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BREATHE A PRAYER

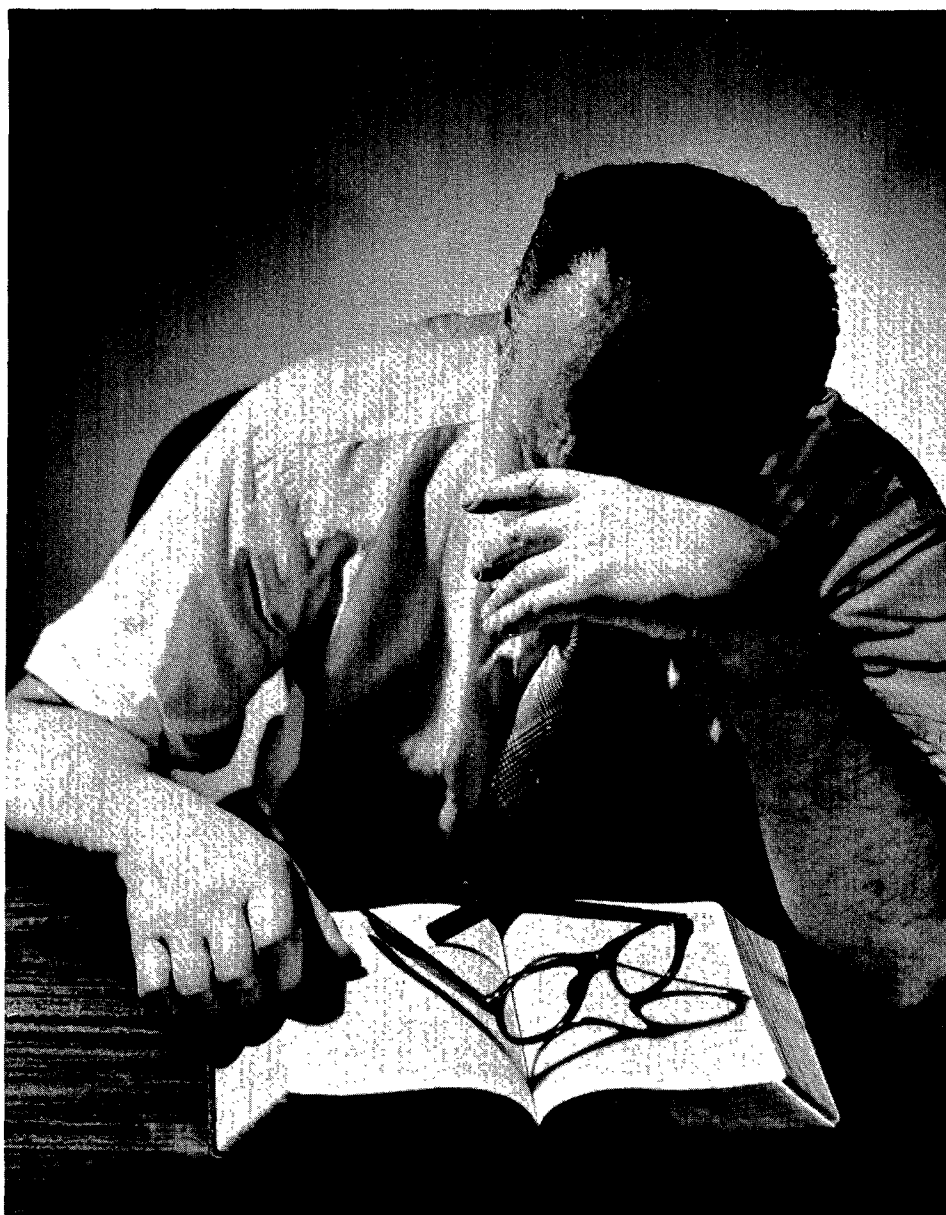
By GRACE LARA WATERMAN

When your heart is filled with sorrow,
And you dread the coming morrow,
Breathe a prayer.

When the tempter's voice is strong
Urging you to do some wrong,
Breathe a prayer, O breathe a prayer!

When you suffer endless pain
And are tempted to complain,
Breathe a prayer.

Christ will hear you when you pray;
He will wipe your tears away;
He has power to keep from sin
If you will but let Him in;
He will give you grace to bear
Every pain and every care.
Breathe a prayer, O breathe a prayer!



A. DEVANEY

Death From Cancer Among Seventh-day Adventists

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[See also editorial, "The Adventist Death Rate," on page 12.]

THE first comprehensive study of illness among Seventh-day Adventists was reported to the California Medical Association in April, 1958. It appeared in the midst of a growing concern over the national epidemic of lung cancer. The apparent fact that Seventh-day Adventists were largely escaping that epidemic, and seemed to be much less affected by another—coronary artery (heart) disease—attracted the immediate attention of medical scientists and the public. Further studies of the occurrence of heart disease, emphysema of the lungs, dental disease, et cetera, followed.

Concurrent with that first study, which was limited to hospital records, research was begun (1958) concerning the causes of death among all Seventh-day Adventists in California (later extended to include Michigan and the States of the Atlantic Union).

The need for such additional research should be apparent. Although the findings of the first report were startling, the study had been conducted only in Seventh-day Adventist hospitals. What of Seventh-day Adventists who were ill and treated elsewhere? Furthermore, not all illness is treated and not all deaths occur in hospitals.

Also, in some important diseases early and vigorous medical treatment may alter their course and delay death for many years. Death may later result from causes other than a disease that was originally studied, and reported, in hospital records. Questions arose, therefore, as to whether that early study had been entirely representative of the Seventh-day Adventist experience.

Any study that involves enrolling a complete "population," in this case the Seventh-day Adventist membership in California, and checking on

deaths among them thereafter may be more informative than a study of hospital records. But it is also much more involved and time consuming. It requires keeping track of large numbers of people, finding scattered sources of information (records, interviewing of physicians and the patients associates, et cetera), and allowing for the passage of ample time—usually several years—in order for a sufficient number of deaths to occur and thus provide the final records for critical analysis.

While this project is still incomplete, certain statistical methods and older available records have made possible an estimate of Seventh-day Adventist death rates from 1955 through 1959. This estimate, recently published in the journal *Cancer*, involved all Seventh-day Adventists in California during those years, whether they were registered in our research project or not. A subsequent report, to concern only those who enrolled in the research project, will be published later this year. At present we suspect that the latter have a somewhat lower risk of death than those who did not enroll.

The Adventist "Population"

The study has required first of all a general description of the group characteristics of Seventh-day Adventists as a "population" and subsequently the complete and *confidential* collection of medical and death certificate records of those who died during these five years. Analysis follows when the facts of Seventh-day Adventists grouping by age and sex are related to the number of deaths (and their causes) and in turn compared with general population statistics of this nature.

In 1958 about 85 per cent of baptized church members who were willing to participate in the research filled out a questionnaire. The infor-

mation thus obtained described the Seventh-day Adventist population fairly well, not only for that year but also for immediately preceding and following years. Such background information is important to an understanding of the occurrence of disease and death among Seventh-day Adventists. What we are socially, economically, educationally, and occupationally, as well as religiously—and where we are situated geographically—can affect our risk of becoming ill. As a simple illustration of this fact, the proportion of women and of older people is substantially higher among Seventh-day Adventists than it is in the general California population. Such differences must be carefully accounted for in comparing Seventh-day Adventist death rates with California death rates, so that the two are truly comparable. Obviously, an "older" population could not be directly compared with a "younger" population for the risk or rate of death.

Another notable difference lies in the employment of Seventh-day Adventists, at least in California, which reflects their considerable attention to education. Almost 40 per cent of Seventh-day Adventist men were engaged in professional, managerial, and related activities in 1958, and about 45 per cent in skilled labor and services of various types.

In contrast, figures from the California population in 1960 were 25 per cent and 58 per cent, respectively, revealing a strong Seventh-day Adventist concentration in the first group. This is consistent with other studies that have shown an above-average professional and college educational level among Adventists in California—and perhaps elsewhere.

Seventh-day Adventists are somewhat less likely to live in metropolitan areas. Although the difference is not large on a State-wide basis, it is

significant in the Los Angeles area where 30 per cent of our California membership lives, as contrasted with about 42 per cent of the total California population. This is of importance in so far as urban life and air pollution might predispose a group to disease. We did not obtain data that could have indicated a possible Seventh-day Adventist migration from or to the cities in recent years, although a migration out of the cities may be underway. However, of all the years of life, of all men registered in the study in 1958, 60 per cent of those "person years" had been in an "urban" environment by census definition. Thus Seventh-day Adventists are in no sense a rural population, but if they are somewhat more rural than their fellows, this should expose them to a slightly higher death risk according to usual death statistics.

In regard to other population characteristics, such as the distribution of various racial, national, or ethnic backgrounds among our membership, the married or unmarried status of members, the percentage that are gainfully employed, and a variety of other factors, Seventh-day Adventists are very much like their California neighbors, with three outstanding ex-

ceptions related to health practices. These exceptions have to do with diet and the use of tobacco and alcohol. Although the practice of refraining from the use of flesh foods and tea and coffee is substantial, it does not approach the near conformity with which Seventh-day Adventists abstain from the use of tobacco and alcohol. More about this later.

Two Questions

With this kind of "population" for study it is interesting then to raise two questions. Is there a lower rate or risk of dying among Seventh-day Adventists, and if there is, from what particular diseases? Second, if differences are found, what are the possible explanations for such differences? This partial report from a still-unfinished study can answer these questions only in part.

During the period from 1955 through 1959 there were 3,481 deaths (about 700 a year) in the average annual membership of about 65,000 in California. We have studied the records of 3,451 of these deaths. Notification of such deaths comes chiefly from the church clerk's report, which goes into each conference office every three months. There are some er-

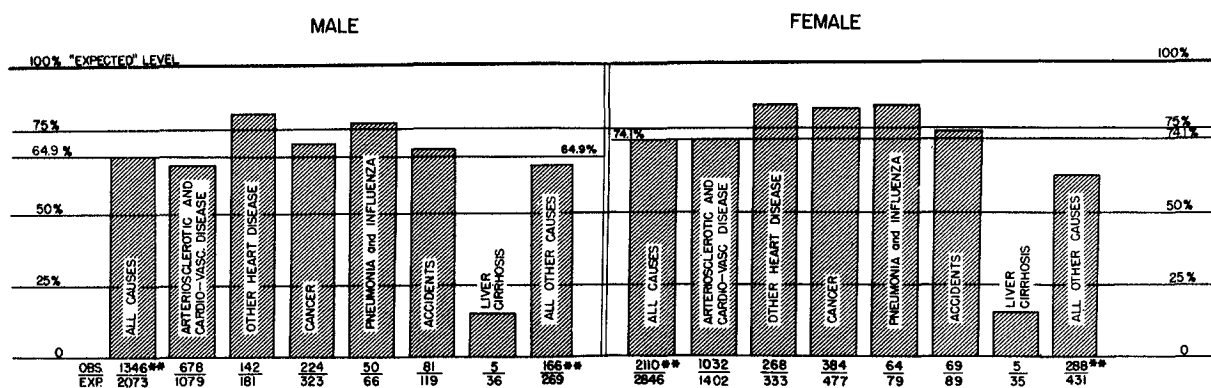
rors in these reports, as in almost all records. Errors have been detected, probably with few exceptions, by a variety of cross-checking procedures available to us. For example, we discovered during this five-year period that there were six deaths that had not been reported, but these were nicely balanced by six prematurely reported deaths in which the persons were still alive. As a secondary benefit of the research, we were happy to assist in restoring the latter group to their rightful membership.

All deaths were classified and counted by the "underlying" or principal cause recorded on the death certificate. Many cases were studied in detail, including a review of the doctor's findings and the laboratory or autopsy information that supported his diagnosis. In those who died of cancer, particularly of the lung and mouth, the investigation was extended to include a confidential inquiry of close relatives and of others concerning matters about the illness and any history of smoking and drinking by the deceased.

The results of this analysis are portrayed in Figures 1 and 2, the former having to do with death from all causes considered together, and seven

FIGURE 1

Observed SDA Deaths Compared to Expected* Deaths, 1955-1959, age 20 and above

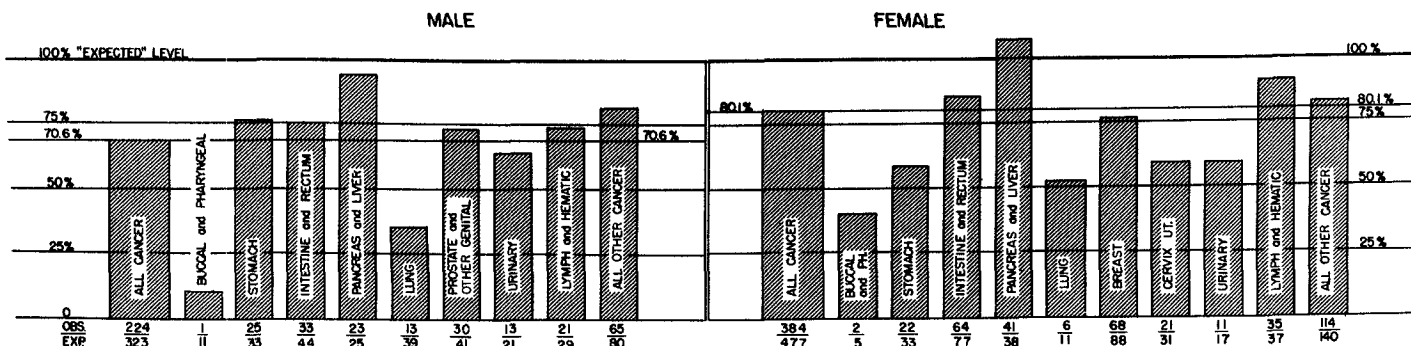


* Expected deaths are those which would have occurred if SDA's had died of specific cause in each 5-year age group at the same ratio to population at risk as their fellow Californians.

** Includes 8 males and 22 females for whom cause of death is unknown.

FIGURE 2

Observed SDA Cancer Deaths Compared to Expected* Cancer Deaths: by site, 1955-1959, age 20 and above



major subdivisions by cause. Figure 2 has to do with all cancer deaths and those caused by the principal kinds of cancer. On these graphs information is organized as follows: Taking into account the size and the sex and age subdivisions of the Seventh-day Adventist group, we calculate the number of deaths that would be "expected" in such a group during 1955 to 1959 if members were dying at exactly the same rate as their fellow Californians from a particular disease or from all diseases. This "expected" number of Seventh-day Adventist deaths is then compared to the actual ("observed") number of such deaths that occurred during that period of time.

These paired and contrasting numbers are shown at the bottom of the graph as the "observed" number above the "expected" number. In all but one instance the actual, or "observed," number of deaths is less than those that were "expected." A line at the top of the graph indicates the 100 per cent "expected" level.

Each bar in these diagrams would come exactly to that line if Seventh-day Adventists had been dying of the corresponding disease at the same rate as their fellow Californians. The major groups of diseases, other than cancer, that were selected for this report include those which are among the leading causes of adult death in the United States.

Even Reduction in Mortality

In Figure 1 a rather even reduction in actual mortality from that expected, resulting from the common causes of death, is seen in every category except for cirrhosis of the liver, where there is a marked reduction. The latter probably reflects a "population" that does not use alcoholic beverages and in which long-lasting undernourishment for any other reason is uncommon. One immediately wonders why death from all these different causes should be so evenly reduced. Actually, this pattern of mortality is similar to that which has been seen in some other investigations among nonsmoking segments of the United States and European populations.

A probable reason for this finding is that the majority of deaths today are due to a variety of diseases either largely caused by or adversely affected by smoking, and the not infrequently associated drinking or dietary excesses. These include heart disease, all manner of lung diseases, diseases related to hardening of the arteries (stroke, coronary artery (heart) disease,

et cetera), and accidental injury. The latter probably has a relationship to a population's use of alcoholic beverages. A general broad reduction in death rates is thus rather expected in a nonsmoking population.

In this report we are principally concerned, however, with cancer. As one looks at Figure 2 (calculated and organized on the same basis as Figure 1), it is interesting to note not only the lower risk of death from cancer but the variation in that risk by the kind of cancer—that is, its site of origin. Deaths from cancer of the lung and mouth (especially in men) are quite low, while deaths from cancer of the stomach (especially in women), breast, uterine cervix, and the urinary organs are intermediate; those of other sites are less reduced.

During the period of this study the most common cancer death among California men, as well as throughout the United States, was cancer of the lung, which made up 13.8 per cent of all such deaths. Rather than first, it was the seventh- or eighth-ranking cause of cancer death among Seventh-day Adventist men, comprising 5.8 per cent of all cancer deaths.

Certain types of lung cancer (e.g., squamous cell, undifferentiated, et cetera) have become much more common in the United States during the past 20 years and are responsible for more than 75 per cent of such cancers among men today. In contrast, about half of the Seventh-day Adventist cases were of these varieties, which are the types repeatedly shown to be related to cigarette smoking. There was only one case of cancer of the mouth and throat among Seventh-day Adventist men during this period, where 11 were expected. This disease too has been shown to be related to smoking.

In considering the meaning of such findings it is important to be cautious. Seventh-day Adventists apparently had a lower death rate than other Californians for the usual causes of death, but in only four instances were these findings *statistically significant*: They are death from all causes and from all cancer in both sexes, and from cancer of the lung and cancer of the mouth in men only. "Statistical significance" means that the differences between Seventh-day Adventist and California death rates have been subjected to mathematical scrutiny. This is done in order to estimate the possibility that the differences found in this *one* study, with its particular limitations, may have been due merely to chance rather than to a real difference in disease experience

between the two populations. By these rigid tests, if there is more than a 5 per cent possibility that the differences *could be* the result of "chance" alone, such differences are not considered "significant." They can then become significant and reliable only if the *same trend* of difference continues through more years (and more cases) of observation.

The reductions in death by major causes or by certain kinds of cancer, other than the four noted, may eventually prove to be statistically significant on longer follow-up. Some of them will not be found to be so, and it is quite possible, as for example in cancer of the pancreas and liver and in leukemia, that death among Seventh-day Adventists may approach equality of risk with others or might even exceed the risk of others.

It seems to be a fact, then, in answer to the first question posed, that Seventh-day Adventists do have a lowered over-all death rate, as well as a lower risk of death from cancer, and men from cancer of the lung and mouth in particular. If this is true, what are some of the possible explanations?

Possible Explanations

It is easier to establish the fact that there is a different risk of death than it is to assign reasons scientifically for that difference. Some reasons advanced seem fairly clear at this point, others are largely speculative and must await further research. It is particularly important not to leap automatically to the conclusion that the difference in death rates is entirely the result of the unique health practices of Seventh-day Adventists. There are some satisfactory general reasons that may explain a considerable proportion of the lower death rates among Seventh-day Adventists. In comparison with the total population, they have some distinct advantages. Seventh-day Adventists on the average have a higher scale of educational and occupational development. With such advantages there usually are important secondary benefits, such as an improved social and economic status. The latter, in turn, are usually accompanied by above-average housing, food, medical care, et cetera. Groups with a better educational level such as Seventh-day Adventists are usually more interested in health matters. They are more inclined, and able, to take their medical problems at an earlier date to well-trained physicians for early diagnosis and more effective treatment.

For purposes of illustration, it is

conceivable that any population might have just as much heart disease, for example, as a neighboring population, but because of its more responsible attitudes toward health matters and because of the better and earlier medical care it receives, it might significantly delay the occurrence, and thus lower the rate, of death.

As a group Seventh-day Adventists do have a strong interest in health matters and are thus motivated to take preventive action and to seek early medical care when indicated. The significance of why and how Seventh-day Adventists came to possess this strong interest in education and in health matters, as well as a sense of responsibility for protection of the body, is an interesting story in itself, but not appropriate to this report. The fact is, however, that such attitudes will have a beneficial effect on the health care, and thus the over-all death rates, of Seventh-day Adventists.

The matter of lung and mouth cancer is morbidly fascinating among Seventh-day Adventists because of the *specific* cause and effect relationship between these diseases and the use of tobacco. That relationship now bears the additional clearly worded endorsement of the Surgeon General's (USPHS) Committee on Smoking and Health. The proportion of Seventh-day Adventist men currently smoking in any amount is very low (perhaps 2 per cent). As contrasted with non-SDA men similarly enrolled in a current American Cancer Society study, the number of Seventh-day Adventist men who have never smoked is proportionately three times larger.

Of Seventh-day Adventist men who have smoked cigarettes regularly in the past, the proportion of those who have smoked a pack or more of cigarettes a day, at any time in their lives, is less than one half the same proportion in the comparison group. Among men who are ex-cigarette smokers there are proportionately three times as many Seventh-day Adventist as non-SDA ex-smokers who have not smoked within the past 20 years. In other words, ex-cigarette smokers among Seventh-day Adventists are more often long-term ex-smokers. In such a less-cigarette-exposed population it is interesting to see who is attacked by cancer of the mouth, throat, and lung.

Cancer of the Lung

There were seven Seventh-day Adventist men who died of a "squamous cell or undifferentiated" cancer of the lung (types associated with cigarette use) during the five years of the study.

Without a single exception, each of these men had used cigarettes regularly at some time in his life, five of them for periods ranging between 28 and 49 years; one was still smoking at the time of his death. All were fairly recent converts. Six, as a matter of fact, had joined the church within five years of death, three of them less than three months before death. In addition, each of the three men who died with cancer of the larynx (voice box) and the one with cancer of the mouth had been heavy cigarette and cigar smokers, and two of these four were recent converts. By way of contrast, the ten men and women with other types of lung cancers included only two with a sure history of cigarette smoking. Only 24 per cent of Seventh-day Adventist men with other kinds of cancer had ever smoked—none of them recently.

It has been said by some that the current lung cancer epidemic may be only coincidentally related to cigarette smoking. They believe that some peculiar inherited or otherwise built-in "constitutional" factor in the make-up of some people may predispose them to a weakness for cigarette smoking and at the same time to a weakness for cancer of the lung. This has been called the "selection theory." It proposes that lung cancer is due to this mysterious "X" with which one is helplessly born, rather than to the use of cigarettes, which one might choose to avoid. This takes considerable imagination and has no particular supporting evidence.

It appears to us, however, that in a relatively nonsmoking population there is an alternative type of selection factor operating. Namely, in a nonsmoking population, those with a "squamous cell" cancer of the lung, throat, and mouth will almost invariably be "selected" from the minority who had at some time, often recently, exposed themselves to the hazards of cigarette smoking. In that population those who have been lifetime or longtime cigarette abstainers will almost never be "selected" by lung cancer.

While it is true that fewer Seventh-day Adventists live in city and possibly air-polluted areas than do their fellow Californians, that difference is not sufficient to suggest more than a very minimal contribution to this marked difference in the risk for respiratory system cancers. Los Angeles is thought of as one of the more, possibly most, air-polluted areas in the United States and the world. Forty-two per cent of California's population lives in the Los Angeles area. Approximately 44 per cent of all California deaths from cancer of the lung (and also pulmonary emphysema)

occur in the Los Angeles area. If air pollution of the type seen in that region is an important cause of this disease, one would expect that region to record proportionately many more deaths from lung cancer than do other areas of California. It does not. Therefore the slightly reduced exposure of Seventh-day Adventists to air pollution can have little to do with their escape from lung cancer.

Continuing Studies

Current studies among Seventh-day Adventists in California and the Atlantic Union Conference will continue for another two years in collaboration with the American Cancer Society. The findings are not only of general interest to Seventh-day Adventists; they are helpful to a clearer understanding of some special problems having to do with cancer and other diseases of the lungs, other cancers, and heart disease. Although we have been active in this department of the Loma Linda University School of Medicine in developing and directing this research, it is a study that would have been, and will continue to be, absolutely impossible without the active interest and the continuing participation of those now enrolled in the study group.

This research has required the leadership of 200 individual "group leaders" in as many different California churches who are assisted by almost 2,300 "researchers." Every January they take the important responsibility of finding out what has happened during the past year to those who enrolled in the study, of reporting their present whereabouts, and of securing their cooperation in filling out interval questionnaire forms or reports. Every church pastor in California and every church clerk, as well as many others, have been called upon at times to search out and provide information concerning those who may be missing or to provide details concerning the time and place of death that are essential to a complete and adequate follow-up. The study was originally authorized and has been materially assisted by administrators of the Pacific Union Conference and the four California conferences.

In all this effort from the membership and church officers to the administrative leadership, the church has demonstrated its concern regarding a serious health problem, cancer, and its willingness to be studied for whatever benefits may accrue to general medical knowledge. We are gratified by this cooperation and the spirit that has made it possible. We feel sure that this project will continue to be of interest and importance to Adventists everywhere.

By Arthur L. White
Secretary, Ellen G. White Estate

ON TWO occasions of record, while Ellen White was living, there were placed before her by good and well-meaning men, propositions relating to the publication of certain of her books in such a manner as to assure a much wider distribution than seemed possible if they were handled through the regular channels of denominational publication. Those who made these propositions lost sight, for the moment, of the fact that the publishing work of the denomination was called into being by God Himself through the messages given to Ellen White.

The call for church organization came to us in the same manner, and the ensuing plans that developed under the nurturing of James and Ellen White led to a strong, ever-broadening work by the church. But feeling that the denominational publishers were indifferent to the opportunities

from the standpoint of economy, certain equipment was necessary. The work of the church did not call for the full utilization of this equipment, and to help carry the financial load, commercial printing was accepted. By 1902 both the Review and Herald and the Pacific Press were so deeply involved in such printing that there was often a neglect of the work of the church. This resulted in what seemed to some to be an indifference on the part of the publishers to the authors of the denomination and to the publishing and distribution of the literature of the church. Our colporteur work also was at a low ebb, and the outlook was depressing.

At this time Ellen White was completing the manuscript for the book *Education*. One who was much interested in its publication was Prof. Percy T. Magan, dean of the newly established Emmanuel Missionary College at Berrien Springs, Michigan. He, with Prof. E. A. Sutherland, was leading out in reforms in Seventh-day Adventist education. He laid before Ellen White, through her son W. C. White, who cared for many of the de-



Dr. Percy T. Magan, prominent Adventist educator, who advocated publishing the book *Education* at Berrien Springs, hoping thus to assure the volume a larger circulation than it was being given by our regular denominational publishing houses.

the indebtedness on our educational institutions. No less than \$300,000 was raised in this way—a sizable sum in the early 1900's—and this proved to be a great blessing.

Now, Professor Magan, who had led out in this campaign, felt that *Ed-*

PERCY T. MAGAN and

before us, and losing sight of the regular expenses in the distribution of literature which must be met from some source and therefore added to the price of the product which came from the presses of the denomination, these men presented to Ellen White what appeared on the surface to be very attractive propositions.

The exchange of correspondence between the responsible workers making these propositions and Ellen White is most enlightening. Limitations of space preclude our quoting as fully as we would like, but as we trace the high points of the story, we shall use key quotations.

Proposition Regarding the Book *Education*

The first proposition was made in 1902, at a time when Seventh-day Adventist publishing houses were deeply involved in commercial printing for the world. We had found that to publish to advantage, both from the standpoint of the quality of the work and

tails of the business arrangements, a proposition that this book be published at the press operated by the college and circulated as *Christ's Object Lessons* had been circulated.

Professor Magan, under General Conference appointment, had been leading out in a nation-wide program for the distribution of her book *Christ's Object Lessons* in what was called a Relief Book Campaign, in which our workers and laity participated together. The indebtedness in our educational institutions was large and a very great burden to the denomination. Ellen White was led by the Lord to dedicate the book *Christ's Object Lessons* as a means of bringing financial relief to our schools.

The publishers of the denomination printed the books for the cost of the material and time, and these were made available to our church members who sold them to their neighbors and friends and turned all of the proceeds above the bare manufacturing cost of the books into a fund to relieve

education could be sold in the same way. The book could be printed, he argued, at Berrien Springs. It would bring work to the newly established printing office there, and such a plan of distribution would, he urged, insure a wider distribution than could be attained otherwise. The decadence, as he saw it, in the publishing and distribution of the literature of the denomination, made the time ripe for such a move. His proposition as set before W. C. White in a letter written August 6, 1902, was as follows:

Now, I want to talk to you a little while relative to the book, *Education*. I know that the type will be set and plates made by the Pacific Press. I also know your great perplexity relative to the publication and sale of this book. This is the point upon which I am exceedingly desirous to write you. . . .

I cannot help but feel that if our publishing work were broken up into smaller sections, each section pushing different lines of books, that we would have greater success; and that is why I am making a plea that (Emmanuel) Missionary College, and our little Advocate Publishing Company, as we call it, should have a chance to demonstrate

what it can do on mother's* new book, *Education*.

It is this way: In the past Brother Sutherland and some of the rest of us, as well as your mother, have written a few educational books. We find it impossible to get our old publishing houses to take hold of these books unless we will give them everything that there is in it, and then they put the prices so high that there is difficulty in selling the books. After we have given them all the profits, and accepted mere pittance for royalties, we find that we have to work up the entire trade, or else the books are not sold at all.

Now, here at Berrien Springs we feel the most intense interest in the publication of educational books. We would like to build up a little educational book business—not for the money there is in it, but for the good that it will do. There must be immediately some small simple textbooks, for use in our church schools, and they must be gotten out at a price so that our poor people and poor children can have them.

It is not difficult to see that with the situation among our own publishers as it was at that time, involved as they were in the handling of commercial work and with a measure of indifference that could not be hidden (see *Testimonies*, volume 7, pages 161-163), such an appeal might have considerable weight. W. C. White presented the letter to his mother, and on August 29 both of them wrote to Professor Magan.

William C. White, in his answer, referred to disappointments that had

agents [publishing secretaries]; but we must also have the views of those connected with the health books and the educational books; and together we must devise plans that do not bind up the work under restrictions, but that open the way for, and encourage, every reasonable line of effort. Neither Mother nor I are prepared to give our sanction to any plan which looks to the breaking up of the work done by Review and Herald and Pacific Press. These institutions have been established in the providence of God, and in His infinite mercy He will bring men in connection with them who will work a complete reformation.*—W. C. WHITE, LETTER to P. T. Magan, Aug. 29, 1902.

Ellen White Touches Vital Principles

In the letter written by Ellen White the same day, she refers in her opening paragraph to the fact that God had given her light in this matter. She touches on a number of vital points having to do with independent publishing, so we quote at length from the letter:

St. Helena, Cal.,
[Copied] Aug. 29, 1902

Dear Brother Magan,

I have read your letter in regard to the publication of my book on education. I respect all you say about this matter, and I was quite desirous of complying with your request, if on consideration it should be thought best. But light has come to me that it would not be wisdom to do this. Confusion would be brought in. Some things have been presented to me that I will try to present to you.

There was in my mind a desire to present

to the cause a couple of other books, to be used for its advancement, as *Object Lessons* has been used. In the night season I was instructed that the giving of the manuscript of *Object Lessons* was of the Lord, but that if other books were given to be handled in the same way, the arrangements made for their sale would bring in a train of influences that would hinder the work of handling the larger books. These books contain present truth for this time,—truth that is to be proclaimed in all parts of the world. . . .

Sometimes we get in a hurry, and by our plans bring confusion into the Lord's work. How many there are who work in their own strength, following their own lines, in order to accomplish that which they think should be accomplished. May the Lord take pity on our ignorance. May He help us to do nothing to hinder the work that He desires to have accomplished.

The work of the Lord includes more than one line of service. The doing of it calls for many minds and for much wisdom, in order that each part may be carried forward successfully. While *Object Lessons* is to live to do its appointed work, not all the thought and effort of God's people is to be given to this one line of work. There are many things to be done to advance the work of God. I have been instructed that the canvassing work is to be revived. Our smaller books with our pamphlets and journals, can and should be used in connection with our larger books.

Should I give the publication of the book on education into other hands than those who acted so liberally in publishing *Object Lessons*, I should not be dealing fairly. I wish to express my sincere gratitude to those who took part in the publication of this book, co-operating with me in carrying out the God-given plan for freeing our schools from debt. Let the good work continue. But other books

the Book “EDUCATION”

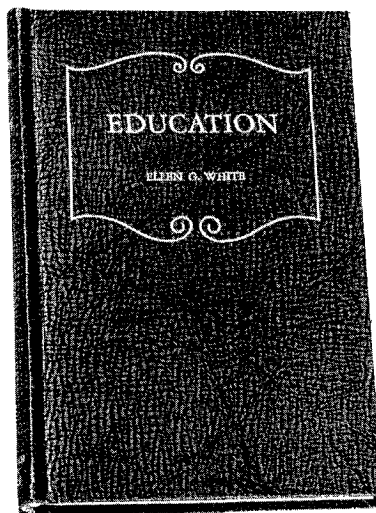
been experienced in dealing with the publishers of the denomination, so heavily burdened with commercial printing. He recounted how in an attempt to meet such a situation a few years before, a separate agency had been established for the publication of medical literature to be handled by Seventh-day Adventist colporteurs. He spoke of the problems that arose over having two paralleling lines of publishing interests fostered by Seventh-day Adventists, and he wrote:

I believe, Brother Magan, it is one of the most important studies which we as a people should now enter into, to know how to give proper attention to new enterprises without the establishment of new lines of machinery which will be in the way later on and call for continual reorganization. . . .

And he continued:

We must all stand together. We must plan and pray and work together. We must have, in our councils, the experience and judgment not only of the managers of our older publishing houses, and the Union Conference

* Note: Among the younger workers were those who often referred respectfully and affectionately to Ellen G. White as “mother.”



The Ellen G. White book *Education* in its present format as part of the Christian Home Library Series.

** Note: On December 30, 1902, the Review and Herald plant at Battle Creek was destroyed by fire. Subsequently the work was moved to Washington, D.C., and opened up under new management and without commercial printing.

also must be sold. The canvassing work is to be carried forward with increasing interest. . . .

We need to remember that the church militant is not the church triumphant. The difference between the kingdom of Christ and the kingdom of the world is to be carefully considered, else we shall draw threads of selfishness into the web that we are weaving. We need to remember that beside every soul there is an unseen, heavenly Watcher.—E. G. White letter 137, 1902.

The manuscript for *Education* was submitted to Pacific Press and has been a publication of that house from 1903 until the present. Ellen White, especially led by God, refused to take steps that would bypass the divinely established organizational procedures that governed the publication and distribution of the literature of the church.

The next proposition for independent publishing came in 1908 and involved *Early Writings*. This gave special promise of personal financial benefit to Mrs. White. We shall present the story next week.

Solemn is the work described in the statement—



"The Hour of His Judgment Is Come"

By Varner J. Johns

CCOURT is in session. A man is being tried for his life. Witnesses are called. The verdict is given. Only the man who awaits the verdict and trembles while he waits fully realizes the solemnity of the scene.

Do we realize as we should that all men who have ever lived must appear before a heavenly tribunal? Do we realize that the life we live from day to day, the decisions we make for good or for evil, determine our destiny? As the judgment is set and the books are opened, first the dead, then the living, are judged out of the things written in the books. The verdict is irrevocable. For the guilty there is no appeal, no reprieve. The most tragic words ever spoken by mortal man are the words: "The harvest is past, the summer is ended, and we are not saved."

When the apostle Paul reasoned of "righteousness, temperance, and judgment to come," the Roman governor trembled. The last message of mercy to a dying world includes the solemn words: "The hour of his judgment is come." We live in time's last hour. The investigative judgment is now in session. Soon, very soon, probation's hour will close. Soon, very soon, your name and mine—if our names are written in the Lamb's book of life—will come up in the judgment. What will the verdict be for you, for me?

In the tabernacle service for ancient Israel sacrificial offerings were made from day to day throughout the year. With the sin offerings atonement was made and forgiveness was given (Lev. 4:20). "By the offering of blood,

the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law."—*Patriarchs and Prophets*, p. 356. Throughout the year the sins of the people were transferred to the sanctuary. Then came the Day of Atonement, a most solemn day for all Israel, for this was a day of judgment. At this time another sacrificial offering was made, and the blood of the victim was brought into the Most Holy Place and sprinkled upon the mercy seat, directly over the law, to make satisfaction for its claims. Thus was the sanctuary cleansed and atonement made.

Services Were Typical

The services in the ancient tabernacle were typical of the ministry of our great High Priest in the heavenly sanctuary. His ministry which began in the holy place is finally transferred to the Most Holy. Is there a cleansing of the heavenly sanctuary as there was of the earthly? Is there a parallel in the antitypical day of judgment? We need but read Hebrews 9:23 to find the answer. The sins must be removed from the books of record, and this involves a work of investigation, of judgment. From the prophetic record of the book of Daniel, which foretells the time of the cleansing of the sanctuary, we know that we are living in this day of judgment. What is meant by the investigative judgment? What is included in this work?

"As anciently the sins of the peo-

ple were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment."—*The Great Controversy*, pp. 421, 422.

The word *investigation* is closely associated with the word *judgment*. In the parable of Matthew 22 the emphasis is on the "wedding garment, the spotless robe of character washed and made white in the blood of the Lamb" (*ibid.*, p. 428). There is an examination of character, and the unworthy guest at the wedding, clothed in the filthy garments of self-righteousness, is cast out, while those who are clothed with Christ's righteousness are counted worthy to share in the kingdom. The preparation must be made—the acceptance of the pure, unspotted robe of righteousness *before* and not *after* the investigation takes place. The judgment decides the destiny; it does not change the char-

acter. "This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above" (*ibid.*). Clear and explicit are these words. The judgment is for "examination," "investigation," and not for changing character.

Does this mean that during the time of the investigative judgment the work of purification of character is neglected? The very opposite is true. There is still an "open door" into the sanctuary. As long as probation continues, our Lord ministers in our behalf. Sins are confessed and forgiven as they have always been confessed and forgiven through the cleansing blood of Christ. It is the "blood of the everlasting covenant" that was shed once for all on Calvary's cross that cleanses us from sin regardless of the time of ministry or the place of ministry of our Lord.

In the typical service there were two sacrificial offerings, the daily and the yearly; in the antitypical service there is the "one sacrifice for ever." In days of old, men lived during the time of both offerings—the daily and the yearly; in the antitypical service some men live during the ministry of Christ in the holy place, others during His ministry in the Holy of Holies. But both are saved in the same manner and to the same degree. Both must be clothed in the spotless robe of Christ's righteousness when their names come up in the judgment. This fact is of the utmost importance and is illustrated in the experience of Joshua, the high priest, and the Angel as recorded in Zechariah, chapter three.

Joshua's Experience

The experience of Joshua is repeated in the lives of the people of God who live in the closing scenes of this world's history. For Joshua the experience was very real. Unworthy as he was, this praying man was blessed

by having the Angel of the Lord at his side to rebuke the enemy. The filthy garments of self-righteousness were removed and Joshua was clothed with the spotless robe of Christ's righteousness. This marvelous transformation took place in Old Testament times and represents the new covenant experience which every man must have if he would enter through the pearly gates. The cleansing power was sufficient for him; it is sufficient for us.

When the King comes in to examine the guests, He sees them clothed in the wedding garments. The guests represent all those whose names come up in the judgment—the dead as well as the living. Were the garments pure and spotless for all the guests? Or were some of them stained, soiled, only partially clean and white? To ask the question is to answer it. We either have upon us the pure, unspotted garment of Christ's righteousness, or, like the wicked man of the parable, we appear clad in the filthy garments of self-righteousness. There is no such thing as a half-and-half, partially clad acceptance. It is either our own unacceptable self-righteousness, or the pure, perfect, and acceptable righteousness of our Saviour with which we are clothed.

This garment is woven in the loom of heaven. It is a gift of God. For our encouragement the Bible is written in biographical form. It is a book of experience—the experience of men, all of whom are sinners, but some of whom were "saved by grace," transformed into the likeness of Christ, having the righteousness which is by faith. We are not surprised that men like Abraham and Moses had this righteousness, but we are amazed at the grace of God and the saving power of the gospel that could save men like David.

It seems significant that the apostle Paul in Romans, chapter four, says, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without

works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered" (verses 6, 7). Yes, David had his sins forgiven and appears in the judgment, his sins "covered" with the robe of Christ's righteousness. With us, as well as with him, our title to heaven is not in ourselves but in our blessed Redeemer.

Those who must live in these last days, when the ministry of Jesus ceases in the heavenly sanctuary, must "through the grace of God and their own diligent effort . . . be conquerors in the battle with evil." Their robes must be spotless. Their lives must be purified from sin. In the judgment names are accepted, names rejected. What makes the difference? Some have sins remaining upon the books of record unrepented of and unforgiven; others, like Moses, have confessed their sins, have overcome in the name of Christ, their sins are blotted out from the books of record, and their names retained in the book of life.

We may emphasize the word *have* as we read this quotation: "All who *have* truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, *have* had pardon entered against their names in the books of heaven; as they *have* become partakers of the righteousness of Christ, and their characters *are* found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—*Ibid.*, p. 483. (Italics supplied.)

As long as Christ ministers as our High Priest in the heavenly sanctuary, His saving grace is extended to every repentant and believing soul. But when the name comes up in the judgment there is no change in the character. There is only "examination," "investigation," "decision." For the cleansing of the soul temple "now is the accepted time; . . . now is the day of salvation." The judgment is the time when the King comes in to view the guests. They do not follow Christ into the judgment in order to be clothed with the wedding garment. They must have on the wedding garment before they enter into judgment. "When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment . . . a gift from the king."—*Christ's Object Lessons*, p. 309. By faith we follow our Lord in His work in the sanctuary; by faith we receive justification and sanctification; by faith we accept the gift of Christ's righteousness. With the men of faith of all the ages we enter into the joy of our Lord at His coming and His kingdom.

The Believing Heart

She was an excellent singer, but I did not learn her name. I had turned on the radio for news and caught her message just as she was singing the words "In the darkness light will shine for all who believe." That was all I heard; but that was enough. It is the message of the gospel, the good news that Jesus brought to all mankind.

The light is always there, *waiting* for the believer. It is "the bright light which is in the clouds" mentioned by that champion of patience, the patriarch Job (Job 37:21). He knew by faith that he would see the light again, and he did.

Yes, light is for the believer. The poor doubter wanders about in the shadows. But the believing heart is the enlightened heart, the contented heart. And the song it sings is the song of inner peace and enduring satisfaction. The feet of the believer walk in the lighted pathway, and it is the light that shines more and more unto the perfect day.

ERNEST LLOYD



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Two "No-Thank-You's" a Day

A practical plan for maintaining good health while allowing for individual tastes and preferences

By Ella M. Robinson

THE wife of Dr. Ed Zerne, Winnie, tells the following experience, which I will relate in the first person:

While I was preparing dinner one day my young son, Eddie, came into the kitchen. "Mother, what are you cutting up?"

"It's rhubarb, Eddie, and I'm going to make a pie of it."

"A pie out of that stuff! I don't think it'll make a very good pie. I'm sure I'll not eat any of it."

Eddie stuck to his decision, and at dinnertime turned up his nose at the rhubarb pie.

"It's good," said his younger brother, Roger.

"It's good!" echoed his little sister, Rosemary.

But Eddie shook his head and chewed away on his slice of bread and jam.

Daddy was the first to finish his piece of pie. Eddie's remained untouched, so Daddy reached over and cut a slice off Eddie's piece. Then I cut a little sliver off the other side for Roger and one for Rosemary. It was fast disappearing. I was about to take the last little piece for myself when Eddie said, "I guess I'll try it," and took a bite. Three more bites and what remained of his piece of pie was gone.

"Isn't there any more?" mourned Eddie.

"Too bad, dear, it's all gone. I thought you didn't like it."

After that experience, Eddie was more willing to taste a new food. We never coaxed the children to eat if they were not hungry. Nor did we urge them to try new dishes. But if they wanted dessert it was required that they lay a good foundation for it. We were well aware, however, that sometimes a person may have an allergy or

a strong distaste for certain foods, and for this reason we did not insist that our children eat everything set before them. On the other hand, we did not relish the idea of allowing our little family to become disagreeably choosy or finicky about their eating.

One day while the children were still quite small daddy announced at the breakfast table a plan that he and I had decided on beforehand:

"Each one of you may have two 'No-thank-you's' a day. If you refuse to eat more than two of the things set before you during any one day, you must forfeit the next dessert that is served." This simple plan did away with all arguing. Our three little folks recognized its fairness, made their own decisions, and stayed by the rule without any fussing. We carefully measured the servings appropriate to their individual needs and saw that their meals were properly balanced.



KODAK HIGH SCHOOL PHOTO CONTEST

No poor appetite here!

Frequently in his office Ed was called upon to counsel mothers who were worried over the poor eating habits of their children. He would often give advice such as the following:

"First of all, don't let the youngsters see that you are anxious over their poor appetites, and never let them hear you remark about their refusal to eat. If you do, it will increase the difficulty by fostering the desire natural to all children to receive special attention. Give them plain, wholesome food, cooked in an appetizing manner. Use plenty of fresh fruits and green vegetables. Don't coax their appetites with between-meal cookies, ice cream, or candy. Never give them a bite of any kind of food between meals. Keep them happily employed, out in the fresh air as much as possible.

"When they have left the table, even though they may have little more than tasted their food, let that be the last of their eating until the next meal is served. Should Jimmy come to you in the meantime with complaints about being hungry, don't let that break down your resolve. You might simply tell him, 'I'm glad you're hungry, because that will make everything you eat taste so good.' Then see that he gets the best body-building food, cooked in a way he likes, provided that method of cooking does not make it indigestible.

"If you will follow this program consistently, you will probably find that after a few days of poor eating Jimmy will remind you of a young wolf when he comes to the table. If he still refuses to eat sensibly, in spite of your adherence to the rules I have given, it may be wise to consult a physician regarding his general health."

Sometimes the doctor would suggest as an effective appetizer a plan such as the following:

"You might occasionally invite a neighbor child to eat with you, choosing one who is unaccustomed to knickknacks. You might even give the little visitor a larger serving of food than you give Jimmy. In fact, it is a good idea always to give small servings at first with a chance to replenish if requested. And be careful not to put too much food out on the table at one time. Better to keep some in reserve. Allowing Jimmy to feel a bit

anxious over the possibility of not getting enough will probably do more to stir up his eating zest than any amount of begging, or worrying over his dilatory manners at table."

On Keeping House

IN JULY



By Carolyn E. Keeler

ISN'T it strange how we can live so near something we should see and really want to see, and yet we hurry by and don't stop to look? A certain village near where we live has a historic marker. For some time I have wanted to stop and read this but we whiz right by in a hurry to reach home. I have read the first two lines, thinking that the next time we went by I would remember the first two and add the third. But I never have.

Prattsburg is about ten miles from where we live up in the Finger Lakes country. At the corner of the village square there is a neat sign with an arrow pointing down the hill to the right, which reads "Narcissa Prentiss House." Now I have read the story of Narcissa and Marcus Whitman many times, have ridden on the Marcus Whitman Highway, and have thought of the many miles he must have traveled to see Narcissa. It was just this spring that I said to my husband, "Let's stop in Prattsburg on our way back to Shinglehouse and see the Narcissa Prentiss house." And so we did.

Down the hill we drove, turned to the right, and then to the left, and there in a little vale stands the house. Someone lives in it, and it was freshly painted white. It is plain and solid, a lovely house. There is a pole fence behind it, and the lawn on the left slopes down into a little corner where there is a tree or two and some shrubs and early spring flowers. I could almost see Narcissa standing there welcoming Marcus as he dismounted from his horse. If you ever go through Prattsburg, New York, do stop and see this house.

While we were up home one Sunday I glanced through a pile of back numbers of a magazine on gardening. They are my wish books—that brown iris, that pink one, and this and that lovely plant. I came upon a hint that I would like to share with you. When cutting roses take a snap clothespin and with it hold the rose while you cut it. Solves the thorn problem.

I wish you could have seen the lovely white lilac tree by the front

porch. It towers above the house a bit, and this spring no frost spoiled it. In the moonlight it looked like a fairy princess. It was loaded with white plumes of perfume. Came that windy night of May 19, and on May 20 one large limb or branch was broken off and lay in the driveway, its lovely blossoms resting on the grass. I was glad that it was only one part of the tree.

My pansies are my missionary flowers. When I call on some elderly lady, or a shut-in, or someone who lives in an apartment and has no place for flowers, I take along a bouquet of pansies, and often one of our denominational papers.

This is the month we begin to fill the deepfreeze or our fruit jars. There were peas and strawberries in June, but in July we really work at it. Berries and cherries, and beans and greens.

We receive so much happiness from meeting in our newly decorated church—its ceiling is bone white and the walls are desert sand, and the woodwork a bit darker. Instead of four lights hanging from the ceiling we have nine now, giving excellent illumination to the sanctuary. We long for some colored-glass windows; to me they always seem to lend dignity and reverence to a church. But heartfelt worship does not depend upon external things.



Promises Are for Keeping

By Mabel Earp Cason

YES, David, you may ride old Jerry to Eddie's to play for a while," grandma said. "Jerry is a gentle horse and I'm sure you won't have any trouble with him."

"Take me with you, Davie, please," his little sister Patsy begged. "I'd like to play with Dixie."

"O.K.," David promised, "you can ride behind me on Jerry."

David and Patsy were visiting for a few weeks at grandfather's farm as they did every summer. David's friend, Eddie, was the same age as he, and Dixie was just Patsy's age. They lived on a farm about a mile and a half down the road from grandfather's farm. When the time came for David to go to Eddie's, he saddled old Jerry and rode off without saying anything to Patsy about going. She ran to the porch as he rode away.

"Davie's gone without me, Grandma," she cried. "He promised he'd take me with him."

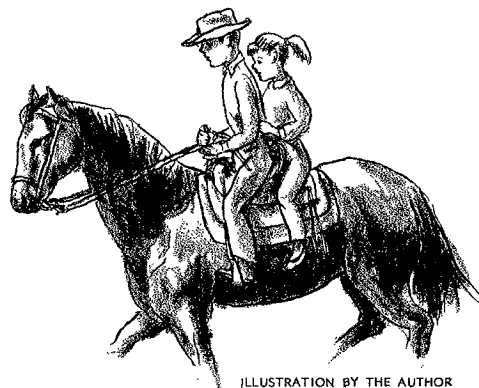


ILLUSTRATION BY THE AUTHOR

Patsy and David mounted old Jerry for a ride to visit Eddie and Dixie. Patsy wasn't quite sure what David meant when he said to grandmother, "Promises are for keeping."

"I know how bad you feel, dear," grandmother said. "It hurts when someone you love breaks a promise he has made to you. Maybe David will learn how much it hurts when someone breaks a promise to him."

"I hope nobody ever does that to Davie," Patsy said, for she loved her big brother dearly.

When David came home grandmother reminded him that he had broken his promise to his little sister, and told him how unhappy it had made her.

"O well, she can play with Dixie some other time," was all that David had to say about it. Then he told her eagerly, "Eddie's cousin, Pete, has promised to come over tomorrow. Pete is a lot older than Eddie and I and he knows where there are Indian arrowheads. He says that there were Indians around here in the olden days. He's going to take Eddie and me to find the arrowheads. There's a spring over on the mountain where he finds them."

But morning came the next day, then afternoon and night, and still Pete hadn't come. Two days passed, and every day David watched and waited for Pete and Eddie to come. The third day he met Pete passing on the road on his horse.

"I thought you were going to take me arrowhead hunting," he said.

"Oh, yes," Pete said. "I did say I would. But I got busy at something else and forgot all about it. I've just been up there by the spring with my pal Dick." He pulled two lovely black obsidian arrowheads from his pocket.

"See," he said. "We found these. Aren't they beauties?"

David was terribly disappointed. It was bad enough not to have gone with Pete to find arrowheads. But, as he told grandmother, "I trusted Pete and he let me down. He broke his promise to me."

Grandmother cast a glance at Patsy who was listening and felt sorry that her big brother had been hurt.

Suddenly David remembered something.

"Grandmother, may Patsy and I ride old Jerry down to visit Eddie and Dixie?" Grandmother smiled and nodded.

"Yes," she said. "Be careful, and come home at four o'clock."

"Promises are for keeping," David said, and Patsy was not quite sure what he was talking about. But grandmother and David knew.



The Adventist Death Rate

On pages 2 to 5 of this issue we publish a remarkable article all of our subscribers will wish to read. Perhaps you have already read it. If so, you can enter more understandingly into what we wish to say here. The article is entitled "Death From Cancer Among Seventh-day Adventists." However, it addresses itself to a broader field than simply cancer. If we are not mistaken, it is a report on the first scientific survey ever made of a considerable segment of Seventh-day Adventists in the United States, as to their rate of death compared with the general population. The survey was made under the sponsorship of the United States Public Health Service.

This is the kind of medical article for the REVIEW that delights our soul. It is calm and factual in the extreme.

There are two tables published with this article. Let us look at the second table first: "Adventist Cancer Deaths Compared to Expected Cancer Deaths." By "expected" scientists mean the rate of death as it actually is in the over-all population in relation to a certain malady. If the Adventist rate ran above this it would look very bad for us. If definitely below, the reverse would obviously be true. A look at this second table reveals that for Seventh-day Adventist men, the rate of death from all kinds of cancer is only 70.6 per cent of what would be expected if their rate was similar to that of the general population in California. For Adventist women it is 80.1 per cent. That may be properly considered a very significant difference from the expected rate. It is understandable that the Adventist death rate on cancer of the lungs, which is so closely related to smoking, is very low.

It is doubtless too early yet to draw any sure and scientifically defensible conclusions as to why these cancers, with one exception, appear so substantially less in Adventists than in all other people. Some Adventists may want to hasten to certain deductions without any delay. Of course, anyone is free to conclude anything he desires, but let him remember that in doing so he may be far outrunning the provable. It is always unfortunate if our ardor leads us to confuse settled convictions reached from a study of inspiration and conclusions reached by the scientific method. It is always possible for us to introduce a little of our own thinking into the scientific data before us, to reach conclusions that may not be altogether correct.

Why not let the matter simply rest at this: Data thus far obtained by scientific methods from a sizable segment of Seventh-day Adventists reveals a hearteningly low rate of cancer deaths as compared with the expected total. That simple conclusion is, of course, a statement of fact, and a most cheering one.

The First Table

Figure 1 gives the observed SDA deaths from "all causes" compared with the "expected" deaths in the five-year period 1955 to 1959. This table, of course, deals with a whole variety of maladies besides cancer that bring poor mortals to an untimely end. A look at the table reveals that for Adventist males deaths from all causes are only 64.9 per cent of the expected total of deaths, and for females, 74.1 per cent. Here is certainly a

remarkable percentage difference in Adventist deaths compared with the expected total. Indeed, the difference is so great as to require explanation.

Now, the authors of this article have proceeded in true, restrained scientific fashion to offer certain possible explanations. We are glad they wrote in this restrained way. Indeed, it is the way they ought to write, as scientific men. They would be the last to claim that they had provided a full and certain explanation. In almost all scientific studies there must be a considerable time taken to evaluate data before sure and undebatable conclusions can be reached. Let us never forget this, when with laymen's ardor we endeavor to use scientific evidence to support theological positions. We can afford to wait. Our case will ultimately be better.

But this much can be said about the data. They reveal a marked difference between the death rate for Adventists and that for non-Adventists, despite the fact that many in the Adventist group had been church members only a relatively short period of years, and thus had been living according to the Adventist pattern for only a few years before their death. Probably we may never get a final scientific conclusion as to all the factors that operated to produce this much lower death rate.

However, the very fact that the SDA death rate is so much lower is a most satisfying fact. Sometimes when we see good Adventists, here and there and elsewhere, dying ahead of the time that we think they ought to die—if there is such a time—some of us hasten to the conclusion that SDA's don't seem to make a very good showing as compared with the general population, in spite of all our much advertised health teachings! Up to the present time it has not been possible to offer truly scientific comment on this doleful conclusion. But scientific comment now begins to be possible, and that comment is a gratifying one for the Advent Movement.

There are many of us old enough to remember the day when the Adventist way of life, particularly as regards diet, seemed, in the eyes of the onlooker, faddish, and certain to produce weak, anemic creatures. But that day is rapidly passing—the present scientific findings will help to hasten its departure.

So let us take heart and go on. We have not followed cunningly devised fables in our doctrine of healthful living, any more than in our other doctrines. All this despite the fact that at times the inspired doctrines have been tintured with fallible theories and quirks, as they have been presented through the earthen vessels and the lips of clay that distinguish poor fallible men.

F. D. N.

When the Righteous "Smite"

Few people relate well to suggestion or criticism. But the psalmist said: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it" (Ps. 141:5, A.R.V.). Reproof and criticism, even if sharp, can often be a blessing.

All of us have met people who seem to enjoy pointing out the faults of their friends. With a "holier than thou" attitude these acid-tongued souls seem to be happy only when they are dissecting the character, looks, or public

performance of a cringing victim. They pride themselves on their lack of tact and their reputation for "speaking their mind frankly."

But the psalmist was not giving approval to people of this ilk. He was not endorsing tactlessness, unwarranted and uninvited intrusion into the affairs of others, or unkind thrusts. He said, "Let the *righteous* [not the wicked] smite me." He knew that the "righteous" would be genuinely interested in helping him. He knew that they would be kind in pointing out faults; that they would exercise restraint in their comments; that they would "wound but to heal." He knew, also, that they would be as energetic in searching out and correcting mistakes and weaknesses in their own lives as in pointing out deficiencies in others.

We think the latter characteristic should be given more than passing attention by all who class themselves as "righteous" critics. Jesus designated as hypocrites those who neglect self-improvement while dashing here and there criticizing souls with mote-sized sins and weaknesses. Said the Master: "Why do you look at the speck of sawdust in your brother's eye, with never a thought for the great plank in your own? Or how can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is that plank in your own? You hypocrite! First take the plank out of your own eye, and then you will see clearly to take the speck out of your brother's" (Matt. 7:3-5, N.E.B.).* Instead of being "righteous," these busybodies are hypocrites! David would never say of them, Let them "smite me, it shall be a kindness." Anyone who is so busy weeding his neighbor's garden that he neglects his own is far from "righteous."

Right Attitude Needed

In what spirit do the righteous "smite" those whose characters clearly need improvement? In the spirit of kindness. They go to their fellow men not as superiors dealing with inferiors, but as fellow sinners who sense their own need of the grace of Christ. They go with a heart full of sympathy for a brother or sister who is struggling against evil. They go with a sincere interest in the welfare of their fellow believer. Like watchmen who flag down motorists who are speeding toward a washed-out bridge or some other peril, they bear their message so earnestly that no one can mistake their efforts for "nosiness."

Not only the "righteous" who *give* criticism but those who *receive* it must have a right spirit. In this respect David proved himself to be "a man after God's own heart." When he was determined to destroy Nabal (a wealthy man who had refused to give provisions to David's servants), David accepted the advice of Nabal's wife, Abigail, and left vengeance to God. Then he thanked Abigail, saying, "Blessed be the Lord God of Israel, which sent thee this day to me: and *blessed be thy advice*, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand" (1 Sam. 25:32, 33).

"With a humble heart, he received the rebuke, in harmony with his own words, 'Let the righteous smite me; it shall be a kindness: and let him reprove me, it shall be an excellent oil.' He gave thanks and blessing because she advised him righteously.

"There are many who, when they are reprov'd, think it praiseworthy if they receive the rebuke without becoming impatient; but how few take reproof with gratitude of heart, and bless those who seek to save them from pursuing an evil course."—*Patriarchs and Prophets*, p. 667.

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

David's attitude toward those who sought to correct and help him should be emulated by the followers of Christ today. Nobility of character is revealed not by stoutly defending our flagrant errors of judgment or our weaknesses, but by admitting them and blessing the "righteous" who call them to our attention. Personal growth and progress are aided by ruthless self-examination, and by accepting the helpful criticism of others.

K. H. W.

The First Step on a Long Road

If Americans who now support the Becker Amendment, or one like it, would take a long, hard look down the full length of the road along which it will inevitably lead them, most, we believe, would refuse to take the first step in that direction. If the proposed amendment were so phrased as to make clear its potential threat to religious freedom, only those who prefer the Old World system of an established state church would ever vote for it. Like a ship sailing under false colors, it is not what it purports to be. Like an iceberg, much more is involved than appears on the surface. It would establish the precedent that government may do for religion whatever the majority may ask. As we conclude this series on the growing threat to our constitutional liberties, let us take that long, hard look down the Becker Amendment road.

The proposed amendment would, as we have found, read into the First Amendment a concept the founding fathers and the justices of the Supreme Court have explicitly, emphatically, and consistently rejected. Whereas the Constitution now prohibits any religious legislation whatsoever, whether State or national, the proposed amendment would invite any and all governmental agencies to enact such legislation, within the scope of the amendment, and thereby set a precedent to justify further breaching of the wall that now separates church and state. It would read out of the Constitution the historic American tradition of the separation of church and state, and in its place substitute the same alliance between the two that has resulted in centuries of religious strife and persecution in the Old World. It would work irreparable harm upon both church and state.

The proposed amendment would destroy the delicate balance between "no . . . establishment" and "free exercise" that has enabled people of many diverse religious convictions to live and work together in peace and unity. Whereas majority and minority groups now have an equal right to the free exercise of the religion of their choice, the proposed amendment would tip the balance by legally establishing the rights of the majority and correspondingly restricting those of the minority. Bitter religious controversy would be inevitable as various groups jostle for official recognition of their sectarian ideas, and as minorities sue for redress of their grievances.

The Bill of Rights was designed to protect individual and minority rights against the arbitrary exercise of power by the majority, which, in a democracy, has no particular need for such protection. The proposed amendment would take the shield of protection away from individuals and minorities and hand it over to the majority to use as a weapon against them.

Effect on Children and Teachers

Children in the public schools would become a captive audience of the state for the promotion of religious beliefs and practices desired by the majority. The alternative would be for them to absent themselves and accept the status of second class citizens among their fellow pupils. Authorities in education recognize that there is

no such thing as truly voluntary participation in religious exercises for immature students in the schools. The authority of teacher and school, and majority group pressure in the classroom, subject children to more pressure than they can bear without serious emotional and psychological damage. The proposed amendment would use the power of government to prescribe and enforce official religious practices and provide for government sponsorship of religion. Furthermore, the majority would differ from one school district to another—Baptist, Mormon, Episcopal, Catholic, Buddhist, atheist, et cetera, and the majority in one district would find itself a minority elsewhere.

Teachers who could not conscientiously conduct the prescribed exercises would find that despite Article VI of the Constitution, which provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States," they would be subjected to embarrassment, to the temptation to violate conscience, and to an inferior employment status. In the classroom, in the community, and in the nation as a whole, public schools would inevitably become a divisive instead of a unifying force.

The nurture of religious concepts should be the role

of home and church, not of the government. As President Kennedy commented at the time of the Board of Regents decision in 1962: "We have a very easy remedy here, and that is to pray ourselves. We can pray a good deal more at home and attend our churches with fidelity and emphasize the true meaning of prayer in the lives of our children. I hope, as a result of that decision, all Americans will give prayer a greater emphasis." The youth of the nation stand in urgent need of religious training, but there is no valid reason to suppose that legislation and constitutional amendments and formal prayer and Bible reading at school will achieve what parents and preachers have failed to do in this area.

When public hearings on the proposed amendment conducted by the House Committee on the Judiciary closed June 3, chairman Emanuel Celler declared that the tide had turned against any such amendment, and predicted defeat for it. Whatever the future of the 147 proposed amendments may be, it is certain that the tempo of battle for a drastic revision of the religious guarantees of the First Amendment will grow in intensity. It is certain, also, that eternal vigilance is still the price that must be paid by those who cherish freedom to worship God according to the dictates of conscience.

R. F. C.



The Art of Living.....



**when
you're
young**

by Miriam Hood

Gifts Can Be Problems

RECENTLY I was discussing "thank-you" letters with a group of young people. Some of the group deplored the necessity of ever writing them, but were silenced by the simple logic that if someone buys or makes you a gift, the least you can do is to say "Thank-you." And if the gift giver isn't within talking distance, you'll simply have to "take pen in hand." (I'm sorry the idea of writing a letter strikes such terror to the hearts of some people. There's nothing intrinsically frightening about it.) As a matter of fact, civilized behavior demands certain niceties, certain refinements. It's an important facet of the art of living, the mastery of graciousness.

Having established this concept rather thoroughly, the group went on into another aspect of the situation, when someone inquired in a half-serious, half-humorous voice, "What can you do when you simply detest the gift you were sent?"

Apparently the questioner wasn't the only one who had found himself sitting squarely on the horns of this dilemma (an uncomfortable perch!), because immediately there was a chorus of remarks, such as: "You ought to have seen the sweater my aunt sent me for Christmas! She must have been saving it in the attic as a genuine relic of the past. I wouldn't have been caught dead in it!"

"My relatives like to send me ties that are as wide as bed sheets. Where in the world do they find them?"

"Grandmother sews beautifully—she likes to make dresses for me—and they never fit! The styles are completely awful."

When the flurry of comments had died down, we were all convulsed by a quiet fellow in the group who asked, in pitiful tones, "Can somebody suggest what I could do with a hand-knitted scarf four feet long and three feet wide, orange-and-green striped?"

It was quite obvious then that there can be, and is, more to this whole subject than one might at first suppose, probably because it so often involves two or three generations. You see, styles change, customs change, and what was very much in vogue only a few years ago is now a museum piece. But grandmother, who loves you very much, may not be aware of this. She wants you to have a white dotted swiss dress with puffed sleeves and a blue satin sash just like the one that she made for your mother when she was your age. And Uncle Jeremiah is so proud of his nephew he spends \$10 on a hand-tooled leather belt, a real work of art. Beautiful. The only trouble is—it's very, very wide, and you'd be laughed out of town if you wore it (you think).

What to do? Obviously, we can't accept the easy way out—lying and saying you *loved* the gift. And we can't accept the boorish way out—ignoring the whole thing, pretending that it never happened. Practically speaking, the latter solution wouldn't work anyway. There's bound to be a face-to-face confrontation with the gift-giver sooner or later. Then what?

The golden rule can save the day here as I should think it does in so many other situations. You can write, and say sincerely that "it was thoughtful of you to remember my birthday. I can't tell you how much I appreciate it." Because you do, if you're any sort of person at all. Next, you can surely find at least one nice thing to say about the gift. Granted that it may take some real effort in some cases, I'll be willing to predict that it's possible, no matter how hopeless it may seem at first glance. You don't like the sweater? All right—look at the buttons. Unusual and charming. That's your cue. "I received the birthday sweater. . . . I appreciate your thoughtfulness, et cetera. I think the buttons are so unusual and so clever—where did you ever find them?"

Even the wide belt can be referred to favorably for its beautiful workmanship, the skillful hand tooling of the leather. The "impossible" tie has a unique design, doesn't it?

Well, we don't need to belabor the point. What I'm saying is that you'll need solutions for problems that arise in this area of living. I've proposed what seems to me a practical and honest one. If you can suggest a better solution, please send it to me. Perhaps I can share it with others via this column.

Reports From Far and Near



One of the main buildings of Advent Home at Balatonlelle on the shores of lovely Lake Balaton, in western Hungary. On this pleasant site our members hold youth camps and provide vacations for elderly people. The home is approved by the government.

A Short Visit to Hungary

By Bernard E. Seton

Departmental Secretary, Southern European Division

THE trains from Berne to Zurich, from Zurich to Vienna, and from Vienna to Budapest were punctual. The immigration and customs officials were efficient and courteous. The welcoming brethren at Budapest—J. Pechtol, president of the Hungarian Union; K. Berzenczey, treasurer; and G. Sabadi, a Baptist friend—were most cordial in their greetings. This gave my first visit to Hungary a most pleasant beginning.

The pleasure continued through the next few busy days, from April 16 to 21. Friday afternoon flew by in a rapid but comprehensive tour of the beautiful capital astride the Danube, with Buda on the west and Pest on the east bank of the river. Sabbath morning began at six, when we left the hotel and motored 120 miles to Pécs near the Yugoslav border, in the union's Wartburg, an East German car. There, in a long, low house facing a walled-in courtyard that led to our humble but adequate chapel, the pastor, his wife, and six shining children awaited us with breakfast.

Sabbath school began at nine-thirty. Distances and differences disappear in the Sabbath school landscape. Even an unknown tongue cannot disguise the familiar landmarks, nor entirely conceal the lesson topic. The eight classes at Pécs, where we have 110 members, were comfortably similar to thousands of other classes in thousands of other schools that studied the same lesson on that selfsame Sabbath. The sight and sound of ener-

getic teachers and attentive students in closely knit groups confirmed the family feeling, and assured the visitor that he was on genuine Adventist ground.

When the worship service began no seat was empty; all were occupied by reverent, expectant worshippers who were clearly overjoyed to meet a brother from the West. The joy beamed from their

faces and re-echoed in their responses. They were thirsty for news from far countries, and drank in a brief report of progress in other lands. It was both touching and stimulating to see the depth of their interest in the worldwide growth of the church. Thanks to the able services of Gustava Sabadi, the Baptist minister who translated from English into



The Hungarians are a musical people, and even small churches have their choirs. This combined choir was drawn from several groups in Budapest.



Twelve Hundred Baptisms in Twelve Weeks

A great wave of evangelism has swept the North Philippine Union Mission during the past three months. With the aim of "much more in '64," 65 evangelistic campaigns have been in progress. These efforts, comprising the Tell the Philippines Crusade, began simultaneously on January 5, and the reports reaching union headquarters already give a total of 1,203 baptized since that date.

There is every indication that this will be the best soul-winning year in the history of the North Philippine Union. At the Far Eastern Division council in December evangelistic goals were set equal to 10 per cent of the entire membership. Some of the missions have already reached and passed the halfway mark during the first three months of the year.

T. C. MURDOCH, *President, North Philippine Union Mission*

Hungarian, all were able to understand the sermon, and it seemed that all accepted the appeal for a deeper and more diligent study of the Scriptures.

The Magyars (as Hungarians call themselves) are a musical nation, as the fame of Liszt, Kodály, and Bartók testifies. They delight to enrich their worship with choral offerings, rich in rhythm and sensitive in tonal color. In addition to their own music they use tunes known throughout the Protestant world. These help a wanderer feel at home. Our church is preparing a new hymnbook, which has already received high praise from leaders of other denominations and which should considerably raise the level of our church music.

After the morning service came a long line of smiling faces and vigorous handshakes, with snatches of fascinating information. This brother has been an Adventist for 38 years; this group is preparing for baptism in a few weeks' time; this veteran brother is totally blind but reads his Bible in Braille and hopes to get a Braille watch in order to keep track of time; those three young men work at secular occupations during the week but study for the ministry on weekends; this member comes from Mohacs where the famous battle against the Turks was fought in 1526; and this is the conference leader for the western section of the country.

It was hard to tear oneself away from such friendliness and devotion, but there was a fine lunch to eat. Hungarian food confronts a guest with powerful gastronomic temptations! There was also a journey to make over the hills and far away to the southern shore of 45-mile-long Lake Balaton, where we have a fine rest home

for elderly members and where young people hold summer camps and workers gather for retreats. On the way it was encouraging to hear, at frequent intervals: "We have a strong church in this town"; "In that village we have a fine group of members"; "Here lives our minister, who cares for the three churches in this area."



Won by Used Literature

Contact was made with this poor family in Jamaica through used literature sent in response to a request printed in the REVIEW. The man at the left, a cripple for nearly 30 years, is preparing for baptism. His mother, 85 years old, is studying the Advent message. His father is at the right. The church has also helped this poor family with food and clothing.

E. L. PROVOST

Our 150 churches seem to be evenly distributed throughout the country.

On Sunday morning a courtesy visit to the central Baptist church in Budapest introduced us to a congregation composed of young married couples, children, teenagers, the middle aged, and elderly members. A well-played pipe organ and a choir of some two dozen voices added dignity to the simple worship service.

Tour of Five Churches

Sunday evening was the time for a rapid tour of five of the eight Adventist churches that serve our members in the capital. At the first we met a group of children practicing for a Mother's Day program. In the second, a young people's choir sang English, German, and Hungarian hymns for the visitor's delight. When we drove off they crowded the windows of the church and bade us a cheery Good-by that rang in our ears as we called at two other churches. At the fifth church we found the union president's son-in-law concluding his evangelistic address. Hard on this rapid tour came a supper-time visit to the president's home, to become acquainted with his English-speaking wife, his four daughters and three sons-in-law, and to take part in a concentrated session of free-ranging questions and answers until a late hour.

The next day brought us an eight o'clock workers' meeting in our representative suite of offices near the city center. Two hours of Bible study and discussion of branch Sabbath school evangelism gave a sense of fellowship and a feeling of confidence in the development of our work in Hungary. We have capable and faithful ministers in that section of Eastern

Europe. They merit our prayerful support.

The return train to Vienna left at two-thirty Monday afternoon. When we went to find our seat we were met by a dozen familiar faces belonging to some of the men we had met at the workers' meeting. They had come to bid us farewell, and to send their greetings to fellow Adventists beyond the frontier. As the train pulled out, the radiance from their friendly faces remained and mingled with the many other pleasant recollections of that brief but unforgettable visit.

There was unbroken sunshine in the cloudless sky as we crossed the vast reaches of the central Hungarian plain amid the verdure of the springtime countryside, the activity on the collective farms, the snugness of the old thatched homes in the smaller towns, the many historic and beautiful buildings, the grandeur of the old but empty churches now preserved as museums, the lovely panorama of Budapest as seen across the Danube from the Buda hills, and the natural kindness of the many people encountered in some 400 miles of travel. Above all such indelible impressions, however, there shines the memory of unsurpassed helpfulness and overwhelming generosity, and the sure knowledge of the staunch faithfulness that marks the lives of 6,000 Hungarian Seventh-day Adventists.

A Baptism in Northern Cameroun

By Mrs. Emerson Wescott

At six-thirty Sabbath morning the sun was already high overhead and we were on the path through the millet fields to the lily pond about a mile away. A startled bird flew up, a wisp of beauty the same hue as the sky and the blue flowers crowding between the stalks of millet. A majestic mountain formed a backdrop to this picturesque baptismal pool, in which most of the lilies were fully open. "Solomon in all his glory . . ." Among the spires of tall grass near the water tiny red birds flitted back and forth, pouring out continuous notes of joy, oblivious to the several hundred gathering nearby.

Seventy-three, dressed in light-gray robes, formed lines ready to enter the water where three ministers, speaking three languages, stood. As three at a time were baptized the mountain re-echoed with the strains of "Lord, I'm coming home."

Thirty-three years ago a young man by the name of Ruben Bergstrom left his native Sweden and cast his lot with the needy tribes of the North Cameroun in West Africa. The colonial government



Daniel Doble, first convert in the North Cameroun, in 1931.

had recently sent a policeman out to take a census of the tribes; next morning his head was found in a bag on the porch of the government building. The young missionary was the first white worker in this area. The officials told Brother Bergstrom he would not win a convert in 50 years, but it was not long until they expressed the desire for more workers like him. The grasshoppers had eaten everything the year before, and were at it again that year. He had food brought in by camel train from Nigeria, and fed the people, especially the children, once a day. Hundreds were saved from starvation. He visited the people in their villages and treated their ills. One day a leopard sprang through the thatched roof of a hut and grabbed a baby from a mother's arms; he stalked the animal and shot it.

The chief of the Giziga tribe, whom the young pioneer had called to receive a message from the living God in heaven, came with his warriors carrying their swords and spears, to listen to the white man speak. Daniel Doble, one of the chieftain's bodyguards, became the first convert.

A Picture of Happiness

Today Daniel was a picture of happiness as his brother, a cured leper, his two aged sisters, one of them blind, and his youngest daughter were baptized. Daniel has children and grandchildren proclaiming the third angel's message in the North Cameroun. Like Moses, Pastor Bergstrom has been leader, teacher, provider, judge, protector, and friend to these people. Many call him baba, father.

From this same lily pond, people had taken the clay to make bricks for a chapel, a dispensary, a school, a mission home, and other buildings. Brother Bergstrom is an artist at stretching mission funds a long, long way. Often he digs deep into his own pockets to accom-



Tokyo School of Nursing Commencement

Eleven nurses graduated from the Tokyo Sanitarium and Hospital School of Nursing at the commencement exercises March 20 to 22. The consecration service was led by S. Ogura, head chaplain. Miss M. Oyama, one of the graduating class, spoke for the class as they dedicated their lives to ministry for the sick. T. Yamagata, president of Japan Missionary College, was baccalaureate speaker, and the commencement address was given by W. T. Clark, president of the Japan Union Mission. Diplomas and pins were presented by Dr. R. A. Nelson, the medical director, and Miss Ellen McCartney, director of the school of nursing and nursing service.

MAZIE A. HERIN, R.N.



Three ministers, speaking three languages, baptizing in North Cameroun.

plish even more. The teacher-evangelists he has trained are working among a dozen different tribes in as many languages.

About 600 call Dogba Mission their home. The chapel was built beside the tree under which the Giziga chief and his warriors sat to hear God's message many years ago. Many of these people walk great distances to attend services—some of them three hours and more over rugged, rocky mountain trails.

Walks 16 Miles

Two hundred attend our school. Using a homemade crutch, a lad of fourteen with one leg amputated, who lives in a village where there is a government school, walks 16 miles each day in order to attend a Christian school. After two months a place was found for him to live at the school. There is room for only 30, and they make the bricks and work on the farm. How great is the need for more facilities!

In 1960 independence came to the Cameroun. As I look to the future I think of the seed that has been sown. Hundreds more will gather beside the lily pond that Ruben Bergstrom made, singing, "Lord, I'm coming home!"

Southern Asia Youth Congress

By Fred J. Crump, *Dean of Students*
Spicer Memorial College

"Youth and Truth for the Hour" was the theme of the Southern Asia Youth Congress, March 31 to April 5, largest such gathering in the history of the division. From four union fields of India as well as Pakistan, Ceylon, and Burma, more than 1,300 people speaking 40 different languages gathered for six days of inspiration, at the gleaming new aluminum and steel auditorium near Spicer Memorial College in Poona, India. The congress was under the direction of Theodore Lucas of the General Conference and G. J. Christo, Southern Asia Division MV secretary. The 915 registered delegates and nondelegates were housed in the classrooms and dormitories of Spicer College, and services were held in the spacious food factory building nearing completion.

During the congress 164 Master Guides were invested, a record for this section of the world field. Many delegates traveled nearly a week, and some, from the remote sections of the division, almost two weeks. R. Lalhana, teacher from the Lushai Hills



Burmese students and Master Guides flank MV secretary G. J. Christo (left center) and world youth leader Theodore Lucas (right center) at the Southern Asia Youth Congress, March 31-April 5, at Poona, India.

of Assam, walked 104 miles, preaching and studying in villages along the way.

Daily programs were packed with inspiration and instruction. Eastern and Western music was provided under the direction of Rajan Daniel and Mrs. Phyllis Bonney of Spicer College.

Delegations from Ceylon were restricted, and those from Burma were unable to attend because of the political situation. However, these fields were well represented by Ceylonese and Burmese students in attendance at Spicer College.

*From Home Base
to Front Line*

Australasian Division

Mr. and Mrs. Robert Dixon, with their two-year-old son, left Sydney, Australia, April 30, for New Britain. They have served one term on the teaching staff of Jones Missionary College and are returning after furlough for a further term of service.

Mr. and Mrs. Milton McFarlane left Sydney, Australia, April 30, returning from furlough to the Bolu Central School, on Manus Island, in the territory of the Bismarck-Solomons Union Mission. Brother McFarlane is to continue as principal of the school.

Mr. and Mrs. A. Hedges and two children left Sydney, Australia, May 20, for Madang, in the Coral Sea Union Mission. They are returning following furlough for a second term of service in the Panim Central School on the north coast of New Guinea.

North American Division

Mrs. Reginald F. Mattison and two children left Miami, Florida, for Puerto Rico, June 7. They are returning after furlough. Brother Mattison preceded them, having left April 1. He is MV and church development secretary of the Antillian Union Mission.

Mr. and Mrs. A. Warren Matheson and five children, of Kelowna, British Columbia, left Seattle, Washington, June 5, for India. Brother Matheson is to be principal of the Vincent Hill School, in Mussoorie.

Elder and Mrs. Daniel R. Guild and two children, returning after furlough, left Los Angeles, California, June 5, for Singapore. Brother Guild will continue as radio and Bible correspondence school and ministerial association secretary in the Southeast Asia Union.

F. R. MILLARD

Lay Achievements in Inter-America

By J. Ernest Edwards, *Secretary*
GC Home Missionary Department

The home missionary department of the Inter-American Division reports great advances during 1963, the home missionary anniversary year. Of the more than 18,500 baptisms, more than 10,000 were credited directly to the work of laymen.

Early this year three national congresses were conducted. In Medellín, Colombia, 300 delegates were in attendance. At the congress in Barquisimeto, Venezuela, 200 delegates assembled. The Netherlands Antilles reported 45 delegates. Even the small islands of San Andres and Providence had two "micro-congresses." In these island fields, plans were made to carry the golden anniversary spirit into 1964 and make it the best year yet in lay soul winning.

These congresses have given real inspiration to our lay members, and a splendid orientation to the service projects planned for 1964. Already in Colombia one layman has won 44 souls, and another 35. From Jamaica comes the report that 61 lay efforts were held and 100 cottage meetings, with the direct result of 142 souls being baptized.

Led by the president, Lloyd L. Reile, the Central America Union is placing a piece of Adventist literature in the hands of every inhabitant of the seven countries of that union. D. C. Prenier writes: "This will be a stupendous task for 17,133 church members, but not an impossible one! For three years we have followed the very successful and inspiring custom of celebrating on the first and second Sabbath of January what we call E-Day. At that time every church in Central America takes part in launching the evangelistic campaign with a day of prayer and fasting. It was thought that it would be well to celebrate this event in a universal venture of literature distribution. At the time of the Medellín council the other unions also wanted to follow this plan. It is a wonderful thing to realize that now it is possible for the magazines *El Centinela* and the *Signs* to reach every home in Inter-America within a few days. The final movements are indeed proving to be rapid ones.



The Calamba Seventh-day Adventist chapel, in the Philippines, on its rededication day, January 4, 1964.

Rededication of Calamba Church Philippines

By Pomposa M. Ocampo, Church Clerk

Rededication services on January 4 marked another milestone in the history of the Calamba (Philippines) church, organized in 1919 by Victorio Arevalo. In 1943 the church was moved to a lot donated by Pablo Alcalá, a pioneer Adventist. The dedication of the church was held that year.

After two years of active campaigning for funds, led by Pedro Mendoza, church elder, the church was reconstructed un-

der the direction of the district leader, R. P. Alinsod, at a cost of P11,000 (U.S. \$2,827), plus countless hours of donated labor.

The rededication ceremony on January 4, 1964, was well attended by brethren from other churches—J. O. Bautista, P. B. Gonzales, P. C. Banaag, G. de Guzman, and E. J. Tangunan, past and present presidents of South Central Luzon Mission. Elder de Guzman preached the dedicatory sermon, and Elder Banaag offered the dedicatory prayer. P. B. Gonzales, one of the charter members of the church, led in the act of dedication.

Others who participated were C. P. Legaspi, secretary-treasurer of South Central Luzon Mission; D. L. Hizon and C.

Fresno, California, Evangelistic Campaign

The Stanley Harris-William Hoffman evangelistic team has been conducting a series of meetings in Fresno, California, since early February. More than 140 have thus far been baptized, and others are preparing for this sacred rite. After 12 weeks of meetings the people continue to pack the auditorium to capacity.

The days of large-scale evangelism are not in the past. During this series there have been nights when people stood throughout the meeting because every chair was occupied. On opening night

hundreds were turned away for lack of space. On many nights the people would fill the auditorium an hour before the opening time to be sure of getting a seat.

Our Fresno members have given their wholehearted support; our medical doctors have attended faithfully and encouraged their patients to attend. They have seen many of these fine people take their stand for the truth.

STANLEY HARRIS, Evangelist



Cara, charter members of the church; M. Arevalo, church organizer; E. J. Tanguan, president of South Central Luzon Mission; R. P. Alinsod; N. R. Arit, MV secretary, North Philippine Union Mission; H. Reyes, preceptor of Philippine Union College; and Dr. R. G. Manalaysay, president of Philippine Union College, and the only son of the late pastor Emilio Manalaysay, the first to perform the SDA baptismal ceremony in Calamba.

The church history was read by the church clerk. It noted that Elders R. R. Figuhr and L. V. Finster were among the pioneer builders of the church. The congregation was deeply impressed by the list of workers who had been members of the church during its 45 years of existence. About 21 of its former members served or are serving in the organized work.

Favorable Ruling by Egyptian Government

By Vincent A. Fenn, Treasurer
Middle East Division

In some parts of the world public schools operate on Saturday. This is true in the lands of the Middle East. Serious problems for Adventist youth often arise because examinations are almost invariably scheduled for Saturday. If students do not take the examinations, they are not given credit for the work covered during the school year.

Recently the educational secretary of our Egypt Section, Shafik Ghali, made an

appeal to the Director General of the Educational Zone asking that some arrangement be worked out so that our students both at the Nile Union Academy and in the city of Heliopolis could receive their examinations on some day other than Sabbath. On May 20 Brother Ghali wrote to the Middle East Division office:

"I am glad to report that after several visits and interviews with the educational authorities, as well as the exchange of correspondence with them, God answered our prayers and He spoke to the hearts of the officials in power. As a result, the Director General of the Educational Zone issued instructions of which I give you here a verbatim translation:

"In view of the religious circumstances of the Adventist Intermediate School which compel them to refrain from any work during Sabbath and to keep it holy, the Zone concurs in the School's request to allow their students to sit for the promotion examinations on days other than Sabbath."

"In harmony with the above action it was arranged that all the children in the various districts could come to Heliopolis and sit for the examinations on a day other than the Sabbath."

We are grateful for this favorable consideration by the educational authorities, and we thank our heavenly Father for answering the many prayers that have been offered concerning this situation. We solicit the prayers of our believers everywhere that the three angels' messages may go with power in all the lands of the Bible.

ley district, and next month a class will be held in the Rest Haven church on Vancouver Island. W. E. Kuester, secretary of the Sabbath school department of the British Columbia Conference, is conducting the courses.

► H. M. Green from Montreal, Quebec, has joined the Maritime Conference as a literature evangelist. He has located at Kentville, Nova Scotia, and is working through the Annapolis Valley.



Central Union

Reported by
Mrs. Clara Anderson

► Mrs. Elsie Franklin has accepted a call to be secretary to L. F. Webb, secretary-treasurer of the Nebraska Conference. Mrs. Franklin is from the Central California Conference.

► G. E. Rhoads, Bible teacher at Platte Valley Academy in Shelton, Nebraska, will be leaving to teach at Lodi Academy in Lodi, California.

► H. L. Caviness, who has been on the staff of Union College, has accepted a call to be assistant professor of business administration at La Sierra College.



Columbia Union

Reported by
Don A. Roth

► Pastors from the Columbia Union Conference have served on the staff of the Seventh-day Adventist exhibit at the New York World's Fair. The list includes Elder and Mrs. Richard Shepard, Edward Herzel, Elder and Mrs. R. D. Steinke, Elder and Mrs. Ernest T. Gackenhimer, Charles Cheatham, Elder and Mrs. Jethro Lester, Elder and Mrs. Peter Luna, and LeRoy Tripp.

► A new church is nearing completion at Culpeper, Virginia, in the Potomac Conference.

► Six literature evangelists of the Potomac Conference have exceeded the \$10,000 mark in deliveries for the year

Brief News OF MEN AND EVENTS



Canadian Union

Reported by
Evelyn M. Bowles

► Eleven were baptized by N. Maxim Frost on May 23 at Saint John, New Brunswick. These new members are from Utopia, where a new church will be organized as soon as a building can be secured for Sabbath services.

► Students and teachers of the Schaber Memorial Academy at Barnesville, New Brunswick, and the Moncton church school joined in a one-day excursion to Prince Edward Island, June 1. Government buildings and other historic points of interest were visited by the group, who were directed by William Nepjuk, educational department secretary of the Maritime Conference.

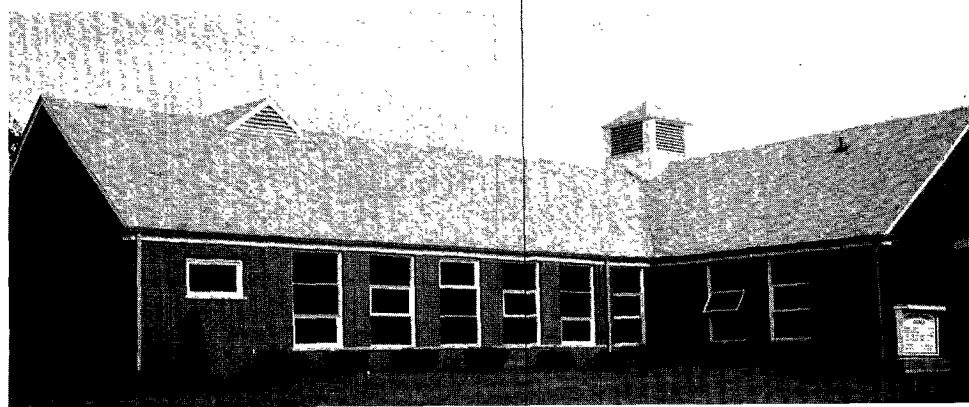
► The General Conference Sabbath School Department designated 1964 as "Better Teaching Year in the Sabbath Schools." In harmony with this the British Columbia Conference Sabbath school department scheduled five training courses for the first part of 1964. The first one to be held was in the far north at

the Lamming Mills church where 18 graduated and received their certificates. The next class to finish was from the Northern Okanagan district where again 18 finished the course. Currently a class is being held in the Mission City church with 18 enrolled. A class has just begun in the Lang-

Chicago Heights, Illinois, Church Dedicated

The new church building in Chicago Heights, Illinois, was dedicated Sabbath, May 9. This building is in a good location, and will serve as an evangelistic center for the area. The dedicatory sermon was given by J. D. Smith, Lake Union Conference president.

W. A. NELSON, President
Illinois Conference



1964. They are E. H. Creighton, Ted Henderson, Olin Gilliam, Erald Wheeler, Carl Tanksley, and Howard McGuire.

► Pastoral changes in the Chesapeake Conference include the following: John Kelchner, formerly of Martinsburg, West Virginia, new pastor of the Grasonville, Maryland, district; David Rose, formerly of Salisbury, Maryland, new pastor of the Martinsburg, West Virginia, district; David Miller, formerly of Glen Burnie, Maryland, church, new pastor of the Salisbury, Maryland, district; John Clarkson, from New Jersey, new pastor of the Wilmington, Delaware, district; Robert Burrow, of Miami, Florida, new pastor of the Glen Burnie, Maryland, district.

► Two associate secretaries of the medical department of the Columbia Union Conference were selected recently by the union conference executive committee. They are Dr. Delbert Dick and Dr. Charles Herrmann, both of the Washington, D.C., area.

► John Wright is the new principal of Mount Aetna Academy in the Chesapeake Conference. He formerly served as principal of the Vienna, Virginia, junior academy.

► A number of ministerial changes are taking place in the Chesapeake Conference in early summer. Paul Smith, formerly of the Grasonville, Maryland, church, is the new secretary of the home missionary and Sabbath school departments of the conference, taking the place of E. T. Gackenhimer who has accepted a call to mission service in Africa. New secretary of the public relations department and director of the church development program is Gayle Gabbert, formerly of the Wilmington, Delaware, district.



Lake Union

Reported by
Mrs. Mildred Wade

► Doctors Elton and Rheeta Stecker, who have been interning at the Hinsdale Sanitarium and Hospital, are preparing to leave for Africa as medical missionaries. They will join the staff of the 325-bed Malamulo Mission Hospital in Nyasaland, where nearly half the patients are lepers. One of the two physicians now on the staff will move to a clinic a few miles away. Mrs. Stecker's mother, Mrs. Beulah Ewald, who is now employed in the Sanitarium business office, is planning to go to Kenya to live with her other daughter, whose husband is serving as a missionary.

► Children of the Janesville, Wisconsin, church have found great joy in sending gifts to a Korean orphanage. They gathered dolls, toys, and even a small radio, and sent them through the West Coast welfare depot. Mrs. M. A. Burrington, leader of the kindergarten and cradle roll children, recently received a letter from Mrs. Louis Erich at the Pusan orphanage, expressing their heartfelt thanks and sending pictures of the children who had received the gifts.

► Another new church company was organized in the Lake Region Conference

Michigan Welfare Conference

One hundred seventy welfare workers and 33 pastors of the Michigan Conference recently spent three days at the conference office in Lansing studying the many aspects of the health and welfare work. Instructors included C. E. Guenther, Ella May Stoneburner, and Maybelle Vandermark of the General Conference; Vernon Flory of the Lake Union Conference; W. M. Buckman of the Michigan Conference; and several Michigan pastors.

Guest speakers included Capt. R. L. Nicolen, civil defense director for the State of Michigan; Robert Laraway, field representative from the State health department; and Mrs. M. Harrison, field representative for the American Red Cross.

Devotional themes were presented by N. C. Wilson, president of the conference, and M. E. Foll, pastor of the Lansing church.

VERNON FLORY, *Departmental Secretary*
Lake Union Conference



on Sabbath, April 25. About three years ago members from the Emmanuel church in Chicago Heights, Illinois, moved into the Pembroke area and gathered a group for study. In 1962 a branch Sabbath school was organized and the members, under the leadership of Henry Moore, J. Lenoth, and C. A. Myers, seriously engaged in missionary work, which resulted in new members. C. E. Bradford, conference president, spoke at the eleven o'clock hour; J. Henry Blake gave a history of the group; and Horace L. Jones, district pastor, organized the company with 16 charter members.

three nights a week in German and three nights in English. Nonmember attendance has averaged 12 each night, even though the church membership is small.

► A baptism of eight was held at the St. Paul First church on May 16, with the pastor, N. M. Harlan, officiating.



Pacific Union

Reported by
Mrs. Margaret Follett

► Louise Brown is resigning as director of the School of Nursing for the Glendale Sanitarium and Hospital. She graduated from the school in 1930 and since has served there as a private duty nurse and surgical supervisor until she assumed her recent position in 1957. Taking her position is Ellen Gibson, director of nursing service.

► Ground was broken May 24 for a new church at Porterville, in the Central California Conference. Speakers for the occasion included Mrs. Hattie Roykier, only remaining active charter member; Bill Rodgers, mayor; M. A. Wyman; Dr. Domer Wareham; and Dr. Jack King, with D. E. Venden, conference president, giving the keynote address.

► The San Fernando church, in the process of being sold, was damaged by fire on June 1. The fire, apparently started by thieves, was set in the choir robes and destroyed them as well as damaging the choir room. It is expected that insurance will cover the loss, estimated at \$2,500.

► New faculty members joining the Pacific Union College staff are Bernard Aaen, Milo Anderson, George Belleau, Robert Buyck, P. W. Christian, Mrs. Alice Halsey, P. L. Howe, Arnold Kurtz, Carlyle



Northern Union

Reported by
L. H. Netteburg

► The Hawarden Seventh-day Adventist church sponsored a booth at the Lincoln County annual crop show that was held in Hudson, South Dakota, February 5-7. A large amount of literature was given away, including the *Signs* and a number of books.

► A window display with an Easter theme was prepared by members of the Eagle Bend, Minnesota, church at the request of the owner of the Eagle Bend Pharmacy who had expressed himself as being dissatisfied with past displays of Easter eggs and bunnies. The display featured an open Bible.

► N. M. Harlan and Dr. Manuel Elias conducted a Five-Day Plan to Stop Smoking clinic in the North Central Baptist church in St. Paul at the request of that church.

► S. A. Reile is conducting a series of Bible lectures in the Napoleon, North Dakota, church with messages presented



Inca Union Youth Win 107

Wayne Griffith, secretary, and Don Christman, president of the Inca Union Mission, invited the Voice of Youth from greater Lima in the Central Peru Mission to present the final program of the recent Inca Union Mission quadrennial session.

Four Voice of Youth speakers unfolded the panorama of the ages as revealed in Daniel 7. When a call was made at the close for decisions, the entire group of delegates and visitors rededicated their lives for service.

The youth reported that 107 persons had already been baptized in five Voice of Youth efforts during 1963, and many others were preparing for baptism. All of the preaching had been done by youth, and the Lord abundantly blessed their efforts.

WELLESLEY MUIR
Departmental Secretary
Central Peru Mission

Manous, Leroy Otto, Charles Read, Keld Reynolds, Charles Temple, Frank Wall, and Robert Woods.

► D. E. Venden, conference president, and Charles Wilshire, mayor of Exeter, California, assisted with groundbreaking ceremonies for the new Exeter church on May 24. Also participating in the service were John Neufeld, charter member, Dr. Wilton Law, H. Carey, and B. Matthews, pastor.

► Services were held May 22 and 23 to dedicate the new Lodi, California, Fairmont church. Speaking for the weekend occasion were M. V. Campbell, R. R. Bietz, H. M. S. Richards, Jr., E. A. Schmidt, Fred M. Brown, mayor of Lodi, Carl Becker, and E. W. Koenig, pastor.

► Norman Ault, a 1964 graduate of La Sierra College, will join the working force in the Arizona Conference following a year of study at Andrews University.

► Thelma Benson, of the Pacific Union College cafeteria, is going to Libya, North Africa, to serve as a dietitian.



Southern Union

Reported by
Mrs. Cora Kindgren

► Ministers and laymen from all parts of the Alabama-Mississippi Conference met on the campus of Bass Memorial Academy for a five-day lay instructors' training school. V. W. Schoen, associate secretary of the Home Missionary Department of the General Conference, led out. He was assisted by other home missionary secretaries, including S. S. Will, of the Southern Union, W. E. Peeke of Alabama-Mississippi, W. L. Mazat of Florida, W. C. Hatch of Georgia-Cumberland, and H. T. Anderson of Kentucky.

► R. W. Dunn was ordained to the ministry on the first Sabbath of camp meeting in the Carolina Conference. He is secretary-treasurer of the conference.

► Sixty took part in a training course for Sabbath school workers conducted in Jacksonville by S. S. Will, Southern Union Sabbath school secretary, and W. L. Mazat, Florida Conference Sabbath school secretary.

► The Chattanooga church health and welfare society has been active in civic projects for the past several months. This group has given four dozen pairs of shoes and two dozen gowns to the Chattanooga Children's Hospital. This society has pledged to supply two sets of tables and chairs for the Georgia-Cumberland Academy dining hall. They also are planning to conduct a cooking school, health lectures, and first-aid courses.

► The Florida Conference sponsored its first medical-dental banquet recently at the Forest Lake Academy cafeteria. Adventist professional people from all over the conference were invited, and 100 were in attendance, including wives.



Southwestern Union

Reported by
H. W. Kloser

► W. G. Larson, home missionary secretary of the Oklahoma Conference, reports that a woman who was visited by Ingathering carolers told how she was reared a Seventh-day Adventist but had drifted away and into a Sundaykeeping church. This contact resulted in a series of Bible studies that led to her making an announcement before her Sunday school class that she was returning to the church of her childhood. She has now been baptized into church fellowship.

► Harry Darby and Paul Cunningham began a one-week revival series of meetings at the Tucumcari, New Mexico, church on May 30.

► Three students at Sandia View Academy, Albuquerque, New Mexico, were baptized Sabbath, May 23.

► Elder and Mrs. Pascual Pena and their three children have arrived in El Paso, Texas, where he is to pastor the Spanish church.

► Ozark Academy at Gentry, Arkansas, with a capacity of 175, already has 200 applications for next school year.

► At a sectional meeting of the Arkansas-Louisiana Conference held June 5 and 6 at Baton Rouge, Louisiana, Operation 5000 was launched. This plan calls for ministers, teachers, literature evangelists, laymen, and youth to cooperate in increasing the conference membership from 3,888 to 5,000. The program presented at Baton Rouge was repeated at another sectional meeting held at Gentry, Arkansas, June 11-13.

► At the sectional meeting held at Baton Rouge, Louisiana, June 6, a hearty welcome was extended to two new ministers coming to the Arkansas-Louisiana Conference. J. W. Clark comes from Providence, Rhode Island, to be pastor of the New Orleans St. Charles church, and C. F. O'Dell from Columbia, South Carolina, to be pastor of the Baton Rouge church.

Church Calendar

Midsummer Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and	
Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
MV Pathfinder Day	September 19
Thirteenth Sabbath Offering (Far East)	September 26

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.

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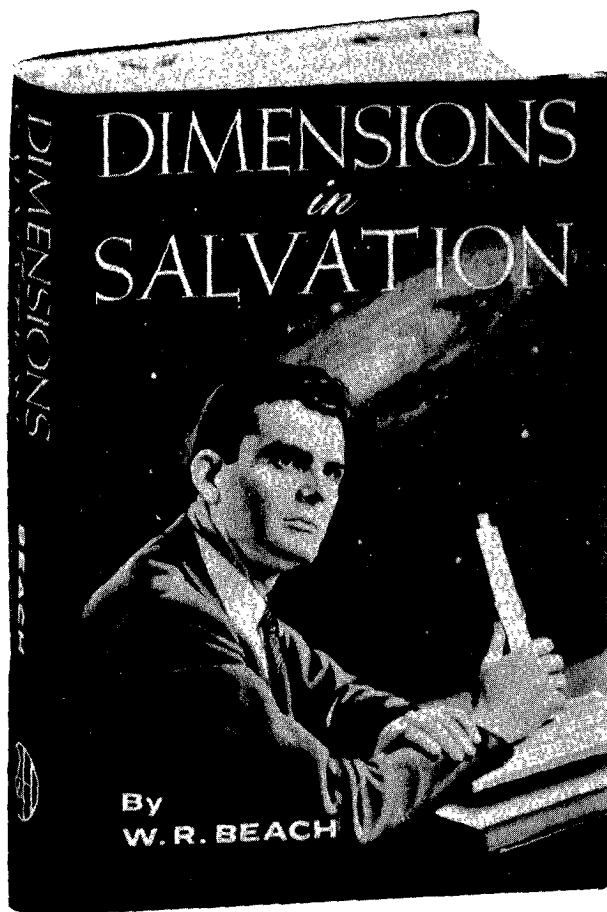
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News of Note

An Appeal for Summer Clothing

The hurricane season has already begun, and more appeals for clothing (especially for men, children, and infants) have been received than we are able to fill. More and more people of the world are looking to Seventh-day Adventists for help at times of major disaster. It is only logical that they should. For many years we have warned of great calamities, and why should they not expect us to be best prepared, of all people, to render help when disaster strikes? We also emphasize love, faith, and works, and people naturally look to us for help when these calamities come upon them. We must not disappoint them.

"It is more blessed to give than to receive." If Christ takes notice of a cup of cold water given in His name, He will appreciate useful garments given to His needy children. If you have summer clothing available, send it at once to the General Conference SAWS building nearest you:

Seventh-day Adventist Welfare Service, Inc.
59-16 Broadway
Woodside, Long Island, New York 11377
Seventh-day Adventist Welfare Service, Inc.
Box 191
Watsonville, California

W. E. PHILLIPS

Letters Apposing the Becker Amendment

On page 8 of the REVIEW AND HERALD for May 21 the names of the members of the House Committee on the Judiciary were listed, in connection with a report about recent extended hearings on a series of proposed amendments to the Constitution. Each church member was urged to write his respective Congressman, expressing opposition to the Becker amendment and all others similar to it. Some have asked how to address such letters. The correct form is as follows:

The Honorable
House of Representatives Office Building
Washington, D.C. 20025

My dear Mr.:

W. MELVIN ADAMS

In This Issue

Of special interest in this issue is the page 2 article about death from cancer and other diseases among Seventh-day Adventists, by Frank R. Lemon, M.D. and Richard T. Walden, M.D., both of Loma Linda University. This interim report of an extensive case study of thousands of Adventists indicates that the death rate among Adventists is significantly lower than for the population as a whole. The information thus far available from the survey provides welcome confirmation of the value of the principles of healthful

living Seventh-day Adventists have advocated for more than a century.

On page 6 Arthur White continues his series on counsel from Ellen G. White relating to the independent publication of literature. In this issue Elder White gives the background of a particular instance in which Sister White counseled against having one of her own books published in a non-Adventist publishing house.

More than 1,200 baptisms in 12 weeks in the North Philippine Union Mission. This thrilling report by Elder T. C. Murdoch appears on page 16.

It is not often that we receive news from behind the iron curtain. On page 15 Elder Bernard Seton relates his experiences on a recent visit to Hungary, during the course of which he met with our members in several of the large cities.

Seminary Extension in Northern Europe

Dr. Edward Heppenstall, professor of Christian philosophy at Andrews University, is director of the Andrews University Northern European Extension School, June 10 to July 29, at Newbold College in Bracknell, Berkshire, England. Open to selected field workers, Bible teachers, editors, chaplains, college teachers, and ministers, the extension school offers regular credit toward degrees at Andrews University. V. N. Olsen, president of Newbold College and associate



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

PITTSBURGH, PA.—A report reasserting the "fundamental concern" of the Methodist Church with the "problems of alcohol and the conviction that its members should abstain from all use of alcoholic beverages" was adopted here at the denomination's quadrennial General Conference.

BOSTON—There were nine major church fires last year in the United States, with a total loss of \$5,313,000, the National Fire Protection Association reported here.

TUSCALOOSA, ALA.—A grandmother of five is believed to be the first woman in the Presbyterian Church in the U.S. (Southern) to be elected to a session, or ruling body, of the denomination. Mrs. C. E. Williams, a high school teacher here, was named ruling elder of Tuscaloosa's Covenant Presbyterian church.

director of the extension school, and Andrew Fearing, associate secretary of the General Conference Ministerial Association, will also teach extension classes. According to Dr. W. G. C. Murdoch, dean of the Seminary, enrollment is expected to be between 90 and 100.

It is the plan of the Seminary to hold an extension school in each world division every five years. The next school will be held in the spring of 1965 at Spicer Memorial College in Poona, India.

DONALD LEE

MV Evangelism in Inter-America

Missionary Volunteers in Guatemala are setting fine records in MV TARGET 6000, Inter-America's goal in the worldwide MV TARGET 30,000 for 1964. They have completed more than 600 projects. John Hancock, from the General Conference MV Department, is meeting appointments in the Inter-American Division, traveling with division MV Secretary Donald von Pohle. He writes of meeting three youth in Guatemala City who were won by MV Friendship Teams, and who are now MV leaders. He reports that a Voice of Youth effort in Jalapa has resulted in 17 baptisms, with nine more awaiting the rite. In Colón, Panama, Missionary Volunteers have completed a Voice of Youth effort with eight baptisms. At the time of the baptism the local pastor made a call, and 22 more came forward for baptism.

This is another chapter in the fine story of MV evangelism in Inter-America. Our young people there have engaged in 1,810 MV TARGET projects, and 375 baptisms have already been reported.

THEODORE LUCAS

ATLANTIC CITY, N.J.—Greetings from Baptists in the Soviet Union were brought here to the annual meetings of the Southern and American Baptist Conventions by a group of U.S.S.R. Baptist leaders. The U.S. denominations were meeting separately, but for the first time simultaneously, in the same city.

GROSSINGER, N.Y.—The search for unity is the one major issue of our time, not only for Jews, but for the entire human race, the executive vice-president of the Rabbinical Assembly told its sixty-fourth annual convention here. Rabbi Wolfe Kelman, of New York, emphasized that a formula must be found to enable people of "differing and conflicting opinions to dwell together in mutual respect and security." The alternative, he warned, is to face "a deserved extinction."

CLEVELAND—Nearly two thirds of Young Women's Christian Association members gained full voting rights as the result of an action by the body's twenty-third national convention, which eliminated the pledge of Christian faith as a prerequisite for voting on "Y" matters. However, all elected local or national officers, as well as voting delegates to the national conventions, must still affirm their Christian faith.