

REVIEW

and Herald

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A New School in New Guinea Wins

THE Landrover careened out of control down the slippery clay hill. The trailer, loaded with long pieces of timber, jackknifed wildly from side to side, causing the vehicle to point at one moment toward the precipice and the next toward the bank. One final, abandoned swing brought the Landrover within inches of the precipice and then, miraculously, it swung in toward the bank and ground to a halt with two wheels off the ground and the trailer at right angles to it.

Pastor L. T. Greive climbed out and surveyed the situation. He looked at the crazy pattern of wheel marks coming down the hill. He looked down at the swirling waters far below, and offered a silent prayer of thanks for the protecting hand of God. This was the nearest we came to tragedy during our building program for the new Western Highlands Central School at Paglum, 20 miles from our new leper hospital at Mount Hagen, in New Guinea. We carried many loads of timber, iron, plywood, cement, and other building materials, over a mountainous, clay road that is difficult enough to negotiate even in an unloaded vehicle.

It was a great day when the new school building was completed. This marked the culmination of a great deal of careful planning and hard work. Apart from the timber, all other materials had to be flown in 150 miles from Madang, on the coast, to Mount Hagen. This always involved considerable delay, and meant that we had to plan well ahead in order to avoid holding up the building program.

The long-awaited opening day finally arrived. A large crowd of natives and a small group of mission and government personnel gathered for the big event. After a short dedicatory service Pastor H. A. Dickins turned the key in the front door and declared the building officially open. The fine new building houses three classrooms,

STONE AGE CHILDREN TO CHRIST

By **D. C. Oemcke**
Principal

Two local lads who are waiting for the opportunity to come to school. They have no way of earning money to buy clothing.



a library, a staff room, a storeroom, and an office. Large window space provides good lighting and ventilation.

The school, which is situated on an elevated plateau in the foothills, looks out across the extensive Waghi Valley, a beautiful scene indeed. A few short years ago the dull ring of blunt stone axes broke the stillness of the evening air, as the stone-age valley dwellers prepared fuel for the fires that would keep them warm during the chill hours of darkness. At five and a half thousand feet above sea level the air can be very cold, even near the equator.

It was first planned to build the Western Highlands Central School at Wabag, not far from our new hospital. However, it was later decided that the property we had there was too small. As there was no prospect of enlarging it, we moved to the present site at Paglum, which is 20 miles from our leper colony at Mount Hagen. Here we have 140 acres of good land.

Things were very primitive for a while. The temporary, grass-roofed building that we used as a school was far too small for our needs, so we had to conduct classes in two shifts. The senior classes began at 7:30 in the morning and continued till noon. The junior classes took up the afternoon. The grass huts in which the boys slept were in even worse shape. One by one they were toppling over.

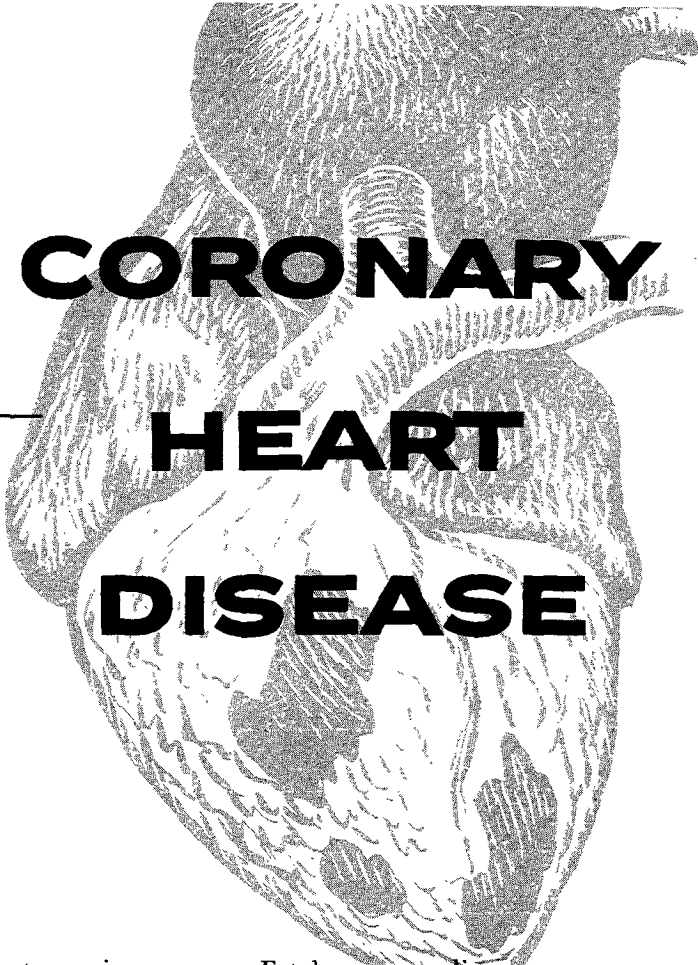
During the latter half of 1959 and the beginning of 1960 the first permanent buildings were erected. Two boys' dormitories, a dining room, and a kitchen were built at that time. On our return from furlough in August, 1960, money became available for the classroom and administration block. Plans were made and materials gathered. In June of 1961 Mervyn Polley, a builder from Queensland, arrived and the building program got under way. By December the last nail had been driven home and the paint applied. In addition to the main building, two teachers' houses have been built and a hydraulic ram installed to pump water from a stream on the boundary of the property.

The school, which offers upper primary grade work for youth in the

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Diet and

CORONARY HEART DISEASE



By Albert E. Hirst, M.D.

*Associate Professor of Pathology
Loma Linda University, School of Medicine*

*Recent findings lend added support to
the Adventist position on diet.*

FOR MORE than half a century Seventh-day Adventists have been teaching the advantages of a vegetarian diet made up of a variety of grains, nuts, fruits, and vegetables. We have recommended limiting the use of animal products such as butter, eggs, milk, and cheese. Diet reform was to be progressive, and even these animal products were to be eliminated when satisfactory and economical substitutes became available. Lacking such substitutes, Adventists traditionally have been lacto-ovo-vegetarians, limiting their animal food intake to eggs and dairy products. Until recently our arguments in support of such a program were largely defensive, citing studies that show such a diet is compatible with good nutrition and superb feats of physical prowess such as setting world's records in athletic events.

Today there is sufficient scientific evidence to permit positive assertions about the benefits of a vegetarian diet. Much of the information has been the product of research in the field of arteriosclerosis (hardening of the arteries) and the study of its serious effects on the heart (coronary heart disease).

The effect of diet on the frequency of coronary heart disease has been studied among various people of the world whose customs and lifelong dietary habits differ from our own. The foremost investigator in such geographical studies is Dr. Ancel Keys of the University of Minnesota. With the

assistance of research teams in many countries, he has reached the conclusion that the amount of fat in the diet plays an important part in the frequency of coronary disease. Countries such as Japan, India, and South Africa (i.e., Bantu), Spain, and Italy, in which less than 25 per cent of the total calories are derived from fat, have a low incidence of coronary disease, while countries such as the United States and Finland, in which 40 to 45 per cent of the calories are derived from fat, have a high incidence of this fatal affliction.

He found the diet of the average American higher in fat than the diet of almost all Eskimos, a group notorious for their high consumption of fats and oils. Since countries with high fat diets are usually the more affluent societies that can afford the more expensive animal fats, it follows that the high fat diet of Americans is derived chiefly from animal sources.

Relation of Fat to Cholesterol

A second and equally significant observation of Dr. Keys is that a close correlation exists between the amount of fat in the diet and the level of cholesterol in the blood. Cholesterol is a fatty substance, and is known to be the villain that accumulates within the walls of the coronary arteries to produce narrowing or obstruction. When a narrowed coronary artery suddenly becomes obstructed by a blood clot, an acute coronary attack is said to have occurred.

Fatal coronary disease occurs more frequently in the United States than in any other large nation; the blood cholesterol of Americans is among the highest in the world. A judicious lowering of the blood cholesterol seemed advisable in the hope of preventing coronary heart disease, but how was this to be accomplished?

Prior to ten years ago, the only satisfactory method was to exclude all animal products from the diet. To the average American accustomed to a diet enriched by meat, milk, butter, eggs, and ice cream, this austere program was unappetizing and unsatisfying. Many preferred to risk the chance of another heart attack rather than subsist on such an unpalatable diet.

In 1952 Dr. Laurance Kinsell of California made the discovery that the level of cholesterol in the blood could be lowered by substituting vegetable for animal fats. He began a methodical search for the cause of the cholesterol-lowering effect of vegetable oils, and traced it to the presence of unsaturated fatty acids. One fatty acid, known as linoleic acid, was found to have the greatest cholesterol-depressing effect. Excellent sources containing 50 per cent or more of this fatty acid include corn oil, cottonseed oil, soybean oil, and safflower oil.

Almost all vegetable fats belong to the unsaturated category. Such fats are generally oils, being liquid at room temperature. In contrast, the

saturated fats that tend to elevate cholesterol are generally of animal origin and are solid at room temperature. Examples of saturated fats are beef fat, lard, and butterfat. The latter is the fat of milk, cream, and butter.

Two notable exceptions to the rule that animal oils are predominantly saturated are the fish oils, which, although of animal origin, are generally highly unsaturated. The fat of domestic fowls (including chicken and turkey), although less unsaturated than fish oils, also are predominantly unsaturated.

Omission of meat from the diet eliminates a surprising amount of saturated fat. Lean hamburger meat may contain as much as 35 per cent of the total calories in the form of fat, whereas more fatty meats such as porterhouse steak, bacon, or link sausage may contain 75 to 80 per cent of the calories in the form of fat.

Substitution of nuts for meat in the diet results in an increase in the proportion of unsaturated fat and a corresponding reduction in the amount of saturated fat. The oils from almost all nuts, including the peanut, almond, Brazil, cashew, filbert, and pecan, are highly unsaturated. The sole exception is the oil of the coconut, which is highly saturated. At present, in temperate climates such as the United States, the coconut is used relatively little in food preparation, except as a flavoring or garnishing for desserts and cookies.

The restricted use of rich desserts such as cakes, pastries, and pies has been recommended in Adventist cooking for many years. Such desserts require large amounts of shortening in their preparation. Shortenings currently available are composed either of naturally saturated animal fats or of vegetable oils that have been treated by a chemical process known as hydrogenation to make them solid in consistency at room temperature. Such processing destroys a portion of their natural unsaturation. Vegetable margarine, used as a spread in place of butter, is also similarly processed. A number of manufacturers now recognize the value of an unsaturated product and have reduced the amount of hydrogenated fat in margarines and shortenings.

Some idea of the degree of unsaturation of a fat or oil can be obtained from a figure called the iodine number. The higher the number, the greater the proportion of unsaturated fatty acids and the greater the ability of the fat or oil to reduce the blood cholesterol. The average iodine number of various fats and oils is shown in the accompanying table.

Knowledge that the unsaturated oils lower blood cholesterol is good

news. It means that vegetable oils can be substituted for animal oils to prepare foods that are tasty and that satisfy the appetite while the blood cholesterol is being lowered or maintained at a low level. Heating vegetable oils to the temperatures ordinarily used in cooking does not destroy their unsaturation.

The amount of cholesterol in the diet is no longer considered of major importance, provided it is covered by an adequate amount of unsaturated fat. Since cholesterol is found only in foods of animal origin, reduction in the consumption of animal products, particularly egg yolks, will reduce the intake of cholesterol to a low level.

It is not enough merely to add a few teaspoonfuls of vegetable oil to the diet of the average American with the expectation of lowering the cholesterol. In order to obtain a significant effect, some restriction of intake of saturated fats is necessary so there will be approximately twice as much unsaturated as saturated fat in the diet.

A lacto-ovo-vegetarian diet contains about 20 per cent less fat than the average American diet, and since more of the fat is derived from vegetable sources, the ratio of saturated to unsaturated fat is about 2 to 1 as contrasted to 5 to 1 in the average American diet, according to Dr. Richard Walden and associates at Loma Linda University. These investigators found that the average Seventh-day Adventist male had a serum cholesterol 15 per cent lower than that of New York males of the same age. Substituting unsaturated oil for some of the saturated fat in the diet of the Adventist group resulted in a further lowering of the blood cholesterol. Similarly, Dr. Mervyn Hardinge, also of Loma Linda University, found that the average serum cholesterol of nonvegetarians (meat eaters) was 291, while the average for lacto-ovo-vegetarians was 256. Vegetarians, using no animal products, had an average cholesterol of 206.

The greater amount of unsaturated fat in the diet of the lacto-ovo-vegetarians is probably not the only explanation for the lower cholesterol level in this group. The more generous use of fruits and vegetables no

doubt plays a part. In 1960 Dr. Keys reported that cholesterol was lower in patients whose calories were derived from fruits and vegetables than in those whose calories were derived from milk sugar (lactose) and sucrose (cane sugar). Search for the cholesterol-lowering factor in fruits revealed that pectin had a significant effect. Pectin is present in significant amounts in apples, and is the well-known additive used in jams and jellies. There are probably other as yet undiscovered cholesterol-lowering principles in food. Recently avocados have been shown to have a dramatic cholesterol-lowering effect that cannot be explained on the basis of their known content of cholesterol-lowering substances.

Reduce Coronary Disease?

Will a lacto-ovo-vegetarian diet reduce the incidence of coronary disease? Dr. Ernest Wynder of the Sloan-Kettering Institute and Dr. Frank Lemon of Loma Linda University teamed together to study the frequency of coronary disease in Seventh-day Adventists. They discovered that coronary disease was approximately 40 per cent less and occurred, on an average, ten years later than in a control group. The differences, however, were limited to Adventist males. Since other differences existed between the two groups, such as smoking and drinking, the authors were reluctant to attribute the differences to diet alone.

There is evidence that excessive use of milk and cream increases the likelihood of coronary disease. In 1960 Dr. Briggs and his associates at Washington University performed an extensive study of the records of ten large hospitals in the United States and five hospitals in Great Britain. In this study the frequency of heart attacks was more than twice as high in ulcer patients who had received prolonged treatment with milk and cream diets as it was in ulcer patients not on such diets.

Additional evidence against the excessive use of fats has come from the laboratory where blood-clotting mechanisms have been studied in the test tube. Although the evidence has sometimes been conflicting, a number of observers have found that a high-fat meal causes the blood to coagulate or clot more easily, and there is also a reduction of the clot-dissolving properties normally present. While all fats share these effects to some extent, a number of investigators have found that the activity of saturated fats is greater than that of the unsaturated fats. Exercise has been shown to stimulate the clot-dissolving activity of the blood, thus tending to

Iodine Number* of Fats and Oils

Fat or Oil	Iodine No.
Safflower oil	140
Corn oil	120
Soybean oil	120
Cottonseed oil	100
Peanut oil	95
Olive oil	84
Margarine	80
Shortening	70
Lard	65
Beef fat	44
Butterfat	35
Coconut oil	8
* Number of grams of iodine absorbed by 100 grams of fat.	

neutralize the coagulating tendencies of dietary fats.

It is well known that spontaneous development of clots in veins and arteries which are common in people in the United States are rare in the more primitive societies in Africa or India. It is reasonable to infer that the high-fat diet of the American, particularly the high consumption of butterfat, may contribute to the appalling frequency of clots in coronary arteries (coronary thrombosis) in our country.

The relation of diet to coronary disease has been so sufficiently well established that the conservative American Heart Association at its 1961 meeting recommended a reduction in dietary fat with substitution of unsaturated for saturated fats in those who are overweight, those who have had a heart attack or stroke, and those whose family histories suggest that they are predisposed to arterioscle-

rosis. They did not feel justified in recommending such dietary changes for everyone until there is conclusive proof that such a program will actually prevent arteriosclerosis.

It must be admitted that diet is not the only cause of arteriosclerosis. Heredity, hormones, various disease conditions such as high blood pressure and diabetes, physical activity, and stress are other important factors. Dr. Wertlake and his associates at Loma Linda University have found that emotional and mental stress have a profound influence on the level of the serum cholesterol. A dramatic rise occurred in medical students prior to examinations. Drs. Rosenman and Friedman of San Francisco similarly found a rise in cholesterol in tax consultants prior to the income tax deadline.

Physical activity probably has a protective effect on arteriosclerosis. Dr. Fredrick Stare at Harvard Univer-

sity compared the serum cholesterol of adult males in Boston with those of their brothers of comparable age in Ireland. Although the brothers in Ireland ate more calories and more fat, they were thinner and had lower blood cholesterol than their brothers in America. This discrepancy can best be explained by the much greater physical activity of the brothers in Ireland.

Man's original diet in the Garden of Eden was nuts, fruits, and grains. Many years ago Mrs. White affirmed the wholesome value of such foods prepared in as simple and natural a method as possible as being the best foods for human nutrition. The value of these foods in maintaining a low serum cholesterol has been established by recent medical research. Careful adherence to these dietary principles offers a reasonable chance to delay the ravages of arteriosclerosis and its serious complications in the heart.

Spiritism and the Coming Crisis—4

Spiritism's Evil Fruitage and Overthrow

By L. E. Froom

WE SHALL pause here to note the daring blasphemies that issued from one who was once an Adventist minister—Moses Hull. He first dabbled with, then embraced, Spiritualism. Finally he defended it through brazen sophistries and by demeaning every principle of Christianity. He who had once exalted and stalwartly defended the inspiration of the Word of God in *The Bible From Heaven* (1863), later denied the inspiration of the Bible, vilified its writers, attacked its authority, scorned its morality, repudiated the deity of Christ, ridiculed the need and efficacy of salvation, reviled the atonement, and scoffed at a future day of retribution. He declared "sin" to be but a disease that will ultimately be cured.

Spiritualist "Rev." Moses Hull, as he was called, produced two books—*The Question of the Spiritualism of the Bible Settled* (1868) and *Startling Contrasts Between Creedal Christianity and Philosophy of Spiritualism* (1872)—which claimed that the prophets and apostles were "mediums." The first ran through 13 editions, and the second, eight editions.

In 1895 they were combined into a single 19-chapter volume, with subsequent editions. This book contained an array of shocking statements, of which the following are typical:

"Daniel was evidently a medium" (p. 51).

"Peter a Trance-Medium" (p. 48).

"The Book of Revelation a Series of Spirit Communications" (p. 48).

"John the Baptist a Medium" (p. 77).

"Every form of the Manifestation of Modern Spiritualism is found in the Bible" (p. 104).

"Jehovah jealous of the other spirits" (p. 214).

"God has no attribute with which man is not endowed" (p. 239).

"All spirit is the same, whether in God or man," and we are to "bring into actuality the god within" (p. 459).

"The ultimate destiny of all is to happiness" (p. 461).

One paragraph from Hull's book *Christs of the Past and Present* (cited in *Spiritualist Manual*, p. 126), is sufficient to establish the sacrilegious nature of his message:

"He who was once called a Christ,

prophet or seer, is now called a medium. The word prophet does not necessarily mean a pre-visionist, or one who prognosticates the future, but it means a reformer. Prophets and Christs are anointed by a heavenly power to advocate certain government and societal changes which will better the condition of the masses, and at the same time be more in accord with justice and righteousness."

Hull thus uses the term "Christ" to designate a class or category. Infidelity does not go further.

That Hull was a recognized voice in the ranks of Spiritualism is shown by the fact that he was the first president of Morris Pratt Institute, in Whitewater, Wisconsin, the first school for the training of Spiritualist mediums. His views were those of Spiritualism at large, as may be seen from the following.

The official *Spiritualist Manual*, highest authority in Spiritualist ranks, issued by the National Spiritualist Association of Churches of the United States of America (9th rev., 1955), records its basic "Declaration of Principles" (p. 34) and its "In-

terpretation" of that Declaration by Joseph P. Whitwell, president of the association from 1925 to 1943 (pp. 35, 36). It likewise gives its official "Definitions" (p. 37), and is therefore thoroughly representative. Here is recorded its belief in "The Evolution of Man" (p. 41), and in "perpetual inspiration" — allegedly perpetuated through Spiritualism. Note briefly the leading teachings set forth in this authoritative statement of the movement:

The *Manual* contains 14 Spiritualist services ("Invocation and Reading"), along with its annual "Anniversary Service" for March 31, 1848, commemorating the Hydesville "rappings" episode. The *Manual* (p. 79) then blandly asserts: "It is the mission of Spiritualism to revolutionize the world; to sweep away the accumulated rubbish of centuries of ignorance and superstition." Next appears the frequently recurring contention, "There is within each a spark of divinity."

The *Manual* gives a "Definition of Clairvoyance" (pp. 114, 115) and "Spiritual Healing" (p. 116), and then presents 26 pages of "Selected Quotations" from ancient and modern alleged supporters of Spiritualist principles. These sources include Homer, the Zend-Avesta, the Buddhist scriptures, Pythagoras, Seneca, Cato, Socrates, Plato, Cicero, and Plutarch, with Jesus as one in the series (pp. 119-122). It unabashedly presents Spiritualism as the composite of all religions, past and present.

Coming to "Spirit Manifestations of the Bible" (pp. 158-169), the allegation is flatly made that the Bible is largely the record of Spiritualistic phenomena. In support it lists physical manifestations (as the iron gate opening for Peter, Acts 12:7-10); speaking in unknown "tongues" (as at Pentecost); clairvoyant appearances (as of Moses and Elias on the Mount, and of Christ after the resurrection); trances (as of Paul, 2 Cor. 12:2, 4); direct "spirit writing" (as on the palace walls of Babylon, Dan. 5:5); levitation (as when Philip was caught away, Acts 8:39, 40); clairvoyance and clairaudience (as with the voice heard by Saul the persecutor, Acts 9:4, 7); healing (as by Jesus, Peter, and Paul); and dreams and visions, as with Daniel and John the revelator (pp. 158-162). All are boldly put forth as Spiritualistic phenomena, operative in Bible times.

In the "Questions and Answers" section, on the question "Why Was Spirit Communication Not Established Long Ago?" the answer is given: "Because at no time in history have the people at large been ready to receive it, until now. Spirit communi-

The Sabbath

By Helene Wollschlaeger

Remember the Sabbath,
The day God blessed.

Honor the Sabbath,
Man's weekly rest.

Prepare for the Sabbath,
Your work all done.

Be ready for Sabbath
At set of sun.

Welcome the Sabbath
As it draws near.

Worship on Sabbath;
Jesus is here.

Think, on the Sabbath,
Of things above.

Delight in the Sabbath—
God's gift of love.

Bind off the Sabbath
At set of sun;

For then the Sabbath
Its course has run.

Whisper on Sabbath
One last Amen;

"Farewell, dear Sabbath,
Come back again."

cations have been constantly given during thousands of years, but only the priesthood of each nation were sufficiently educated to recognize and receive them."—Page 181.

The present obviously is regarded as Spiritualism's pre-eminent day. In justification of the crude early "rappings" in 1848, the adroit answer (on pp. 181, 182) is: "As the rappings of a telegraph instrument, when properly interpreted, carry messages of vital import from nation to nation and around the world, so rappings from spirit world, when properly interpreted, carry messages of vital import and of highest philosophy from the inhabitants of the spirit world to man on the earth plane, by the use of natural forces."

As concerns the "evil spirits" that constantly seek to obtrude into the good "spirit messages," and plague the mediums, the *Manual's* recorded answer (pp. 186-189) is that so-called evil spirits are but "undeveloped" and "ignorant" spirits of "those [human beings] who have lived on the earth plane." But it adds, "Even the most degraded personality can in time attain to the greatest heights." Ultimate restoration is a constantly recurring note.

Coming to specific doctrines, as to whether the spirits come back from "a Heaven, a Purgatory or a Hell," the explicit answer is, "We do not believe in such places." And as to whether Spiritualists "believe in 'Vicarious Atonement,'" the negative response is equally emphatic. On page 189 it is printed in capital letters, for

emphasis: "NO. Each must work out his own salvation; each has an equal opportunity to do this when he shall have atoned for the wrongs and overcome the temptations and allurements to the sense gratifications of earth life."

The *Manual* lists a number of asserted precursors of Spiritualism, including Joan of Arc, Emanuel Swedenborg, Edward Irving, with special emphasis on the Shakers, from 1837 to 1844—just before the episode of the Fox sisters in 1848. In addition, Spiritualists make the claim that Mary Baker Eddy, founder of Christian Science, was a practicing medium in Boston for a time. As Austin says (*The A.B.C. of Spiritualism*, Questions 73, 76), they look upon the Christian Science movement as an offshoot of Spiritualism. The New Thought development is likewise regarded by them as an indirect result of modern Spiritualism. At least there are strong affinities.

Typical Service in a Spiritualist "Church"

How Spiritualism operates in its churchly role is told by C. E. Bechhofer Roberts in *The Truth About Spiritualism* (pp. 18-22). In this volume he describes a typical Spiritualist service, with its Spiritualist hymn (such as "Home in the Spirit-Land"), prayer, offering, address that emphasizes the point that at last the "barrier" of death has been broken, and "spirits" have returned to tell of the "fuller life" in the "Spirit-Land"—a "truth" that is to "revolutionize the world."

Finally, the public clairvoyant brings "messages" from the "spirits" to various persons in the audience, identifying the individuals by describing them. The chairman calls upon the audience to rejoice over this further example of "spirit" intervention, and prays that eyes may be opened to see the great "truths" of Spiritualism, to bless the mediums who communicate the messages, and to "hasten the day when Spiritualism shall triumph throughout the earth."

As to hymns, one of the early Spiritualist hymnals was *Spiritual Songs for the Use of Circles, Camp Meetings, and Other Spiritualist Gatherings*, compiled by Mattie E. Hull, wife of Moses Hull. It affords a clear picture of the predominant note. Here are typical hymn titles: "Death's Stream Bridged"; "Beautiful Shore"; "Spirit Greetings"; "Sweetly Falls the Spirit's Message"; "Light Ahead"; "To Our Risen Friends"; "Rap, Rap, Rap" (to the tune of "Tramp, Tramp, Tramp"), and "Sweet Spirit Land." There was also a perverted doxology, appealing for spirit guidance:

"O, blessed Ones from upper
Spheres

Now as we separate, draw near.
Guide us while in earth's path we
rove,
And bind our souls in perfect
love."

In another collection, *The Golden Echoes*, appear such hymn titles as, "Angel Visitants"; "Beyond the Weeping"; "Heavenly Portals"; "My Spirit Home"; "The Homeward Voyage"; "The Unseen City."

The current official *Spiritualist Hymnal* of the National Spiritualist Association of Churches of the United States of America includes the following, which sustain the typical Spiritualist contention:

"Beautiful, Beckoning Hands"; "Come, Gentle Spirits"; "Come, Thou All Transforming Spirit"; "Hand in Hand With Angels"; "He Healeth Me! O Blessed Thought"; "Make Channels for the Streams"; "Message From the Spirit Land"; "O Life That Maketh All Things New"; "O Spirit, Source of Light"; "Sweetly Falls the Spirit Message"; "There Is No Death"; "Till I See Death's Lifted Curtain"; "Trust in the Spirit"; "What Is Death?"

As we have seen, Spiritualism is as old as the race. In fact, the spiritistic séance dates back to the beginning of human history—back to the very gates of Eden. Satan himself was the first to employ paranormal phenomena, using the serpent as the medium through which to speak to Eve. According to Holy Writ it was through the talking serpent that the tempter made his first intrusion into human thinking—and that over the specific issue of death (Gen. 3:1-6).

Spiritistic phenomena thus made their debut in history through a deliberate attempt to deceive the race concerning the nature of life and death, and human destiny. The conflict over this original issue has never ceased. It has persisted in all ages. History attests that the spread of spiritism among primitive nations was appalling. Subsequent developments across the Christian Era have perpetuated the error. And the climax of the ages has come in our day. But the outcome is as sure as the integrity of God and the finality of His power.

God's last fearful warning against "sorcery" and all the kindred "abominations" for which it stands, is recorded in the closing chapters of the last book of the Inspired Canon. Here is the record. The "unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone:

which is the second death" (Rev. 21:8).

Here "sorcery" stands for the long category of kindred evil arts now known under the modern term of Spiritualism. And it is to be visited with "death"—the final, inexorable, predicted "second death," from which there is no recovery. This brings to an end the issue that was raised in Eden.

God and His Word are now proved forever true, and the devil a "liar" from the "beginning" (John 8:44), the deceiver of mankind, with his siren promise, "Ye shall not surely die" (Gen. 3:4). His deceit is exposed and overthrown. Satan and his angels and all human incorrigibles who have refused to believe God and have sided with Satan also are punished with destruction in the lake of fire prepared for the devil and his angels (Matt. 25:41). God's Word is forever established and His will inexorably executed.

The bright side of this tragic picture is the everlasting salvation of the redeemed, who have believed God, have heeded His warnings and accepted His promises, who "do his commandments," and at last dwell forever in the earth made "new." Once more they "have right to the tree of life" from which our first parents were separated for accepting Satan's lie in Eden. Now they "enter in through the gates" into the city of God, their eternal home (Rev. 22:14).

(To Be Continued)

On Keeping House IN SEPTEMBER



By Carolyn E. Keeler

WELL, here it is September once more, and we homemakers, or housekeepers, as our title implies, are more busy than ever. School has begun, and the yellow buses roll by our door once more. There's more washing and ironing to keep the children in clean school clothes, and more lunches to put up. There is an abundance of fruit to put in the shiny new lunch



boxes—peaches, apples, pears, plums, and along toward the last of the month will be luscious blue Concord grapes or greenish white Niagaras and other varieties. We make forays into the grape country north of us and come back with bushels of grapes to make into jelly and juice. In July carloads went up into the same area for the black and red raspberries that grow there by the acre.

When we go home nearly every Sunday I take a walk into our old pasture, where the neighbor's beautiful Guernseys now forage, and find a few beautiful white mushrooms. This is a pastime I really enjoy, for it is an adventure to find these beautiful little mushrooms. Then we surely have baked potatoes with mushroom gravy for dinner.

Sweet corn is still on the market; also tomatoes. We hurry to put up jars and jars of tomatoes. I think this is the canned vegetable I use the most—rich red juice for breakfast, sliced tomatoes in salad, tomatoes simmered with diced green peppers and onion, stuffed tomatoes, et cetera. We could easily use 100 quarts of canned tomatoes every winter and spring. I like scrambled eggs in tomatoes. Tomatoes are good with canned corn and in soups.

Here is a recipe from the U.S. Department of Agriculture. I know you will enjoy it: "Combine one-half cup of rice and one cup orange juice in a heavy saucepan, cover tightly, and bring to a quick boil. Stir once with a fork. Reduce heat, cover, and continue cooking according to directions on rice package. Cool mixture, then stir in one and one-half cups chopped dates and one cup chopped nuts. Chill in the refrigerator until serving time. Then scoop rice mixture over drained canned freestone peach halves and garnish with flavored whipped cream. Rice mixture should generously top nine to twelve peach halves, or make five to six servings."

You might make a peach salad, placing peach chunks and pineapple spears topped with a honey dressing in nest of greens. Or you might put into a nest of salad greens, peach and pear chunks, topped with whipped cream and cream cheese.

We have several trees of Seckel pears on our ten-acre place. These pears are sweet and juicy and they make delicious sauce. Sometime you may wish to place a slice of quince or a lemon slice in the bottling jar, for a bit of variety.

When you take a ride, drive out into the country and see the bounties of nature displayed in all the wayside markets. Take home a jar of golden or amber honey. And leave a tract with the keeper of the display.



From the Editor's Mailbag

A brother writes that his church set down the rule for their church school that the children may not bring flesh foods in their lunches. He goes on to say that some of the children are violating this rule and that the school board is in perplexity to know what to do.

Our Reply

You have asked directly for my counsel, and I shall reply with directness. I think that that rule should never have been set down. I am not forgetful of the fact that Mrs. White earnestly and repeatedly counseled the church that a nonflesh diet is superior and that in lands where there is an abundance of fresh fruits and vegetables, nuts, and the like, there is no excuse for eating flesh. (See Testimonies, volume 9, pages 153-166.) What she has written on the subject is quite bright in my mind as I am writing this letter to you. But I remember also that Mrs. White never, to my knowledge, endorsed a punitive program against those who did not accept the vegetarian program. She certainly urged those who felt to continue to eat flesh not to make an issue of it, nor to oppose the program in behalf of vegetarianism, but she never once declared that they could not have the individual right to eat flesh. Certainly she never endorsed any program of passing judgment on them or taking any action against them.

All through the years we have had earnest, sometimes militant, differences of opinion on the matter of diet. And these differences of opinion have often been expressed by very sincere men on both sides. But so earnest has the discussion become at times that the real issue has been lost amid emotions, irrelevancies, and personalities. That, of course, has been lamentable.

Again let me say, I do not believe that your school board ought ever to have framed that rule, though I do not question that the framers of it were sincere in the step they took. The sooner the rule is removed, the better. Sometimes the best thing in the world to do, even though we may lose a little face, is to admit we have made a mistake. But let it be made very clear to the students where the mistake lies—namely, in trying to enforce what the Spirit of Prophecy offers as the more excellent way, but which it never seeks to enforce by law or regulation.

Then I think what your school might very properly do is to give some positive, constructive talks on what the messenger of God has said about the better diet. You might couple with this some scientific facts about disease in animals and about animal fats, which medical men seem very sure now are one of the prime causes of cholesterol, which in turn is a chief cause of heart attacks. In this way you would be doing a positive work in behalf of the children and indirectly in behalf of their parents.

We must never permit the glorious doctrine of healthful living—and it is a glorious doctrine—to bring discord and confusion into any of our churches. We do have a minimum of regulations set down in the *Church Manual*, our official guide on church order, to which we must all subscribe if we would be in good and regular standing. Beyond these no church has the right to set up laws and restrictions. The *Church Manual*, for example, forbids the use of alcohol and tobacco and unclean meats. Here we draw a sharp line and we can all agree.

God bless you as you seek to find your way through this difficult situation. The sooner it is remedied, the better for your church. Perhaps you may feel that I have spoken out rather forcefully, but then, my dear brother, you asked for my opinion, and I presumed you wanted me to give it to you honestly.

F. D. N.

The Vatican Council

Within a few weeks the attention of Christendom will come to a sharp focus on the city of Rome and the long-awaited Second Vatican Council soon to convene there. This council is already being called "the council of reunion," although no one expects that it will actually heal the schism of 1056, when the Eastern Orthodox Church broke with the Papacy, or that occasioned by the Protestant Reformation in the sixteenth century. The council will, however, consider ways and means of creating an atmosphere favorable to reunion.

This great gathering is called an ecumenical council, but of course it is ecumenical only in the sense that the members of the Roman Catholic hierarchy around the world will all be present. Only they will sit as regular delegates, participate in the deliberations, and vote. Augustine Cardinal Bea, director of the Secretariat for the Promotion of Christian Unity, let it be known, however, that official invitations will be issued to other Christian bodies that may wish to be represented by observer-delegates. Everyone who wants to be invited will be invited; none will be deliberately left out.

On the fifth of July, Dr. Arthur Michael Ramsey, Archbishop of Canterbury, announced that the Anglican Church would accept the invitation, and that it had appointed three delegate-observers. Within a few days spokesmen for other non-Catholic religious organizations announced that they too would send observers. The World Council of Churches will be represented, and the world federation of Lutherans as well. Thus far, the Eastern Orthodox have not made their intentions known.

Especially in view of the fact that Christian unity is to be one of the major concerns of the council, it is only to be expected that the Vatican will stage an unprecedented effort to keep the rest of Christendom informed. The other day we received an announcement from the Catholic news bureau to the effect that a steady flow of news and in-depth articles about the conference will be sent to all who request them. Doubtless the various communications media will make it difficult for any literate person *not* to be informed on the subject.

Seventh-day Adventists will not be represented by an official observer, but we will have a special correspondent at Rome to write a firsthand series of articles for the *REVIEW*. On the basis of Bible prophecy, Adventists have been looking forward for nearly a century to the reunion of Christendom. This council promises to be an important milestone in that direction. While the world has both eyes on Rome, Seventh-day Adventists will want to keep one eye sharply focused on Bible prophecy, and will watch developments in Rome from that point of view.

R. F. C.

Reports From Far and Near

Famous Firsts

in the Antillian Union

By D. J. von Pohle, *Departmental Secretary*
Antillian Union Mission

IN SPITE of the fact that political conditions in some of the territories of the Antillian Union—Cuba, the Dominican Republic, and Puerto Rico—have been uncertain, the gospel is progressing in a marvelous way. God is working for His people, and many firsts are being attained in this part of the world field.

Our Antillian College in Santa Clara, Cuba, was formally closed and nationalized last December 15. The college section had already been transferred to the grounds of the Puerto Rico Academy in Mayaguez, Puerto Rico. Permission was given for the secondary school to operate in any quarters that could be found for it.

In order to continue the preparation of Cuban workers, an Adventist Seminary was planned, but no suitable place could be found in which to hold classes, carry on the industries, and provide dormitory space for the students who were eager to attend. To the great joy and surprise of all, God saw fit to answer the petitions of His children in a way they had not expected, and on March 5 the Seminary was permitted to reopen on the Santa Clara campus.

The new Antillian College in Puerto Rico is a growing institution and is breaking records and sound barriers. Not only has a most intensive construction program been carried on, but the scholastic and social activities also have been accelerated to keep up with the new era. After only six months of practice the college chorus, directed by the president of the college, F. G. Drachenberg, made its first public tour to the metropolitan area of San Juan. On Sabbath morning they

visited five of the Adventist churches in the San Juan area and presented two or three numbers at each. That evening a complete concert was given before a large group of appreciative listeners in the Municipal Auditorium.

The response was so favorable that the chorus was invited to give a radio program of thirty minutes on the strongest station, WKAQ, on Sunday morning, and also a television appearance in a talent program in the evening over station WKBM-TV. With these appearances the choir broke the sound barrier and made its first entrance into the visual marvels of our age!

The citizens of San Juan, Puerto Rico, love and respect Doña Felisa de Gautier, their talented and benevolent mayor. Recently she was interviewed by V. W. Schoen of the Inter-American Division and local workers in the interest of promoting temperance.

Visitors to the Commercial and Agricultural Fair, held on the campus of the Puerto Rico University of Agriculture in Mayaguez in March, showed a great deal of interest in the health and temperance display attractively presented by the Bella Vista Hospital. For the first time in the Antillian Union, Adventist institutions have had the opportunity, through a booth display, to impress the general public with the health and welfare activities carried on by the denomination. The Bella Vista Hospital booth was also the first-aid station for the fair.

The Puerto Rico Conference is the first local field of the Antillian Union to have its own MV camp. Thirty-seven

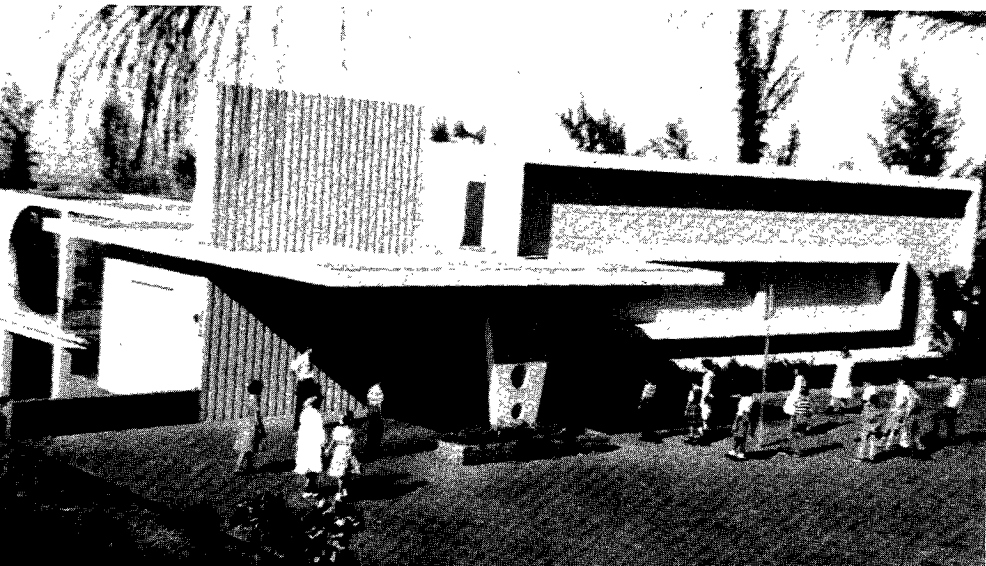
beautiful, rolling, wooded acres were secured in the northeastern central part of the island at a reasonable price. Although the land was purchased three years ago, the construction of the buildings has just recently begun because of the priority of the building of the new Antillian College.

Early each Sunday morning volunteers arrive at the camp and work steadily all day, showing their devotion to the new MV project. The largest and most important is a rigid-frame steel structure erected as a gymnasium-auditorium, with a seating capacity of 1,000. Twelve twin-unit cabins, with capacity for 16 persons each, are to be built of concrete blocks and cement slabs. These will also be built largely by volunteer workers. The Puerto Rico Conference plans to inaugurate the new camp auditorium within a few weeks.

When Arturo Schmidt and his collaborators were looking for a suitable auditorium in which to hold the evangelistic effort now in progress in Santo Domingo, Dominican Republic, the most appropriate was the building known for years as headquarters of the Trujillo political party, now called the Music Conservatory. There was some opposition on the part of church members to using this building, but Elder Schmidt said simply, "It is time that this building be used for God." The first night of the evangelistic effort the public seemed fearful about entering, but since then there has been a capacity attendance at each meeting. Elder Schmidt and his workers have hundreds of names of interested persons they are visiting, and a great harvest of souls is expected.

When it became evident last year that it would no longer be possible to ship books and supplies into Cuba, arrangements were made for printing literature on the island. They are now producing their own *Sabbath School Lesson Quarterly*, *Missions Quarterly*, *MV Program Kit*, *Go and Do*, and other material, in addition to tens of thousands of books for the colporteurs. The result has been marvelous; the brethren are working with a new urgency and dedication to the Lord's work. There is a 75 per cent increase in the number of colporteurs, and the January, 1962, reports show a 34 per cent increase in the number of units delivered.

Auditorium of the Bella Vista Hospital in Mayaguez, Puerto Rico.



A Call to North America

By Theodore Carcich, *Vice-President of the General Conference for North America*

Ominous world events in political, social, and religious areas constitute a solemn warning that the coming of our Lord is near. Believing this to be true, we call upon conference administrators, pastors, church officers, and members of North America to prayerfully consider the following objectives.

REVIEW AND HERALD, September 13, 1962

1. Let us preserve the Sabbath preaching service for the presentation of the saving and keeping power of the everlasting gospel, instructing those who listen to seek the presence of the Holy Spirit in their daily lives for victory over sin, and appealing for the necessary consecration that will empower us to finish God's work on earth and be prepared for His coming.

2. Let us continue our efforts to enroll all church members and their children as active members of the Sabbath school. The daily and united study of God's Word encourages us to seek and obtain the righteousness made available by Christ's sacrifice on Calvary and His priestly mediation in the heavenly sanctuary. By our attendance at Sabbath school and the giving of missions offerings we individually identify ourselves with the worldwide mission of God's church.

3. Let each Sabbath school assume the responsibility of organizing a branch Sabbath school, seeking to enter areas, villages, towns, and cities where our work is not established, until the entire North American Division is ablaze with memorials for God.

4. Let more and still more literature evangelists be established in places we intend to evangelize, believing that their prior work will ensure a greater harvest of souls. Let a clarion call be issued for the laity to intensify their distribution of gospel tracts, magazines, and full-message books. Also, let us indoctrinate new converts in reading denominational literature, especially the Spirit of Prophecy volumes, thus solidly establishing new believers in the faith.

5. Let us enroll our children and youth in denominational schools, primarily to preserve their faith in Christ and allegiance to God's message, and at the same time prepare them for Christian service in the homeland and fields beyond. This is God's appointed program for His church.

6. Let us, through the agency of the Missionary Volunteer Society, utilize the energy and talents of our youth in winning still other youth to Christ and His message. Let us assist them in conducting Bible studies and cottage meetings, in systematic literature distribution and Bible correspondence course enrollment campaigns. In so doing we shall conserve our greatest asset—the youth of the church.

7. Let us rally our membership to the task of greatly increasing the coverage of the Voice of Prophecy broadcast and the Faith for Today telecast, diligently laboring to increase Bible correspondence course enrollments and faithfully following up the graduates of such courses. God has given us access to the air waves in order to speedily reach the masses and finish the work.

8. Let us encourage Christian physicians, dentists, nurses, and medical workers to settle in undeveloped areas and unite their efforts with those of the minister and teacher in greatly strengthening and expanding God's work throughout all of North America. Where such teams are organized and small medical institutions and clinics are established, God's work will make rapid and solid progress.

9. Let the ministry of North America arise, and by personal and public evangelism proclaim the glad tidings of Christ's return. Let the fundamental truths of the third angel's message be appealingly presented from all pulpits on the Sabbath day and on Sunday nights, thus encouraging our laymen to assume greater responsibility for church activities and to work diligently for their relatives, neighbors, and friends by giving Bible studies and conducting cottage meetings. In so doing we shall inspire talented young men to dedicate their lives to the gospel ministry.

10. Finally, let the family altar be established in each Adventist home. Let families pray for the outpouring of the latter rain and the preparation needed for its reception. Let daily prayer ascend for God's work and workers and for all of God's people. United prayer makes for bonds of belief, fellowship, and action among Adventists everywhere.

Why this urgency for North America? We answer in the words of Paul—"Maran-atha ["Our Lord cometh"]" (1 Cor. 16:22).

A New State Entered in Burma

By Keith R. Mundt, *Director
Tiddim Mission, Burma*

The Adventist message is marching forward in Burma. New areas are hearing the third angel's message for the first time, churches and schools are being built, and the work is being established in many places.

Last year Kyaw Din II, a nurse evangelist, and his family moved to Loikaw, capital of Kayah State. This small state is bounded by Shan State on the north, Karen State on the south, and Thailand on the east. It is blessed with natural beauties and wildlife. The Baluchaung River, which has its source in Kayah, flows into the famous Inle Lake, a tourist center where the people use their legs to row. The river has been harnessed for electric power, which is supplying Rangoon, the nation's capital, 200 miles away.

Christian missions have been working for more than 30 years in this primitive area, bringing to these tribal people health, education, and spiritual enlight-

enment. With a total population in the state of some 85,000 it is estimated that about one third are Roman Catholics. The Baptists claim 6,000. Animists predominate among non-Christian religions, with Buddhists, Moslems, and Hindus following more or less in that order.

Although the state abounds in rich stands of teak and other hardwoods, the people are poor and backward. However, the authorities are endeavoring to raise the standard of living.

Recently Kalee Paw, secretary of the Burma Union Mission, conducted the first evangelistic campaign ever held in Loikaw. He was assisted by Kyaw Din and the writer. A Voice of Prophecy graduate and former pastor of the local Protestant church also helped. This young man was instrumental in opening the way for the brethren to purchase two plots of land beside the river, on which we have built a house for the new worker.

The *mandat* (a bamboo structure used for the meetings) seated more than 300 people. The platform was made as attractive as possible. The meetings were held three times a week. Recorded music was used before the lecture. Filmstrips, slides, and motion pictures added much interest to the message each night. The attendance was good despite other attractions.

U Hla Pe, union publishing secretary, substituted for Kalee Paw when he had to attend division meetings in Poona, India. Brother Hla Pe helped to hold the attendance. During the latter part of December, F. C. Wyman, union Voice of Prophecy and temperance secretary, held lectures on alcohol and tobacco, using excellent visual-aid materials. These special talks were held in several other places besides the hall.

After being away for a month, Kalee Paw returned with Dr. R. H. Dunn, medical director of our Rangoon hospital. These health lectures climaxed the public meetings. Dr. Dunn, having recently completed graduate studies in Public Health at Harvard, met with Kayah State officials concerning preventive health measures in the state. We believe that good will was generated as a result of these public meetings and private discussions.

Eight souls have indicated a desire to unite with the church. We are hopeful that these will be baptized in the near future. We ask an interest in your prayers.

The evangelistic team of Loikaw. Seated (left to right): Kalee Paw and Keith R. Mundt. Standing: A Voice of Prophecy graduate, his sister, and Kyaw Din II. The *mandat* is in the background.





Washington, D.C., Spanish Church

On May 5 members and friends of the Washington Spanish church (the first Spanish church of any denomination in the city of Washington, D.C.) held a consecration service in a building purchased for \$80,000. Officiating ministers for the occasion were: Wesley Amundsen, General Conference secretary for the Association of Self-supporting Institutions; H. J. Capman, president of the Potomac Conference, who delivered the sermon; and Walter Schubert, of the Ministerial Department of the General Conference. Just over four years ago the church was organized with 46 charter members. Today we are nearing the 90-member mark, with a Sabbath attendance of more than 150 people.

With the recent influx of Spanish-speaking people from Cuba and elsewhere, a tremendous opportunity is open for evangelism in this diplomatic center of the world. Definite plans are under way to conduct an evangelistic campaign in the spring of 1963. The Potomac Conference and the Spanish church are sponsoring the Spanish radio program "La Voz de la Esperanza." This radio program is reaching every Spanish-speaking embassy in the city. Soon we hope to start harvesting fruit from this program.

MANUEL ROSADO, *Pastor*

The Oranje-Natal Conference

By G. S. Stevenson, *President*
South African Union Conference

The Oranje-Natal Conference in the South African Union has had a separate existence of only four years, although the work it represents began nearly 70 years ago. Formerly it was largely a part of the Natal-Transvaal Conference, which was organized in 1902. The new conference began to function on January 1, 1958, under the experienced and inspiring leadership of A. W. Staples.

At the second session held in Pinetown, Natal, in April, reports presented by the officers and departmental secretaries revealed almost phenomenal progress. During the four-year period the membership has increased by 25 per cent. There is a vigorous program of evangelism.

On the financial front conditions are equally encouraging. The per capita tithe is almost 50 per cent higher than for any other conference in the union. Ingathering receipts are likewise higher in proportion to membership than elsewhere in

Africa, and other mission funds are in proportion.

The conference has embarked on an extensive plan to provide church homes, schools, a youth camp, homes for the aged, and other facilities for its membership. There has been a material increase in the physical assets of the conference, which together with a sound policy of conference finance assures stability and progress. Every department has benefited and all reveal heartening growth.

The conference officers—A. W. Staples, president, and R. E. Ansley, secretary-treasurer—were re-elected for a further term of service, and capable departmental leaders were elected. Strong guidance assures us further heartening gains in the future.

The session was combined with the annual camp meeting in the convenient and well-appointed civic center at Pinetown, and those in attendance were greatly blessed by the ministry of W. D. Eva, secretary of the Southern African Division, R. H. Kent, conference evangelist, and other ministers. A sense of the urgency of our times, and the need for a deeper experience in the things of God, was impressed on all in attendance.

A feature that brought much courage to all was the presence of a large number of retired workers. The Natal coast is noted for its mild, semitropical, pleasant climate, and many aged and retired workers from this division make it their home in their declining years. As guests of the conference these veterans came to share the blessings of camp meeting, and their presence and testimony were an inspiration to those younger in years and in service. May God bless them.

The work of the Advent message is onward in the South African Union, and especially in this onward looking and onward moving conference.

Reopening the Gopalganj Hospital, East Pakistan

By Marjorie R. Young, M.D.

Gopalganj is a town of 17,000 people in the jungles of East Pakistan and on the delta of the mighty river Ganges. The region is a vast network of rivers and canals. It is still very primitive. It has no roads, no electricity, no water system, no sewage, no vehicles of any kind except a few bicycles, and no telephones. The only access to the outside world is by river launch.

During the rainy season, when the paddy fields are deeply covered in water, one wonders whether there is any land at all, or whether all the buildings are on stilts. Thirty years ago our medical work was started in this area, but it ceased during World War II when the doctor in charge was advised to evacuate. For years the buildings lay idle and slowly deteriorated. In July of 1961 I was asked to reopen the medical work here, and after months of rebuilding, the hospital was again ready for use.

On November 30, 1961, O. O. Mattison, president of the Southern Asia Division, came over to conduct the reopening ceremony. We do not have all the basic equipment yet, but have sufficient to do major abdominal surgery. There are no funds for so many things that we need, but it is wonderful the way the Lord is providing.

The rusty old iron bedsteads that had been lying for 19 years in a warehouse were scraped and painted. Where would we get mattresses and blankets? The good Dorcas sisters in the United States had sent out a shipment of clothes, blankets, and patchwork quilts to help victims of the terrible cyclone that devastated this area last year. Most of these had been distributed, and all needs were met. What should be done with the remainder? Apparently the Lord intended them to be used in the hospital!

Two patchwork quilts make an ideal mattress, for the people are used to sleeping on a hard surface, either a wooden board or a hard mud floor. Now we have mattresses and blankets. Of course, all beds have different colored blankets and variegated mattresses. But we have been able to start. Thank you, Dorcas sisters! Your gifts of blankets and patchwork quilts are helping to spread the gospel in this isolated corner of the earth.

Half the People of Tecpatán Are Adventists

By Roy F. Williams, *Secretary-Treasurer Mexican Union Mission*

A narrow dirt road that turns north from the Pan-American highway a few miles east of Tuxtla Gutiérrez, capital of the state of Chiapas, winds its way through the mountains to Tecpatán, a small village located about 85 miles away. The second-class bus chugs slowly up the grades and rolls down each incline, stopping wherever the river crosses the road in order to make sure that the radiator is full for the next climb. Clouds of dust envelop the passengers as the bus slows around each turn, and at the end of the ride the youngest passenger looks prematurely gray. It takes seven hours to cover the 85 miles.

For many years I had desired to visit our church in Tecpatán, one of our largest congregations in Mexico. This church has produced many lay preachers who have proved themselves to be real soul winners, as well as several employed in the organized work. My desire was finally realized last March 15, when I joined the secretary-treasurer and departmental secretary of the South Mexican Mission for church officers' conventions at Tecpatán and Luis Espinoza.

More than 400 years ago when the Spaniards conquered Mexico they penetrated into the mountains of Chiapas, and in Tecpatán established a very large church and convent. Tecpatán was once a stronghold of Catholicism. After many years an epidemic wiped out a large part of the population, and the church and convent were abandoned. Today the inhabitants of Tecpatán live in the shadow of these ruins, but in the hearts of about 50 per cent of the townspeople burns the bright flame of the Advent hope. Today Tecpatán is a stronghold of Adventism. The Adventist church is the largest building in town, and its galvanized zinc roof proudly reflects the bright rays of the tropical sun, inviting all who approach from the surrounding hills to "come to the church in the vale."

The seed of the Advent message was sown in these regions more than 30 years ago by Florentino Zaynos, a colporteur, who entered these hills with our truth-



Miriam Dahl gives Bible studies with the help of this tape recorder, which she earned by making fancy coat hangers.

filled literature. Thanks to the efforts of our faithful lay preachers, Adventism has flourished as does the profuse vegetation nearby.

Our people want to establish a school. This undoubtedly should have been done long ago, but we are glad that they now realize the need for one. Pray for our believers in Tecpatán, that they may be faithful to their convictions, and guard their children from the influence of an apostate religion.

Audio-Visual Witnessing for Christ in Africa

By S. Ioannou, *Departmental Secretary Transvaal Conference*

When Brother and Sister Freemantle of Germiston accepted the third angel's message 18 months ago, Sister Freemantle's main concern was how to maintain her new-found Christian experience. She found the answer in a set of audio-visual equipment. To find people for Bible studies presented no difficulty. Soon she

and her husband were occupied every night of the week.

Sister Freemantle is an office worker, and her husband is employed at the Johannesburg airport. This center, which teems with humanity from all corners of the world, affords him a wide field for witnessing to the truth.

As a result of their combined efforts husband and wife now rejoice in the reward of their labors. Seven souls have been baptized, and more are on their way into the truth.

Miriam Dahl has a smile for everyone. Her sweet disposition is an inspiration to all who make her acquaintance. When she and her mother went to work for the Master with audio-visual equipment, they came face to face with the age-old problem of insufficient funds. They decided to make and sell fancy coat hangers, and it was not long before they were producing them by dozens. They took one dollar of their housekeeping money to start the project.

Miriam would gladly have gone out to do the selling too, but that would have been rather difficult for her. You see, she is confined to a wheel chair. Deft and willing fingers had soon earned enough to buy the long-desired equipment.

Now Miriam helps to give Bible studies. Wheel chair and all, she is put into a Volkswagen Combi and taken to her students. Here she conducts the studies herself. Soon she too will rejoice in sinners saved for Christ.

These are but two of the many examples of devotion to soul saving among the lay members of the Transvaal Conference. Night after night projectors, recorders, films, and tapes, operated by more than 500 laymen, bring their appeal to church leaders, teachers, clerical workers, artisans, engineers, and men and women from all walks of life.

Soon the gospel will have been given in every nook and cranny where souls are to be found. Then the end will come. What are you doing to hasten that great and joyful day of our Lord Jesus?

The Tecpatán church in Chiapas, Mexico.





The student body, Western Highlands Central School, New Guinea, with national teachers.

A New School in New Guinea

(Continued from page 1)

Western Highlands district, formerly drew most of its pupils from the Wabag area, as the response in the Hagen area was poor. However, the new building has made a very favorable impression on the local people. Local national government councilors who were present at the opening ceremony have been stirring up interest among their people.

As a result of this, every week now we have to turn away local pupils. We are using the library as a classroom, and the dining room has also been called into service for this purpose. The boys' dormitories are seriously overcrowded and the girls have only temporary accommodations. As money becomes available we must expand to meet the need.

As we look back we realize that God has greatly blessed the work here. As the boys and girls trained in this institution go back to carry on the work of God in their own villages, among their own people, we know that a great harvest will be reaped.

On Fire for God in the Brazilian Jungle

By Ronald C. Bottsford, *Departmental Secretary, Mato Grosso Mission*

Mrs. Adriana Nunes lives in Xavantina, in the northeastern region of Mato Grosso, Brazil. This area suffers from occasional attacks by savage Indians of the Xavantes tribe. Because of the many deaths in the town and on the banks of the river nearby, the latter came to be called Death River.

Mr. Nunes is a road construction worker for the Central Brazil Foundation, which is constantly opening new roads and settlements in the most remote places of the state. He is not a member of the church, but he does not oppose it. On one of their many trips together Mrs. Nunes heard of the gospel message for the first time. As she moved from place to place, she studied further and read all the Adventist books. After some time had passed she was baptized in Belém, Para.

From the very first, she had a burning desire to tell others of the wonderful change she had experienced. She talked the message with everybody who would listen. It was not long before she had four people ready for baptism. She wrote

a letter to Cuiabá, the capital of Mato Grosso, asking the pastor to baptize those who were ready, and a few weeks later the baptism took place. Since that time she has prepared about ten more.

Dona Adriana, as most people call her, saw immediately the necessity of a place where the new believers could gather for worship. She began raising funds, and gave generously herself. Under her leadership the building was begun, and she has supervised all the construction. Several times the intense rains in that area delayed the project, but the church is now ready to be dedicated.

Often Mrs. Nunes walks through thick jungles to give Bible studies. She often walks three miles at night in places where wild animals are prevalent. She is from high society, but no one would ever suspect it by her humble, winsome way. She is known through the Xavantina area as a good and kind woman, for all the things that she has done to help others.

When the church was about half completed a prominent bishop came to town to visit the local priest. As they discussed the matters the latter mentioned the building and suggested that it be demolished at once. "If you give the order," he said, "I can call my men together tonight and in a few minutes we can have it all level with the ground." The bishop asked what group of Protestants the chapel belonged to. Upon learning that it was the Seventh-day Adventists, the bishop answered, "You leave those people alone. Don't disturb their church, for they are doing a very good work here in Brazil."

The zeal and courage of Sister Nunes are an inspiration to all who know her. With God's blessing her light shines brightly in the heart of Mato Grosso.



Mrs. Adriana Nunes

*From Home Base
to Front Line*

Dr. and Mrs. Raymond M. Nelson and two children, of San Fernando, California, left Miami, Florida, August 1, for Puerto Rico. Dr. Nelson will serve as a surgeon in the Bella Vista Hospital at Mayaguez.

Ellen McCartney left San Francisco, California, August 5, for Japan. She is returning after furlough to the Tokyo Sanitarium and Hospital, where she is director of the School of Nursing.

Mr. and Mrs. Ernest W. Waring and three children sailed from New York City on the S.S. *Marienfels*, August 6, for Beirut, Lebanon, returning after furlough. Brother Waring is a teacher and dean of men at the Middle East College.

Elder Nicholas Germanis left New York City on August 7, returning to Athens, Greece. He had been in this country on a short furlough. Mrs. Germanis and the two children plan to return to Greece early in October. Brother Germanis is the president of the Greek Mission.

Elder and Mrs. Lynn G. Baerg and two children left Los Angeles, California, August 7, returning after furlough to Puno, Peru. Brother Baerg is to continue his work as an evangelist and secretary of the ministerial association in the Lake Titicaca Mission.

Mr. and Mrs. Virgil T. Fryling, Jr., and two children, of Plainfield, New Jersey, left Miami, Florida, August 8, for Colombia. Brother Fryling is to be head of the music department in the Colombia-Venezuela Training School, at Medellín.

Esther May Feltus left San Francisco, California, August 8, returning after furlough to Bangkok, Thailand. Miss Feltus is connected with the Bangkok Sanitarium and Hospital School of Nursing as dean of women.

Mr. and Mrs. Melvin G. Holm and three children, of Anaheim, California, left New York City on August 8, for Ethiopia. Brother Holm is to connect with the Ethiopian Adventist Training School, at Kuyera, Arussi, as teacher of industrial arts.

Elder and Mrs. Jack B. Bohannon and three children, of Cleveland, Tennessee, sailed from New York City on the S.S. *Concordia Fjord*, August 10, en route to Iran. Brother Bohannon is to serve as a pastor-evangelist in Iran.

Mr. and Mrs. Maurice W. Cuthbert and two children sailed from New York City on the S.S. *African Lightning*, August 10, returning after furlough to South Africa. Brother Cuthbert is manager of the book department in the Sentinel Publishing Company.

Marjorie Whitney, of Loma Linda, California, left Los Angeles, California, August 10, for Port-of-Spain, Trinidad. Miss Whitney has served previously in various institutions in the Inter-American Division. She is to be director of nurses in the Port-of-Spain hospital.

Violet V. Wentland sailed from New York City on the S.S. *Steel Fabricator*, August 13, returning after furlough to



Active at Ninety-six

Mrs. Peter Hafenmayr was born near Stuttgart, Germany, August 19, 1865, and came to this country at the age of 17. She became a Seventh-day Adventist as the result of a tent effort conducted by E. E. Franke at Newark, New Jersey, and was baptized on her fortieth birthday.

Mrs. Hafenmayr says that for a long time

she had been looking for something that would give spiritual satisfaction, and when she found this message she felt as though she had been transported into a new world. Although her husband opposed her in her new faith, she learned to be patient and remained true to her convictions. After his death at the age of 68, she was married to the late Elder Peter Hafenmayr, and continued with him in the work to the time of his death. He was pastor of a number of churches in Virginia, including Wytheville and Stanley.

For some years, Mrs. Hafenmayr affectionately known to her friends as Grandma, has lived with her son-in-law and stepdaughter, Dr. and Mrs. Henry G. Hadley of Washington, D.C. Though she is 96 years of age, she is active in housework and gardening. She has been a loyal member of the Capital Memorial church for 21 years, and in spite of poor eyesight carries on an extensive missionary correspondence. Each year she raises \$75 or more for Ingathering, by writing letters to friends and relatives. She visits the sick in the nearby hospital and lives an active Christian life. She also maintains an intense interest in world events and eagerly watches for the fulfillment of prophecy, because she earnestly expects to meet Jesus soon. Her sweet Christian character is an inspiration to all who know her.

FRIEDA CLARK

Beirut, Lebanon. Miss Wentland is a teacher at the Middle East College.

Izella P. Stuiwenga left New York City on the S.S. *Steel Fabricator*, August 13, for Lebanon, returning after furlough. Miss Stuiwenga serves as a church school teacher in Beirut.

Dr. and Mrs. Edwin H. Krick and two children, of Los Angeles, California, sailed from San Francisco, California, on the S.S. *Philippine Bear*, August 13, for Japan. Dr. Krick has accepted a call to serve as a physician in the Tokyo Sanitarium and Hospital.

Dr. and Mrs. Edwin A. Calkins and three children, of Lake Orion, Michigan, left Boston, Massachusetts, on August 14, for Kenya, East Africa. Dr. Calkins is to connect with the Kendu Hospital for medical service.

Dr. and Mrs. Walter C. Thompson and son, of Hinsdale, Illinois, sailed from San Francisco, California, on the S.S. *President Madison*, July 28, for Guam. Dr. Thompson is to serve as a physician in the Far Eastern Island Mission Clinic, at Agana.

Dr. and Mrs. T. O. de la Cruz and two children, of Los Angeles, California, left Los Angeles on July 2, en route to Nigeria. Dr. de la Cruz will serve as a doctor in the Ile-Ife Mission Hospital.

Mr. and Mrs. William L. Zehm and two children, of Shelton, Nebraska, left San Francisco, California, July 3, for Peru. Brother Zehm is to be farm manager for the Inca Union College.

Dr. and Mrs. Gunther Ehlers, of Des Moines, Iowa, sailed from New York City on the S.S. *Mormac-trade*, July 6, for Brazil. He is a national returning to South America, and will serve as a doctor in the Rio de Janeiro Hospital.

Mr. and Mrs. Theodore E. Wade, Jr., and two children, of South Lancaster, Massachusetts, sailed July 10, on the S.S. *Maasdam* from New York City, for France, en-route to Africa. They plan to stop over in France for language study. Brother Wade is to connect with the Gitwe Training School as a teacher.



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—Cyril Miller.

ATLANTIC UNION

► LaVeta M. Payne, head of the department of education, Atlantic Union College, recently conducted a survey for the General Conference Department of Education in which she discovered that 38 per cent of the graduates of Atlantic Union College over the past four years have gone into the teaching profession. Ten per cent of these are teaching in public schools and 28 per cent in denominational schools. Twenty-six per cent of all students at present are registered for either a major or a minor in education.

► Christof W. Kober, a recent graduate of Atlantic Union College, has accepted

Isobel C. Butler, of Woodbury, New Jersey, sailed from New York City on the S.S. *African Rainbow*, July 17, for South Africa. She has accepted a call to teach in the Lower Gwelo Training School, in Southern Rhodesia.

Mr. and Mrs. Arthur E. Blake and three children, of Oshawa, Canada, sailed July 19, on the S.S. *Empress of England*, from Montreal, for England, en route to Liberia. Brother Blake will connect with the Konola Academy as a science teacher.

Dr. and Mrs. Arthur R. Corder and four children left San Francisco, California, July 21, returning to the Philippines after furlough. Dr. Corder is head of the science department in the Philippine Union College.

Dr. and Mrs. Arthur Zeisler, Jr., and two children, of Tulare, California, sailed on the S.S. *African Glade* from New York City, July 24, for Nigeria. Dr. Zeisler is to serve as a doctor in the Ile-Ife Mission Hospital.

Amy Louise Messenger, of Waterloo, Iowa, sailed July 25, on the S.S. *Guam Bear*, from San Francisco, California, for Guam. Miss Messenger will serve as a church school teacher in the Far Eastern Island Mission.

Lois Elsie Foster, of South Lancaster, Massachusetts, sailed July 28, on the S.S. *President Madison*, from San Francisco, California, for Guam. Miss Foster is to connect with the Far Eastern Island Mission as a secretary and cashier-accountant.

Mr. and Mrs. Wm. F. Easterbrook, of Angwin, California, sailed July 31, on the S.S. *Steel Age*, from New York City, for India. Their two children preceded them, having left June 18, to enroll in Vincent Hill School. Brother Easterbrook is to connect with the South India Union as a pastor-evangelist.

W. R. BEACH AND N. W. DUNN

an invitation from the Northern New England Conference to become a ministerial intern. Mr. Kober is now attending Andrews University and will begin his internship after graduation next August.

► One of the finest medical-dental centers in southern New England is located at Marlboro, Massachusetts. The Lakeview Medical-Dental Associates was organized by Drs. Roy G. Gravesen, Robert N. Rittenhouse, and Warren F. Temple, who are general practitioners, and Dr. J. Bendel Register, a dentist. The building has four medical suites, one of which is available for another doctor, and two dental suites. Dr. Peter Jensen has now taken up his dental practice in the

other dental suite in the center. James Campbell, business manager, reports that 11 nurses and other employees are connected with the center. The center was organized to give better medical and dental care to the towns of Marlboro, Hudson, and the vicinity, and also to witness to the beliefs of Seventh-day Adventists. Through a contact made recently by Dr. Register with one of his patients, the Southern New England Conference has been offered and has accepted a half hour of time on radio station WBZ, a 50,000-watt station in Boston and Springfield. This program, called the "Adventist Hour," is heard every third Sunday of the month at 11:30 P.M.

► Elwin K. Drake of the Northern New England Conference has received a call to the Ohio Conference. He has been located in the St. Johnsbury, Vermont, and Auburn, Maine, districts. The conference committee has invited David I. Shaw to the leadership of the Auburn district. Elder Shaw is no stranger to the Northern New England Conference, having worked there previously.

CANADIAN UNION

► On Sabbath, July 21, G. E. Hochstetter of the New Westminster church in British Columbia conducted a service in which seven new believers were baptized and joined the remnant church. Several others with whom he has been studying are preparing for baptism soon.

► L. R. Krenzler, who recently received his Master's degree at Andrews University, has returned to British Columbia and has been assigned the Rutland-Kelowna district. This district was previously served by C. S. Cooper. Pastor Cooper is moving to the Terrace-Hazelton district in early September, when he returns from his missionary expedition up the McKenzie River.

COLUMBIA UNION

► Mrs. Oscar Hamann, 77-year-old member of the Cape May Court House church in New Jersey, has set an enviable record by reaching her Jasper Wayne Award each year for ten years. Mrs. George Wright, 70 years old, and of the same church, has raised almost \$100 by selling cookies and bean dolls to tourists, also in the interest of Ingathering.

► Lyle Euler, pastor of the East Liverpool-Stebenville-Salem district in the Ohio Conference, was ordained to the gospel ministry at the Ohio camp meeting, on Sabbath, July 7. Officiating at the ceremony were W. R. Beach of the General Conference, Neal C. Wilson of the Columbia Union, and Donald W. Hunter and J. B. Bogle of the Ohio Conference.

► According to Charles B. Hirsch, president of Columbia Union College, the following appointments have been made for the coming school year: Blanche Jones, assistant dean of women; Margaret von Hake, assistant librarian; Paul R. Hill and Fredrick L. Lorenz, music department; Amelia Garman, director of inservice education at the Washington Sanitarium and Hospital; Norma Groome, psychiatric nursing instructor for junior nursing students; Naomi Patchin, public health instructor; Robert F. Schwindt, instructor in religion and psychology; Irma Jean Smoot, assistant professor of secretarial science; Betty Jeanne Lunsford, first-grade supervisory teacher in the Sligo Elementary school. Juanita Sparks, who has taught first grade for three years, will continue as third-grade teacher.

PACIFIC UNION

► K. F. Ambs, assistant treasurer for the Southeastern California Association since 1952, has been named church business administrator of the La Sierra church.

Southern New England Ordination

Two young men were ordained to the gospel ministry at the recent Southern New England camp meeting at South Lancaster, Massachusetts. They were Herbert G. Hohensee, a member of the Faith for Today quartet (second left), and Marion E. Kidder, pastor of the New London, Connecticut, district (second right). Participating in the service were William A. Fagal of Faith for Today (left); R. R. Figuhr, president of the General Conference (center); and Merle L. Mills, president of the Southern New England Conference (right).

S. A. YAKUSH, *Departmental Secretary*
Southern New England Conference



This will give the pastor, Calvin Osborn, and his two associates, A. M. Ragsdale and Richard Warner, more time for regular pastoral duties.

► Mr. and Mrs. Glen Ross have gone to Hawaii from Loma Linda, California, to assume administrative duties at the new Castle Memorial Hospital. Mrs. Ross has had a rich background in nursing service, and Mr. Ross will assist in the organization and operation of the patients' business office.

► Varner Leggett and family have recently arrived in Hawaii, where he is pastor of the churches of Kauai. He was formerly pastor of the Palm Springs, California, district.

NOTICES

Correction

In the General Conference story of the day published in the Review for July 29 it was stated that Maurice Katrib, a delegate to the conference, came from Persia. Elder Katrib was a delegate from Damascus, Syria.

Church Calendar

MV Pathfinder Day	September 15
Review and Herald Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 15-October 13
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27
Witnessing Laymen Consecration Service	November 3
Church Missionary Offering	November 3
Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962-January 5, 1963
Home Missionary Day	December 1

REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists, whose background was the Millerite movement, began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *Review and Herald*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell, W. E. Murray
Editorial Secretaries: Promise Joy Sherman, Idamae Melendy
Special Contributors: C. H. Watson, Frederick Lee, W. R. Beach, C. L. Torrey, W. B. Ochs, Presidents of all Divisions
Circulation Manager: R. G. Campbell

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

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Three New Conference Presidents

On August 27 the Kansas Conference executive committee met in Topeka, Kansas, to choose a successor to F. O. Sanders, who had accepted a call to the Nebraska Conference. H. C. Klement, president of the Missouri Conference, was unanimously elected and has entered upon his new duties.

J. E. Chase, who for some years has served as associate secretary of the Radio and Television Department of the General Conference, was elected president of the Missouri Conference.

The Northeastern Conference executive committee met in New York City on Thursday, August 30, to select a successor to H. D. Singleton, who had accepted a call to the General Conference Regional Department. R. T. Hudson, pastor of the Ephesus church, was unanimously elected.

We are confident that the work in these three growing conferences will prosper under their new leadership.

THEODORE CARCICH

Public Relations Seminar at Keene, Texas

Six guest lecturers representing four Texas universities and a leading Dallas newspaper will participate with denominational public relations leaders in the sixth public relations seminar to be held at Southwestern College, Keene, Texas, October 1 to 11.

While primarily serving the Southwestern Union Conference, the seminar is open to others who may desire to attend. The course offers high-level training with possible credit, to those who are desirous of performing more effective service for their church or institution. Applications may be made through the Public Relations Department of the General Conference.

E. W. TARR

Inter-Mission Medical Assistance

Word just received from Dr. Jess Holm of our Bandung Mission Hospital in Java, mentioned the arrival of a substantial shipment of medicines and supplies from our shipping office in New York. This shipment is part of the very generous contribution of American pharmaceutical houses to overseas Christian medical institutions through the Inter-Mission Medical Assistance Program. Several Protestant mission bodies cooperate in the support of the Inter-Mission Medical Assistance office through which these large contributions are made.

Through the earnest work of the IMA and the generosity of the manufacturers, shipments of thousands of dollars' worth of valuable medications are going out to

our medical institutions in some of the more needy parts of the world.

The Bandung hospital has been operating for twelve years in the most meager quarters, carrying a heavy clinical load and operating a very effective school of nursing. Within a few weeks they will move into their new, modern hospital, which is well situated in the city of Bandung. Dr. Holm expressed special appreciation for the gift of medicines in the light of the heavy costs of completing and equipping the new hospital, and more particularly as this densely populated island of Java has been experiencing near-famine conditions for the past two years.

We rejoice with our Bandung hospital staff in their new hospital and bright prospects.

T. R. FLAIZ

ATS Action Unit Materials

Our ATS Action Unit leaders in North America will be interested to learn that two additional Action Unit directives have been prepared and are now ready for circulation, namely: "The Duties and Responsibilities of the Program Committee" and "The Duties and Responsibilities of the Public Information Committee." Other directives already available: "The Duties and Responsibilities of the Membership Committee," as well as similar directives on the Fellowship Committee, the Attendance Committee, and



Selected from Religious News Service.

DETROIT—A profit-sharing plan worked out during the past year by American Motors, Inc., was based on discussions corporation officials had conducted over a six-year period with a panel of clergymen. Formed in 1956, the panel of clergymen, which meets with company officials once or twice a year, is made up of five Protestant ministers, three Roman Catholic priests, and two rabbis.

DENVER, Colo.—The recent U.S. Supreme Court decision on prayer in public schools was in line with the great American decisions, Dr. Homer P. Rainey, professor of higher education at the University of Colorado, said here. "It is difficult for people to understand that our public schools are secular—created to be secular, and protected as secular, so that people will not be bothered by the religious controversies that have shaken mankind," Dr. Rainey said. Criticism of

"They Need the Voice of Prophecy"

Mrs. Paul Eldridge, of the Voice of Prophecy in Japan, passes on an interesting incident about a young girl of 16 who this year completed the Voice of Prophecy Steps to Christ Bible course.

"About three years ago," writes Mrs. Eldridge, "this girl felt a heart longing for a Saviour. She had never seen a Bible, had never attended a Christian church, but remembered that when she was a small child her mother had a book about Jesus. This was the basis for her quest.

"One day, in turning her radio dial, she heard a beautiful hymn. She wanted to hear all the broadcast but could not, because of noise in the room. The next week she heard the offer of the Bible lessons, and sent for the junior course.

"Her parents wouldn't give permission for her to become a Christian, but, undaunted, she kept listening to the broadcast. Gradually a change came over her. Even her parents had to acknowledge that she no longer had quarrels with her brothers and sisters. It pleased them. At the end of another year, all the family were listening regularly to the broadcast.

"In concluding her letter to us she asks, 'If there hadn't been a broadcast, would I have gone through life without knowing my Creator?' And then thoughtfully, 'There are so many like me in this world. They need the Voice of Prophecy.'"

E. R. WALDE

the recent decision, he added, "rests on a false reading of history. In my judgment, the decision was on the beam, so to speak. It was in line with the great body of decisions."

WASHINGTON, D.C.—The Senate Judiciary Committee began hearings July 26 on a series of resolutions designed to override the Supreme Court decision barring recitation of a Regents-composed prayer in New York State public schools. At last report, 49 separate resolutions had been introduced in the House and Senate. Many have approximately the same terminology, providing that the Constitution be modified by an amendment which would permit the use of prayer in public schools.

NORTHFIELD, MINN.—The pros and cons of accepting Federal and church support for private colleges was debated here by the presidents of four Protestant colleges, at the Third Quadrennial Convocation of Christian Colleges. Although they disagreed on many points, the presidents seemed to agree that a college is more likely to be independent if its sources of income are varied. They split 2 to 2 on the question of the advisability of accepting government funds.