. Elder, J. E. Hickman, and S. F. Pedersen. On Sunday night, January 11, Fordyce Detamore and team began a three-week effort in the evangelistic center.

Columbia Union

● Linda Blaser, 10, an Ingathering enthusiast of Rockaway, New Jersey, has won a Jasper Wayne award this year. She went out caroling every time the adults did and also solicited in her neighborhood.

● More than half a million dollars has been reported by the local conferences of the Columbia Union for this season's Ingathering campaign, reports Howard K. Halladay, union home missionary secretary.

● New faculty members at Shenandoah Valley Academy this year, according to Eugene Smith, include: Richard Harris, Bible, government, and art; David Jarrett, chemistry and general math; Mrs. Jarrett, home economics and shorthand; Mrs. Mildred Ford, assistant dean of girls; Raymond Montgomery, chef; Mrs. Raymond Montgomery, laundry director; Elmer Testerman, band and instrument instructor; William Strickland, Spanish and English; Roy Battle, physical education and dean of boys; Mrs. Battle, physical education for girls; Eugene Smith, typing and general business; and Richard Orrison, principal of the church school.

● The Time for Singing program, 15-minute tape-recorded series produced by the Voice of Prophecy, has recently been accepted as a public service by stations in Pocomoke City, Maryland; Punxsutawney and Scranton, Pennsylvania. Many other stations have requested audition tapes.

● The new Glen Burnie, Maryland, church in the Chesapeake Conference was officially opened recently. The \$75,000 building is not yet complete, but services are now being held in the sanctuary.

● Paul Bernet, secretary of the publishing department of the Greater New York Conference in the Atlantic Union, has accepted the invitation of the Ohio Conference to a similar post. He replaces O. A. Botimer who has been elected publishing secretary of the Canadian Union Conference.

Lake Union

● Paul Clear, one of Indiana's most capable and productive literature evangelists, has been selected as assistant publishing secretary for the conference. C. W. Pomeroy, who has been carrying this work, recently accepted a call to the Oklahoma Conference, where he will labor in the same capacity.

● The ministers in the Indiana Conference reported 62 baptisms during the month of November and 2 members added by profession of faith. This brings total baptisms for the first 11 months of 1958 to 258.

● George E. Peters, a former pastor of the Shiloh church in Chicago, and for several years a field secretary of the General Conference, was a guest of honor at the Chicago chapter of the Oakwood College Alumni Association annual banquet at the Palmer House on January 3. Elder Peters, born in the British West Indies and an alumnus of Oakwood College, has served the denomination as an ordained minister for 47 years. The guest speaker on this occasion was Dr. Archibald J. Carey, Jr., chairman of the president's committee for employment policies.

North Pacific Union

● On Sabbath afternoon, December 20, six candidates participated in a baptismal service in the Moscow, Idaho, church. J. N. Brown, district superintendent, was the officiating minister. Three of these people were baptized as a direct result of an evangelistic effort recently concluded in Tekoa, Washington, by J. N. Brown and Brent R. Border.

● A church was organized in Springfield, Oregon, 14 years ago with 37 charter members. It is said to be the fastest growing church in the Oregon Conference, with a present membership of 321. On December 20 a beautiful new church home valued at \$165,000 and with a seating capacity of 340 was dedicated to God. Special guests participating in the dedicatory service were C. A. Scriven, Lloyd E. Biggs, J. C. Kozel, E. R. Sanders, J. C. Hansen, W. I. Unterseher, Duane M. Corwin, Don L. Gray, and H. H. Ruppert.

● On November 22, C. A. Scriven, union conference president, preached the dedicatory sermon for the new church building at Stevenson, Washington. Paul Gordon and G. A. Thompson, former pastors, took part in the service. This church, on Highway 830, the main street of Stevenson is the only Adventist church in Skamania County.

● Betty Clary, graduate of Walla Walla College with a major in physical education, has been appointed to the staff of the physical education department of the college, effective next fall. Mrs. Lillian Kozachenko, graduate student, is assisting Clinton Wall, director of food service, in food service supervision. She began her work January 1.

Pacific Union

● The Stockton, California, Home and School Association planned a special occasion recently in honor of Mrs. F. O. Forbes, who has retired after 43 years of teaching. Mrs. Forbes began her teaching career in Michigan and has taught in Arizona and California—more than 30 years in the Northern California Conference.

● In November the Glendale Sanitarium and Hospital nurses' alumni banquet was held in honor of the Class of '58 and the institution's first class, the

Class of '08. Present for the occasion were all six of the Class of 1908: Mrs. Lula A. Wilson, Mrs. Anna M. Nelson Folsom, Mrs. Edith West, Dr. Frederick W. West, Mrs. Gertrude Wessner Reiler, and Mrs. Anna Balzhauser Yarnell.

● A ground-breaking ceremony was held December 21 for the new youth educational center, which will adjoin the main sanctuary of the San Diego Broadway church. The new addition will provide space for Sabbath school rooms, Pathfinder Club, Dorcas Society, and youth center. Participating in the ceremonies were Philip Dunham (pastor), Dr. Charles Giddings, Dr. Harry Mattison, and Joe Bishop.

● Sabbath, December 20, the Kingman, Arizona, church was organized with a charter membership of 17. G. H. Rustad, conference president, delivered a challenging sermon, and Henry Bergh, secretary-treasurer of the conference, presided at the organization proceedings.

● December 10 was Ingathering adventure day for the students of Newbury Park Academy. A total of 155 solicitors were taken to their territories in 20 cars and a bus. The final tally revealed that \$1,154 had been raised—the highest amount ever for the academy. The activities of the day were under the direction of Reuben Hilde, pastor.

● Clifton Walter of the Oregon Conference has joined his brother Elden Walter in the Arizona Conference where they have formed the Walter Brothers evangelistic team. They have recently completed a three-week series of meetings in South Phoenix.

● Approximately 93 affirmed their belief in the truth and determined in their hearts to follow their Master in baptism as a result of a recent evangelistic series conducted in the Southern California Conference by the Sage-Johnson team. The many believers in the area supported the meetings in a fine way and much help was given by the local ministers: Glenn Goffar of Torrance, Norman Baker of Redondo Beach, Erling Calkins of Hawthorne, Merrill Enright of Gardena, and Henry Meissner of Wilmington. The musical talents of the Meissners contributed to the meetings.

● B. A. Reile, pastor of the Santa Rosa, California, church, was fatally injured in an automobile accident Tuesday forenoon, January 6, while on his way to the Northern California Conference office in Oakland. Elder Reile was well known in the denomination, for he had ably served as pastor of churches in the East, North, and in the Central States, as well as on the West Coast. Funeral services were held in Santa Rosa the afternoon of January 10 and in Lodi on January 11.

Southern Union

● Leroy J. Leiske, president of the Alabama-Mississippi Conference, recently conducted a one-week revival series in Pensacola, Florida. Five baptisms resulted shortly thereafter, and some 30 persons indicated a definite interest in the Advent message.

● The Carolina Conference has adopted as its objective in Operation Dixie a goal of 200 baptisms by the end of March. All workers, including the president and the conference office staff, will actively participate in this project.

● Mrs. W. J. Parks, of Asheville, North Carolina, has averaged more than \$500 each year in Ingathering for the past 35 years.

● When Ted N. Graves of Baxley, Georgia, opened the church's Ingathering campaign one Sabbath, he was interrupted by members of his congregation who announced, "Surprise! The church Minute Man goal has been raised during the past two weeks, and there is already an overflow of \$30." Says Pastor Graves: "I was amazed."

● Two Ingathering records were made recently by the workers and laity of the Carolina Conference. Carolina became the first conference in the world field to achieve its 1959 Ingathering Minute Man goal. By mid-November the conference had raised \$103,317.28, the first time in its history that \$100,000 or more has been raised through this endeavor.

● H. V. Reed, conference president, and W. O. Coe, home missionary secretary, led out in the successful campaign. Elder Coe states that the two academies in the conference—Mt. Pisgah and Fletcher—deserve special recognition for the part they played in making an early Ingathering victory possible.

Laity in all of the churches, large and small, participated more actively than heretofore, though Carolina has been a minute-man conference each year for many years.

● Leighton T. Hall, administrator of the Florida Sanitarium and Hospital, has been named medical secretary of the Southern Union Conference, making this the first union organization to appoint an experienced full-time man to this position. The growing number of hospitals in the Southern Union necessitated this department with a man of Mr. Hall's experience at the head. There are now 36 Seventh-day Adventist hospitals in the Southern Union, including several outstanding ones operated independently by Adventist members.

● The Madison College church launched its Ingathering program for 1959 with a thrilling baptism as one of the results of last year's campaign. Two years ago the college church prayed for one new member as a direct result of Ingathering contacts. Shortly thereafter one of the contacts was baptized. Last year they prayed for two new believers, and two persons were baptized as a result. This year they prayed for four, and are confident their prayers will be answered. Solicitations in one night this year netted \$1,625.40. More than \$8,000 was raised during the first week.

Southwestern Union

● The Ingathering field day of Southwestern Junior College and four nights' participation in singing band work by the college netted \$5,000 toward the Ingathering total of the Keene church.

● The Southwestern Junior College *a cappella* choir together with the Keene church choir presented Handel's oratorio *The Messiah* in a special program in the Keene church on Friday evening, December 12. The entire 100-voice choir was under the direction of Harold Lickey, choral director for the college.

● Roger Thurman has accepted an invitation to serve as superintendent of the college press at Keene, Texas. Mr. Thurman was called to SWJC from Pacific Union College Press where he has been employed for the past six years.

● Floyd Tucker has joined the college press staff at SWJC where he will carry the responsibility of pressroom foreman. He was formerly employed at the Voice of Prophecy Press.

● "Stick-Horse Capital of the World" was featured in the December 4 *Texas Parade* magazine, an industrial journal. It told the story of R. C. Hausinger and his toy stick-horse business located in Keene to provide employment for SWJC students. The article reported that student labor comprises 95 per cent of the plant's payroll.

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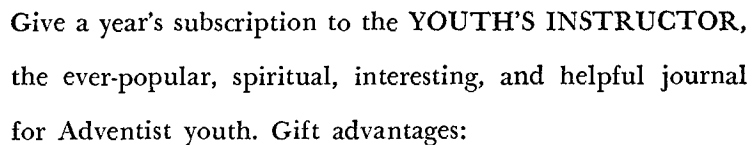
Correction

The two pictures of baptismal groups on page 19 of the January 29 Review were accidentally transposed. The picture on the left is the group recently baptized in Edmonton, Alberta, and the group on the right is in Kansas City.

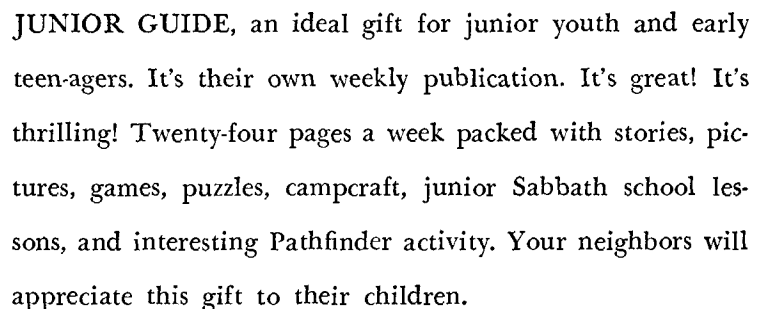
Church Calendar FOR 1959

Christian Home Week	February 7-14
Television Offering	February 14
Temperance Commitment Day	February 28
Home Visitation Day	March 7
Home Missionary Offering	March 7
Missions Advance Offering	March 14
Missionary Volunteer Day	March 14
Missionary Volunteer Week of Prayer	March 14-21
Thirteenth Sabbath Offering (Southern African Division)	March 28
Literature Evangelism	April 4
Home Missionary Offering	April 4
Missionary Periodicals Campaign (<i>Signs of the Times, These Times, Message</i>)	April 1-30
Health and Welfare Services	May 2
Home Missionary Offering	May 2
Disaster and Famine Relief Offering	May 9
Spirit of Prophecy Day	May 16
College of Medical Evangelists Offering	May 30
North American Missions	June 6
Thirteenth Sabbath Offering (Middle East Division)	June 27
Medical Missionary Day and Offering	July 4
Midsummer Missions Service and Offering	July 11
Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary School Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	September 5
Home Missionary Offering	September 5
Missions Extension Day and Offering	September 12
JMV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
<i>Review and Herald</i> Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26

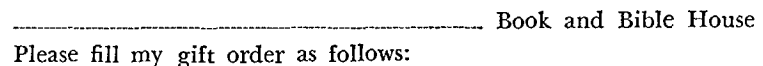
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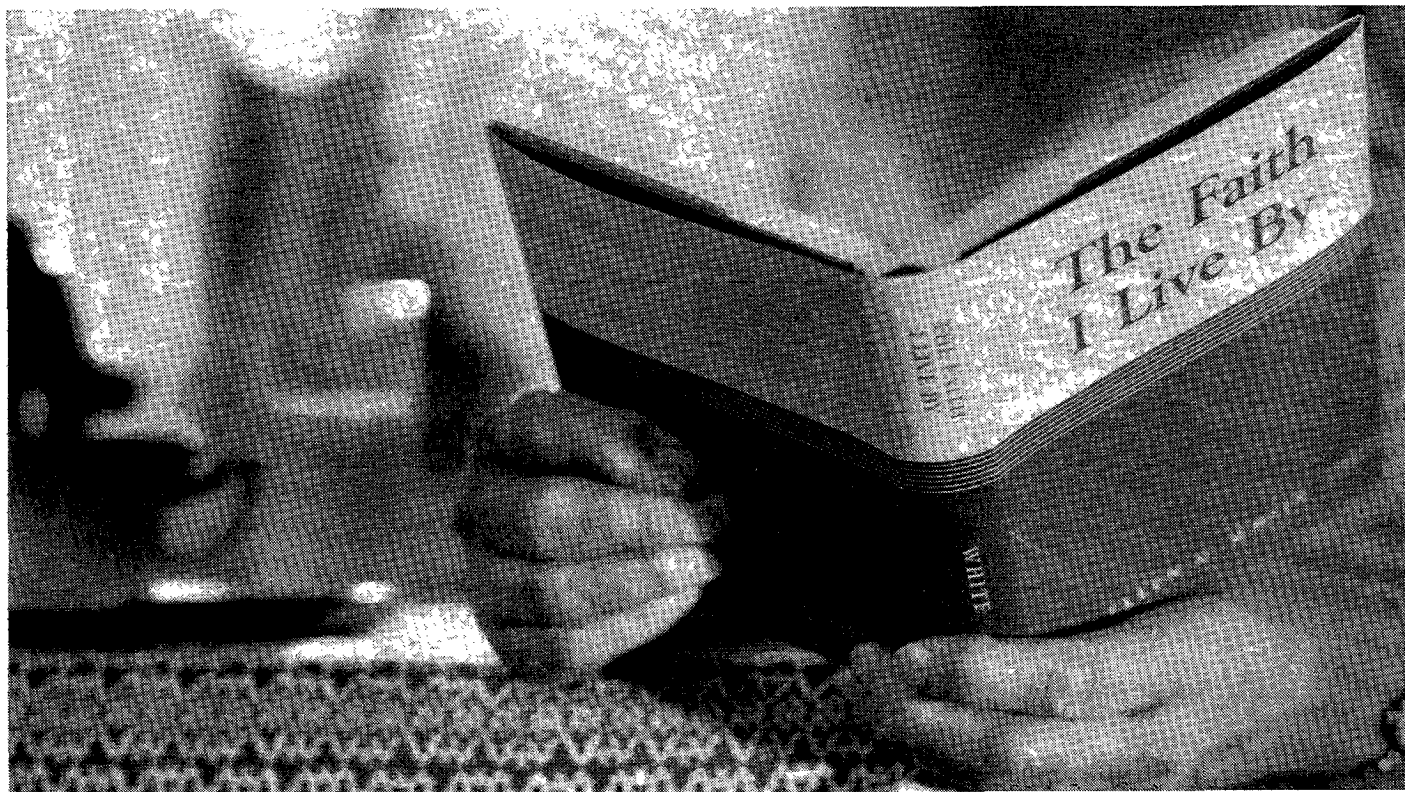


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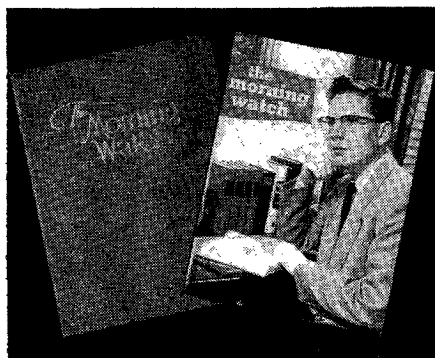
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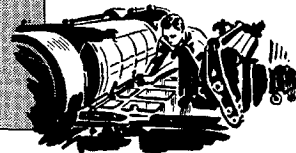
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As We Go to Press



CME and Pacific Press Board Chairmen Elected

At the recent meeting of the College of Medical Evangelists board, M. V. Campbell, a general vice-president of the General Conference, was elected president of the board, and F. W. Schnepfer, president of the Pacific Union Conference, vice-president.

W. B. Ochs, vice-president of the General Conference for North America, has just been elected president of the board of the Pacific Press Publishing Association.

W. P. Elliott, who for many years has been the able chairman of the boards of both institutions, is now retiring.

Ohio Flood Relief

Students of Mount Vernon Academy and members of the Mount Vernon, Ohio, church have been active participants in flood relief in the Mount Vernon area. Ten homes of our believers were damaged, and supplies in our conference office basement were destroyed, according to S. W. Burrows, Ohio home missionary secretary.

Members and students joined rescue and cleanup squads, and the academy plant dry-cleaned many thousands of soiled garments for victims of the flood. Further details and pictures will appear in the REVIEW.

CARL E. GUENTHER

A Scientist Looks at Adventist Health Writings

Sensible people who are health conscious often ask for scientific reasons in support of our health practices. This desire to know the foundation upon which our health practices stand does not represent an unreasonable attitude. It is a matter of no little satisfaction that research in the great centers of science is throwing increasingly favorable light upon Adventist health literature. The editor of the REVIEW has kindly permitted me to read, in advance of publication, Dr. McCay's observations on our greatest Adventist health writer, Mrs. E. G. White. Not only is Dr. McCay one of today's most widely accepted authorities on nutrition but he is blessed with

the ability to bring to the lay reader something of the impact of his wide observations and clear reasoning as the following excerpt from his article in this issue will indicate:

"A sound nutrition program takes account of more than just the purchase of food. A healthy body, a satisfactory program of living, and a tranquil mind are all part of the essentials for sound nutrition, since the glands that insure digestion and assimilation of food cannot function when under the influence of a disturbed mind."

His appreciation of Mrs. White as an authority on health becomes crystal clear in this sentence, which concludes his series: "In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today."

But you will wish to read Dr. McCay's very analytical discussion of this subject, along with the editor's remarks, in this and the next two issues of the REVIEW. We are hoping THE REVIEW AND HERALD will make this excellent material available to us in the form of reprints.

T. R. FLAIZ, M.D.

New Nursing School in Viet Nam

The Saigon Adventist Hospital (Binh-Vien Co'-Doc), which opened in Saigon, Viet Nam, in 1955, has been very busy. The nursing-service leadership of this institution has been provided by graduates of Philippine Union College and the Manila Sanitarium and Hospital School of Nursing. Mrs. Esther Rojo is the director of nursing service.

Recently Dr. and Mrs. Edwin Brooks were transferred to this mission hospital. Mrs. Brooks writes as follows: "Nine students of nursing were admitted to the school of nursing of the Saigon Adventist Hospital, which opened September, 1958. . . . Mrs. Rojo has done excellent work in training girls who have been employed in the nursing service." Mrs. Brooks has been appointed director of the school of nursing.

This is the seventh school of nursing to be opened in the Far Eastern Division.

D. LOIS BURNETT

Two Canadian Conferences Elect New Presidents

J. W. Bothe, who has served as president of the Manitoba-Saskatchewan Conference, was elected president of the Alberta Conference on January 21. Elder Bothe fills the vacancy created when H. D. Henriksen accepted the presidency of the Ontario-Quebec Conference.

The Manitoba-Saskatchewan Conference committee met and called George Adams to be the new president of their conference. Elder Adams has been superintendent of the Newfoundland Mission.

We are confident that both of these men will give strong leadership in their new fields, and we wish them the Lord's richest blessing as they enter upon their new duties.

W. B. OCHS

The Stanborough Press

Ever since the Stanborough Press was established in 1889, it has served the denomination well in the British Union Conference.

At the present time there are 75 employees in this fine publishing institution. These workers, under the efficient leadership of J. H. Craven, the general manager, are producing wonderful literature for the British Isles. Their magazines and books are second to none in quality and appearance. Many of their publications are exported to other English-speaking areas of the world.

During the past three and one-half years it has been necessary to double the floor space of the Stanborough Press. This additional space for both the office and factory has greatly facilitated the production capacity of the plant. The press has installed offset printing equipment, which has been a great blessing to the institution.

Their sales for 1957 were \$385,243.60 (£137,587). The gain for 1958 will certainly surpass even that fine record.

It was a pleasure to visit the Stanborough Press and meet our workers there. They are making a real contribution to the soul-winning program of the church, and we greatly appreciate what is being done in this fine publishing institution.

D. A. McADAMS