

REVIEW

and Herald

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Lonesome People

In Your Church

By DONALD HAYNES

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DO YOU KNOW any lonesome people in your church? They are there. They're in every church. Chances are their lonesomeness is deepening, for this deadly affliction never heals itself.

There was a day when we took time for people. The other fellow was important. We rallied round when a neighbor's barn burned and helped him build a new one. It wasn't a big deal, either, for which we expected an orchid or some accolade.

That time very much needs to be recalled. Not only for the lonesome ones, really. Everybody could do with a bit of genuine fellowship, the meaningful kind.

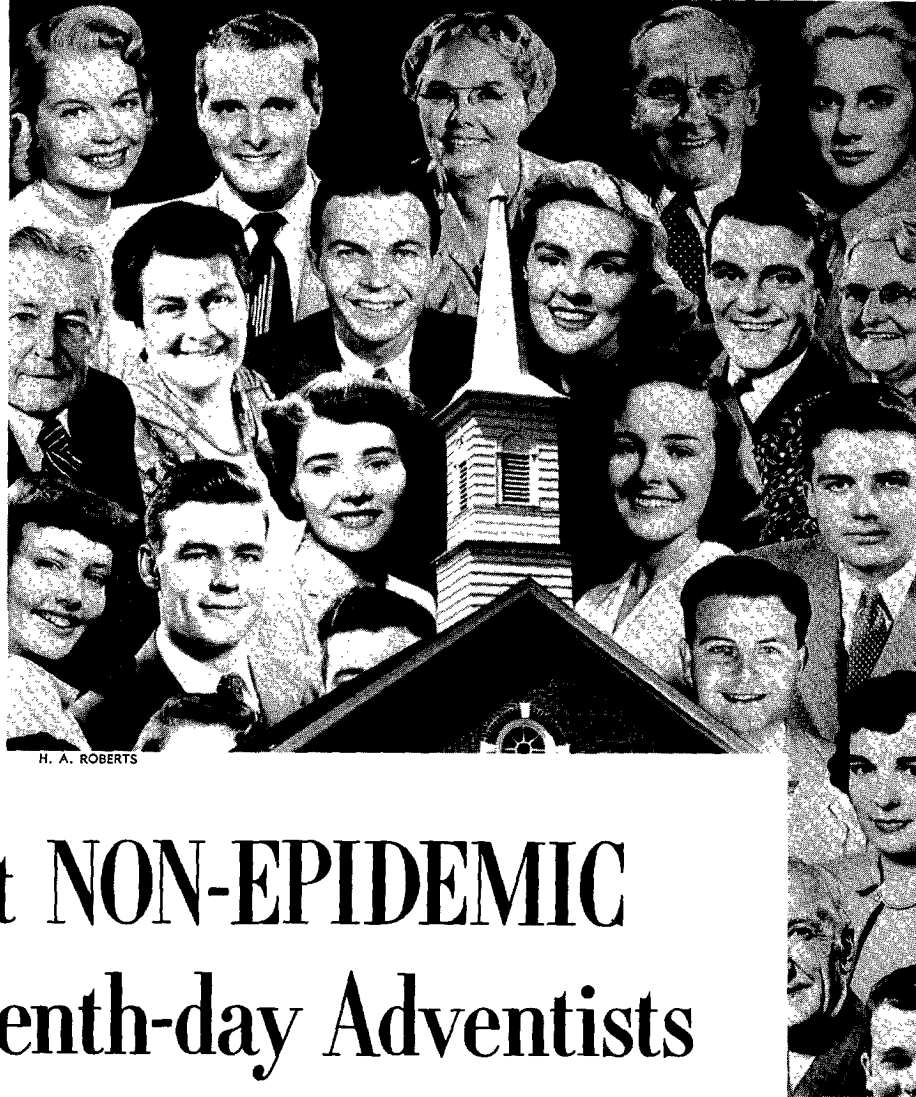
There are many wonderful people in our churches who will blossom out for God, infecting many another heart, if we will but show them what it is to care.

We need no charter, no new institutional machinery, no constitution, no officers, no territory maps with bright-colored pins, no guidelines or (Turn to page 8)



A report that reveals tangible health benefits from the no-tobacco way of life advocated by Seventh-day Adventists.

By
FRANK R. LEMON, M.D.
and
RICHARD T. WALDEN, M.D.



The Great NON-EPIDEMIC Among Seventh-day Adventists

MANY years ago we wondered why Seventh-day Adventists had never been subjected to scientific scrutiny in regard to their living habits. If the Adventist way of life promotes health as claimed, it seemed that the results would be demonstrable, and if not demonstrable, then questionable. Since that time we have been drawn into research on this very subject.

Our studies began among California SDA's in 1958 and have lasted until the present time. They were generated not alone by our curiosity, but by scientists from the National Cancer Institute (NCI) of the U.S. Public Health Service who wished to learn what experience SDA's were having with lung cancer. As far back as 1953, the late Dr. A. G. Gilliam, of the NCI, had called for an investigation among the two "major religious bodies (in the West) which actively discourage such habits as smoking and the use of alcohol." Presumably, he speculated that if SDA's did or did not have cancer of the lung to the extent of their neighbors, this would have importance for the nation.

We have reported on several occasions (see REVIEW AND HERALD, July 9, 1964) the specific findings in relation to heart disease and lung cancer among SDA's. Now we summarize the findings among 11,071 SDA men in regard to death from all kinds of respiratory tract illnesses as recently reported in the *Journal of the American Medical Association*. As an introduction we shall briefly review some reasons for such research.

Both authors of this article are connected with Loma Linda University's School of Medicine. Dr. Lemon is an associate professor of preventive medicine and Dr. Walden is acting chairman of the department. The information in this article was released through the October 10 issue of the *Journal of the American Medical Association*.—EDITORS.

Death from various forms of chronic respiratory disease has reached alarming and epidemic proportions in the last 15 years, despite many gains in the control of such illnesses as tuberculosis. There were 8,339 (12 per cent) such deaths among 68,916 deaths from all causes among men in California in 1960. Since underlying emphysema of the lung may be responsible basically for many deaths certified as due to coronary heart disease, some experts speculate that as many as one fourth of all male deaths in the United States are actually due to lung disease of some kind. Lung cancer was killing approximately 30,000 Americans at the beginning of our investigation in 1958, but it will kill more than 45,000 in 1966, only eight years later.

The second most common illness for which the United States Social Security system pays disability benefits is pulmonary emphysema. It has been increasing among men at an epidemic rate during the last ten years. The Surgeon General's committee on smoking and health (1964), after reviewing all fundamental research on these subjects, concluded that lung cancer was caused by cigarette smoking. In more conservative language it suggested that pulmonary emphysema and bronchitis and the rising tide of coronary heart disease were either caused or precipitated by cigarette use.

With these facts in mind, we believe the natural value of a prolonged study among SDA's becomes rather apparent. We may ask: Do SDA's, a rather homogeneous non-smoking population, die as readily from respiratory disease, especially lung cancer and emphysema, as do their fellow Americans? Are these diseases increasing in their midst as much as they are among the general population?

Is there a greater risk of respiratory disease among SDA ex-smokers or recent converts than among lifetime members? If fewer SDA's die of respiratory disease (or cancer) do more of them die of other diseases (or other cancers) to make up for it? In other words, is the total risk of death among SDA's equal to that of other Americans but just distributed differently by cause?

The essential elements of such research are of three kinds: (1) A study of major characteristics of the "population" (SDA's); (2) strict accounting for all deaths in the group by cause over a fixed period (1958-1962 in this report); (3) and comparative analysis of (1) and (2) with the mortality experience of the general population. In regard to the first element, SDA's in their manner of life and exposure to modern environment exhibit some important differences from their California neighbors.

1. They are a somewhat older population. This is an advantage for the study, however, since the expectation of death is greater than it would be in a "younger" population.

2. As a reflection of their educational, and probably social and economic, advantage, SDA's are employed more frequently in professional, managerial, and ownership occupations.

3. SDA's are less resident in metropolitan counties than other Californians, including air-polluted Los Angeles and its environs. This factor requires consideration in the matter of lung diseases—but it has proved to be of little significance.

4. SDA's differ in various health habits and practices—notably diet and the use of alcohol—which are not deemed to have "specific" influence on the risk for respiratory diseases.

5. In the American Cancer Society portion of our study 2 per cent of SDA men were, contrary to church standards, "currently" smoking, versus 65 per cent of other men; 59 per cent of SDA men had "never smoked regularly" versus 21 per cent among other men. Among ex-smoking SDA's the average amount of tobacco used, and the duration of use, is less than 50 per cent that of non-SDA ex-smokers. SDA's, then, are essentially a nonsmoking group, and even their ex-smokers have had less tobacco exposure as a group than other California men.

In regard to the second basic element of this research, the calculation of SDA death rates begins with two basic "assumptions." They are that SDA men should be dying (of various diseases) at the same rate as non-Seventh-day Adventist men; and further, that nonsmoking is of no particular benefit to the SDA men. As a matter of fact, both assumptions are incorrect, and the study led to the findings presented in the accompanying graphic comparison of the actual number of deaths among SDA men with the number expected at usual California rates.

The top line of the graph is labeled the "100% level," and a line midway up the table, "50%." You will quickly see on this graph that the actual number of deaths from "all causes" among SDA men is less than 50 per cent of the number expected at usual California rates. Similar figures are found for cancer (from all causes), stroke, arteriosclerotic heart disease, and high blood pressure, miscellaneous heart disease, accidents and violence, and miscellaneous causes. The sole exception is death

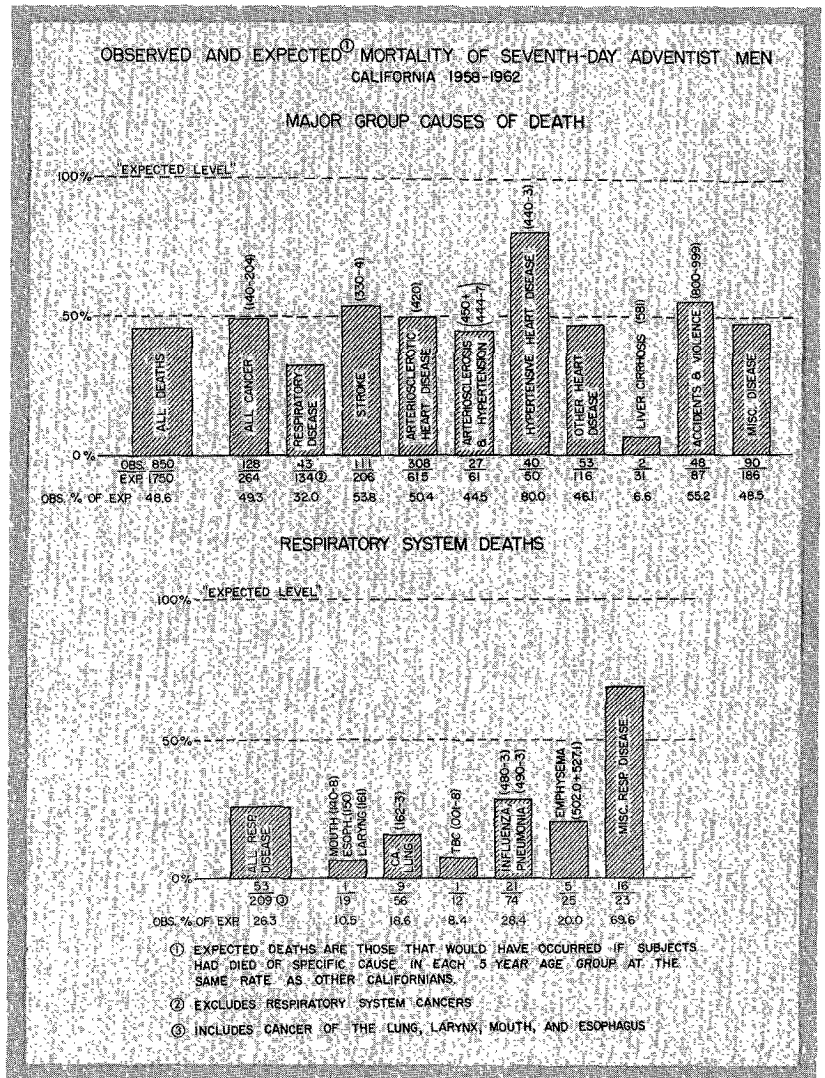
from hypertensive heart disease, at about 75 per cent of that expected.

Though this data is remarkable, even more marked is the experience with all respiratory disease where mortality is only about one third that expected, and cirrhosis of the liver, primarily associated with alcoholism, is only about 7 per cent of that expected.

In the second portion of the graph, note that whereas 19 deaths from cancer of the mouth, esophagus, and larynx should have occurred, there was only one! There were nine cases of lung cancer versus 56 expected; one case of pulmonary tuberculosis versus 12 expected; 21 cases of influenza and pneumonia versus 74 expected; only five cases of pulmonary emphysema versus 25 expected; and 16 miscellaneous respiratory diseases versus 23 expected. These findings are striking even when they are here superimposed on the over-all low mortality rates of SDA men.

There are a few diseases, not presented in this graph, and involving small numbers, which seem to occur among SDA men at approximately the expected frequency. These include cancers of the liver, brain, and nervous system, endocrine glands, leukemias and lymphomas, and asthma, fibrotic pulmonary disease, and diabetes.

It is interesting to look at this data in other ways. A total of 898 SDA deaths "expected" from 1958 to 1962 did not occur. Of these there should have been 154 (17 per cent) more deaths from lung cancer and other diseases of the respiratory tract, and 307 (45 per cent) more deaths from arteriosclerotic and coronary heart disease to bring



Seventh-day Adventists up to the California par.

Respiratory Cancer

The greatest salvage (47 per cent of expected cancer deaths) among SDA men in regard to cancer was in the respiratory system. Recalling that the SDA population is proportionately older than the California population, and thus more susceptible to cancer, these figures become still more interesting.

Cancers of the lung, esophagus, larynx, and mouth accounted for approximately 32 per cent of all cancer deaths among California men over age 30 in 1960, but they accounted for only 8 per cent (approximately one fourth of the ratio) among SDA men of similar age. Similarly, tuberculosis, influenza, pneumonia, and emphysema accounted for 6 per cent of all deaths among California men, but for only 3 per cent of deaths among SDA men. These differences would have been still larger if their calculation had been "adjusted" statistically to the older age differential among SDA's.

Some details are of special interest. It has been speculated that the reduced death rate among SDA men is due to their socioeconomic advantage as related to their occupations and perhaps also to their lesser residence in metropolitan areas. But such influences, if significant, should operate also among SDA's themselves, but it appears that they do not. When the rates of death from various causes are compared, there is no significant difference between subgroups of SDA's who differ sharply in respect to occupations or urban versus rural residence. The slightly higher rate of death from all causes among the rural group is almost identical to a similar urban-rural difference found among United States men in general.

A Striking Difference

When one considers the length of church membership, however, there is a striking difference among SDA subgroups. We compared the death risk in 3,913 "lifetime members" (persons who had been members of the church since age 20 or earlier) with those who had become converts within the last five to 15 years, varying from five years in the church at age 30 up to 15 years at age 75 and over. The mortality rates of the "recent converts" were 24 per cent greater for all causes, 43 per cent greater for all cancer, 26 per cent greater for gastrointestinal cancer, but 300 per cent greater for all respiratory disease and

14 per cent for all arteriosclerotic heart disease and stroke.

Only one of the 28 SDA cases of lung cancer or pulmonary emphysema occurred among the 3,913 "lifetime members" who made up 35 per cent of the SDA group and whose fair share would have been at least ten such cases. That one exception was a 65-year-old man who died in a matter of hours following an acute coronary heart attack. His pulmonary emphysema was a secondary cause of death and its discovery was found only incidentally at autopsy.

Of the nine lung cancer deaths recorded among SDA men, two diagnoses were not confirmed (or "proved") by tissue study; two were forms of cancer that did not originate in, but had spread to, the lungs from other organs. Thus there were only five bonafide lung cancers during the five-year period. Despite the fact that the great majority of SDA men had never smoked, and that only 2 per cent were "currently smoking," all five (100 per cent) of these persons had a regular smoking history including cigarettes; four of them for more than 20 years. One also had concurrent tuberculosis. Two of the five had very recently joined the church and one of the five was still smoking cigarettes at the time of his death.

Pulmonary Emphysema

The pattern is similar in pulmonary emphysema. In four of the five cases where pulmonary emphysema had been the sole cause of death, and in 14 of 19 who died with pulmonary emphysema as a "contributing" cause of death, there was a history of regular cigarette use; in seven of them for more than 20 years. A history of smoking among the few SDA men bearing these respiratory tract diseases is more than three or four times as frequent as it is in the total SDA male population. In other words, they do not fit the usual "population" pattern.

We also made inquiries regarding a similar number of California men whose certificates were matched at death with an SDA of the same age, race, residence area, marital status, et cetera. The frequency of a tobacco-use history among those who died of lung cancer or pulmonary emphysema is the same as it was among the SDA's. In contrast, among both SDA's and non-SDA's dying of cancers other than of the respiratory tract the frequency of a tobacco-use history was substantially lower and quite similar to the history of such use in the population from which they were drawn.

It appears, then, that those who die of respiratory diseases tend to be "selected" out of both the SDA and general populations by their past exposures to tobacco. It is a sobering fact that lung cancer and pulmonary emphysema (as well as many other respiratory diseases) are extremely rare among lifetime nonsmoking Seventh-day Adventists whatever their occupational, residential, and other environmental exposures. That is a fact of importance to all Americans.

It has long been theorized that air pollution—smog in California—may be a cause of lung cancer and emphysema. Although SDA's are not as much in residence in metropolitan zones as their fellow Californians, the degree of difference in residence location could account at the most for only a 25 per cent reduction in SDA rates of mortality from cancer of the lung and pulmonary emphysema if smog were totally the cause of such disease—which it is not. However, the rate reductions actually are at 86 per cent and 80 per cent, respectively.

Moreover, in the general population there is no mortality pattern that supports such a theory, since approximately 42 per cent of the California population lives in the Los Angeles and Orange counties area and approximately 42 per cent of all California lung cancer and pulmonary emphysema deaths occur in those same counties. In other words, we find the expected amount of mortality in relationship to the amount of population present in the area; no more and no less. If air pollution of the southern California variety is having any effect upon such diseases, it has not become apparent in the death statistics of the State after ten to 15 years of exposure.

The Significance of These Findings

The more significant conclusions of this part of our studies among SDA's are as follows:

1. Chronic respiratory disease and death due to such are at an epidemic level and is still increasing in the United States at this time, especially among men. This is particularly true in regard to cancer of the lung, emphysema, and probably related coronary heart disease. There is a great nonepidemic of this sort among SDA men. Moreover, there has been no increasing risk over the last eight years for the development of these diseases among SDA's.

2. There is consistency in the basic findings of our studies among SDA's with portions of major research investigations in the United States and Eu-

rope during the last ten or twelve years that also dealt with nonsmokers. This increases confidence in our data.

3. During the past decade it has been postulated that the association of cigarette use with an increased risk for cancer of the lung and other respiratory diseases is specious. It is believed by some that this relationship is only incidental to some third constitutional or hereditary factor (never identified), which predisposes a person both to lung cancer and to smoking. The theory seems unreasonable when one considers that the distribution of lung cancer by geography, sex, and age has correlated with cigarette consumption and that there has been less risk for users of other forms of tobacco and a decreasing risk for ex-smokers.

We note again that those findings are very difficult to explain on the basis of the "selection theory" and that the theory seems still more improbable in the light of SDA experience. This unknown "hereditary factor" has virtually no influence upon lifetime SDA's; it avoids those SDA's who have been converts for more than 20 years, but influences to a maximal degree those Adventists of recent conversion who have been lifetime smokers in the past. It is hardly credible that this hereditary factor could attach or detach itself so precisely to these three different groups of SDA's, and certainly less credible than the consistent relationship of cigarette exposure to disease.

4. On the basis of the present study air pollution (smog) as a factor in the still rising epidemic of lung cancer is discounted as having much significance, although it may contribute to individual deaths under certain instances of prolonged and heavy exposure in certain zones of the city.

5. Drs. Brian McMahon, of Harvard; E. Cuyler Hammond, of the American Cancer Society; and more recently Reimert Ravenholt, of the University of Washington School of Medicine, have made the estimate, after reviewing much past research, that between 70 and 90 per cent of the 45,000 lung cancer deaths that will occur in the United States this year are preventable and are due to cigarette smoking. Support of that view is precisely the evidence that Seventh-day Adventists present as a population group. In addition there will be more than 297,000 deaths from coronary artery disease in this country in 1966. It is our opinion that upward of 40 per cent to 50 per cent of these deaths could be deferred on the basis of the Seventh-day Adventist studies, if the United States population could be persuaded not to smoke.

6. Last year Dr. T. Abelin, of Boston, published a report in which he analyzed the major research during the last 15 years relating cigarette smoking to the risk of death and indicating an expectation of a substantially longer life (longevity) among nonsmokers than among smokers. Dr. Abelin concluded that if one accepts the concept that cigarette smoking reduces life expectancy to the degree

he has noted in these various investigations, then the suspension of cigarette use in this country would produce an increase in the life expectancy among men of productive years that might equal "the whole of that achieved in the last 40 years with all the progress of medical science."

The significance of that observation is yet to make its full impact on the health consciousness of this na-

DATELINE- WASHINGTON

By Arthur H. Roth

A monthly roundup of happenings at General Conference headquarters



AN EXCELLENT RECORD. Recently I spent half an hour visiting with E. E. Roenfelt here at headquarters. The conversation was sprinkled with expressions such as "preaching the gospel," "evangelism," "soul winning"! A half-century ago Elder Roenfelt began preaching the three angels' messages in West Australia. Now he and Mrs. Roenfelt plan to settle in St. Helena, California. He states: "While technically we are retiring we hope to busy ourselves in evangelism. That's my great love, you know." In addition to 16 years of evangelistic preaching Elder Roenfelt served as local conference president, Bible teacher, division secretary and vice-president, General Conference associate secretary, and in recent years as president of the Northern European Division. This is an excellent record.

GOSPEL SINGER. Sam Raborn sang for the General Conference family at worship September 19. For 56 years he has been a singing evangelist for the evangelical churches, principally the Baptist Church. He has sung and conducted choirs for the well-known evangelists, Frank Norris, George Truitt, and Billy Sunday, and has been on radio and television for many years. One morning he turned on the radio and heard the Voice of Prophecy daily broadcast. The message appealed to his heart, so he decided to visit the Seventh-day Adventist church in response to the invitation extended over the radio. The sermon that day brought gladness to Sam's heart. After attending a series of meetings and studying further he became a Seventh-day Adventist. Radiant in his newly found faith, and though now advanced in years, he still sings on numerous occasions.

WASHINGTON VISITORS. Elder and Mrs. John W. Cole, long-time missionaries in South and Middle America, now retired and living at Collegedale, Tennessee; Elder Peter H. Hermann, who gave 28 years of service in Romania, and Mrs. Hermann from Yucaipa, California, brought their personal greetings to Gen-

eral Conference workers when they visited Washington a short while ago.

MORE NEW PERSONNEL. More new General Conference personnel elected at the fiftieth session have arrived in Washington to take over duties: E. W. Pedersen, field secretary, arrived from England; R. R. Frame, associate secretary assigned to Australian and South Pacific missions interests, and Herbert White, associate Publishing Department secretary, came from Australia.

COMMITTEES. Have you wondered how General Conference business is conducted? It's done largely through committees. The most important decision-making body is the General Conference Committee, but contributing to the working efficiency of the General Conference Committee are numerous supporting committees. These often are standing committees with continuous business to care for. There are also special committees assigned to perform particular tasks.

In the weeks that have passed since the General Conference session in Detroit, standing committees have been appointed. These include: Missionary Appointees, Church-State Relations, Ministerial Internships, Spirit of Prophecy, North American Missions, Sustentation, Overseas Travel, and various departmental advisory committees. Before Autumn Council numerous special committees were active preparing material for the council.

THEOLOGY STUDENTS. Five theology students from one of the colleges of Catholic University in Washington, after reading Seventh-day Adventist books from the collection donated to their library under the denomination's "Books to Libraries" plan, have come to the General Conference to discuss distinctive Adventist beliefs with L. E. Froom. One student has come four times and frequently requests: "Remember me in your prayers." Won't you join in praying for him and his comrades?

tion. Casual observations during our studies of the longevity of SDA men lead us to believe that they are already enjoying the longevity to which Dr. Abelin has here referred.

7. One is left to speculate about the over-all reduction in SDA mortality from other causes than respiratory diseases. We believe that a substantial portion of this reduction in mortality is influenced simply by the fact that as a group SDA's are better educated, more literate, more interested in, and knowledgeable concerning, general health matters. They

are probably more the practitioners of good hygiene, and much more likely to cooperate at an earlier point in time with medical care, than is the average of the general population. Such attitudes, qualities, and practices perhaps account for 50 per cent of the death reduction seen among Seventh-day Adventists.

Beyond that we do not have the scientific evidence at this time to apply, but it seems reasonable to speculate that the remaining half of the reduction in mortality may very well be influenced by the other health hab-

its and practices of SDA's, such as diet, to the extent that they are practiced. Certainly a large body of information—including dietary studies on select SDA groups—indicates the decreased risk of coronary heart disease in those on a reasonable calorie, low-fat, and vegetable as compared with those on an animal-fat program. Recalling the selection of SDA's with smoking histories for lung diseases, we may wonder if the same selectivity will appear among SDA's in regard to dietary pattern and an increased risk for heart disease and stroke.



The Art of Living..... **when**

**you're
young**

Miriam Hood

BEELZEBOS AND THE YOUNG SDA

(In his famous book, *The Screwtape Letters*, C. S. Lewis voices the opinions and instructions of an imaginary "dark angel" to his nephew Wormwood, a younger member of the host of darkness. With sincere apologies to the late Mr. Lewis, a peerless writer and apologist for Christianity, I offer the following.)

MY DEAR BEELZEWORM,

It was with considerable satisfaction that I received your letter telling of your new assignment. To be in charge of the training program for our people who are to work for the downfall of Seventh-day Adventist young people is a truly exhilarating challenge. At least, this is how I view it, and I think you're prepared to admit that I've had experience with practically every category of Humans.

Therefore, I was understandably disturbed at your apparent lack of enthusiasm for this new work. I should like to point out a few guiding principles that will, I feel sure, bring phenomenal success to you. Lucifer cannot fail to be impressed with your potential if you internalize what I am about to tell you.

First and foremost, it is vitally necessary for your workers to convince the young Seventh-day Adventist Humans that they are being deprived of great pleasures. Probably you are aware that this particular segment of Humans tends to be extremely happy during their childhood years if they have a Seventh-day Adventist home, a good Sabbath school, and a good church school.

Even thinking of these items, invented and encouraged by our Archenemy, depresses me. Particularly since most Human SDA parents are endlessly concerned with the spiritual (their word!) welfare of these small, insignificant creatures. You know that we would not hesitate to eliminate anything so worthless—but you must be keenly aware that our Archenemy, God, puts "love" in these Humans' hearts for their children. (I beg of you, Beelzewish, never try to understand "love.") It is

one of those qualities utterly foreign to our nature; it is alien. You will have to content yourself with studying the results of love.)

To continue, I can assure you that most young Humans (not only SDA ones, although they're your prime concern) undergo a most puzzling and frightening change as they emerge from childhood. Puzzling and frightening to their parents, that is. For us, it is the moment we've been waiting for. Train your workers to notice the signs—moodiness, disrespect to their parents, discontent with everything they've liked so much up until this point. Surely you can construct an outline for your people to follow; it is so simple it is laughable.

With only a gentle nudge from his assigned worker, the young SDA Human will easily become so unreasonable, so argumentative, so obstreperous, so bitter toward his parents, that he will create a home atmosphere of the kind that we most enjoy. When his bewildered parents attempt to reason with him, the worker must slyly whisper that they are trying to dominate him and take away his freedom.

Undoubtedly you will say that this is completely illogical, that the parents who've been, up to now, so splendid, can't have changed that much. But don't you see, my dear Beelzewish, that logic is the furthest thing from the minds of your subjects. I think I can safely say that you needn't concern yourself for one moment on this point.

The very occasional young Human SDA who repels the worker's attack with clear thinking and logic will have to be written off as a lost cause. But only temporarily. We will file him for later, adult Human consideration. (It is possible that we can get him involved in "proving" everything relative to our Archenemy, God. This is

sometimes gratifyingly effective with the logical types.)

Back, though, to the young Human. How splendidly the *modus operandi* succeeds! His parents, pressed beyond endurance, from time to time are bound to deliver a sharp rebuke to their tormentor. The worker must plant the thought immediately that a true Christian would not speak in such a way; he must whisper that if *this* is all Christianity amounts to, it certainly is a massive fraud! The parents will quite likely attempt to apologize to the young Human, who actually, if he got what he deserved, would be tossed out on his ear. The latter, of course, is only my opinion, and an unwarranted digression. If and when such apologies are attempted, your worker must see to it that words such as "hypocritical" and "insincere" flash through the subject's mind. For some reason these words have a decided impact.

I might suggest other small embellishments, such as the parents' attempting to kiss or put an arm around the young Human. If your worker has carried out his assignment properly, the subject will jerk away angrily, creating the distinct impression that his parents are positively repugnant to him. Thus the rift widens, slowly but surely.

I see, my dear Beelzewish, that I have only just begun to touch on the subject of the proper techniques in the temptation and downfall of Seventh-day Adventist young people. There is enough material to provide a book on this vital area. I see that I shall have to communicate with you again.

Your uncle, Beelzewish

Paul's triumphant faith was a great inspiration to Timothy.

Certainty in the Faith

By HERBERT E. DOUGLASS

that Timothy could look forward to? The old laborer went on: The world will fail you; some of your own friends will forsake you; some of your fondest hopes will be dashed to the ground. Everything may go, but there is something upon which you can rest your confidence—"God's firm foundation stands, bearing this seal: 'The Lord knows those who are his'" (chap. 2:19, R.S.V.).

Only a veteran of many wars could write as Paul does. His words beat into the soul like the roll of drums and the blare of bugles on the eve of battle. After all that he had gone through for the cause of Christ, and now facing death in a foreign land, Paul courageously affirmed his faith in the confident declaration: "God's firm foundation stands."

"I Am Not Ashamed"

At the heart of Paul's heroic buoyancy is his simple conviction stated in the first chapter (verse 12). In spite of being dragged through the streets of Asia Minor as a dog, of being scoffed at by sophisticates in many a city of the Roman Empire, Paul was never ashamed of the cause he represented. He was an imperial prisoner, charged with disloyalty to the emperor and his gods and sentenced as a common criminal. But in the response to the world's cry of "Shame," Paul squared his shoulders and flung back his head to say: "For this gospel I was appointed a preacher and apostle and teacher, and therefore I suffer as I do. But I am not ashamed." He knew that all of Rome's grandeur could not change a beggar's soul. But the gospel he proclaimed could change an empire.

Paul goes on to reveal the reason for his confidence in the gospel: "For I know whom I have believed," he says, "and I am sure that he is able to guard until that Day what has been entrusted to me." "I know whom I have believed." This knowledge is far beyond empirical scientific investigation. It far surpasses the rugged conclusions of logical syllogisms. It is the

kind of knowledge of which Ellen White speaks in *The Ministry of Healing*, pages 461 and 462:

"Through faith they come to know God by an experimental knowledge. They have proved for themselves the reality of His word, the truth of His promises. They have tasted, and they know that the Lord is good. . . . He who has a knowledge of God and His word through personal experience has a settled faith in the divinity of the Holy Scriptures. He has proved that God's word is truth, and he knows that truth can never contradict itself."

The form of the Greek word translated "believed" implies that Paul has been trusting all the while, and trusts still. As we have noted in previous articles, Paul's faith is not so much a matter of doctrinal belief but of a personal relationship of trust and obedience to his Lord. The most logically defined doctrine will never provide the certainty and security of which Paul here speaks. Despite his brilliance as a theologian, Paul freely admitted that there was much yet to be unraveled, much that needed further clarification. In his magnificent thirteenth chapter of 1 Corinthians he acknowledges that "we know in part," that "we prophesy in part," that "we see through a glass, darkly."

Nevertheless, not all was dark or doubtful. Of certain conclusions he was absolutely sure. At one point in his life Paul had experienced profound conviction about the certainty of the gospel, and this certainty made him the fearless preacher, the heroic apostle, the skilled teacher, that he was. This certitude gave him courage when others heaped shame upon him. This certitude steeled his backbone when suffering overwhelmed him.

The Source of Paul's Certainty

What was the source of Paul's certitude? He knew Jesus his Lord through personal experience. Unsure he may have been about this or that minor point of doctrine, but about Jesus as his personal Lord and Saviour he had no doubt.



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THE genuine Christian has confidence in the ultimate meaning of life. He believes certain facts are worth believing and that certain decisions are worth making. He continues in so believing, even when his plans collapse. Such was the confidence Paul expressed in his second letter to Timothy. Here we listen as Paul turns his heart inside out in his parting words to the young successor. When death is tugging at a man's sleeve, he does not speak of trifles. This letter sums up Paul's deepest wishes and his surest convictions. He knew that the road Timothy was to walk would be similar to his—one fraught with harsh realities.

"Indeed all who desire to live a godly life in Christ Jesus will be persecuted" (2 Tim. 3:12, R.S.V.), Paul wrote. "For this gospel I was appointed a preacher and apostle and teacher, and therefore I suffer as I do" (chap. 1:11, R.S.V.). "As for you, always be steady, endure suffering" (chap. 4:5, R.S.V.), "take your share of suffering as a good soldier of Christ Jesus" (chap. 2:3, R.S.V.).

Paul had learned that disappointment and disillusionment lurk around every corner, that the Christian's experience is not void of tension or free from conflict.

Paul stands but a few hours' distant from the executioner's ax. Is that all

Paul *did not* write, "I know *what* I have believed." At its heart Christianity does not have a creed, but a Lord. The creed or doctrine may clarify what Christianity is attempting to do; but the doctrine, at best, remains only the description of something that is happening between a personal Lord and the responding man.

To memorize a creed's description of faith does not produce the experience of faith any more than memorizing the train schedule would bring a person to his destination. The doctrines of the church are indispensable, in order that the unchurched and the immature may be intelligently aware of what the Lord can do for them. The doctrines are the telescopes, the pointers, but unless we use them for what they were intended, as a means to an end and not an end in themselves, children *may* be baptized, non-Adventists *may* be convinced of the Sabbath argument, but the whole process would not be producing men of faith.

In her later writings Ellen G. White stressed that faith is much more a matter of *doing* than of *knowing*. This does not mean that an intellectual understanding of God's will for man is unnecessary. God forbid! With the right understanding of faith, more knowledge will lead to a more intelligent faith and a more responsible witness to the world.

She wrote: "Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

"It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll."—*Christ's Object Lessons*, p. 312.

We have already noted that authentic faith functions on a higher level than mere belief in doctrine. Trust operates in the dimension of claim and response, of promise and fulfillment, of sharing and willing. Authentic New Testament faith is that experience wherein the weak, yet responding, individual is willing to trust God's claim, to accept His promises, and to act accordingly. He now acts as if he were a son of God, and in accord with the will of his Father in heaven. He opens his heart to the promises that come side by side with the call for obedience. He learns to

In Heaven Above

By MINA JEFFERS SMITH

O sing me a song of heaven,
O sing me a song of home.
Sing me a song of that faraway land
Where sorrows will never come.
My soul is tired of earth life,
My spirit longs to be free;
At home with the long-lost loved ones
And my Saviour would I be.

O bright are the mansions of glory,
When the labors of earth are past,
Where never wearied or lonely,
With Jesus we rest at last.
Then ask me not to mingle
With the busy, hurrying throng,
But aside from the dust and bustle,
Let me list' to the heavenly song.

Then my soul shall be filled with music,
And my heart shall be filled with joy,
My spirit rejoice in that faraway land,
So free from this earth's alloy.

There with my long-lost loved ones,
There with the white-robed throng,
There with the glittering angels,
To join in the beautiful song.

There by the rippling fountain,
Where all is so pure and sweet,
To cast aside the burden
And worship at Jesus' feet.
To hear the "Well done" spoken,
And the crown of life to wear,
To join in the life unending—
O what must it be to be there!

lean on the daily presence of the Holy Spirit. He listens to the Spirit's voice when decisions are to be made. He is strengthened with heavenly power.

In this new life of responding to God's claims and promises, the new Christian begins to realize that all of God's assurances are coming to pass. Life takes on meaning and purpose it never had before. This joining of promise and reality becomes the self-authenticating truth and ground of certitude which impels the Christian to speak out with comparable conviction with Paul, "I know him whom I have been trusting and still trust." Genuine faith is the most exciting venture in the world because both God and man are proving something—God is proving that His way of life is the best, a lesson the whole universe will learn once and for all. Man is proving for himself that trusting God leads to the heights of freedom and maturity.

But there is more. Because he has experienced ultimate truth in his relationship with Jesus, he not only has no cause to be ashamed, but also is sure that, though he should die in Rome, no man, beast, or devil would destroy the work of his lifetime. The gospel would be preached and Christ's

kingdom would finally be established.

Even though the sun's rays already glistened on the executioner's ax, he knew that the Christian church would go forward to ultimate triumph despite the fact that he would not be here to witness the events that would lead up to that climax: "I am sure that he is able to guard until that Day what has been entrusted to me." With Paul gone, even Timothy may think that the sun had set forever. Not so, Paul reminds him. The gospel of the kingdom is bigger than any one man. What Christ had entrusted to Paul must soon be handed on to another. The work of proclaiming Jesus as man's Lord and Saviour was in the hands of God, not in the hands of men.

That day of all days, the day when "the Lord, the righteous judge" will award the "crown of righteousness . . . not only to me but also to all who have loved his appearing," was uppermost in Paul's eye. What else mattered? What does it matter if he witnesses to the Romans all the way to the executioner's block? There is a great day coming. He has played his part. The work of Christian proclamation will go on. He had done what he could. He has finished the race and kept the faith—what more can anyone ask than that?

"He [Paul] does not live under a cloud of doubt, groping his way in the mist and darkness of uncertainty, complaining of hardships and trials. A voice of gladness, strong with hope and courage, sounds all along the line to our time. Paul had a healthful religious experience. The love of Christ was his grand theme, and the constraining power that governed him."—ELLEN G. WHITE, in the *Review and Herald*, Sept. 8, 1885.

(To be continued)

LONESOME PEOPLE

(Continued from page 1)

handbooks, no buttons, no prizes, no charts, of any kind. Fact is, these things would spoil it.

What we need is a simple projection in every responsive heart, of the way we say we feel about God and one another. And we can't wait for everybody to get going. The need is here now.

So, I will do what I can within my present limitations, with a not-too-gentle nod toward the "busy schedule" syndrome, to befriend someone who seems really in need of a friend. And I will do it next week, too, and the week after that . . .

I need the experience. It enriches my own soul.



A mother writes to her daughter, who has recently arrived in a mission field.

A Letter of Memories

DEAR LOIS,

Four jet streams trailed behind the DC-7 and merged with the cloudless blue sky above the bay as your father and I watched—until the last speck, with its precious cargo, faded from view. We had always cherished the dream that you children would each, someday, become a missionary, either at home or in some distant land. Were there more dangers where you were going than in some parts of the homeland? It had been years since you lived at home, although your frequent visits made the distance seem small.

But tonight the reality of parting has melted away my brave little wall of confident self-assurance with tears, as memories flood my heart. Ever since your hurried arrival into this world without the benedictions of a doctor's assistance, you have been the essence of determined energy on the move.

It was Investment Day at the academy church, and you had been chosen to tell about our project. When your name was called, you strode up the aisle to the front of the church, unafraid, and told in a clear, strong voice about Houdini, our escape-artist calf, which we had fattened and sold for \$1,500! You meant \$15.00, of course, but the innocent error brought smiles and "Amens" from the hearers.

I suppose it was your unspoiled, fearless way of saying things that endeared you to me. There was the day you told the grocer you didn't like his eggs—they were rotten. (I learned then what long ears little girls have!)

When you were eight, you and your older sister were mother's babysitters for a short time, when I worked. Eager to help me as I came home from a hard day's work, you ran to pick up your baby sister, who had just wakened from a nap. "I'll get her," you called, but you failed to note a toy left on the floor and soon there were two wails instead of one.

How proud we were of our eighth-grade graduate—valedictorian, president, secretary—the whole slate of officers, for there was only one graduate that year from the little church school! Your face was wreathed in smiles as we placed your first watch on your outstretched wrist.

We were not able to send you and your sister away to boarding academy when you had outgrown the church school, so we found a place for you both to stay with newly made friends 125 miles south of our home. How grateful we were—and are—to those Christian friends who made a home for you then! Maybe that is why we have felt it a privilege to provide a home for several adopted daughters during the years since you children were with us.

Then one day your daddy connected with one of our boarding academies, and we were together again. You took a fierce pride in being able to pay your entire tuition during your junior and senior years, and took every job offered you, from washing windows and cleaning at the academy to "hash slinging" at the nearby café.

After graduation you colporteured

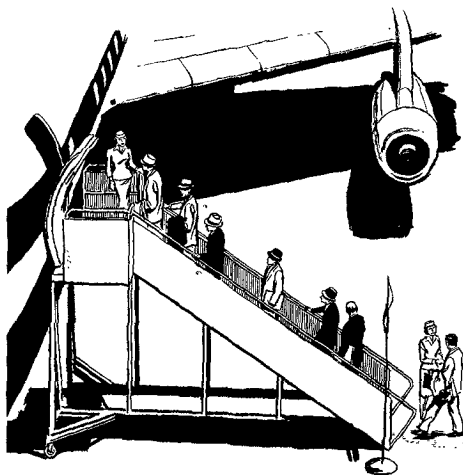
one summer and earned more than a scholarship for your freshman year. Then came college! How precious were our infrequent visits to you and your sister! It was fun catching up on all the exciting news of college happenings—classes, dormitory life, new friends, and teachers! There were perplexing topics, too—finances, social ideals, and formals. You appreciated every small effort and sacrifice we made, and told us so—often.

Another summer's canvassing followed, with long hours every day and evening call-backs. After three days without a single sale you asked, "Mother, can't we pray about it?" We besought Heaven that God's Spirit might go before you to prepare hearts for the truths contained in the books. And He graciously heard and answered. That summer was a Heaven-blessed one too.

When you entered nurse's training we were again separated by the miles. We had to attend the capping ceremony, of course, and drove a thousand miles to do it. What an impressive sight you and your classmates made carrying your lamps up the aisle and pledging your lives in ministry to the sick! After capping, actual graduation was anticlimactic, especially when your daddy and I had to divide forces in order to attend two graduations from two different colleges on the same day. He drew your graduation, and I drew your sister's, but pictures helped fill in the details of the graduation each of us had missed.

With qualms you accepted a Federal grant enabling you to secure your Master's degree so you might teach, and entered upon a fifth year of strenuous study. I was able to attend that graduation, and we both laughingly decided you had taken enough "smart pills" for a while. You then entered upon the work you love most—teaching nursing to young people. For three years you poured your heart into this work, finding time to attend summer workshops, do Ingathering, start a new Sabbath school division for young adults, plan showers for classmates, write letters home, and perform many other extracurricular activities.

Finally it came—the mission call you could accept—and you began to make plans to leave for the Far East. As time wore on without the hoped-



for visa, your haunting thought was, "How can I draw a salary for services not rendered?" So you traveled 2,000 miles to accept an emergency teaching assignment while you awaited your visa. When it finally came, you came home for a week's visit.

How short the days were, with the inevitable zero hour drawing on apace! The reality of your leaving did not begin to close in on me until yesterday, when I called to order a cake for the small gathering of close friends last night. I was telling the girl how I wanted the cake decorated—"To Lois—Until We Meet Again—Maranatha."

I was glad that my office was empty at that early hour. It was fortunate, too, that the day was more than usually busy—board agenda to prepare and mail, teacher applicants to schedule for interviews, credentials to register. Even so, a heavy gloom began to steal into my thoughts, smothering all remembrance of happiness. Tears sprang up unbidden. The little farewell was only a token of what I would have liked to do for you.

After breakfast this morning, suitcases and bags jammed with almost-forgotten items, we rushed to the transportation office. If ever one doubted the worldwide extent of the Advent Movement, he would need only to glance at the 12-foot map on the wall in Brother Vacquer's office, and let that world traveler and missionary show him the route he would take, where he had been, and where mutual friends you both might have known have served.

As you drove your little Volkswagen into the warehouse to be stripped of extra items that might tempt someone "over there," we viewed the immense stack of boxes and crates already accumulated and stamped with your name and destination. I blinked hard to keep back the tears—"Lois Wilson, c/o West Indonesian Union Mission of SDA, Djakarta, Java." Even a cement mixer is going in your name—as well as bathtubs and other plumbing facilities—the attendant explained, to help build up the work there. Perhaps some were going to equip the new wing of the hospital where you will be serving. I noted other stacks of neatly crated belongings—one going to Kendu, another to Nigeria, another to Korean Union College, another to the Philippines.

And now, you, our precious daughter, are one of the army of missionaries in the service of our Master, so soon to return.

As I think of you tonight, winging your way over ocean, mountains, and jungles, halfway around the earth, I know a little more of what it means

to give someone you love. It is far different from giving money or time here in the homeland, for it is giving of yourself.

"O God, bless our dear missionaries going out to serve Thee in the hard places of the earth. Bless the materials being sent to make their work more effective, and the dear people they go to serve. And Father, bless us who remain behind, that we may arise and finish the work in the homeland, in our own neighborhood. We long for Jesus' soon coming to pierce the gloom of this dark world of sin and bring all partings to an end. Even so, come, Lord Jesus—'Until we meet again, Maranatha!'"

Love, MOTHER

A Story FOR THE YOUNGER SET

A Gift From the King—1

By MIRIAM HARDINGE

FINN lived with his farmer father and his mother and two big brothers and one little sister on an island in the North Atlantic. Finn loved animals. He was his father's almost constant companion on their small farm, caring for the sheep, harnessing the horses for work, milking and driving the cows. Most of all, Finn loved the horses.

When haymaking time came around in the summer, Finn's father allowed him to sit on the back of the horse that drove the loads of hay. He felt like a king riding the great beast, and often he dreamed of the day when he would have his own horse and his own saddle. But he knew that that day was a long way off, for saddles were expensive, and he was just a small boy. All the same, when he said his prayers he often asked God that the day might soon come when he could have a saddle of his very own.

When Finn was six his father became ill, and the doctor on the island said that there was no way of giving him the right treatment there. He would have to get on a boat and go to the big city of Copenhagen in Denmark, and stay for a while in one of the big hospitals there.

So it happened that one day mother and the four children stood on the wharf saying good-by to father. He hugged each child in turn, and asked the little ones what they would like him to bring back to them from the big city, if he had money to spare.

"A doll!" said little Inga without any hesitation.

"A doll?" said father. "Well, I think we can manage that. And you, Finn. What is your heart's desire?"

Finn said nothing for a few moments, for he knew that his father's desire was too expensive a gift for father to buy, but plucking up courage he quietly whispered,

"I only want one thing, Father, a horse saddle."

Father smiled, but he did not promise the boy his wish. Instead he gave him an extra hug, and then hurried up the gangplank to the boat that was to take him far away.

The summer weeks passed by, and at last it was time for father to return. His stay in the hospital had made him well, and the doctors had said he could return home. How the children looked forward to having their daddy back with them. They also thought of the gifts they had requested.

Little Inga was jumping up and down in excitement as the boat drew nearer and nearer the island wharf. At last it pulled alongside. The gangplank was pushed in place and the passengers began to disembark.

"There he is. There's my daddy," cried Inga. "Me first. I'm going to be the first one to give him a hug."

Finn hung shyly back. He noticed that his father had a parcel in his hand—just one parcel, and not a very big one at that. It must be Inga's doll, he thought to himself. It certainly wasn't a big enough package to contain a saddle.

"Ah, well," he said to himself, "it was too big a thing to ask for, anyway. Having daddy home is better than having a saddle."

By this time Inga was dancing along beside her father, pulling the paper off the parcel and displaying a beautiful baby doll.

Finn stood quietly by. He was glad Inga had her doll, but he wished there had been another parcel, too—a saddle for him. Suddenly his father was talking to him.

"Finn, my boy," he was saying, "would you come with me on the deck and help me carry something I can't manage by myself?"

(Concluded next week)



S. E. BOHLMANN, ARTIST

"There he is! That's my daddy," cried Inga.

From the Editors



REASON AND FAITH—1

In the beginning God created man in His own image, a rational-moral being with a mind able to think and a conscience able to tell right from wrong. To this end the Creator endowed man with capacity to know, to reason, to believe, to make moral judgments, to desire, to choose, to will, and to act freely and responsibly on the basis of his knowledge, reason, faith, conscientious conviction, desire, choice, and will. We might compare man to a highly sophisticated electronic computer, programmed to function as a rational-moral being like its Maker, and able to translate its complex computations into reality—to make its own dreams come true. A marvelous machine indeed!

The Designer equipped this computer with an amazing set of memory cells for storing a limitless amount of information fed to it by various sensory devices and derived from experience. It could draw upon this reservoir of knowledge at will, combining the requisite bits of information to solve the problems life submits to it. This process we call reason, and its product, wisdom.

But despite being thus essentially in the image of the infinite God, man was still a finite being. There were still limits to his ability. For one thing, it was inherently impossible for him to know, from personal observation and experience, anything about his own origin and destiny—who he was, where he had come from, why he was here, and what his Maker expected of him and intended for him. It was equally impossible for him to know with consistent certainty, on the basis of his own knowledge and experience, what is morally right and what is wrong, or to determine the ultimate results of any particular course of action. Yet without some concept of these facts man could not make free and responsible moral judgments.

The Role of Revelation and Faith

To supply this lack the Creator revealed—fed into the computer, if you please—sufficient information to enable man to rise above his finite limitations, to relate wisely and responsibly to his life environment, and thus to develop character. As the senses and reason were designed to place man in touch with his natural environment, so faith was to connect him with his supernatural environment and to provide him with a knowledge of his origin, duty, and destiny. Faith added to reason would enable him to relate wisely and responsibly to the Creator's purpose for him.

Inasmuch as it was impossible for man to attain to this information by sensory observation or through personal experience, he would have to accept it by faith. But how could he do so when this revelation might appear, at this point or that, to be in conflict with his own finite observation, knowledge, reason, and desire? Indeed, at some points conflict would seem inevitable—unless the Designer chose to program His computer to preclude such a possibility. But then man would no longer be a free and responsible moral being. Like man-made computers, he would be just another robot.

The only way in which man could have positive faith in what God revealed to him—comparable to the confidence he felt he could have in his own sensory perception and in the conclusions to which reason led him

—was by prior faith in the One who made the revelation. God never intended faith to be “blind,” in the sense of a passive acceptance of someone else's word without reasonable evidence that this Source spoke with knowledge, authority, and beneficent motives. That would be credulity. Accordingly, God provided finite reason with an adequate foundation of tangible evidence susceptible to sensory and rational verification, as a basis for faith in His revealed will.

Only so could God expect man to accept with assurance this revealed information, to which he could not otherwise attain and which was not commensurate with sensory experience and his ordinary powers of reason. Faith was thus designed to complement reason, and to protect it from error when reason was checkmated by its own finite limitations. Without faith man would be in a permanent state of amnesia—never quite sure who he is, where he came from, why he is here, and where he is going—and thus unable to function effectively as a free and responsible moral being.

Conscience, Desire, and the Power of Choice

God could have commissioned an angel to stand by man's side throughout life, to tell him upon each occasion what is right and what is wrong, and what he ought to do. But such a man would be a moral robot, quite unworthy of the Creator and certainly not in His image. Accordingly, God supplied man with a conscience which, when properly trained, would have the capacity to make moral judgments on its own responsibility. We might say that conscience is a sort of moral radar by which a person can “see” the otherwise invisible, detect unseen dangers, avoid them, and keep safely on course—in somewhat the same way that a supersonic jet fighter uses radar to identify an approaching aircraft as friend or foe.

Knowledge, reason, revelation, faith, and conscience. But even these did not completely equip man to act as a responsible moral being. He would need some incentive to make a positive, firm choice and to act in accordance with it. There must be desire for, as well as knowledge of, what is true, right, and good. To this end God equipped man with the capacity for emotions—the capacity to desire or love that which is good and to hate that which is evil. Only the desire or love for what is true, right, and good could provide the necessary motive power for making wise choices and acting upon them. Like conscience, the desires or emotions need to be properly trained before they can serve as reliable guides to duty and action.

The last gadget in the computer circuit is man's power of will, a sort of self-starter that translates the mixture of knowledge, reason, revelation, faith, conscientious conviction, and desire into a positive choice and issues a directive to the motor nerves to act accordingly. This completes the circuit and enables the masterpiece of God's creative power, though finite, to function in a free and responsible way.

Without *knowledge* a man is an idiot. Lacking the power of *reason* he is a moron. Deprived of *faith* he is an agnostic, forever bound by the shackles of his own finite limitations. Without a properly trained *conscience* he is an incurable delinquent or criminal, incompetent to distinguish between right and wrong. Without emo-

tional *desire* he is like a car without a self-starter that must be cranked every time the motor is started. Without the *power of choice* he is a robot. Without *will power* he is like a man in a perpetual state of nightmare, his motor nerves paralyzed. All these faculties are essential to constitute man in the image of his Creator and to enable him to function effectively as a rational-moral being and thus to fulfill the infinite purpose that gave him existence.

Next week we shall consider the effect of sin on these various components of man's psychological anatomy, and suggest ways in which this information can be of value to us today in finding the right solutions to the problems with which life confronts us.

R. F. C.

(Continued next week)

TIME TO BE THE HEAD

We present on pages 2 to 6 of this REVIEW a report of research work done by Drs. Frank Lemon and Richard Walden, of the staff of Loma Linda University's School of Medicine. We had hoped that this report could appear in the REVIEW almost simultaneously with its release through the *Journal of the American Medical Association*. But publishing schedules do not always synchronize, hence this was not possible.

When this article appeared in the *JAMA* last month, the *New York Times* devoted about 15 inches of space to the comparisons revealed in the study. The *Washington Evening Star* devoted a like amount. Other leading newspapers, as well as the news services, gave a detailed report on the findings.

In this editorial we shall mention a few of the facts presented in the article, and shall comment briefly on them. We trust that you will read the report in its entirety—perhaps going over it repeatedly—and internalize the facts presented.

The report shows that among 11,071 Adventist men studied during a recent four-year period, only half as many died as might be expected, compared with the population as a whole. The death rate from lung cancer was only one sixth that of the general populace. Deaths from all respiratory diseases were only one-third what might have been expected. Of the 28 men who died from lung cancer, or emphysema, only one had been a lifelong Adventist.

In the report the doctors declare: "It is a sobering fact that lung cancer and pulmonary emphysema (as well as many other respiratory diseases) are extremely rare among lifetime nonsmoking Seventh-day Adventists whatever their occupational, residential, and other environmental exposures."

An Important Service

We think that Drs. Lemon and Walden have performed an important service both to the church and to the world in carrying forward this research, which gives further support to the already widely held belief that there is a dramatic causal relationship between cigarette smoking and lung cancer. People of all faiths, and of no faith at all, may profit by the conclusion drawn from the study—namely, that cigarette smoking is detrimental to health, and sharply reduces one's chance to live to a ripe old age. As Adventists, we have long believed this—on the basis of revelation—but it is always encouraging when calmly conducted scientific research provides solid support for our beliefs.

Critics sometimes charge us with being legalists. They declare that we keep God's law to be saved, and that we lay aside certain foods and abstain from alcohol and

tobacco in order to earn salvation. This charge, of course, is false. We accept the Ten Commandments as our code of conduct for two main reasons: (1) We believe that a truly converted person will want to obey God (Jesus said, "If ye love me, keep my commandments"), and (2) we believe that "God's way is best," that if He says No or Don't, that which He forbids would harm us. Says the psalmist: "No good thing will he withhold from them that walk uprightly" (Ps. 84:11). See also Deuteronomy 5:29. In other words, it is just good sense to follow divine counsel.

We believe, further, that even if there were no future life, the present life would be a better, happier one if the moral principles of the Ten Commandments were followed, and the body were treated as the "temple of the Holy Ghost," as the Bible declares it to be (1 Cor. 6:19). Seventh-day Adventists do not obey God in order to earn anything. Salvation is a free gift, and Adventists receive this gift as do all others—by receiving Christ. But then, with grateful hearts, they ask, as did the stricken Saul on the Damascus road, "What wilt thou have me to do?" Gladly they obey both the moral and the health guidelines that God has graciously revealed.

Without question this makes possible various dividends that are not available to the disobedient—freedom from certain diseases and longer life, for example. Cooperation with natural and spiritual laws always, in the end, yields blessings. This point was set forth clearly in Old Testament times when God established a program for His people that was designed to make them the "head, and not the tail" (Deut. 28:13). Israel failed to meet God's expectation fully. By yearning to be like the nations around them, by following a willful course, they did not rise to their full potential. They did not become the shining example of right living that would have been possible if they had obeyed God fully.

An Interesting Article

Today God is endeavoring to carry forward His plans through spiritual Israel. He still wants His people to be "the head." And in some lines they are. We thought of this recently when we read a short article by Ellis L. Spackman entitled "Adventists Are the Trail Blazers," in the San Bernardino, California, *Sun*. The columnist was commenting on a news release from Philadelphia in which a distinguished doctor advised smoking as a remedy for lung ailments:

"What surprised me about this recommendation," said Mr. Spackman, "is that I first heard it from a representative of Loma Linda University.

"It was a great relief to me to find that the Adventists had finally seen the light and taken a position on the side of the smokers.

"I was even considering a substantial donation when the Loma Linda man spoiled it all by explaining that the 'Family Medical Adviser' was published in 1845, and he was only quoting Dr. Chapman to show what ridiculous notions persisted 121 years ago.

"Twice before I have had unfortunate experiences with the Adventists—once up the Amazon and once in darkest Africa.

"In each instance, I thought I was treading a wild animal trail in uninhabited and unexplored territory. In both cases the path led to a beautifully equipped Adventist hospital.

"It is disappointing to would-be explorers to always find that the Adventists have gotten there first and are quietly and efficiently spreading health through the jungle.

"Many of us had the impression that Dr. Schweitzer had the only hospital in tropical Africa. Nothing could be further from the truth.

"The Adventists have at least 15 hospitals and medical centers in the region. When you and I come down with trypanosomiasis, you can go to Dr. Schweitzer's. I'll go to the Adventists."

That obedience will help give God's people a position of leadership in certain matters that pertain to healthful living, seems evident from the Lemon-Walden research

findings. Doubtless numerous other good things—in both the realm of the body and the realm of the spirit—might be demonstrated through the church if every member would immediately put into effect every precept that God has graciously revealed. The times call for just this kind of commitment.

K. H. W.

LETTERS



OUT OF THE CITIES . . . TO WIN SOULS

EDITORS: Here is my view of the article on "Country Living" by Ernest Lloyd, and the two editorials, "Preparatory Step for 'Wonders'" and "Dialog With the Modern Mind," in the September 8 REVIEW. First of all, let me say that I think these three articles are grand! Regarding "Leaving the Cities"—let us not leave the cities just to be leaving the cities. First and foremost, let us do this not only to help ourselves but with the other fellow in view with whom we shall come in contact.

My husband and I and small daughter did just this back in 1944 and moved to a small town in Arkansas where there was only one Adventist. We held Sabbath school in our home, made friends with the neighbors, had our own little church school with two non-Adventist pupils attending, and now there is a nice new church and church school in this town—Mena, Arkansas.

Next, we moved to Paris, Texas, where there was only one Adventist—an old lady who was bedridden, and a dear lady in the country. We had Sabbath school in our home, made friends with the neighbors, and before long we had a nice Sabbath school. The minister of the district in Texas where we lived held services in our home very often, as did the minister from Texarkana, Arkansas, when we were in Mena. Now there is a church and church school in Paris, Texas. The only credit in the world that we might accept for these wonders is that we merely furnished the nucleus, love, and a place to start something in these two little towns.

And concerning the "crossing of the Jordan," let us teach our people how to put their feet in the water by faith, and for a reason—this also to help others. If they do this, they will have the best time they ever had in their lives. It is not hard at all—just go to the dark places, and the Lord guides and directs and does the rest. The appreciation of the people who are thus attracted to the message for today is more than sufficient pay for so doing.

Then concerning "Dialog With the Modern Mind"—really, don't you think that the way Jesus dealt with minds would be the very best way to deal with them today, regardless of where they may be found? To simplify this, let us in our personal relationships with those outside the church be kind, courteous, pitiful, sympathetic, friendly, et cetera.

I believe that if the conferences would prepare enough dark-county maps for each church—the large ones especially—and the ministers would appeal to the people in their congregations to have pity on these

people in the dark counties, many who are on sustenance or retired from good jobs or those who might otherwise be able to make a living in these places would respond in a wonderful way. The ministers should make plain that all they are asking is that missionary-minded members move to these dark places, live Christian lives, showing interest and love to those about them, and when the opportunity presents itself, give them literature and talk with them about our beliefs. The district leader will be able to get around periodically and speak, possibly present films, et cetera—but he needs a nucleus!

At Ingathering time you have seen how many will work and work—they get recognition in many ways for bringing in funds, which is very good. Don't you think many do this because it is expected of them? They are talked to, appealed to, and expected to do this job. I believe the same thing could be done in the dark-county work if it were presented in somewhat the same way as Ingathering. Somehow it seems wrong always to be going to people for funds to carry on our work, and never giving them the light of truth. Perhaps some device as is used here at Union College in Lincoln would be effective—such as having the dark-county map up in front with a golden cord going from home base out to the dark county where the brave souls who are willing to put their feet in the water have gone to hold up the torch of truth. Then the district pastor could tell of their experiences in the lay activities period, thus encouraging others to go and do likewise.

MRS. MILDRED E. DANIEL

Lincoln, Nebraska

COUNTRY LIVING

EDITORS: Since the days of Dr. E. A. Sutherland there has hardly been "a voice crying in the wilderness" on the necessity of country living. Therefore it was most heartening to note the emphasis on this vital matter in the September 8 REVIEW. For many years the trend has been to move into the cities instead of heeding the admonition to get out of the cities. School farm after farm has been abandoned and the teaching of agriculture has been neglected. Labor unions are presenting more problems for more and more Adventists. What will we do when the time of trouble comes and we can neither buy nor sell, if we do not in the meantime learn how to "grow our own" and live away from the cities? Thank you for the timely articles and editorials in the REVIEW.

MABLE H. TOWERY

Madison, Tennessee

WORK FOR THE JEWS

EDITORS: Ever since the truth of the Messiah came to me in Bulawayo, Rhodesia, about 22 years ago, I have been convinced that the

coming of the Lord is very near. I was born and reared an orthodox Jew in Lithuania. The Lord spared my life from being numbered among the 6 million Jews who were exterminated in Europe during World War II. I gave my life to my new-found Saviour in helping to finish the work on earth, which must include the Jewish people.

I had the opportunity to attend the last General Conference session. It was gratifying to see and hear how the work on earth is progressing, including the gospel taken to the Arab countries. Can we say the same of the work done for the Jews, including the country where Jesus was born?

When we open the Holy Bible, especially to the book of Romans, chapters 9-11, and to the Spirit of Prophecy counsel on the work for the Jews, we find that God has a definite part for the Jewish people in helping this church to finish the work on earth.

"There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince."—*Evangelism*, p. 579. Does it not behoove us to make this prediction a living reality in the Seventh-day Adventist Church?

We have just completed the study of the Sabbath school lessons on how literal Israel failed God as a nation. Would it be timely to encourage our ministers and laity in the world field to seek after those men like Paul and all others whom God will graft back to the natural olive tree?

For some time I have been contemplating the prayer of Daniel for his people at the close of their captivity. Would it not be appropriate for us to do as Daniel did, and seek the Lord on behalf of the present literal Israel? God can turn their present captivity and a multitude will find their lost Messiah.

SAMUEL S. JACOBSEN

Yerba Buena, Chiapas, Mexico

VOICE OF ENCOURAGEMENT

EDITORS: The Advent Movement is fortunate in having so many truly great and noble people at the helm. Whichever name comes to mind, I find myself thinking "another prince in Israel." I am the very least in the movement, just an unknown old lady who does not amount to anything, and what I think probably won't make any difference anyway, but when I read of some in our ranks who criticize destructively our leaders, I get the urge to write and tell them how much I appreciate them. I pray that God will guide and lead them through the difficult times that lie ahead—all our leaders everywhere—and may we all be given grace to endure to the end.

M. A. WILSON

Lidgelton, Natal, South Africa

Reports From Far and Near

Adventist Education in the Faeroe Islands

By B. B. BEACH
*Educational Secretary
Northern European Division*



Mrs. Hallgard Sivertsen, teacher at the new church school in the Faeroe Islands, points to the capital city, Torshavn, as B. B. Beach, educational secretary of the Northern European Division, looks on.

Adventist education has now reached the Faeroe Islands, a distant archipelago consisting of 21 isolated, windswept islands situated in the middle of the storm-tossed North Atlantic between Iceland and Norway—a handful of flattened alpine peaks rising abruptly out of the ocean. Here we have just inaugurated the first Seventh-day Adventist school.

The only airport in the Faeroes is situated on the island of Vagar. From there one goes by taxi and ferry to Vestmanna-havn on Stroymoy, the main island. Another taxi trip takes one to the Faeroese capital of Torshavn.

Traveling on the roads of the Faeroes is a breathtaking experience. They wind their way around hairpin curves and along steep-sided cliffs and fjords, with awe-inspiring views of blue sea, green mountain, and gray rock. The glories of unspoiled nature are constantly present. Small, narrow gorges and numerous steep gullies cut up and divide the landscape. Innumerable waterfalls and fast-flowing rivulets speed gurgling into sound and sea or race turbulently toward one of the 30 mountain lakes.

These almost untouched—certainly unspoiled—lands know no trains or television, have no reptiles, bees or mosquitoes, grow practically no trees or bushes. On the other hand, the surrounding waters teem with various kinds of fish; a sheep population more than twice that of human beings dots the grass-covered slopes, and myriads of cliff birds are of great economic importance to the inhabitants.

The visitor soon discovers how very changeable Faeroese weather is, with sunshine, showers, mist, fog, and wind putting on alternating or simultaneous performances. The sun lights up the landscape, now here, now there, like spotlights in constant motion. This is one of the charms of Faeroese nature. Thanks to the kind embrace of the Gulf Stream, the climate is comparatively mild, only occasionally dropping below the freezing point in the winter.

Quaint little Torshavn is perhaps the smallest capital in the world. The population of some 11,000 lives in a hodgepodge of brightly colored houses, covered with tin or turf roofs, and surrounded by serpentine streets and miniature gardens. The town lies on a hundred hills or boulders, gathered "M" shape around the busy fishing harbor which is actually the capital's main artery with Faeroese vapo-rettos scurrying in and out.

While Adventist history in these islands is now half a century old, Faeroese history itself begins about the year A.D. 800, when as a result of the great Scandinavian migration small bands of Norwegian Vikings settled in the islands. In 999 the Lögting, one of the very oldest parliaments in the world, adopted Christianity. Shortly thereafter, in 1035, Faeroese in-

dependence ended when Norway asserted her hegemony. Five centuries later (1536) the Reformation was officially adopted. Since that time Lutheranism has been the established, and state-financed, religion. Today there is a large community of Plymouth Brethren and a token number of Roman Catholics. The latter operate a flourishing school.

The Seventh-day Adventist message reached these islands in 1913, with the arrival of two Danish literature evangelists. Two years later one of the two, Emanuel Westman, launched an evangelistic campaign. By the end of World War I there were 13 baptized members. Since then the work has made slow progress. Today there are some 65 members scattered over half a dozen islands. The district pastor is Ole Larsen from Denmark.

Since 1956 we have been operating a popular physiotherapy clinic in Torshavn, which has helped to break down prejudice. As a result we have been able to inaugurate a representative, modern elementary school with an initial enrollment of 21 pupils. This is a missionary project, and the number of students is expected to increase substantially in the years that lie ahead. At the present time we have two well-trained and qualified

teachers, Mrs. Hallgard Sivertsen (a native Faeroese), and Mrs. Kirsten Niclasen (a Dane married to a Faeroese).

The Faeroese are a sturdy, uncomplicated and naturally hospitable people. They have cultivated a pronounced sense of independence as well as a national and linguistic identity. An old proverb in the islands says: "A Faeroese without a boat is a Faeroese in chains." Today, plenty of boats are visible, but the 36,000 inhabitants need the liberating influence of the gospel of salvation in its time-of-the-end setting to break the chains of sin and spiritual ignorance and prepare the Faeroese to meet their God.

Welfare Work in Iceland

By REG BURGESS
Departmental Secretary
Iceland Conference

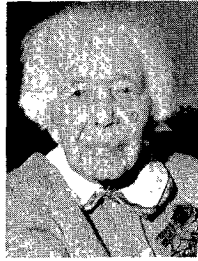
For the past three years the faithful welfare workers of Iceland have prepared, pressed, purchased, and packed numerous parcels of warm clothing for those in need in Greenland.

This year there were 60 such packages filled with good articles of clothing neatly packed with loving care. Since February diligent work has been done by the workers in the various churches in Iceland. Greenland, being the nearest mission field, is the obvious place to profit from such labor of love.

The names of these lands are almost a contradiction of terms—Iceland, a land of contrasts, a place with much pastureland covered with lush green grass and whose shores are lapped by the warmth of the Gulf Stream, and Greenland with much of its surface continually under the grip of ice and snow. So it is that the people in Greenland are ever grateful for the gifts that arrive from their neighbors across the water, in time to meet the long winter months.

Those who donate are not only of our membership but many business people who give of their means and their ma-

Centenarian in South Africa



Mrs. Dinah Kassebaum became 100 years old on August 26. She was employed by the church for many years, and is now on sustentation. She and her husband were among the first to accept the Adventist message when it came to the Cape Province of

the Union of South Africa.

Sister Kassebaum still enjoys Sabbath school, and sings the songs she remembers by heart. She can still pray, her smile is bright, and her courage good.

MRS. P. WEBSTER

terials to provide these parcels. The United States Air Force takes these parcels, without charge, to Godthaab to enable these people to receive this consignment in good time for distribution by the resident missionary and his group of dedicated helpers.

Persecution in the Lake Titicaca Mission

By H. O. BURDEN
Secretary, Lake Titicaca Mission

In the early days of the work in the Lake Titicaca Mission our pioneer missionary in this region, Fernando Stahl and others of our workers suffered persecution and experienced the open hostility of the established church. Some members lost their lives.

Although there has always been opposition to our work in this area, it has assumed a more veiled form in recent decades, in keeping with the ecumenical spirit of the times. Nevertheless, it occasionally erupts in open persecution.

A case in point is the recent baptism held in the town of Velille in the high-

land department of Cuzco. This is a desolate, sparsely populated, and backward area where human life is cheap and robbery has been a way of life for generations.

Since 1963 our baptisms had been conducted in a mountain stream some distance above Velille, near one of our isolated groups. But this year we decided to hold the baptismal service in the river that passes near the town.

To avoid any difficulties, Felix Cotacallapa, our national worker, secured written permission for the baptism from the *prefecto*, or governor, of the department of Cuzco, as well as from the *sub-prefecto* of the province of Chumbivilcas in which Velille is situated. Although we knew that almost all the 1,200 residents of the pueblo were members of the state church, we felt that with the written permission from the civil authorities and the constitutional guarantees of freedom of worship, there would be no major problems.

The first intimation of trouble came Friday afternoon while we were examining candidates. Four teachers from the local school arrived, and after exchanging a few pleasantries expressed their strong disapproval of the growth of the Adventist church in and around Velille, but there were no threats or warnings. We told them the time and place the baptism would be held, and invited them to be present. Little did we realize just how they would accept our invitation.

On Sabbath morning 35 candidates had been approved for baptism. Just as we were about to begin our church service in the large patio of the home of one of our members, two policemen walked up and asked if we were planning a baptism in the river that morning. We replied that we were, and they in turn informed us that the townspeople were worked up over the matter. We showed the police our written permission to conduct the baptism, which they read and then walked away silently.

After the church service some 200 persons walked, quietly and orderly, through the main street of Velille, to the river about a third of a mile away. As we stood on the beach waiting for the candidates to line up we noticed that rocks were beginning to fall in the water and on the sand around us. Looking up the steep bank on the opposite side of the stream, and about 150 feet above the water, I saw that the rocks were coming from some children stationed there.

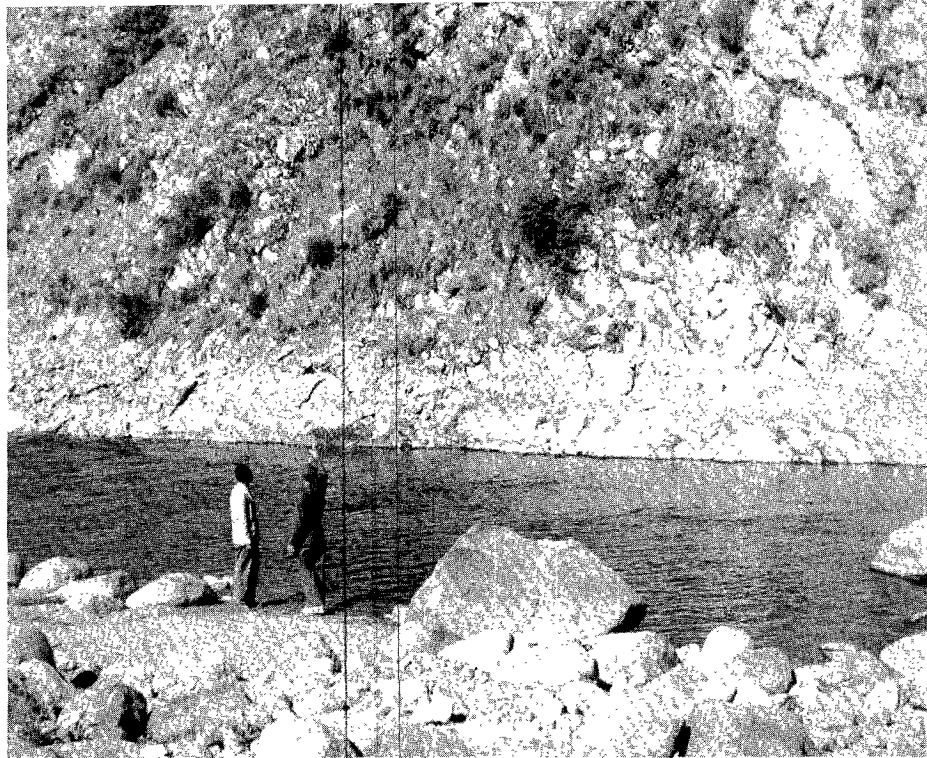
About this time some 200 school children arrived on the bank, where they stood shouting insults in unison at the *Adventistas*. It was apparent that they had been drilled to do this. Soon two of the women teachers came toward us, who, accompanied by a group of men, angrily began to push the candidates away from the river.

One of the women present shouted: "You can't baptize here; this is my property and I forbid you to hold a baptism here." This made us hesitate momentarily, because we wanted to be within the law, and we quietly responded that we had official permission to baptize.

"You are turning people away from the true religion," the mob shouted. "If you want to baptize, go up in the hills



Reg Burgess (right), recently appointed to Iceland, helps load parcels for Greenland.



Felix Cotacallapa (left) and H. O. Burden at the baptismal site. Elder Burden points to the steep bank across the river from which rocks were thrown at the candidates.



Thirty-five persons baptized in Vejlille (holding baptismal certificates) with the laymen who prepared them. Church membership in this town has grown from 20 to 200 in three years.

and do it, but you'll never baptize here in this river."

As this was happening the two policemen arrived on the scene. The schoolteachers and the owner of the land approached them and began to present their case, but the policemen said, "You are the ones responsible for this tumult. These children should be in school and you have no right to dismiss them and bring them down to the river."

When the owner of the property pressed her argument, the police informed her that some 600 feet on either side of the river is public domain, and that we were well within these limits. After this I addressed the crowd briefly, mentioning our respect for the laws of Peru, and inviting the crowd to respect

the same laws. "There is a principle at stake," I said. "Life or death is not the most important thing. We are within our legal rights, and we are going ahead with the baptism."

We then proceeded to baptize the candidates. The 35 candidates were huddled together near the water's edge. All were praying and many were crying. During the service itself the noise and insults increased. Two young men were sent into the river, and by turns swam just behind us, kicking up as much water and spray as they could. Next, the village clown entered the water and began performing a mock baptism a few feet to my right. Then, swimming up behind me, he grabbed my baptismal robe and tried to pull me over. By now the mob was

throwing sand freely all over us. Without the restraining presence of the police it could easily have been rocks.

When the baptism was over, the brethren filed back in an orderly manner through town to our meeting place. As they made their way along there was a shower of rocks which hit at least 30 persons. Only one was hurt seriously—an elderly woman who received a deep cut in the back of her head.

After dinner we held the traditional welcoming service for the new members, and thanked God for His love and protection. One humble brother summed up the feelings of all present when he said: "After what I've seen today I'm more determined than ever to be faithful. If I ever felt like turning back, I don't now!"

Exhausted Treasuries Greet Needs in Africa

By F. G. THOMAS
President
Zambesi Union

Few problems cause more frustration to the leadership of the church than to see opportunities beckoning, yet be unable to respond owing to a lack of funds in the treasury. Our church has been commissioned to carry the gospel to every corner of the earth, yet often when God opens doors for His people to enter, they are prevented from doing so because finances will not permit.

The Seventh-day Adventist Church has never been as prosperous as it is now. At the same time the needs have never been greater and the opportunities more challenging. Many calls still go unanswered, and multitudes wait to hear the last message of hope.

Here in Africa our needs are great. For example, O. D. Muza recently held an effort in the Salisbury, Rhodesia, township of Mufakose. The Spirit of the Lord blessed in a remarkable way. Approximately 150 decided for Christ, and 45 were baptized. The meetings were held in a hall belonging to another church whose leaders have now asked our people to meet elsewhere. Thus these "babes" in the truth will soon be without a church home. They will have to meet in places where it will be hard for them to have a sense of the presence of God.

At Hanke Station in Selukue, Rhodesia, the roof of the old church is now supported with the station director's automobile jack. Hundreds of children and adults still crowd into the church even though the roof is in imminent danger of collapsing.

Yuka Hospital, in Zambia, was established more than ten years ago, yet the sick and interested ones who come to the hospital still meet in the open air under a large tree. That the frequent heavy rains and burning heat do not discourage the people is an indication of their thirst for truth.

In another area our mission station was closed about 20 years ago because of the unfavorable attitude of a local administrative officer. Today the situation has changed and we have been offered the



The Hanke Mission Station church in Rhodesia, showing the mission director's automobile jack (arrow) supporting the roof.

opportunity to reopen work. But we must hold back for lack of funds.

Numberless thousands around the circle of the earth are raising their pleading eyes heavenward hoping for the good news of salvation, yet how often we must reply, "Our treasury is exhausted." Surely the time has come when those who have received so bountifully from a loving heavenly Father must bind about their wants "in order that there shall be means in the treasury to raise the standard of truth in new territory" (*Testimonies to Ministers*, p. 217).

A Conversion in the Philippines

By MANUEL R. SALERA
Student at Philippine Union College



When my parents were converted to the Adventist faith, I felt ashamed of them because they had "sold themselves to a sect." I tried to keep their acceptance of the Adventist faith a secret at the Roman Catholic school I attended. I was afraid

that if the Jesuit father discovered that my parents had become Adventists, I would be discriminated against. I felt that I could not forsake Catholicism, because I had believed it since birth.

During their evening prayers father and mother always asked the Lord to help me see the truth and join in their fellowship. I heard their prayers, but I was stubborn. I ignored their pleadings to

study the Bible with them. But God heard their prayers, and He began to weave about me a net of circumstances.

One day my father entreated me to consider the new way of life. I shouted: "Dad, you may be an adult, but you do not understand what you are saying!" This was the first time I had ever raised my voice to him. A look of sadness came into my father's eyes. Religion became a wall separating us.

Yet I could not help seeing how dad had changed. He had been a chain smoker. He would often become sick. Now he had given up smoking entirely. His health had improved. Bible reading became a regular family routine. The change in our home was marked. The members of the family had become happier. They seemed to understand one another better.

The Jesuit father of the Ateneo school had always been kind to me. He had worked hard to help me qualify for a scholarship with the American Field Service. Then one day he acted differently toward me. I knew he knew about my parents' changing their religion.

"Bimbo," he said, "I am writing the AFS recommending that you not be granted a scholarship." His voice was firm, and his eyes were deeply serious.

I suddenly realized that I had lost the fellowship of my Catholic friends and the hope of higher education with the AFS. I had nowhere to go. My friends had forsaken me; the future looked dark. And

all this simply because my parents had accepted what they believed was the true religion.

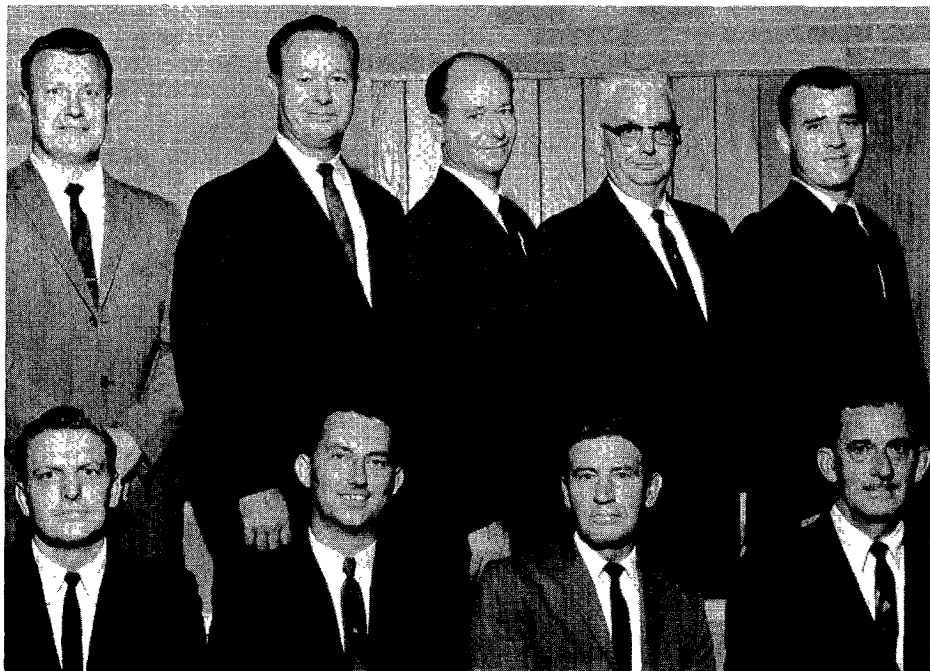
"If you do that, Father," I replied with equal firmness, "I will become an Adventist."

That evening when I arrived home I asked my father whether I could study the Bible with him. This was a surprise to the family. I told them that I was no longer interested in the AFS scholarship. I said I wanted to join the family fold. I wanted to be a minister.

It was all so sudden; to mother and father it sounded too good to be true. But I had made my decision. On June 11, I, along with 13 others—one of them Reggie, my eldest brother—was baptized into this wonderful message by Pastor Isidro Bello, in the Pasonanca River. In a simple and solemn ceremony I passed into a new life of faith.

After Scripture readings and prayer, there were handshakes and warm embraces. The whole family—father, mother, Reggie, Maria Victoria, and Avelino—were there. I never felt happier. To my father it was the homecoming of a son who had long ignored his earnest appeals.

I am now working and studying at Philippine Union College in preparation to become a Seventh-day Adventist minister. I have joined the flock of God, and henceforth He who found me will be my perfect shepherd.



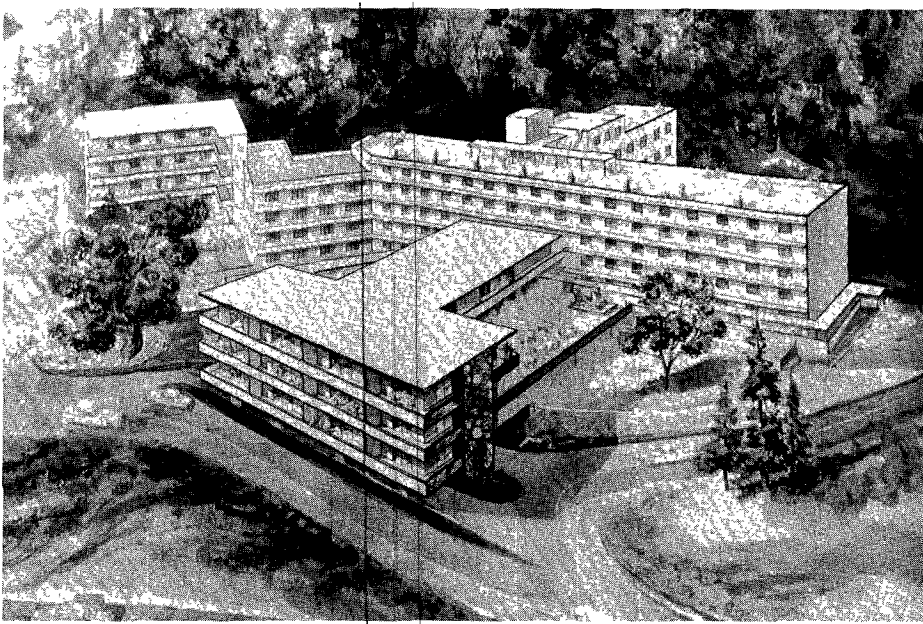
Nine Families in Tennessee Become United in the Faith

During the recent Barron-Turner crusade held in the Memphis, Tennessee, First church, nine husbands accepted church membership by baptism or by profession of faith. The wives of all but one were already members. The one not a member was baptized with her husband.

At the time of writing, 30 persons have been accepted into church membership. Of these, 20 joined the First church, where Everett Duncan is pastor; and ten the Raleigh church, where Harold Walker is pastor.

Seated (left to right) are: Robert Ruetting, Lanier Thorne, William Watson, and Dr. Arthur Richert. Standing (left to right): Robert Clayton, Clyde Springfield, Bill Higginbotham, Raymond Thorne (Lanier Thorne's father), and Rex Ross.

MRS. G. FOUST



Artist's sketch of new sanitarium wing projecting in front of and below present hospital facility. Construction has begun on the \$1¼ million addition to St. Helena Sanitarium.

St. Helena Begins New San Wing

By DORIS NASSERDEN

Construction on the new \$1¼ million wing of the St. Helena Sanitarium and Hospital got under way the end of August. Contractors Farrar and Mays, of San Bernardino, expect that it will take approximately ten months to have the new building ready for occupancy.

The four-level structure will be of reinforced concrete, fireproof and air-conditioned throughout. Its 55,000 square feet will house 45 sanitarium guest rooms, new administrative and business offices, lobby, parlor, admitting office, dining room, cafeteria, kitchen, laundry, housekeeping, purchasing, and related areas.

The new building will replace the old frame structure that was built in 1878 and added to during the intervening years. When the new sanitarium section is completed and in operation, the old wooden buildings will be removed and the area converted to parking space and lawn. Services in the sanitarium and hospital will continue as usual until the new unit is ready for use.

The new unit will project in front of and below the present acute hospital building, so that patients in the hospital and guests in the sanitarium will all have a view of the beautiful Napa Valley and surrounding hills.

Radio and Television in Brazil

By ROBERTO M. RABELLO
Portuguese Voice of Prophecy Speaker

Since its beginning 22 years ago the Voice of Prophecy in Brazil has had complete liberty to broadcast our message. The response to the program has been good, and our church members have given excellent support. As a result the work has grown.

When we began broadcasting 22 years ago we were on only 17 stations. Today we are transmitting from more than 330, some of them with 50,000 watts of power. The radio Bible school has an enrollment of 23,000 students. To care for and promote this work we have at the present time our own headquarters with a well-equipped recording studio modeled after that of the Voice of Prophecy in the United States. Our program also has its own quartet.

One of the most important results of our Voice of Prophecy broadcast has



Groundbreaking at Platte Valley Academy

A groundbreaking ceremony was held at Platte Valley Academy near Shelton, Nebraska, on August 28, for a new \$230,000 administration building to be ready for the next school year. This is the first step in a three-phase building program that also includes a boys' dormitory and a gymnasium.

Left to right: R. H. Nightingale, president, and L. G. Barker, educational secretary, of the Central Union Conference; Don Wesslen, academy principal; F. O. Sanders and L. F. Webb, president and secretary-treasurer of the Nebraska Conference, respectively.

O. L. MCLEAN
PR Secretary

been the large number of friends made. These include many Protestant ministers and a number of Catholic priests. Up to the present time about 9,200 persons have been baptized as a result of our radio work. This means that about one out of every ten Seventh-day Adventists in Brazil was won through the radio program.

Our broadcasts have also penetrated the rural areas, where entire groups of interested persons have been won to the message. One of these groups is situated on a ranch south of the city of Bahia. This group was first discovered when the district pastor received a request to visit them. He has baptized more than 50 persons won as a result of listening to the broadcasts, and expects eventually to increase this number to 100. When the pastor asked the leader of the group how they became acquainted with the Adventist message, he pointed to a battery-powered radio in the living room and said, "It came from there—from the Voice of Prophecy."

We have learned of people who have been saved from suicide after listening to one of our radio messages. One was a woman in the city of São Paulo. While she was preparing to take her life she turned on the radio and heard a Voice of Prophecy program that changed her mind. She began to attend church, and has since become an Adventist.

About three years ago we began a television program. Alcides Campolongo is the speaker. This program is broadcast from stations in Rio de Janeiro, São Paulo, and Brasília, the capital of Brazil.

One especially encouraging aspect of our work is that an increasing number of our evangelists and pastors are enrolling hundreds of listeners in our radio Bible schools. When these have finished several lessons they are invited to attend evangelistic meetings sponsored by the two programs. The results have been encouraging.

In one series of meetings held in Central Brazil by Henry Feyerabend, director of our quartet, 120 persons were baptized. In three similar series of meetings in the city of São Paulo, pastor Campolongo baptized 220 in one, almost 300 in another, and in the last one he expects to baptize 400.

Educational Progress in Pakistan

By E. R. REYNOLDS, JR.
Pakistan Union School, Chuharkana

Early this year the General Conference Committee voted to upgrade Pakistan Union School to junior college status for the purpose of training ministers and teachers. This is a step forward in the educational work in this Moslem country.

The constituency of Pakistan is not large, and such an action would probably not be warranted were it not for the fact that for several years it has been increasingly difficult, because of international tensions, for the graduates of our two high schools to continue their Christian education at Spicer College, Southern Asia Division's only senior college.

Last fall the 17-day war between India

and Pakistan broke the last bridge of contact that had enabled a limited few to obtain visas and even passports in order to attend Spicer Memorial College. The students who are there have been allowed to stay on, but in the foreseeable future it will be impossible to obtain the necessary documents required to travel between these two countries for educational purposes.

We regret the conflict that makes difficult our association with some of the other unions and educational institutions in the Southern Asia Division, but we rejoice that the division and the General Conference both saw fit to approve this educational program.

In 1957, a pilot program of college work was offered here, which was accepted at Spicer College, but circumstances made it necessary to discontinue it in 1960. However, the need still existed, and the Pakistan Union voted in 1964 to make another try. This renewed program had its limitations because of the inability to offer the courses for academic credit without division and General Conference approval. Now that both of these offices have sanctioned the junior college status, work is already under way in a strong program for the future.

This spring, under the newly approved and accredited schedule, 13 teachers and students gathered for summer school for courses in geography and psychology. This served to upgrade some of our less-qualified high school staff members and help them with their professional certification, as well as offering subjects the students in training could well use in meeting some basic requirements.

At the time this is being written the school is in its fourth week of the new school year, and we have 13 enrolled in the college. This number is insignificant by comparison with some of the colleges of the homeland, yet it is the largest enrollment at the college level the school here in West Pakistan has ever had. We believe that it points to continued growth here at Chuharkana for the future. The staff of the college section is well qualified in the area of subjects taught, and each is continuing his own professional growth.

The men who laid the foundations for this school at Chuharkana three and four

The group of 13 teachers and students who, with the author E. R. Reynolds, Jr., and Professor Yaqub Khan (back row, extreme left and right, respectively), met for summer school classes under Pakistan Union School's newly approved junior college curriculum.



AUC Doubles ATS Membership

The Atlantic Union College chapter of the American Temperance Society aims this year to be the fastest growing club on the campus, and the "most active action unit" in any Seventh-day Adventist college.

The AUC chapter has sent 18 subscriptions of *Listen* magazine to Dartmouth College, and is planning to conduct a Five-Day Plan to Stop Smoking and to operate a Smokers' Dial. G. S. Remick, pastor of the South Lancaster Village church, is coordinator for this project.

The membership this year has already doubled. Nearly two thirds of the student body already belong to the society, and the membership campaign is not yet over.

Shown in the picture are (from left) Keith Hallock, Lois Samol, Bernd Weidling, Fred Cancel, and Nancy Motschieder, officers of the club.

JAMES V. SCULLY
Associate Secretary
GC Temperance Department

decades ago probably never dreamed that their efforts would reach this point. But this is only a beginning. By the grace of God and the support of the church there is yet much to be done that will prove of great blessing to the work of God in the time ahead. We thank those whose prayers and support have made this program possible.

Madison Hospital Annual Meeting

The annual meeting of the board of trustees for Madison Hospital was held at the hospital on September 27, with E. L. Marley as chairman pro tem, in the place of H. H. Schmidt, the regular chairman, who was absent because of appointments on the West Coast.

The meeting high light was the report by R. W. Morris, hospital administrator. He reported a daily average patient census of 155 patients for 1965. This average was maintained despite the opening of a new hospital only a few miles away with a considerably larger bed capacity.

Although operating costs as well as costs of materials, supplies, and equipment all increased considerably during 1965, the hospital was able to finish the year with a satisfactory net operating gain as a result of careful management and administration. It has been able to care for its obligations, and to retire its bonded indebtedness and interest payments on schedule as these obligations have matured.

A new wing now in process of construction is four months ahead of schedule, and will be available for use by the end of this year. This will permit the hospital to expand its services sooner than originally planned. When this new wing is completed the hospital will be housed in an entirely new plant.

K. F. AMBS, Assistant Treasurer
General Conference

Prayer for Light Answered in South Africa



W. B. Odendaal

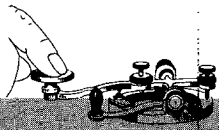
J. G. Kerbs, publishing department secretary of the South African Union Conference, recently sent us the following experience, which demonstrates the effectiveness of literature evangelism.

One day not long ago W. B. Odendaal, one of our successful literature evangelists in the Orange Free State, knocked on a door. A woman opened the door, but before he could introduce himself she asked, "Sir, are you the man?"

Surprised, he asked her what she meant. She replied, "Sir, I have just been on my knees asking the Lord to send someone to explain the Bible to me. I cannot understand everything, and I would like to learn more about God's Word." Brother Odendaal assured her that he was the man God had sent to explain to her the wonderful truths of the Bible, and proceeded to show her the book *The Bible Speaks*. She gladly bought a copy, saying, "This is a direct answer to my prayer."

Brother Odendaal has been a full-time literature evangelist for five years, and has already seen 26 of his customers baptized.

D. A. McADAMS
Secretary
GC Publishing Department



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

- G. H. Rainey, associate ministerial secretary of the Atlantic Union Conference, was joined with F. H. Fletcher, pastor of the White Plains, New York, church, in a short evangelistic campaign in White Plains. At the first baptism, held in the New Rochelle church, 16 people were buried with their Lord in the watery grave. At another baptismal service, conducted in a portable pool at the White Plains church, five more were baptized.
- Two changes have been made in the New York Conference district leadership. C. M. Christianson is now pastor of the Utica district. He was pastor of the Wayland district. B. F. Plumb has moved to Wayland, where he will be the pastor. He was formerly in the Norwich district.
- Mr. and Mrs. Clinton Marshall, who previously worked in the cafeteria at Southern Missionary College, have joined the staff of Pioneer Valley Academy as food director and assistant food director, respectively.
- Vivienne Nye, formerly a secretary in the General Conference office, has come to the New York Conference office to be secretary to A. J. Patzer, president, and V. A. Fenn, secretary-treasurer.
- The new poultry building at Pioneer Valley Academy, New Braintree, Massachusetts, is nearing completion. Approximately 10,000 chickens will be housed in the building.
- A major disaster drill was organized recently by Vernon L. Small, patient business manager and director of civil defense for Parkview Memorial Hospital in Maine. The city of Parkview, the area hospitals, the community, and two Naval Air stations all participated in the drill. It was the largest of its kind ever held in the State of Maine. As a result of Parkview's interest in civil-defense preparation, the directors of the state civil defense unit have asked Mr. Small to help organize a county-wide hospital emergency radio network, which would be used in the event of disaster to send for emergency supplies if needed.



Canadian Union

Reported by
Evelyn M. Bowles

- Canada's first color programing of Faith for Today was released over station CJON-TV and its satellites CJON-1, Corner Brook; CJOX, Argonia; CJON-2, Bonavista; CJOX-1, Grand Bank; and CJCN, Grand Falls, Newfoundland, at 9:30 A.M. Sunday, September 25. The program is popular with Newfoundlanders, and the action of CJON in handling

it as a public service is much appreciated.

- The Lethbridge church school in Newfoundland, which was opened in 1963 as a one-room school with an enrollment of 21, has added a second room to take care of an enrollment of 43. Edward Reimche is the principal.
- Sixteen teachers are employed in the Seventh-day Adventist church schools in Newfoundland. Five of these have joined the staff this term, as follows: Jose T. Dalisay, of Iloilo, Philippines, principal at Corner Brook; Wayne Taylor, of St. John's, Newfoundland, teaching at Lethbridge; William Parker, from Atlantic Union College, principal at Bay Roberts; Phyllis Scriven, from Union College, teaching English and History in St. John's; and Leroy Andrus, from Washington, teaching grades 7 and 8 in St. John's.
- The Okanagan Academy in Rutland, British Columbia, is teaching grade 11 again this year and has employed an additional teacher. At the time of opening, 142 students were enrolled. The total enrollment for the 16 church schools in the conference on the opening date was 557, a small increase over last year's enrollment. Thirty-two teachers are employed.
- Kenneth Lacey has just completed a successful ten-day revival at Lamming Mills church in Lamming Mills, British Columbia. A similar series is planned for the Prince George church in the near future.
- Two graduates of Andrews University Theological Seminary have recently

joined the ministerial staff of the Maritime Conference. Henri W. Arguin is pastor for the Lancaster, Barnesville, and St. George churches, and Donald W. Corkum is district leader for the Fredericton area churches.

- Drs. Reuben and Raquel Manalaysay, former instructors at Walla Walla College, have moved to Nova Scotia and are now teaching in Acadia University at Wolfville.
- The Corkum brothers evangelistic team opened meetings in the new church at Zealand, New Brunswick, on October 2 with a capacity audience. Meetings will continue four nights each week.
- Young Chun Lee, a graduate of Oakwood College and formerly from Korea, is now a literature evangelist in the Maritime Conference.



Central Union

Reported by
Mrs. Clara Anderson

- James Van Horn has accepted pastoral duties in the Eureka, Kansas, district. He was principal of the Wichita, Kansas, school for four years.
- Mrs. Ruth Lee has joined the Central States Conference office as one of the secretaries.
- Roger McQuistan is assistant pastor of the Piedmont church in Lincoln, Nebraska.
- J. V. Schnell has moved from the Gar-

Tamil-English Effort in Malaya

Recently D. R. Guild, president of the Southeast Asia Union, conducted an evangelistic effort in the Telok Anson, Malaya, church in cooperation with Benjamin P., the pastor. The church was filled to capacity each night during the first week as Pastor Guild presented the messages. Attendance continued to be good after the meetings were turned over to Pastor Benjamin. A good harvest of souls is expected.

DANIEL R. GUILD



den City, Kansas, district to the Pittsburg, Kansas, district.

► Wilbur C. Neff, of Philadelphia, Pennsylvania, has moved to Kansas to be pastor of the Kansas City, Kansas, district.

► Roy Day III has been asked to serve as assistant pastor of the Wichita, Kansas, church on an internship basis.



Columbia Union

Reported by
Morten Juberg

► Pastors and church leaders of the New Jersey Conference met in Trenton recently to hear first reports of the Bible Speaks program. About 300 attended the session. Lay Activities Secretary Robert Steinke reported to the group that more than 2,000 Bibles were being used in the visitation program.

► Mrs. Evelyn Postlewait, press secretary of the Clarksburg, West Virginia, church, was named Volunteer of the Year by the Harrison County Red Cross chapter. Mrs. Postlewait has given many hours of volunteer service to the Red Cross in teaching first-aid classes. She also has served on many committees of the group.

► As the result of meetings at Wheeling, West Virginia, 27 have joined the baptismal class. Thirteen have been baptized. The meetings were conducted by Roger Holley and his associates of the Christ for Today evangelistic group.

► Departmental and administrative leaders from throughout the Columbia Union Conference met at Natural Bridge, Virginia, for a departmental council October 30-November 5. Speakers for the meetings were Charles D. Brooks, Columbia Union field secretary, and H. M. S. Richards, from the Voice of Prophecy.



Lake Union

Reported by
Mrs. Mildred Wade

► Four interns currently are in training at the Hinsdale Sanitarium and Hospital. All are graduates of the Loma Linda University Medical School. James D. Bowen, M.D., a native of Oregon City, Oregon, received his premedical training at Walla Walla College. Zane R. Kime, M.D., also studied at Walla Walla College in his home town of College Place, Washington. Daniel F. Patchin, M.D., from Orchard Lake, Michigan, studied in the undergraduate school at Andrews University and the University of Michigan. John F. Vogt III, M.D., from Atlanta, Georgia, completed his premedical education at Southern Missionary College. Interns who arrived several months earlier include Benjamin Herrera, M.D., from the Facultad De Medicina at Monterrey, Mexico, and Wojcieck Sylwestrowicz, M.D., from Krakow, Poland.

► Members of the Rice Lake church in Wisconsin hope to occupy their new building by January of 1967. The church, costing about \$45,000, with a seating ca-



Missionary Girl in Venezuela

Lolita Legro is an eight-year-old girl in Venezuela who enjoys doing missionary work. One day she knocked at the door of a top-story apartment to deliver a copy of our missionary magazine *El Centinela*. The woman who answered the door was a European. After examining the magazine, she asked Lolita various questions about it, which she was able to answer satisfactorily.

Lolita was invited to visit the woman. Each time she went she delivered more of our publications and gave Bible studies. On a recent Sabbath this woman, Mrs. Margaret Gertrud Z. Schoen, a widow of German background, was baptized into our church. She now rejoices in the hope of the Saviour's soon return.

Lolita is happy too because the Lord used her to bring the good news of salvation to Sister Schoen.

TIRSO ESCANDON H.
Evangelist
West Venezuelan Mission

capacity of approximately 125, will have separate Sabbath school rooms and also will house a new church school. Dean Hubbard, now serving in Korea, was the pastor when the church was in its planning stage. William Kennedy is now pastor.

► Michigan's evangelistic team has just completed an "on loan" assignment in Colorado Springs, Colorado. Elden K. Walter, who heads the team, reports that "25 to 30 persons inquired about baptism even before the first call was made." The series ran from July 30 through August 26. A field school for seminary students from Andrews University and senior ministerial students from Union College worked with the team. Among others assisting were the local pastor, C. E. Bishop, and two pastors from the Holy Land who were delegates to the General Conference session.



North Pacific Union

Reported by
Mrs. Ione Morgan

► More than 70 of the 472 who signed up for the drawing for a free Bible at the Okanogan County Fair also checked an interest in a Bible course or additional literature. These folks are being sought out by local personnel where possible and signed up for the TV Bible class. The booth was sponsored by the four churches in the Okanogan Valley—Oroville, Tonasket, Omak, and Brewster. This was the first year that a church-sponsored booth has been permitted at the Okanogan County Fair. It was largely through the efforts of Mrs. Keith Montanye that this was made possible.

► Henry G. Smith, industrial education teacher at Milo Academy, obtained his Master's degree from Oregon State University this past summer. His major field of study was industrial education, and his minor field was education.

► The chaplain of the Walla Walla General Hospital, Arthur Dahl, reports that the Walla Walla chapter of the Life and Health Forum opened its fall series of clinics, September 19, with a presentation of "Hearts, Sweethearts, and Husbands," a program dealing with the human heart. This was a joint presentation with the American Heart Association. William Clements, medical secretary for the Upper Columbia Conference, introduced the panel of Walla Walla doctors who participated: Dr. Phillip Siegel, internist from the Veterans Hospital, and Dr. Robert W. Jamison and Dr. William F. Holmes, internists. The film *Better Odds for Longer Living* was shown.

► Elford Radke and his family are located in Bozeman, Montana, where he is manager of the Montana Book and Bible House. Previously he was assistant manager of the Upper Columbia Book and Bible House in Spokane.

► An evening groundbreaking ceremony, November 5, for a \$190,000 gymnasium at Walla Walla College was preceded by a "parade of the spades," according to Dr. Lynn Ray Callender, program chairman of the Alumni Association event. Widely scattered schools and organizations supplied colorfully decorated shovels, which were carried from the Gateway to Service to the groundbreaking site east of the recently completed swimming pool.



Northern Union

Reported by
L. H. Netteburg

► Ten thousand pieces of literature were handed out on September 20 when students and faculty members of Oak Park Academy engaged in their annual Ingathering field day. A total of \$2,335 was raised.

► Twenty-four people have been baptized as a result of the Indianola meetings in Iowa. One of the first women to

receive Bible Speaks lessons in Iowa last March was the first person baptized. Luther May, the pastor, was assisted by the Houghton-Wolkwitz evangelistic team.

► North Dakota's four full-time, two part-time, and 11 student literature evangelists have exceeded the \$50,000 mark in sales for 1966.

► Eight elementary church schools opened on August 29 in the North Dakota Conference, with 136 pupils enrolled.

► The following district changes have been made in the North Dakota Conference: E. J. Kanna, from Dickinson to Gackle; Max Singhurst, from Grand Forks to Dickinson; Robert Janssen, from Goodrich to Harvey.

► A new Ingathering high was reached at Sheyenne River Academy on September 13, when more than 130 students and staff members brought in \$1,204 on their annual field day.

► Dedicatory services were held for the Linton, North Dakota, church on September 3. E. R. Gienger is the pastor.

► The Minnesota Conference has a father-son team in the ministry. Harold Williams, Sr., is the pastor of the Glenwood district, and Harold Williams, Jr., is the pastor of the Duluth churches. Both have recently come from other territories, with Elder Williams, Sr., coming from Alabama, and Elder Williams, Jr., coming from Colorado.



Pacific Union

Reported by
Mrs. Margaret Follett

► G. L. Plubell, principal of Hawaiian Mission Academy, announces new staff members this year as follows: Marvin Mitchell, of San Diego, teaching science; Robert Behr, of Golden Gate Academy, teaching English and band; Mrs. Marlene Behr, teaching the home arts classes and American history; William Bourbeau, also of Golden Gate Academy, in the Bible and counseling department; Jerry Aso, from Lodi Academy, teaching special English; Mrs. Priscilla Chan and Mrs. Fortunada Tabura, of the Islands, helping in the cafeteria; and Tom Stutchman, new dean of boys.

► T. L. Atiga, a graduate of Philippine Union College and Andrews University, is the speaker for a series of meetings being conducted in Los Angeles for the Filipino people of that area. Elder Atiga, who has spent 11 years in evangelistic work in northern Luzon, is now an instructor in the Voice of Prophecy Bible School.

► The Yosemite youth camp, held the last weekend in August, attracted 150 Regional youth of the Pacific Union Conference. The principal speakers were Louis B. Reynolds, of the General Conference, and Miller Brockett, of the Pacific Union Conference. Other speakers were G. N. Banks, Earl Canson, William Galbreth, Robert Dent, and Dr. Willie Parker.

► Elder and Mrs. C. A. Renschler, from

the Upper Columbia Academy, have joined the staff at Thunderbird Academy, where he instructs in Bible and she teaches English and developmental reading.

► Stephen McPherson, recently returned from Andrews University, is now associated with John Stevens, pastor of the Phoenix, Arizona, Central church.

► Fifteen persons were baptized recently by I. D. Evans as the result of meetings held June 12-September 11, in the canvas auditorium in Las Vegas, Nevada.

► Sunday night, September 4, 117 students in Las Vegas, Nevada, completed the Family Bible Study Course and received their diplomas. E. F. Finck, lay activities secretary of the Nevada-Utah Conference, was the speaker for this occasion. Members of the Las Vegas church have enrolled more than 500 people and placed 340 Bibles in the homes of those who completed 16 of the 32 lessons.



Southwestern Union

Reported by
J. N. Morgan

► Five new teachers have joined the staff of the Southwest Region Academy, in Dallas, Texas: Bruce E. Flynn, principal; Olice Brown, instructor and bookkeeper; Nathaniel Alsbrook, Miss Wesslene Wiley, and Mrs. Vera K. Joffrion. Attendance at the elementary school and academy exceeds 200.

► Murray Deming held the Week of Prayer at Southwestern Union College, October 3-8.



Blind, but 20/20 Spiritual Vision

In September, 1965, Eunice Hovinga (left), who is blind, became a proofreader for the Christian Record Braille Foundation. C. G. Cross (right), manager of the Foundation, conducted Bible studies with Miss Hovinga, and at the close of the Walters-Lange evangelistic effort held in the College View church in Lincoln, Nebraska, she was baptized.

G. C. WILSON
General Field Director
Christian Record Braille Foundation

► H. T. Burr, professor of religion at Southwestern Union College, with a corps of young people, began a youth effort at Grandview, Texas, October 16.

► A new air-conditioning unit has been installed in L. C. Evans Hall on the campus of Southwestern Union College. The project was completed under the direction of the Student Association, the Southwestern Union Conference, and the college.

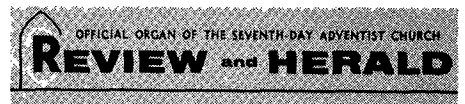
► Texas Conference leaders, along with city officials, joined in groundbreaking ceremonies for the new San Antonio Seventh-day Adventist elementary school, Sunday, November 13. The school project is under the direction of A. C. Rawson, pastor of the Laurel Heights congregation.

Correction

In the September 1 Letters From Readers column the names Mrs. Earl Reed and Mrs. F. Vielhauer were attached to a letter from Lebanon, Oregon. The names should have been: Genevieve Reed and Mrs. F. Vielhauer. We regret this error.

Church Calendar

Annual Sacrifice Offering	November 12
Ingathering Campaign Launching Day	November 19
(Campaign dates Nov. 19, 1966-Jan. 7, 1967)	
Ingathering Campaign Promotion	December 3
Church Missionary Offering	December 3
Thirteenth Sabbath Offering	December 24
(South America)	



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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—Testimonies, vol. 1, p. 514.



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News of Note

Autumn Council Report

The Autumn Council of the General Conference Committee met at denominational headquarters in Takoma Park, October 19 to 25. Because of the important matters to be considered, wider than usual representation was present from throughout the world. Important plans were laid, and a record budget was voted—\$40,121,000.

A full report on the council, as well as the General Conference president's keynote message, will appear in next week's REVIEW.

Tragic News From Pakistan

A cable received by the Southern Asia Division president, R. S. Lowry, during the Autumn Council, brought the tragic news that E. R. Reynolds, Jr., of the Bible department of our Pakistan Union School, was shot in the face by a thief, October 20. The thief, surprised on the roof of Brother Reynolds' home in Chuharkana at two-thirty in the morning, fired four shots. One bullet lodged in Brother Reynolds' brain.

The stricken missionary regained consciousness three days later, but his right side remained paralyzed. The prayers of God's people are solicited for Brother Reynolds and his family during this time of suffering and anxiety. He is the author of an article on page 18 of this REVIEW.

Peru Earthquake

The following message was received at General Conference headquarters from D. J. Sandstrom, president of the Inca Union Mission, regarding the powerful earthquake which struck the Lima, Peru, area on October 17: "WORKERS AND MEMBERS SAFE. SOME MEMBERS HOMES DEMOLISHED AND CHURCHES PARTIALLY DAMAGED."

We are grateful for God's care for His people.

D. H. BAASCH

Thanks From Middle East

The Middle East Division joins with our believers from Iran in expressing sincere thanks to Adventist believers around the world for the liberal Thirteenth Sabbath Offering given on Sabbath, June 25, 1966. Many of God's people were gathered in Detroit on that Sabbath to enjoy the blessings of the last weekend of the General Conference session. They saw and heard what mission funds have accomplished in the Middle East.

On that same Sabbath all around the world, in big centers and isolated villages, our believers were praying and giving. Their combined offering sent an overflow offering of \$81,432.57 to build a new pri-

mary school in Teheran and to provide needed facilities for the Iran Academy. We are certain that these funds will yield many souls for God's kingdom.

F. C. WEBSTER

Evangelism in Trinidad

E. E. Cleveland continues to have wonderful success in his evangelistic campaign in Port of Spain, Trinidad. His call to keep the Sabbath was rewarded with 1,329 decisions. Of the 6,000 who crowded the two large tents at his first Sabbath meeting, 1,305 were non-Adventists who were keeping their first Sabbath. The Lord is greatly blessing in this area of the world field. Let us remember this work in our prayers.

N. R. DOWER

College and University Enrollments

The opening reports from our institutions of higher education in the North American Division show a total enrollment of 13,436, distributed as follows:

Undergraduate

Andrews University	1,571
Atlantic Union College	841
Canadian Union College	129
Columbia Union College	1,004
Kingsway College	120
La Sierra College	1,548
Loma Linda University	456
Oakwood College	580
Pacific Union College	1,504
Southern Missionary College	1,141
Southwestern Union College	241
Union College	1,141
Walla Walla College	1,721
Total	11,997

Graduate

Andrews University	
School of Graduate Studies	296
SDA Theological Seminary	214
La Sierra College	
Graduate Studies	133
Loma Linda University	
School of Dentistry	234
School of Medicine	334
Graduate School	156
Pacific Union College	62
Walla Walla College	10
Total	1,439

Total Graduate and Undergraduate Students 13,436

This year Andrews University, with a total enrollment of 2,081, has the largest number of college and university students. Walla Walla College leads the North American Division with the largest number of undergraduates.

Total enrollment shows an increase of more than 770 over last year, or about 6 per cent.

CHARLES B. HIRSCH

Death of Otto Schubert

Otto Schubert, a denominational worker in both Europe and the United States for more than 48 years, died October 27, in Switzerland. He was 73. For 15 years Elder Schubert was president of our Marienhöhe Seminary at Darmstadt, Germany. Later he taught at Columbia Union College and the Theological Seminary. At retirement in 1958, he had just completed 12 years of service in the Southern European Division, first as educational secretary and later as both educational and field secretary.

Our sympathies are extended to the bereaved family.

Mission Map Available

The Pacific Press Publishing Association is producing, in color, an enlargement of the missions map similar to that which appears on the back of the *Senior Sabbath School Lesson Quarterly*. The map for the first quarter of 1967, featuring the Far Eastern Division, is now ready for distribution. The over-all size of the map is 30 inches by 44 inches. These maps will be produced quarterly and will be mailed two months in advance of the quarter in which they are to be used.

The publishers are making these color maps available to our churches at \$3.00 for four quarters. Order through your Book and Bible House.

FERNON RETZER



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

WATERLOO, ONT. — The United Church of Canada's General Council unanimously agreed here to ask the Vatican for its intercession on behalf of Protestant missionaries in Portuguese Angola. Missionaries find that if they leave Angola on furlough they are not allowed to re-enter the country. The Protestant missionary force in Angola dropped from 256 in 1961 to 98 in June of 1965.

WASHINGTON, D.C. — Evangelist Billy Graham and Dr. Daniel Poling, former editor of *Christian Herald* magazine, have been named to head a "National Committee on Prayer," whose objective is to rally enough support to secure passage of the Dirksen prayer amendment next year.

ST. JOHN'S, NEWFOUNDLAND — Ultimately there will be one Christian church, but the Anglican communion will not go into any unions without the four fundamentals it believes to be part of the primitive church, the Archbishop of Canterbury said here. Dr. Arthur Michael Ramsey listed the fundamentals as: the Holy Scriptures, the creeds, the sacraments, and the historic episcopacy.