

# World Conference on Smoking and Health

By FRANCIS A. SOPER  
*Associate Secretary, GC Temperance Department*

**W**HAT shall we say of this evil? It is unclean; it is a narcotic; it stupefies the senses; it chains the will; it holds its victims in the slavery of habits difficult to overcome. . . . This appetite for tobacco is self-destructive."—*Temperance*, p. 58.

These words about the use of tobacco were written by Ellen G. White in 1897, 70 years ago. In recent years medical and scientific men have been uncovering more and more evidence to verify the truth of this statement.

In 1962 there appeared a report by the Royal College of Physicians in Great Britain under the title *Smoking and Health*. This set off a chain reaction.

Two years later, in January, 1964, there came out under the same title the report of the advisory committee to the Surgeon General in the United States, summarizing the evidence to date. The appearance of this monumental report has been called "the greatest health event of the century," and it has become the standard reference book on the subject of smoking and health the world around.

In August, 1967, a supplement, *The Health Consequences of Smoking*, was added to the Surgeon General's report. It reviewed the more than 2,000 research studies published on smoking since the 1964 report.

Latest in this chain of events was the holding of the International Congress on Smoking and Health at the Waldorf Astoria Hotel in New York City, September 11-13 of this year. It was the first international meeting of its kind.

Some 34 countries were represented by the more than 500 specially invited delegates, including public health officials, physicians, educators, and government leaders.

The stated purpose of the conference was "to compare experiences and exchange ideas, to report on new medical and scientific findings, and to recommend programs of research, education, and public and citizen action against cigarette smoking."

Actual groundwork for this conference lay deep in the developing temperance program of Seventh-day Adventists in recent years. In 1962 a mass meeting was held in the Civic Auditorium in San Francisco, the night be-

fore the opening of the General Conference session. Widely advertised in the San Francisco area under the title, "Why All This Fuss About Smoking?" this meeting was the first of its kind among us as a people and was attended by representatives from all our world divisions and union conferences. It resulted from careful planning over a period of two years. It had received clearance from the General Conference officers and enjoyed the support of all the General Conference departments.

Featured at this meeting were Dr. Alton Ochsner, of New Orleans, who has through the years actively cooperated with our church temperance program, including appearances at the first American Temperance Society National Convention, held in 1951 in Washington, D.C., and the Institute of Scientific Studies, conducted in 1961 at Andrews University particularly for our own workers. Also appearing at that meeting was Attorney James McArdle, of Pittsburgh, who headed the prosecution at the famous precedent-setting Prichard trial, the first major



LEO CHOPLIN

**Some 500 specialists from 34 countries met in a conference in New York City to discuss smoking and health and to find ways to persuade people to quit the smoking habit.**

case of its kind ever to come to court, in which a victim of lung cancer sued the tobacco company for damages. This case is still in the courts.

More than 5,000 people attended this mass meeting in the Civic Auditorium. On the following day, as a direct result of the public interest generated from the meeting, Dr. Ochsner spent the entire day on the radio answering questions telephoned in by concerned listeners. This meeting was given excellent publicity in the newspapers and over radio and television.

This response convinced Dr. Ochsner that the time was ripe to begin planning for an international meeting on smoking and health. Dr. Ochsner was one of the earliest authorities in the medical field to discover what smoking does to health. He has become known as the outstanding antismoking crusader in the United States, not only among physicians, but among lay people as well.

A preliminary meeting of a few interested persons in San Francisco awakened interest in an international meeting. The plan was later discussed at the Autumn Council of 1962, and an action was there taken granting permission for our temperance leaders to initiate such a conference but not to underwrite it.

The first actual planning committee convened in January, 1963, in Chicago, invitations having been sent to some 20 persons, of whom 14 attended. Dr. Alton Ochsner was elected president of the organization. Dr. William E. Adams, of Chicago, was elected treasurer; W. A. Scharffenberg, executive secretary. Five vice-presidents were selected: Dr. Richard Overholt, of Boston; Dr. C. M. Fletcher, of England; Dr. Johannes Clemmesen, of Denmark; Sir F. McFarlane Burnet, of Australia; and Dr. Eduardo Caceres, of South America.

Little by little the planning committee was able to gain the confidence of major health organizations and to secure their cooperation and support. Thirteen sessions of the organizing committee were held, and toward the end of 1964 an office was opened in New York City with a full-time manager hired to take care of final organizational phases. During three trips around the world, Elder Scharffenberg met public health leaders, educators, cancer society officials, and other public men, introducing the idea of a worldwide meeting on smoking and health. He also led out in raising funds to support the initial stages of the meeting. Interest increased in such a meeting and plans grew rapidly.

About this time the Interagency Council on Smoking and Health was organized, comprised of some 22 public and voluntary agencies in the field of health and education. This group was headed by Emerson Foote, the former advertising executive who had resigned from one of the largest advertising agencies in the world in order to give his full attention to the matter of smoking and health. He quit advertising because he could not, with a free conscience, continue to take large advertising accounts from tobacco companies in view of the effect of smoking on health.

The Interagency Council endorsed the aims and objectives of the proposed world conference and urged all its national affiliates to help underwrite such a conference.

Support for the conference was greatly increased when the Surgeon General's report came out in January, 1964. Dr. Luther Terry, at that time serving as the Surgeon General, personally selected Mr. Foote as his representative on the organizing committee.

It became clear that we as a people were in no position to follow through on this conference because of the lack of adequate manpower and office facilities. So it was requested that the Interagency Council take over the responsibility of sponsoring the conference. This they did, and the council has now done an outstanding work in bringing the conference to fruition, enjoying the support of its affiliated organizations.

Ten Seventh-day Adventists were invited to attend as delegates—W. A. Scharffenberg, former secretary of the Temperance Department; E. J. Folkenberg and Francis A. Soper, present secretary and associate in the Temperance Department; Dr. Wayne McFarland, codeveloper with Elder Folkenberg of the Five-Day Plan to Stop Smoking; Dr. DeWitt Fox, editor of *Life and Health*; Dr. Dunbar Smith, of the New York Center; Dr. Charles Dale, of Hinsdale Sanitarium; and Elder A. C. Marple, of the Washington Sanitarium and Hospital, the latter two active in the Five-Day Plan; Dr. George Burton, of Loma Linda University; and Mrs. Elsie Berglund, research worker for the Norwegian Government.

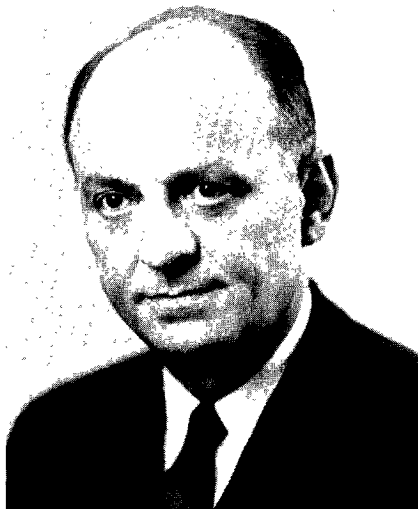
It was an inspiration for our representatives attending this conference to see the results of the long years of planning come to reality in a meeting that already has had an impact on world thinking on the tobacco question and will in the future undoubtedly result in increased educational

efforts to warn people of the health hazards in smoking.

The theme of the entire conference was that there is now sufficient medical and scientific evidence on smoking as a health hazard as to be conclusive. It was the consensus that the problem now is to bring this evidence to public attention in such a way as to persuade people to adopt more healthful practices in their personal lives. This gives Seventh-day Adventists as a people a better opportunity than ever to cooperate with other agencies and organizations in such a program.

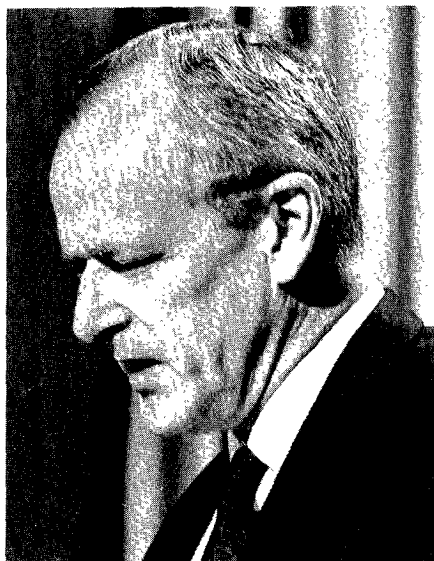
Dr. Luther Terry, serving as chairman, declared in opening the conference, that "there was a time when we spoke of the smoking and health 'controversy.' To my mind the days of argument are over. The time of question is over. The time for action is now."

Emphasizing this conclusion, Sir George E. Godber, chief medical officer of the British Ministry of Health, in his banquet address said, "We don't have to argue any more about the proof that cigarette smoking is harmful." As if to leave no grounds for disagreement, he pointed out, "We can be certain that many more than 50,000 deaths a year in England and Wales are directly due to cigarette smoking and that of these deaths the number occurring before the age of sixty-five is sufficient to cause the loss of at least 150,000 years of working life." He said that deaths from cigarette smoking are "eight times as numerous as those from traffic accidents." Little wonder, he summarized, that "we don't want just to limit cigarette smoking; we want it to stop."



AMERICAN CANCER SOCIETY

Dr. Luther Terry, former Surgeon General.



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**Left: Emerson Foote, former advertising executive, who resigned rather than accept tobacco company accounts. Right: E. Cuyler Hammond of the American Cancer Society.**

The amazing toll of smoking was further emphasized by Senator Robert F. Kennedy when he addressed the conference, taking a strong stand against smoking and advocating effective Government action in this regard. He reminded the group that more than a quarter of a million premature deaths each year come about from diseases associated with smoking. Also he said that 11 million extra chronic diseases occur in the cigarette-smoking population and that one third of all male deaths between 35 and 60 are premature and from diseases associated with smoking.

Also he emphasized the fact that some 4,000 children are starting to smoke every day, or nearly a million and a half a year, and that at least a million children now in school will be dead before their time as a result of lung cancer if present rates continue. One seventh of all Americans now alive, or about 28 million people, he went on, will die prematurely of diseases associated with cigarette smoking. Every year cigarettes kill more Americans than were killed in World War I, the Korean war, and Vietnam combined, or nearly as many as died in battle in World War II. Each year cigarettes kill five times more Americans than do traffic accidents. Lung cancer alone kills as many as die on the road. On this basis, the Senator observed, the cigarette industry is peddling "a deadly weapon. It is dealing in people's lives for financial gain."

Delegates to the conference had no illusion that the smoking problem is an easy one with which to deal. Dr. Daniel Horn, head of the National Clearinghouse on Smoking and Health, described it as "the largest single public health problem about which we can do something at the present time." He called smoking "a silly little habit," but one on which millions of people are hooked as individuals and as a society today.

This "silly little habit," he emphasized, "that we have accepted for so many years as an unimportant minor vice has suddenly turned into a monster." At least 48 million Americans are smoking some 542 billion cigarettes a year (1966), a 2.5 per cent increase over the previous years.

Among 20 nations represented at the conference, available data indicates an average consumption of 2,400 cigarettes a year per capita in the total population 15 years and older. The smokers among the total population of 450 million smoke 1,190,650,000 cigarettes per year, representing 120 packs of cigarettes yearly for every adult member. This illustrates the fact that the problem has become worldwide.

Dr. E. Cuyler Hammond, of the American Cancer Society, presented additional evidence to the conference showing that smoking materially reduces life expectancy. "For example," he said, "25-year-old nonsmokers can generally expect to live to age 73.6 compared with 70.2 for all men of 25 who smoke."

"This 3.4-year loss of life expectancy is not far short of the net gain from a half century of scientific and social progress," Dr. Hammond declared. "Were it not for this, it appears that life expectancy of American men would have increased by about 7.4 years."

Most distressing, he pointed out, is that this life expectancy has shown no improvement since 1959-1961. Substantial improvement will be difficult "unless a solution is found to the problem of cigarette smoking."

Finding such a solution was the chief purpose of this world conference. It divided up into ten study groups,

who took a careful look at various aspects and came out with specific recommendations for methods and procedures. These recommendations were virtually unanimous against smoking, calling for complete elimination of the habit from our present-day society. This in itself represents a milestone. Never have more than 500 specialists from around the world been so united in condemning the habit of smoking as a health menace. Needless to say, the atmosphere in the conference meetings was clear—there were no ashtrays in use.

Some of the recommendations were as follows: That all health workers who act in a counseling role, especially physicians, accept their commitment to advise and persuade all their patients to stop smoking cigarettes.

That a reduction in the social acceptability of smoking be achieved by such methods as discontinuing the distribution of free cigarettes, the banning of smoking scenes by movie and television industries, and the encouraging of all educators and health workers to set a public example of refraining from smoking, particularly before young people.

That publications for lay readers be encouraged to prepare many more articles motivating people to stop smoking.

Strong resolutions were passed to bring the Government more into the picture, especially to

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**Displays at the International Conference on Smoking and Health.**

# GEARED to the Times, ANCHORED to the ROCK

By ROBERT H. PIERSON  
President, General Conference



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HARRY ANDERSON, ARTIST

**D**O NOT hesitate, but lengthen your cords and make secure your tent pegs" (Isa. 54:2, Berkeley). This message from Isaiah, the gospel prophet, is a message for us today. The symbolism is ancient, but it has a twentieth-century message. To change the figure, we must be "geared to the times but anchored to the Rock."

Tents of wool and camel's-hair cloth, such as those with which Isaiah was familiar, are still used in Arab countries. The height and number of poles are determined by the size of the tent. The tallest pole is in the center, with shorter ones surrounding it. Over these is stretched the tent covering. As the family increases, the tent is proportionately enlarged, the cords are lengthened, and the stakes are made stronger.

Though the symbolism is old, the challenge is always new. "Lengthen thy cords." "Advance!" "Move into new territory." Also, "Strengthen thy stakes." We must enter new fields, but we must also provide for permanence and stability by strengthening the existing work.

I make no apology for speaking on this subject tonight. I believe if the Lord's messenger were here she might well say to this group of world leaders: "God has given me a

message for His people. They must awake, spread their tents, and enlarge their borders."—*Testimonies*, vol. 7, p. 9.

The message of "lengthen thy cords"—"geared to the times"—may require a different approach in a changing world. "Great changes are soon to take place in the world."—*Ibid.*, vol. 5, p. 273. How well the Lord's messenger spoke! Tremendous changes have taken place since those words were written. Worldwide technology has catapulted us from the muscle age to the missile age, from "oat burners" to jet burners. In the lifetime of men living we have streaked from the abacus to the computer. Man's quest for knowledge has diverted him from the vanishing frontiers of this planet to the unexplored galaxies of God. As W. R. Beach once aptly stated, "In recent years the astrophysicists have opened the gates of heaven while the nuclear physicists have opened the gates of hell."

In such an age of exploding knowledge God says to His leaders, "Lengthen thy cords." Old plans and policies are not sufficient for 1967. We are not living at the turn of the century, not even at the turn of the last decade. We are living in a world of ferment, desperately on the move—on the move to destruction. And the thought of the direction in which we are headed should add new urgency to our outlook. In this fast-moving generation we dare not find ourselves outdated, outmoded, struggling valiantly, but perhaps hopelessly, merely to "keep up." We must not attempt to solve 1968 problems with 1948 or even 1958 solutions. "New methods and new plans will spring from new circumstances."—*Ibid.*, vol. 6, p. 476. Our plans and policies must be geared to the times and to the role in which God's providence has cast us.

The Lord has a message for us today. "Speak unto the children of Israel, that they go forward" (Ex. 14:15). We must have forward-looking plans and forward-looking policies commensurate with the hour in which we live. "There

*Opening address to the 1967 Autumn Council, presented Tuesday evening in the Sligo SDA church in Takoma Park, Maryland.*

must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled."—*Ibid.*, vol. 9, p. 228. "God's workmen must labor to be many-sided men; that is, to have a breadth of character, not to be one-idea men, stereotyped in one manner of working."—*Evangelism*, p. 106.

This is our directive; we have the resources. Let us look at some of our challenges.

*We must take advantage of the ecumenical spirit abroad today.* This means a step-up in all phases of our soul-winning work. Though the climate is favorable now to extend this work, it may not last long. We must work quickly and effectively; but in taking advantage of the spirit of ecumenism we must not lose sight of our own very precious message.

*We must involve more of our capable laymen.* There are laymen in our ranks who can do much more in local church work and leadership, in home missionary endeavor. They also can do more in the planning and administration of the church. We have made great strides in the past. In the North American Division we have 182 laymen on conference committees and 342 laymen on institutional boards. In a few areas we have conference and institutional advisory committees made up of laymen, and most of our conferences hold some kind of instructional meetings for laymen.

However, there are still great untapped resources—men and women with keen intellect and administrative insight. There are dedicated men and women who long to be involved. Some of these come from other churches where they were more involved. Can we let these resources lie dormant when the needs are so great?

*We have restless youth with increasing capacities.* These youth seek ever greater challenges of involvement. In a generation where nearly 50 per cent of the population are under 25 we have a generation gap to contend with, a problem to solve, a potential to tap.

*We have hundreds of men and women with keen, inquiring minds taking graduate work.* Some are in non-Adventist universities or are employed in non-Adventist institutions. What a reservoir of brain power for the Lord's work!

*We have thousands of dedicated national workers around the world developing into effective leaders.* The program for development of national leadership must occupy our constant attention.

*We must develop new home bases for our burgeoning worldwide program.* With immigration problems in some parts of the world mounting, appointees from some home divisions are not always acceptable, nor are they always available. We are happy to see lands in the Orient, in South America, and in the islands sending out missionaries along with North America, Europe, Australia, South Africa, and other traditional home bases. Within the past few weeks Korea has sent out its first missionaries, two nurses, to the Middle East. The West Indies Union has sent 13 workers to four sister unions and three missionaries to other divisions.

This is a worldwide movement. It demands worldwide vision! We have now in the General Conference an international flavor, with many countries represented either by expatriated workers or missionaries who have served long in fields outside their home countries. We hope by the end

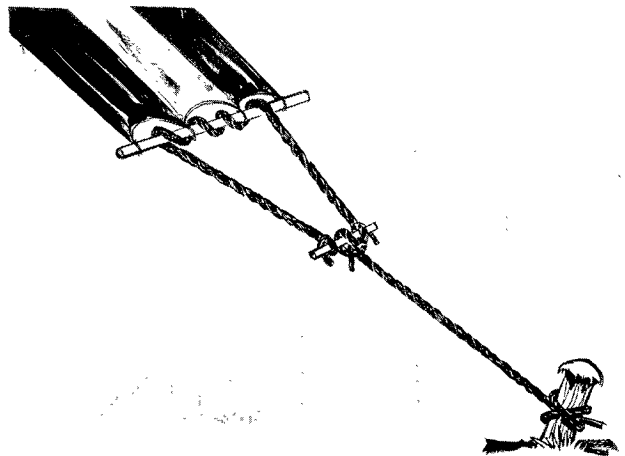
of this Autumn Council to add to our ranks an Oriental field secretary.

*We must have an increasing awareness of our responsibility to some of the great segments of the church that are somewhat cut off from the mainstream of church administration.* There are great lands with wonderful people, in which live thousands of dedicated Seventh-day Adventists, who have little contact with believers in other lands. We must not forget them!

*The love of Christ should awaken a spirit of concern for some whom I might describe as "separated brethren" of the church.* Satan delights to split the church with schisms based on nationalism, racism, theological hair splitting, criticism, or lack of confidence. Are there not ways and means of engendering confidence and building bridges of love and understanding that will enlarge and strengthen our Advent family circle? In these times of crisis we need to be joining hands and hearts in a finished work.

*Some of our operating policies may need further careful study.* We have churches to build and educational and medical institutions to support in a changing, demanding world. With unprecedented financial needs some of our present policies may need to be revised to meet the challenge of the hour.

*We hope to have continuing study groups composed of knowledgeable persons* (drawing from all levels of leadership and from grass-roots members), which will spend time in careful, prayerful consideration of some of these and other problems confronting the church. A number of these groups have already met to study items such as doctrinal



*"Lengthen thy cords, and strengthen thy stakes," declared Isaiah.*

questions, health evangelism, the wage scale, retirement, lay involvement, consolidation, youth problems, and the tying in of our members of higher learning. Other new study groups no doubt will be added in the near future.

In such an hour—a late, late hour—God says, "Lengthen your cords." Our church program today must be geared to the times in which we live.

It is not enough, however, to lengthen the cords. Isaiah also directs us, "Strengthen thy stakes."

We are living in a time when spiritual values are being eroded by unbelief, in an age of moral relativism. Men today, even men of the cloth, do not ask, "Is it wrong?" They merely ask, "Is it meaningful?" There is much



talk in religious circles of "a theology of social change," "a major shift in organized religion," "growing despair," and a "radical readjustment." There is so much nagging, gnawing uncertainty. Change, doubt, and discredit are in the very air with which we are surrounded.

If he could, Satan would bring this insidious element into the remnant church. "Delusions and deceptions will come in among us."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 John 4:1, p. 952. "Inasmuch that, if it were possible, they shall deceive the very elect," Jesus said. How much we need to be anchored to the Rock!

"That Rock was Christ," Paul tells us. "And upon this rock I will build my church," Jesus promised. Our foundation is sure. It is for us to see that we

do not remove the ancient landmarks. "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1). "No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, vol. 6, p. 17.

I am well aware of those truths the servant of the Lord identifies as the old landmarks in *Counsels to Writers and Editors* (see pp. 30, 31, 52). None of them is to be tampered with. "Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments, and remove the landmarks

by placing his false inscription on the signposts which God has established to point the right way."—*The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 6:12, p. 1120.

While we are updating our planning and our policies we dare not tamper with principle. Principle needs no updating. There are some things that simply are not to be negotiated. Jesus still declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law" (Matt. 5:18).

The increase of knowledge has not made void the law of God. The unbelieving scientist may not find God in his reactor, but this does not banish the Almighty from His throne, nor His standard of right and wrong from beneath the mercy seat. The gleaming new age of technology has not made the slightest change in the nature of God or in His attitude toward right and wrong. We are not to confuse intellectuality with morality. Sin at a twentieth-century missile launching pad is as heinous to God as sin was in a nineteenth-century sod house.

"Whosoever committeth sin transgresseth also the law" is as much present truth in an intellectually awakened 1967 as it was in a sleepy 1767. Man's expanded intellect has not regenerated his naturally wicked heart. He needs Christ as desperately in the midst of present burgeoning opulence as he did in the traumatic days of depression a third of a century ago. Instead of a new morality, Jesus says we need a new birth. Instead of becoming enmeshed in the apparently plausible philosophy of situational ethics—a rationalization of sin—we need a new experience with the Lord Jesus Christ and an understanding of His royal law. That law will govern our behavior under all circumstances. What a tragedy if we should find ourselves geared to the times only to discover that we had not been anchored to the Rock!

The Advent message is a message of certainty. It is founded upon the Rock. Thank God, we may say as did Luke, "That thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:4). The Word of God deals with certainties—not with hope-so's. Other messages may need updating, but the Advent message is based upon the life, the death, the resurrection, the mediation, and the soon return of Christ. It is relevant, and it is certain!

I thank God for the Book of Certainties—God's Book, the Bible. I thank God for the Man of Certainty—Jesus Christ, the divine Son of God and the Saviour of the world—"the same yesterday, and to day, and for ever." I thank God for the Gift of

## The art of living

By MIRIAM WOOD

*when you're Young*

"HELP! HELP!" A friend of mine, while contemplating the subject of prayer, recently came to the conclusion that her own prayers are not especially satisfactory. "My prayers," she told me, "seem to be composed of two words: 'Help! Help!'"

I found myself smiling as I listened, for although prayer certainly isn't a humorous topic, her description so aptly characterized many of my own prayers that it was rather amusing. I suspect that quite regularly these two-word fervent prayers are breathed by a great many Christians, young and old. There are, I've discovered, so many situations where one feels that he just *must* have something more than human strength.

To appeal to our heavenly Father for strength and wisdom is natural enough; but certainly prayer ought to be more than a cosmic SOS. For a starter, the Christian might take an equal time to say "Thanks! Thanks!" just as fervently when the crisis has passed, the examination is over, the threat eased. I fear, though, that most of us are, at this point, keeping right up with the nine lepers in their rush back to town—cleansed and thankless. In fact, we may even be outdistancing them!

Please do not think me irreverent when I say that we're much like small children who launch into frantic appeals when the ice-cream man comes down the street invitingly chiming his wares. But I've yet to see the first merry mop-pet interrupt his gay gulping of the delightful delicacy long enough to thank his parental benefactor! It never crosses his mind that tomorrow he'll want an-

other and it would be a splendid idea to create a favorable climate.

Prayer, of course, is much more than "Help!" and "Thanks." It also is *communication* (although this word is currently so overworked that it's doubtless going to need some time in a mythical rest home for overused words). One definition for prayer that appeals to me is "interchange of thoughts or opinions." This is a rather interesting idea, even in the realm of human communication; the latter isn't accomplished very successfully by relentless monolog!

But does a modern communicator ever give God a chance to reply—to dialog, to open great vistas, to guide the mind into cosmic themes? Instead, like a friend who might call on the telephone, deliver sweeping paragraphs of thoughts and opinions, and then hang up decisively, we leap from our knees with a brisk, mental hand-rubbing, a "Now *that's* taken care of!" and step back into life's treadmill. And we wonder why we're so defeated, why we've apparently taken up residence on a spiritual plateau—arid, monotonous, dusty, uninspired.

Believe me, there are greater aspects of prayer than most of us have ever dreamed. Dimly I've sensed some of them: The whole mystery of Creation, of sin, of redemption, of man's place in the great universe of God. At least we might get the introduction to the introduction if we practiced real prayer-communication.

In the human condition there'll always be, over and over again, the need for "Help! Help!" But there's also the need to "Be still" . . . and *really* pray.

Certainty—the Spirit of prophecy as manifested through the writings of God's messenger to the remnant church—Ellen G. White. These are the red books that point us to the black Book and an uplifted Saviour.

The Advent message comes from the Book of Certainty; it is centered in the Man of Certainty; and it is made more meaningful by the Gift of Certainty. The Book, the Man, the Gift—these are the certainties that make the Seventh-day Adventist Church what it is today.

I thank God for the Rock to which we may anchor our souls in these days of change and uncertainty. We must be geared to the times, but we must also be firmly anchored to the Rock!

## WORLD CONFERENCE ON SMOKING AND HEALTH

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encourage people away from smoking and to require strong health warnings on all packages, including those in foreign trade, and the listing of tar and nicotine levels on packages and in advertising. Also, an agricultural policy was suggested to discourage the cultivation of tobacco and to encourage the conversion of tobacco-growing land to better purposes.

The role of exemplars was noted as being extremely important in influencing smoking behavior. All persons who are in any such role, it was pointed out, should not smoke. These

would include the medical professions, both civilian and military, the educational professions, youth-serving professions, and athletic groups.

It was emphasized that the school has an important part in this question. With teachers, consideration should be given during preservice and inservice preparation to the effect of their own smoking practices upon their instruction. Teacher behavior and school activities should both be aimed at making smoking a socially undesirable form of behavior.

Smoking in one of the work groups was identified as a dependency habit and classed along with other dependency habits such as alcoholism and drug addiction.

Hardly was there a voice at the conference raised in defense of the smoking habit. The conference was a giant forward step to educate the public regarding smoking. It was pointed out that approximately a million people a year are now quitting the habit, in spite of the grip it has upon the smoker. It is evident that many of these are quitting as a direct result of the program carried on through the years by Seventh-day Adventists, including the Five-Day Plan to Stop Smoking, such publications as *Smoke Signals*, and our effective films on smoking, such as *One in Twenty Thousand*, *Cancer by the Carton*, and *Beyond Reasonable Doubt*.

The impact and effect of this conference now gives us further opportunity to launch forth with a more effective lifesaving program than ever before,

cooperating with community and health agencies in furthering this program and enlarging it so as to encourage many more people to quit smoking and thousands of young people to stay off the habit in the first place. This is indeed an important mission of our church!

## A Story FOR THE YOUNGER SET

### God Pushed the Car

By PAT HORNING

SIX-YEAR-OLD Sharon knows that Jesus answers prayers, those of boys and girls too.

Sharon is in the first grade and goes to church school. She enjoys her classes—reading, spelling, arithmetic, but especially Bible. In her Bible classes her teacher told the pupils that Jesus loves them and that He will answer their prayers.

The school year was almost over. Soon it would be summer and Sharon would be able to ride her bicycle and play outside all day long. How eager she was for the last day of school! At last that day came. The class had a party for their teacher and then Mrs. Neal took the children home in her car.

The children were laughing and singing as they came to a drawbridge. A boat was passing down the river when the car drove up, and the middle of the bridge lifted up to let ships sail under it. Teacher stopped, and the children all watched as the big black-and-red boat steamed by.

Then the bridge slowly went down and became a road once more. Mrs. Neal tried to start the car so they could go on home, but the car would not start. She tried again, but the car would not budge. Suddenly a huge truck came up behind them very fast. The children became frightened. They might be run over! One child screamed.

But Sharon remembered to pray. She knelt on the back seat, folded her hands, closed her eyes, and quickly prayed, "Dear Jesus, please don't let that truck hurt us, and help our car to start. Amen."

The truck stopped! A nice driver got out and told Mrs. Neal that he would push her car across the bridge.

After her car was pushed over the bridge, she said, "Let me try once more to start the car." The car started at once and purred quietly until the last child was safely home.

But as Mrs. Neal drove into her garage, the car sputtered and stopped. Since that day it has not run again. Sharon will tell you that Jesus answered her prayer, stopped the truck in time, and sent someone to push the car when they were in danger.

## LETTERS TO THE

# Fellowship of Prayer

### A DOCTOR RESPONDED

EDITORS: About six months ago I wrote asking you to pray that we secure an Adventist doctor for our community. Now I want to thank you, for your prayers have been answered.—Mrs. R., of Montana.

### CONTINUAL PRAYER PAID

EDITORS: I wrote you several years ago for prayer for my husband. Thank God, after waiting and continuing to pray, my husband is now at rest in Jesus. Two years before he passed away he gave his heart to the Lord. May God bless you in your service for others. I recently read the article "Without Fear" in the August 17 REVIEW. It is wonderful if we have the faith that we should have. May God help me to have it.

Please pray for my children and grandchildren who are partaking of the evils of the world. My heart is broken. I am not well, but trying to regain my strength after having had surgery. May God in His mercy and love touch the hearts of my loved ones.—Name withheld.

### A PROGRESS REPORT

EDITORS: Some time ago I asked you to pray for my daughter who had left the church. Please continue to pray for her and her husband. She has stopped drinking and is really trying to stop smoking. She does not work now on the Sabbath or Friday nights and is beginning to attend church. We all know something of the obstacles encountered by those who want to come back.—Name withheld.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

# Reaching All the World in Our Day

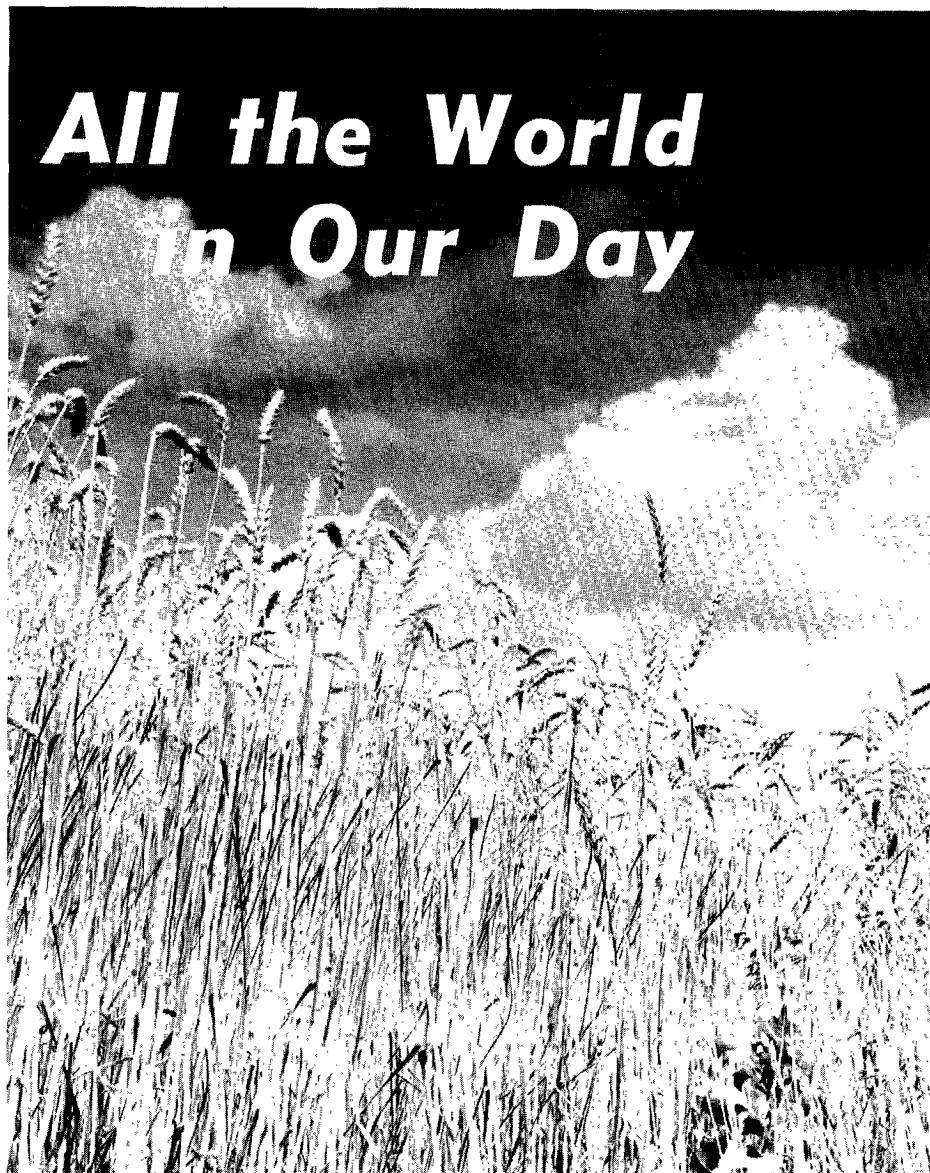
By R. S. WATTS, SR.  
Vice-President of the General Conference

## *Glorious Will Be the Consummation of the Great Second Advent Movement*

AS A BACKGROUND for my message I would like to call attention to two statements of Christ's. The first is found in John 4:35: "Do you not say, 'Four months more and then comes harvest'? But look, I tell you, look round on the fields; they are already white, ripe for harvest" (N.E.B.).\* And the second text is found in Matthew 9:37, 38: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

For more than 120 years Seventh-day Adventists have cooperated with God in preparing the soil and planting the seed. The seeds of truth have been planted in almost all corners of the world field. We have watched the gradual ripening of the grain—"first the blade, then the ear," and now we are about to witness the "full corn in the ear."

The reaping of the final harvest is vividly described in the book of Revelation. Looking into the future toward history's final hours, John in vision saw Christ reaping the harvest: "Then I looked, and lo, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. And another angel came out of the temple, calling with a loud voice to him who sat upon the cloud,



GROVER BRINKMAN

*"Thrust in thy sickle, and reap . . . ; for the harvest of the earth is ripe" (Rev. 14:15).*

'Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe' " (Rev. 14:14, 15, R.S.V.).

There are two phases of the reaping of the harvest: the gathering of the grain into bundles and the separation of the wheat from the chaff.

The gathering of the righteous into bundles or companies is taking place now. This is a work that has been going on since the gospel was first proclaimed, but it is being accomplished today by the proclamation of the three angels' messages of Revelation 14. In each age special emphasis has been given to some particular phase of the gospel. In this last generation the great burden of the gospel is the announcement of the final judgment and of the imminent return of our Lord. This message will firmly unite and securely bind in bundles all who accept the gospel and help to proclaim it to the world.

Let me emphasize that the time of harvest depends not so much upon a fixed date as upon the fulfillment of a fixed purpose—the ripeness of the grain.

According to *Testimonies to Ministers*, page 508: "God alone can ripen the harvest." The ripening is to be accomplished under the leadership of the Holy Spirit. A bestowal of divine grace has been promised to the true church at the time when God's work on earth is closing: "Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.'"—*The Acts of the Apostles*, p. 55.

Notice first the time of this be-

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



stowal of divine favor: "near the close of earth's history"; second, the purpose: "to prepare the church for the coming of the Son of man." Then follows this admonition: "It is for this added power that Christians are to send their petitions to the Lord of harvest 'in the time of the latter rain.'"

The latter rain is the means God will use to ripen the grain and prepare it for the sickle. It is by means of the latter rain that the moral image of God will be perfected in the character (*Testimonies to Ministers*, p. 506). "The ripening of the grain represents the completion of the work of God's grace in the soul."—*Ibid.* There must come a time when we will reach a state of Christian maturity.

We will never receive the Holy Spirit by simply talking about it. We will never receive it by simply preaching doctrine. Doctrines are right and must be preached, but the Holy Spirit must possess our souls and bring conviction and obedience to doctrine. "We cannot use the Holy Spirit. The Holy Spirit is to use us."—*The Desire of Ages*, p. 672. And this gift is not to the few only, it is available to all God's children everywhere.

Never will God baptize with His Spirit, machinery, human mechanics. He baptizes with His Spirit men and women whose lives are fully surrendered to Him. Each of us must make a definite heart preparation. "The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit."—*Testimonies to Ministers*, p. 507.

Those who are patiently waiting for the Lord will long for a living, personal, Spirit-motivated experience in the Lord Jesus.

### The Danger of the Concept of Inevitability

There is another aspect of the final harvest. Perhaps more than any other religious group, Seventh-day Adventist leaders are aware of inevitabilities in their work. Inevitably there will be a harvest. Inevitably God will vindicate His holy law; He will vindicate His character, and He will vindicate His chosen people before the eyes of the world. Victory is inevitable to those who stand unmoved against the onrushing tide of infidelity and apostasy. The final triumph of the Advent cause is inevitable. In some way the concept of inevitability can serve as a driving force—a tremendous incentive to arise and finish the work. On the other hand, it at times can virtually immobilize us.

The goal that we ever keep before us is that of a completed work. We talk courage to one another. We ex-

press confidence in the final triumph of the message. Yet at the same time we tell ourselves that the work we are now accomplishing is hardly calculated to achieve the goal in any foreseeable future. Thus there is a disparity between the present reality and our future hope. This disparity makes us uneasy. There is danger that the situation will make us face the task before us not with vigorous deeds or exploits of extraordinary faith, but with the soothing balm of inevitability. We reason that despite forbidding circumstances the work will inevitably be finished. Looking at unfinished tasks, at unentered cities and territories, it is easy to slip into a pseudo-state of escapism by saying, "Well, the Lord has a thousand ways," or "He will finish the work and cut it short in righteousness." Escapism, as you know, is a subconscious mechanism to avoid reality.

### Our Attitude Toward Inevitability

As leaders in the church that bears the final message, let us have the right mental attitude toward our work. Let us realize that we are engaged in the greatest and most noble work in the world. Let us constantly think positively of the finishing of the work in this our day.

Let us lay hold upon all the means God has provided in this generation. Let us not assume that we have an impossible task. We must be cognizant that God is master of every situation, for the promise is, "There will be a series of events revealing that God is master of the situation. . . . Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea."—*Testimonies*, vol. 9, p. 96. O if only we could grasp and believe this revealing promise!

This denomination needs more than an analysis of its shortcomings—and there are shortcomings and weaknesses. No inspiration comes from talking defeat. We need to stop talking about what's wrong with the church. Let's call a halt to all this introspection and get to work for Jesus.

Let us concentrate our efforts in bringing to our non-Adventist friends a religious atmosphere in which they can learn how a sympathetic Christ can put their frustrated, befuddled lives back together. Let us concentrate on the masses of humanity in the cities of the world. Surely God is concerned about the cities, for that is where the people are. It has been predicted that in 20 years there will be three supermetropolitan areas in the United States, the first all the way from Los Angeles to San Francisco, the second in the Midwest from

Chicago to Buffalo, and the third from Boston to Washington, D.C.

Today the streets of all the cities of the world are fast becoming jungles of terror. In them, flames of lawlessness are burning out of control. Spiritual darkness that covers the earth is "intensified in the crowded centers of population" (*Evangelism*, p. 25).

Years ago, at the turn of the century, message after message came to our church leaders urging them to do more to reach the masses in our cities. "God is now calling upon His messengers in no uncertain terms, to warn the cities while mercy still lingers."—*Ibid.*, pp. 25, 26.

Let us concentrate on establishing the banner of truth in still unentered territories both at home and abroad. Why not map out cities, counties, and geographical areas that are to be entered during this quadrennium, and then lay our well-thought-out plans before the Lord and cooperate with Him in expanding His work in all the earth.

### The Triumphant Means God Will Use

The role of the Seventh-day Adventist Church, not the role of a superecumenical church, constitutes the key to last-day events.

Let me hasten to add that the timetable of last-day events depends primarily on the readiness of the church of God to play its prophetic role. It is time that the true people of God and their leaders become completely obsessed with the things that God is most concerned about. All heaven is waiting "for consecrated channels through which God can communicate with His people, and through them with the world" (*Selected Messages*, book 1, p. 117). This places an awesome responsibility upon the doorstep of every church administrator, leader, and worker. God is waiting to work effectively through a more consecrated, self-denying church. "If God's ministers will cooperate with Him, He will be with them in a remarkable manner, even as He was with His disciples of old."—*Ibid.*

God is with us. He is in this movement. He is the "beginner and finisher" of this Advent Movement. There need be no Laodicean meardering any more. Every move from now to the close of probation should be meaningful.

### Our Greatest Need

It is obvious that the power of the Holy Spirit is the solution to the problem of finishing a worldwide work. The promise is that when men declare the truth with the might of

(Continued on page 11)

**D**URING the time Sister White lived among Seventh-day Adventists, church leaders often questioned her on such subjects as proposed sites for denominational institutions, such as a school or sanitarium. They would discuss with her religious liberty problems, and not infrequently, doctrinal matters, hoping that she would have light on these inquiries. In the White Estate vaults of the General Conference are to be found the written records of such interviews.

If Sister White were living today, such dialogs between the Lord's servant and members of her staff or, perhaps, conference leaders or ministers doubtless would be repeated.

In this testing time when doctrinal subjects such as the atonement are belittled and even ignored by the professedly Christian world, it becomes more important than ever that our church members understand what the Bible and the writings of the Spirit of Prophecy say about this vital topic.

In this imaginary interview with the Lord's messenger we hope to shed light on this subject of prime interest, which will answer many questions important to our spiritual life and experience and to the survival of our Christian faith.

*Question: (1) Sister White, as the Spirit of God has opened to your mind the mysteries of the Bible, what is the central truth around which all others cluster?*

*Answer:* "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross."—*Gospel Workers*, p. 315.

*Question: (2) What was it that made necessary the sufferings and death of the Son of God on Calvary?*

*Answer:* "The power that inflicted retributive justice upon man's substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. . . . The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner."—*The SDA Bible Commentary*, Ellen G.

# An "Interview" With Ellen G. White

Arranged by  
D. A. DELAFIELD

White Comments, on Matt. 26:36-46, p. 1103.

*Question: (3) What was the object of the atonement Jesus made for us when He died on Calvary's cross?*

*Answer:* "The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health."—*Ibid.*, Ellen G. White Comments, on Rom. 5:11, p. 1074.

"Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God' (1 Peter 3:18). 'Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot' (1 Peter 1:18,19). . . . Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His Spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him."—*Selected Messages*, book 1, pp. 321, 322.

*Question: (4) Did Christ perform this work of atonement under duress?*

*Answer:* "Voluntarily our divine Substitute bared His soul to the sword of justice, that we might not perish but have everlasting life. Said Christ, 'I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again' (John 10:17, 18). No man of earth or angel of heaven could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity were combined, and this was what gave efficiency to the offering on Calvary's cross. At the cross mercy and truth met together, righteousness and peace kissed each other."—*Ibid.*, pp. 322, 323.

*Question: (5) Did Christ die a martyr's death?*

*Answer:* "The death of the martyrs can bear no comparison with the agony endured by the Son of God. We should take broader and deeper views of the life, sufferings, and death of God's dear Son."—*Testimonies*, vol. 2, p. 215.

"With many the story of the condemnation, humiliation, and sacrifice of our divine Lord awakens no deeper interest, and stirs the soul and affects the life no more, than does the history of the death of the martyrs of Jesus. Many have suffered death by slow tortures; others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true He died upon the cross a most cruel death; yet others, for His dear sake, have suffered equally, so far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons

who have yielded their lives for His sake? If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs.

"But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine soul."—*Ibid.*, p. 214.

*Question: (6) Is the cross of Calvary present truth for today? And does the teaching of the cross still have an influence to move the world?*

*Answer:* "The cross of Calvary challenges, and will finally vanquish every earthly and hellish power. In the cross all influence centers, and from it all influence goes forth. It is the great center of attraction; for on it Christ gave up His life for the human race. This sacrifice was offered for the purpose of restoring man to his original perfection; yea, more. It was offered to give him an entire transformation of character, making him more than a conqueror. . . .

"If the cross does not find an influence in its favor, it creates an influence. Through generation succeeding generation, the truth for this time is revealed as present truth. Christ on the cross was the medium whereby mercy and truth met together, and righteousness and peace kissed each other. This is the means that is to move the world."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gal. 6:14, p. 1113.

*Question: (7) What is to be the message that Seventh-day Adventists are to preach everywhere?*

*Answer:* "Hanging upon the cross Christ was the gospel. . . . This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gal. 6:14, p. 1113.

"Christ and Him crucified, is the message God would have His servants sound through the length and breadth of the world."—*Review and Herald*, Sept. 29, 1896.

*Question: (8) Essentially what is it that gives such efficiency to the atonement on the cross?*

*Answer:* "Christ is the representative of God to man and the representative of man to God. He came to this world as man's substitute and surety, and He is fully able to save all who repent and return to their allegiance. Because of His righteousness, He is

able to place man on vantage ground. Christ our Passover has been sacrificed for us. He gave His precious, innocent life to save guilty human beings from eternal ruin, that through faith in Him they might stand guiltless before the throne of God."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Tim. 2:5, p. 914.

*Question: (9) Will you explain the part that we must act in making Christ's sacrifice meaningful in our experience?*

*Answer:* "When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after His own likeness."—*Selected Messages*, book 2, pp. 32, 33.

"In dying upon the cross, He transferred the guilt from the person of the transgressor to that of the divine Substitute, through faith in Him as his personal Redeemer. The sins of a guilty world, which in figure are represented as 'red as crimson,' were imputed to the divine surety."—*Questions on Doctrine*, p. 666.

*Question: (10) But suppose that no effort is made by the individual to believe in Christ's work of grace and to surrender to Him, what then?*

*Answer:* "It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is efficacious in behalf of those only who believe in its merit."—*Gospel Workers*, p. 162.

"Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works.

"God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' right-

eousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us. All that man can possibly do toward his own salvation is to accept the invitation, 'Whosoever will, let him take the water of life freely' (Rev. 22:17). No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation."—*Selected Messages*, book 1, p. 343.

(Concluded next week)

## REACHING ALL THE WORLD IN OUR DAY

(Continued from page 9)

the Spirit's power, "multitudes will receive the faith and join the armies of the Lord" (Ellen G. White in *Review and Herald*, July 23, 1895, p. 465).

How will this come about? As consecrated servants approach God, in a marvelous manner He will supply their deficiencies. The Holy Spirit will do a work that could not otherwise be accomplished. On the day of Pentecost God gave the apostles the gift of tongues, which made their witness more effective. This gift was an undeniable evidence to the world that their gospel commission bore the signet of Heaven.

### Assurance of Power

We have been assured that once again during the end of earth's harvest the events of Pentecost will be repeated, only with greater power and effectiveness.

"Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue."—*The SDA Bible Commentary*, Ellen G. White Comments, on Acts 2:1-4, p. 1055.

We shall finish our commissioned task amid the unprecedented scenes of the last days. Our human resources will be coupled with divine power. Through the promptings of the Spirit we will fully capitalize on our possibilities in men and means. A spirit of genuine sacrifice will come from hearts that overflow with gratitude to an exalted Lord and Master.

In that grandest hour in the history of God's true people there will be unleashed the mightiest form of witnessing that the world has ever seen. Yes, fellow workers, flashes of divine glory will light up the brooding darkness and tinge the storm clouds of the remnant hour. Glorious will be the consummation of the great Advent Movement.



# For Homemakers



## What Have They HEARD in Your House

By HELEN KELLY

**W**HAT have they heard in your house?" Isaiah might also have asked King Hezekiah. While the representatives from "a far country" saw "all that was found in his treasures," they heard of material things but nothing of spiritual riches, and both they and Hezekiah were the poorer for it.

What about those who are in our houses? What have they heard?

Like tape recorders, children repeat what they hear, sometimes to their parents' dismay. What do their ears pick up in our homes?

Some parents talk about almost anything and everything in the presence of their young ones, forgetting that "little pitchers have big ears." Sometimes adults must discuss topics that are not suitable for the immature minds of children, topics that are neither their business nor concern. Such matters should be considered when children are not around. A child is not a qualified confidant.

How do we speak to our children? "Every word spoken by fathers and mothers has its influence over the children, for good or for evil."—*The Adventist Home*, p. 434. How careful we must be, then, of our speech, to think before we speak, so that our words do not have an undesirable effect.

A mother screaming at her children or a father bellowing at his family does not fit into the ideal picture of home. Such sounds rasp the ears of all who are unfortunate enough to be within hearing range, and they hardly induce respect from the children. Daily would not be too

often to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3).

In the chapter, "Speech," in the book *The Adventist Home*, we find the following kinds of speech commended: pure, edifying, kind, true, soft, persuasive, clear, distinct, gentle, respectful, serious, cheerful.

Among the descriptions of speech that should not echo in our homes are these: complaining, sharp, cheap, scolding, fretful, coarse, untruthful, angry, impatient, foolish, careless, overbearing, gossipy, critical, self-justifying. Quite a check list!

Here is one way to counteract unlovely speech and maintain a happy atmosphere in the home: "Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy."—*Education*, p. 168.

Sister White counseled a mother whose husband was not a Christian: "Let the dear children be brought to Jesus. In simple language speak the words of truth to them. Sing to them pleasant, attractive songs which reveal the love of Christ."—*The Adventist Home*, p. 350.

The adversary has long used music to his advantage. "Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation."—*Education*, p. 167.

But music is also a power for good. "Rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."—*Ibid.*

A young mother was performing her daily chore of hanging out diapers in the back yard when a clear soprano voice wafted down from an open window on the second floor, "'Jesus,' oh, how sweet the name! 'Jesus,' every day the same." It was like an angel's voice singing the Master's praise.

The mother's spirits soared to the heights from whence the song came. Perhaps music can do the same for us and our children as we perform the daily chores in the home.

As a laborer in the Nazareth workshop Jesus "often . . . expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels."—*The Desire of Ages*, p. 73.

"The melody of praise is the at-



BOB BERRAN, ARTIST

**The thankful family will not be speaking critical, fault-finding words in the home.**

mosphere of heaven; and when heaven comes in touch with the earth, there is music and song."—*Education*, p. 161. "The occupation of heaven is praise," wrote John Masefield. To praise God, then, is to simulate the atmosphere of heaven and to engage in one of its occupations!

Margaret Dulles Edwards, sister of John Foster Dulles, tells about the religious training her parents provided their children. During her childhood, she says, the family gathered each morning to sing, to read or recite a Bible passage, and to kneel for prayer.

Each Sunday through the leisurely summer months the children learned a psalm, a Bible chapter, or a hymn. Mrs. Edwards states that such memorizing carried its own reward.

Her parents, says Mrs. Edwards, literally obeyed the injunction of Deuteronomy 6:6, 7: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

All five Dulles children gave years of service in various governmental, civic, and religious posts. Mrs. Edwards credits those early experiences in Christian education for her family's lifelong devotion to God and humanity.

"Thou shalt teach them diligently unto thy children." We can do this not only by such methods as conversation, Bible reading, and stories but also through music.

"There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth."—*Ibid.*, pp. 167, 168.

Many great choral works are Bible texts set to music. Study the words of hymns and notice the Bible truths couched in verse. Which song would you select to subdue rude natures, to awaken sympathy, to promote harmony of action, or to instill courage? There's a hymn for every occasion, isn't there?

What would the children's Sabbath school be without those simple songs that teach reverence, obedience, God's love, and so on? A church service would be incomplete without

music. The singing evangelist is an essential part of public meetings. Why don't we permit some of music's power to be experienced in our homes?

America has been described as a country on wheels. As we travel with our families, we could not only pass the time but employ it wisely by repeating or memorizing Bible texts, playing Bible or other educational guessing games, and singing.

Much of today's broadcasting bombards our ears with noise and discord. Let us tune this out of our homes, and tune our hearts and ears to nobler language and music. Our speech will follow, for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

Lately, what have they heard in your house?

## MY DAY OF GOOD FORTUNE

By MOEITA M. BURCH

As I had prepared no dessert for the noon meal, I opened a box of Cracker Jacks and munched contentedly. In a minute or two I extracted the "prize" and found a small square envelope containing a miniature booklet. On the outside of the envelope were the words, "If you are wearing blue when you read this, today will be lucky."

I smiled as I glanced at my blue dress. How right you are, I thought. Today is indeed my "lucky" day, and it would be equally "lucky" if I were wearing green, brown, pink, yellow, polka dots, or candy stripes.

This was the Sabbath day and how fortunate I was to be able to attend the church of my choice—God's remnant church.

How fortunate I was to be in good health on this beautiful Sabbath so that I could participate in the activities of the church at study.

How fortunate that the constant prayers of my Christian mother had ascended to the heavenly throne in behalf of her wayward child.

How fortunate that God's searching had found me, a pitiful strayed sheep, hankering to be back in the fold but unable to find the path. How providential to be cradled in the Good Shepherd's arms and lovingly carried to shelter.

How fortunate that my sins had been washed away at the baptismal fount so that the work of sanctification could begin, and daily I could strive to become more and more like my Saviour.

How fortunate that I have a flawless Pattern to follow and a priceless Guidebook to keep me ever in the right lane.

How fortunate that I understand the treacherous wiles of the evil one, having once been trapped in his quicksand, and that I now know how to escape his pitfalls and snares by holding fast to the hand of my Lord.

How fortunate that I live in a land of religious freedom, even though one day it will be swept into the abyss of apostasy. How providential that I still have a short time to warn others of the impending doom.

How fortunate that God has assigned to me a guardian angel who has saved me from injury and even death so many times.

How fortunate that I have been given patience to cope with the vicissitudes of life and have enough love in my heart to pray for those who deride me because of my "peculiar" beliefs.

How fortunate that I have perfect peace in my mind, knowing that I shall be reunited with deceased relatives and friends and that together we shall ascend to meet our blessed Redeemer on that glorious resurrection day.

How fortunate that I am able to search the Scriptures and understand more fully the tremendous price of my redemption.

How fortunate that today I have my Bible, for the time is approaching when I may be deprived of God's Word. How grateful I am that I have stored in my memory many verses and passages that will comfort and assure me in the time of trouble.

How fortunate that I have a little white church in the wildwood where each Sabbath I go to worship my Lord, sing hosanna to the King of kings, and implore forgiveness for my iniquities.

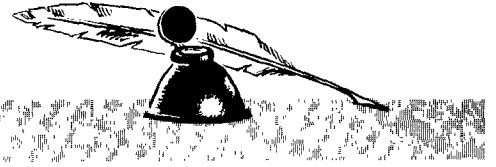
How fortunate that I can dream. I close my eyes and try to imagine the beauties of my heavenly home. Although my imagination creates the most exquisite dwellings, landscaped gardens of exotic flowers, and majestic scenery, I do no justice to heaven, for God says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Even though I fail to picture the inconceivable reward of the saints, I can sense the supreme joy of walking and talking with my Saviour in the earth made new.

Yes, without a doubt, this is my "lucky" day; not because I am wearing a blue dress but because of "the hope that is in me."



# From the Editors



## FROM THE EDITOR'S MAILBAG

In a recent letter a brother asked whether tithe should be paid on the remuneration that students receive for work at our academies and colleges. He said that his children have always paid tithe on their earnings, and that he feels that others should do the same. Our reply, adapted for publication, follows.

### Our Reply

Before coming directly to your question, let me say that while the Bible sets forth clearly the principle of tithe paying, it leaves to conscience many of the practical aspects of how to fulfill this Christian responsibility. Inevitably judgments will differ on *what* to tithe and *how* to tithe. Some Christians will pay tithe only on the minimum possible. Others may lean over the other way. Equally conscientious people, with comparable incomes, may not necessarily pay the same amount of tithe.

Inasmuch as there are many variables in tithe paying, we must always be charitable in dealing with a brother or sister on this matter. The Lord alone can judge motives. He alone knows whether an individual is paying an honest tithe. It may even be that the thought has never entered the person's mind that he should pay tithe on a source that seems clear enough to someone else.

Nevertheless, I believe that a bit of careful thought will indicate that tithe should be paid on earnings by students. Students work to help pay the expenses of gaining an education. Some young people work during the summer as literature evangelists. Others do various jobs, such as mowing lawns, so that they will have money to apply on their school bill. Still others, during the school year, carry responsibilities off campus and apply the money that they earn to their account. And many work at the school to help offset their expenses.

Now, it seems to me that there is no difference whether a person earns the money in his own community during the summer or on or off campus during the school year. The money is an "increase" in the Biblical sense. As such it should be tithed even if the student never sees the money, just as one's gross income is tithed even though certain taxes may be withheld at the source.

Let us look at the matter from another angle. The student's income contributes to the over-all prosperity of the family. It is merely an extension of the father's earning capacity. The father would pay tithe on his total check if his income were from a single source, so why should he not tithe the income that helps pay his child's bills at school?

There is an additional point to consider also. From their earliest years young people should be taught to be faithful in paying tithe. If they are not encouraged to pay tithe on their earnings at school, they will consider their parents inconsistent. They also may conclude that tithe paying is optional.

Apparently our reasoning is correct, for the following statement has been incorporated into the *General Conference Working Policy*:

"The principle of tithing being recognized as the regular, substantial, and equitable basis for the support of the ministry of the church, it is incumbent upon us that we teach the youth in our schools, many of whom will be the workers of the future, to be conscientious

tithepayers. Our secondary schools and colleges provide an excellent and effective medium for doing this both by precept and by practice. However, since the aggregate of student labor, much of which is nonremunerative, has greatly increased with the years, a considerable financial loss accrues to the institution that accepts the responsibility for providing cash to students with which to meet their tithe obligations. In view of these considerations:

- "a. All students shall be encouraged to pay tithe on their earnings while in school.
- "b. Students shall pay their tithe to the local conference through the church where the school is located, it being recommended that they transfer their membership to the school church during their attendance.
- "c. Where the operation of this plan imposes a financial hardship upon the school the conferences concerned shall arrange to subsidize the institution to such extent as may be deemed equitable to meet the exigencies of the situation."—Pages 271, 272.

Some of our schools furnish a card to the student to be signed as authorization for the business office to deduct the tithe from his earnings before crediting his account. This tithe is sent by the school to the church. The arrangement is optional, not compulsory. If the student wants to pay his tithe to some church other than the local one at the school, he is free to do this.

The counsel that student earnings should be tithed represents the best thinking of our leaders. The counsel seems both reasonable and wise. I think it will bring spiritual blessings to all who follow it. It provides another opportunity to put to the test God's wonderful promise: "Prove me now . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

K. H. W.

## GETTING READY TO MEET EMERGENCIES

When the baby pulls a pan of hot soup off the stove—that's an emergency. When the car won't start and car pool riders are waiting in the rain—that's an emergency. When, just hours before graduation weekend, a small group of college seniors is found to have been cheating—that's an emergency. When a nursing supervisor unexpectedly hands in her resignation—that's an emergency. And when war places the lives of missionaries in danger—that's an emergency.

Life is full of emergencies—small ones and big ones. Whether they turn into full-scale disasters depends largely upon what we have made of ourselves before they strike. The mother whose baby has just scalded himself may know exactly what to do to prevent life-long scars. Or she may not. The car pool driver may have thought ahead to what he would do in such a situation. Or he may never have given it a thought. The hospital's personnel director who has helped discouraged workers before, may know just how to keep the frustrated supervisor from making an unwise decision. Or he may fail to sense the personal and professional implications of the case.

Emergencies will continue to arise in the home and in

the work of God, increasing in frequency and potency until persecution breaks out in the last days. Their danger is not in their occurrence but in their spiritual repercussions. It is possible to prepare now to meet future emergencies with intelligence and Christian grace.

Ellen G. White mentions four factors in preparation for difficulties: education, practice, landmarks, and health. (1) Education is a broadening process. It fits a man for life's service by showing him that there is more than one way to handle any given situation. He learns how life's problems have been solved by great men and women of the past. He becomes familiar with the scope of life as it is today. And he learns how to fit himself into his surroundings in the most ideal and practical manner. He learns his relationship to others, to society in general, and to the universe. An educated man has stretched his faculties to meet the demands of the classroom. If he has responded well to the assignments of school, he will respond well to the pressing assignments of life. He will be fitted by education to find new ways and means to meet emergencies. (See *Education*, p. 215; *Testimonies*, vol. 4, p. 86.)

(2) Young people coming out of school are idealists. They have had little or no opportunity to put into practice what they have learned. One way they can prepare to meet the difficulties that lie ahead is by practicing what they have learned, using their skills and abilities for the benefit of mankind and the glory of God. "It is by education and practice that persons are to be qualified to meet any emergency which may arise."—*Testimonies*, vol. 5, p. 724. Managers and administrators have resting upon them a solemn responsibility "to place each one [worker] in his proper sphere, that he may obtain an experience that will fit him to bear responsibility" and thus be ready to meet the emergencies that arise (*Testimonies*, vol. 9, pp. 221, 222). "It is by presence of mind in untried emergencies that the native metal of a man is tested," wrote James Russell Lowell.

(3) Every person who wishes to prepare himself to meet the vicissitudes of life will internalize principles of behavior and attitudes that will produce correct responses when trials descend upon him. If, for example, he has determined early in life that he will never engage in a dishonest act or utter a dishonest word, God will empower him to defeat the temptations to be dishonest. But if a person has not established the principle of integrity in his character, he may easily succumb to the temptation to utter falsehoods in emergencies, feeling that this is his only way out. "Truthfulness and integrity are attributes of God, and he who possesses these qualities possesses a power that is invincible."—*My Life Today*, p. 331.

This same principle may be extended to other areas

of character development. Following Mrs. White's lead, we may call these firm resolutions of character our landmarks, for it is by these we are governed in times of emergencies. Those whose spiritual responses are patterned after Christ will fit themselves for the crisis that demands a clear, strong, practical mind and will be able to solve perplexities that arise—perplexities that can be met only by wisdom from above. (See *Gospel Workers*, pp. 106, 107.)

(4) Our ability to handle emergencies depends to a larger extent upon our health than we realize. "Those who, like Daniel, refuse to defile themselves will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency."—*Child Guidance*, pp. 395, 396.

### Satan Creates Emergencies

The days ahead of us will be filled with both physical and spiritual dangers. Emergencies will face the family, the congregation, and the church at large. Satan will creep upon us like a lethal gas, seeking to permeate our homes and to incapacitate our spiritual powers. Even now he is testing us to see what our reaction will be when the final conflict reaches its height. Those who cannot cope with the dangers of sin today have little hope of overcoming the more powerful temptations that lie ahead. He who is not prepared for the little emergencies of today will not be equipped to handle the severe emergencies of tomorrow.

"If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God."—*Testimonies*, vol. 3, p. 281.

Preparing for the difficulties that lie ahead of us is like preparing for the Olympic games. A few hours of practice once a week do not produce an athletic champion. Constant, wearying training under the guidance of a competent coach is required. Figure-skating champions, for example, often begin before the age of ten and spend hours on the ice each day until every muscle has caught the rhythm of the routine and every motion is graceful. A gold medal is not won but by pain and privation.

"To endure is greater than to dare," wrote William Makepeace Thackeray; "to tire out hostile fortune; to be daunted by no difficulty; to keep heart when all have lost it; to go through intrigue spotless; . . . who can say this is not greatness?"

F. D. Y.

### LETTERS

*From Readers*

#### WORK-STUDY PROGRAM

EDITORS: Students are still individuals and need the good judgment that work instills in them. Our leaders had the privilege of working for their education, and it seems disastrous to deny our leaders of tomorrow the same. Mr. Bascom stated some very basic facts that cannot be denied; "The borrower is servant to the lender" (Prov. 22:7).

MRS. C. A. RICK

Mariposa, California

#### SMALLER PRINT?

EDITORS: I can remember the REVIEW from the time I was a little child. Now I am tottering on the brink of the grave but I enjoy it much more as the years go by. I must complain a little, however. Recently you have made the print smaller and it's hard on us oldsters. Some of us have to use a reading glass. But I shake so I can't use one. So whereas I used to read it from cover to cover, now I must skip much. I still enjoy it more than any other magazine.

IRENE E. HEDDLE

Holly, Michigan

► We confess that with each passing year the type looks smaller to us too. Actually, most REVIEW type sizes have remained constant

since the middle of 1961. None has been reduced. And, believe it or not, the size in which the first half of the paper is set is larger than the type used in 1951!

#### READS THE LABELS

EDITORS: Many seem to be concerned about the names of our health foods. I am not agitated over the matter. Of more concern to me is the content. Are the ingredients, some of them rather spicy, the kind that will produce good blood? I always read the label as to what they contain and not being a food analyst, often wonder what these substances are that they list. As far as the taste is concerned, I like most all of them; but taste is not always a safe guide.

BETTY CANON

Seattle, Washington

## Adventists Aid Middle East Refugees

By MANOUG NAZIRIAN  
*Lay Activities Secretary, Middle East Division*

Because of the recent Middle East crisis 250,000 children, young people, and adults in Jordan and Syria were left without food and shelter. They are now living in large temporary camps, sheltered only by tents from the scorching sun in the windy, dusty desert.

The Seventh-day Adventist Church in the Middle East could not be indifferent to this condition. It is extending help to these refugees. Through the generosity of the Seventh-day Adventist Welfare Service (SAWS), the Middle East Division, the Central European Division, and Middle East College it has been possible to purchase more than \$3,000 worth of tents, blankets, food, and shoes, which have been taken to Jordan and Syria. These articles were distributed to about 10,000 refugees and orphans. An additional shipment of 400 tents, 2,000 blankets, and 600 bales of clothing from the Seventh-day Adventist Welfare Service is to arrive soon.

Because of the presence of many orphans the division is studying plans for the establishment of an orphanage in Amman, Jordan. This plan has already received wide publicity, and both the government and the community are commending the Adventists for their interest in the welfare of their fellow men.

The results of this welfare work have been encouraging. The church members received much inspiration as they saw the willingness of their brethren in other lands to share with needy humanity. We

have won the confidence and friendship of many high government officials. The Adventist Church is known to be health and welfare conscious. It presents a better image in the Middle East countries now than it did in the past, and new doors are open for the proclamation of the message.

## South India Ministers Set High Baptism Goals

By D. R. WATTS  
*Union Ministerial Association Secretary*

On a recent tour of South India, Andrew C. Fearing of the General Conference Ministerial Association, and W. H. Mattison, Southern Asia Division ministerial secretary, conducted two five-day ministerial institutes.

The first was held on the campus of Giffard Memorial Hospital, Nuzvid, for the workers of the Andhra Section and the northern districts of the Kannada Section. At the conclusion of this institute the workers pledged themselves to win more than 1,300 persons during the last four months of the year.

The institute for the Tamil, Malayalam, and Kannada workers was held in Prakasapuram, the oldest mission station in South India. At the conclusion of this institute the workers from these three fields pledged themselves to win more than 2,300 before the end of the year.

This is a total of more than 3,800 for the South India Union. In the first six months of this year union evangelists baptized 80 per cent more than they had the first six months of last year. By the end of September a number of them had already reached their yearly baptismal goals. One worker in the Tamil Section, A. Dason, set a goal of 50 converts for this year. In a baptismal service held in his district on September 17, an additional eight were baptized, which brought the total to 50—his goal for the year. He is about to launch a public evangelistic campaign and is looking for a good overflow in baptisms this year.

## Mayor Supports "Plan" in Concepcion, Chile

By ARTURO E. SCHMIDT  
*Secretary  
Ministerial Association  
South American Division*

A Five-Day Plan to Stop Smoking was conducted September 3 to 7 at the Archiepiscopal Great Hall in Concepción, Chile. Well-known professionals, business-

men, priests, and others—700 in all—signed their decision to stop smoking.

Klinton Weiss, M.D., vice-president of the Buenos Aires Belgrano Clinic, and Arturo E. Schmidt were in charge.

As a result of this Plan, which the mayor, Dr. Aste, attended, the municipality of Concepción will foster several of these plans at the university, schools, and trade unions. Another Plan has already been conducted, at the end of which 250 persons signed decision cards.

When we first approached the owner of Radio Admiral Latorre to carry announcements for us, he appeared indifferent. I asked him, "Has your doctor ever told you that you had heart trouble or the beginning of emphysema?" The man stared at me and answered in the affirmative. Then he led us immediately to the recording room and we were able to record half an hour of announcements. Three days later he telephoned us to say that he was ready to foster one of these plans in the neighboring city of Talcahuano, which has some 200,000 inhabitants.

In the same city the longshoremen's trade union offered its hall, seating 250 people, and the Plan was conducted there too. At its end the owner of the radio station told us he was deeply moved because many of his friends, including the secretary of the government and several physicians, had given up smoking as a result of the Plan fostered by him. He offered



## New Church on Réunion Island

A new chapel was dedicated early this year in Saint-Denis, the capital of the island of Réunion. M. Fridlin and B. J. Kohler of the Southern European Division headquarters were present for the service.

This island in the Indian Ocean is a department of France and has about 400,000 inhabitants.

The Advent message was first brought to Réunion in 1936. In spite of fierce opposition the work has gone forward. We have now about 575 members in nine churches and two groups. The latest additions are the two new churches in the main cities of Tampon and Saint-Denis.

SAMUEL MONNIER  
*Departmental Secretary  
Southern European Division*



Middle East College donated 170 pairs of shoes to an orphanage in Amman, Jordan, and other Adventist organizations provided tents, blankets, and food for thousands.



## Teachers Needed in West Africa

When B. B. Beach, Northern European Division secretary of education (left center), and I (right center) visited West Africa recently, a young Ghanaian tribal chief (seated, left, with the matriarch) petitioned us for a school to serve his people. Unfortunately the answer had to be negative. Neither funds nor qualified personnel are available.

In Ghana, with its 11,000 Adventists, the church is operating 88 schools from the primary to the teacher training college level. As it is, about 5,000 of the students are not Adventists, so available resources are being stretched. Our schools are desperately in need of more qualified teachers, especially for the teaching of religion.

Standing alongside the visiting educators on the front row are our national educational and local conference administrative leaders.

In neighboring Nigeria—the land of the Ebos, Hausas, and Yorubas—are 30,000 Seventh-day Adventists. Here is the Adventist College of West Africa. Up to a year or so ago its students came from various sections of the country as well as from some of the surrounding nations. Today, in spite of the internal unrest, the college is continuing its operation, even though schools in the eastern part of the country have been closed.

The current political crisis has definitely affected enrollment, but we found the faculty and staff enjoying the challenge of their work and eager to further upgrade their educational program.

**CHARLES B. HIRSCH, Secretary**  
GC Department of Education

P. H. Eldridge, division president; L. A. Shipowick, lay activities secretary of the division; D. K. Brown, Mountain View College president; V. M. Montalban, North Philippine Union president; and all union departmental secretaries. Attendance was about 1,500.

After the sermon of Elder Eldridge, an appeal was made for a love offering. One family pledged ₱3,000, and others made pledges of ₱1,000 and ₱500. The total offering for that meeting was ₱8,000, including ₱700 cash.

This mission is composed of 110 churches, 62 of which are organized. At the close of December, 1966, its membership was 6,077.

## Fortieth Anniversary at Costa Rica College

By **MANUEL M. CARBALLAL**  
GC Insurance Service

The celebration of the fortieth anniversary of the Central American Vocational College in Alajuela, Costa Rica, led a former president of the institution, Manuel Carballal, and his wife, Rebecca, to travel to Costa Rica in September.

Among the guests of honor were the M. V. Jacobsons. Laurita Wineland Jacobson is the daughter of the first president of CAVC, which was originally established in La Sabana, Costa Rica. Other guests were the Central American union officers, the presidents and treasurers from the Honduras, Costa Rica, El Salvador, and Guatemala missions and the Panama Conference. Former students who visited from the United States were Gilberto Bustamante, Rodrigo Andean, Silvia Thompson, Eva Urbizo, as well as friends of the Jacobsons who piloted a

us every kind of help to implement these plans on a wider scale.

Cigarette distributors told us that the impact made by the two Five-Day Plans caused a remarkable decrease in sales.

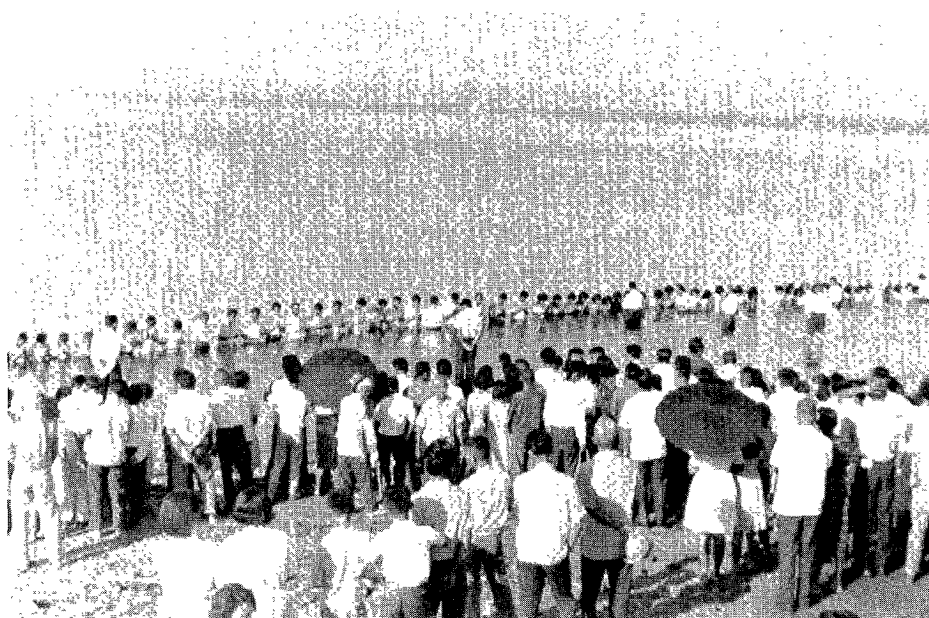
## S. Mindanao Mission Holds First Encampment

By **E. L. LAMERA**  
President

Through the joint effort of lay members and workers of the new Southern Mindanao Mission, 985 persons have been baptized since the mission was organized in January, 1966.

Other indications of progress were reported at the mission's first camp meeting held last April: (1) Tithe of ₱341,620.92, (2) Sabbath school offering of ₱62,051.55, (3) deliveries of ₱148,974.31 by 62 literature evangelists, and (4) a two-year In-gathering report of ₱40,646.67, more than ₱8,000 above the goal set.

Visitors at this first camp meeting were



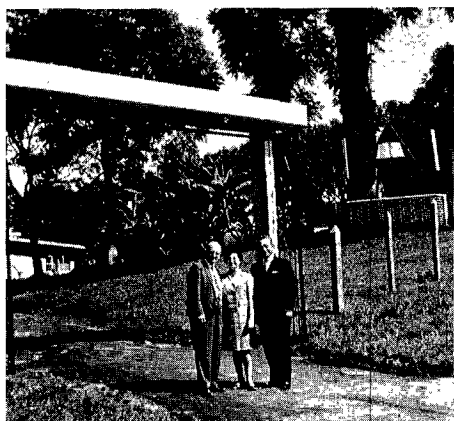
A mass baptism at the time of the Southern Mindanao Mission camp meeting brought the total of those baptized since the mission was organized January, 1966, to almost 1,000.

private plane from Los Angeles to Costa Rica for the occasion. Elder and Mrs. Orley Ford, of El Salvador, were also present.

High lights of the celebration were the dedication of a \$4,000 organ donated by the Jacobsons; the dedication of the new college entrance, a donation from the student association; the organization of the alumni society; and the annual banquet, which nearly 700 attended.

The Central American college has graduated 625 students, many of whom are serving in Inter-America. President Carlos Ayala reports the present enrollment at 400. The needs for expansion are evident; from four to six students occupy each room.

A campaign for a new church and an elementary school building was launched among the alumni members, those present pledging \$150 each.



Elder and Mrs. Carballal with Gilberto Bustamante (right) at the entrance to Central American Vocational College in Costa Rica.

## New Caledonia Church Is First SDA Building

By G. L. HERMANS  
Mission President

A new church building designed to serve two congregations was recently dedicated and opened in Nouméa, New Caledonia. It is the first building for this small mission in the Central Pacific Union.

The main sanctuary has 400 seats and the chapel below, 200. The chapel is also used for young people's activities. The building will serve a French and a New Hebridean congregation.

Dedication services were held from Friday night to Sunday night. Visiting ministers were L. C. Naden and E. W. Howse, president and treasurer, respectively, of the Australasian Division; and G. A. Lee and A. G. Gilbert, president and treasurer, respectively, of the Central Pacific Union Mission. Their preaching brought courage and faith to the members of the mission who had come for the dedication and for the first mission session ever to be held in New Caledonia.

Pastor Naden closed his dedication sermon Sabbath morning with an appeal for reconsecration. Everyone responded wholeheartedly, giving himself anew to God and His service.

The official opening of the church took place Sabbath afternoon. Among local officials who were present was the High Commissioner of France in the Pacific. Newspaper and television reporters covered this event, and one observer said that "the impact made by this dedication on the city has been tremendous." Speaker for the service was G. L. Her-

mans, president of the mission and pastor of the church. About half of those attending were not Adventists.

Total membership of the mission is less than 150, so the aim of the congregation who will be using the new church home is to fill it as soon as possible.

## SDA Welfare Service Gives Nearly \$3 Million

By C. E. GUENTHER  
Secretary, SAWS

The Seventh-day Adventist Welfare Service (SAWS) last year sent nearly \$3 million worth of relief shipments to 42 countries, an increase in aid of nearly \$100,000 over 1965.

The shipments and estimated values included 452 tons of clothing and bedding, \$905,959; nearly 9,650 tons of surplus food, \$1,062,220; medical supplies and equipment, \$916,694; and miscellaneous articles and cash, \$85,625.

Countries receiving the most aid were Korea (\$778,529), Peru (\$532,603), Philippines (\$375,491), Indonesia (\$357,564), and Brazil (\$120,894).

Cash appropriations were sent to tornado victims in Florida, Iowa, and Kansas. SAWS branches in those areas contributed food, clothing, medical supplies, cash, and furniture from available local stocks.

SAWS usually is able to stretch its operating dollars up to 12 times by buying surplus food, shipping good-quality used clothing collected by SAWS workers in local Adventist churches, and cooperating with the AID program of the United States Government.

## Reluctant Convert Now a Church Leader

By C. A. WILLIAMS, President, Korean Union  
As Told to Carson F. Adams

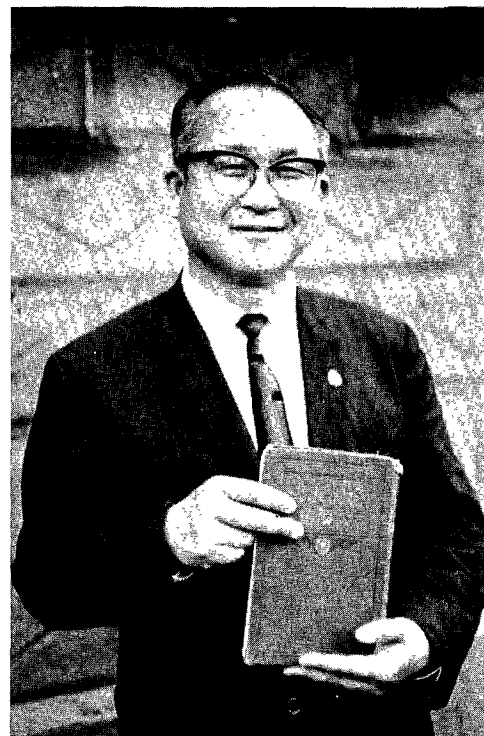
Y. C. Lee, president of the Southwest Korean Mission, used to be pastor of a large Protestant church in Coong Moo. A secret reading of an Adventist book and a protracted argument with his determined wife are the unusual elements in the story of his conversion.

About the time his wife was accepting the truth as a result of attending evangelistic meetings, Pastor Lee found an old copy of *The Great Controversy* in Japanese. He did not want his wife to see him reading the book, so he would read it in her absence. When she would return home, he would hide it under the table or bed; then when she would leave he would read it again.

One day his wife caught him reading the book, and she began to talk to him about it. He, of course, tried to argue against it. The discussion went on into the night, all the next day, and far into the following night. Using his Bible, he tried valiantly to refute the doctrines the book taught. The two finally decided that they would have to separate as a family. There were seven children, and they decided that she would keep four and he would take three. With his three he went to the mountains to live.

After two days of roughing it in the mountains, he had had enough, so he and the children came home. He and his wife determined that they would continue to study the Bible until they found the whole truth. His further study caused him to follow the example set by his wife, and in 1950 he was baptized. He immediately entered the literature work.

From the time he joined the church until he went into pastoral work in 1956 he was the star colporteur of the entire Korean Union. As he would work among the people that he had known in his former church, he would talk to them about the truths he had discovered. In those few years as a literature evangelist he raised up 22 churches, with more than 3,000 members.





## Condensed News

### Inter-American Administrators Hold Council in Puerto Rico

Administrators of denominational organizations in the Antillian Union Mission and in the Franco-Haitian Union Mission met September 11 to 15 at Campamento Ricón de Borinquen, an Adventist campsite being developed in the mountains of central Puerto Rico.

This group of about 40 administrators included the three division officers, two division departmental secretaries, and R. S. Watts and W. L. Pascoe from the General Conference. It represented three major languages of the Inter-American Division—English, Spanish, and French.

Selected speakers presented topics highlighting principles of good administration and leadership in denominational organizations. Panel discussions and group participation followed.

The theme of the council was "spiritual service." Delegates testified to the encouragement and helpful instruction that they received.

W. L. PASCOE, *Assistant Treasurer General Conference*

### Karachi Youth Lead 35 Persons in Personal Bible Evangelism

The Karachi, Pakistan, church witnessed the graduation of 35 students of the Gift Bible plan on September 9—the result of a Teen Free-Bible Band.

In January, nine youth organized for evangelistic endeavor. They secured enrollments for the Bible course and helped pick up lessons each week. In this work they were directed by Mrs. Milton McHenry of the Karachi Hospital. Transportation was provided by overseas hospi-

tal workers, and lessons were read by Mrs. Westermeyer and Mrs. Bakkoloken.

A special program was given in honor of the graduates who were of Moslem, Parsee, and Christian backgrounds. A sermon by the pastor, George M. MacLean, was followed by presentation of certificates.

Seven of the group are continuing studies in their homes with the 20th Century taped lessons, and ten have signed up for Voice of Prophecy correspondence courses. Ten visitors signed cards to take Bible lessons also.

This is but a beginning, for the Bible Band recently received 50 more gift Bibles and lessons from Oregon to carry on the work.

GEORGE M. MACLEAN, *Pastor*

### Philippine Union College Teacher Honored for Religious Research

Dr. Gottfried Oosterwal, professor in the school of theology, Philippine Union College, was honored for his contribution to the University of the Philippines, the outstanding educational institution in the Philippines.

The occasion was a convocation held in honor of the late Dr. Otley H. Beyer, an authority in Philippine anthropology. Dr. Oosterwal was one of a number given certificates of appreciation by Dr. Carlos P. Romulo, president of U.P. Dr. Oosterwal has been directly involved in a religious research project in the field of comparative religion, as well as being instrumental in setting up a study program in religion at the University of the Philippines.

Dr. Oosterwal's contribution has resulted in full acceptance of PUC graduate students by the university for further graduate work.

ALFONSO P. RODA, *President Philippine Union College*

## Brief News

### INDONESIA

THE second field school of evangelism for students of Indonesia Union College is being conducted at Palembang, Indonesia. Eight ministerial graduates will work under the direction of Boaz J. Dompas of the theology department. Nearly 100 were baptized as a result of the field school conducted last year in Solo.

### NORTHERN EUROPEAN DIVISION

ELDER AND MRS. HOWARD J. WELCH have returned to the U.S.A., their homeland, after 41 years of service for the church. The past 18 have been spent in West Africa. In 1949, after 23 years of service in the homeland, Elder and Mrs. Welch accepted a call to West Africa. He served at various times as principal of the training school at Bekwai in Ghana, as president of the Ghana Mission, as MV and educational secretary of the West African Union, and as union president. In 1961 he became the principal of the Adventist College of West Africa. Mrs. Welch taught at Bekwai and ACWA.

W. DUNCAN EVA, *President*

### CEYLON UNION

FIVE-HUNDRED AND FIFTY were present at the Ceylon camp meeting from August 22 to 26. The president, L. G. Lowe, and his workers gave earnest consideration to the need of opening up the island's unentered areas.

B. F. PINGHE, *Secretary*

### FAR EASTERN DIVISION

COTTAGE-MEETING EVANGELISM led to the September 16 baptism of 15 in the South-Central Luzon Mission of the Philippines. When E. J. Tangunan, mission president, moved to San Pablo City, the new mission headquarters, he observed that the evening church services were not well attended. He suggested a cottage meeting. Attendance grew, and the baptism resulted. Union President T. C. Murdoch attended the baptism.

A TRUTH FOR TODAY evangelistic series was conducted this summer at the Balesier Road church in Singapore. T. K. Chong, national pastor of the Malayan Mission, reports that 21 persons made decisions to accept Jesus Christ as their personal Saviour during the meetings. Five persons joined the church at the first baptism August 19.

A RECENT visitor to the Far East from the Australian conference of Victoria is L. L. Jones, pastor and departmental secretary. He filled appointments in Singapore, Penang, and Bangkok while visiting in the Southeast Asia Union Mission territory.

DON ROTH, *Correspondent*



The Karachi, Pakistan, Teen Free-Bible Band with 35 graduates of their Gift Bible course. The band, nine in number, secured the enrollments and delivered the weekly lessons.

## Follow-up Survey of Adventist Sites Reveals Light Damage Following "Beulah"

For several days after Texas was invaded by hurricane Beulah it was impossible to determine the extent of damage to SDA homes and institutions. Floods and high waters closed highways, and communications systems were severely damaged, prohibiting contact with many areas for more than a week.

Now that the waters have subsided and in flooded areas residents have returned to their homes, a more accurate report can be given. This report gives cause for rejoicing for the church and especially for the members living in the storm-stricken valley.

Hurricane winds exceeding 125 miles an hour damaged the roof of the elementary school building at Weslaco, permitting some water damage. Near the same location minor damage was done to one building at Valley Grande Academy.

Because of the advance warnings of the weather bureau, many of our people had time to flee the area that received the storm's fury of high winds and water. As a result, no life was lost. Several church members report minor damage from the storm's high winds. Others suffered more extensive damage from the high waters that were a postlude to Beulah's 20-inch rains. One woman reported a trailer home destroyed and one member lost a cottage situated near the Rio Grande River.

Southwestern Union representatives swung into action immediately upon first indication that the storm would move ashore in their territory. A five-man team outfitted for rough weather hurried into the south Texas coastal region to be on hand as the storm approached the coast. The team, seasoned from a previous encounter with hurricane Betsy in Louisiana in 1965 and Inez in Mexico in 1966, set to work immediately to organize a mass relief effort by SDA disaster vans from Texas, Arkansas-Louisiana, Oklahoma, and Texico. Members of the team were W. G. Larson, Lamar Allred, W. H. Elder, William Gifford, and Carlton Dyer.

The Arkansas-Louisiana van, equipped



**Carlton Dyer worked 26 hours without letup handling radio messages during "Beulah."**

with an amateur radio station, was the first one on the scene and drove 40 miles through the eye of the hurricane on its way to Brownsville. It arrived while the winds were still high and set up an emergency communications system. It was the only station in operation for 26 hours. More than 200 messages were handled for civil defense, local city government, and Federal Government officials who arrived on the scene.

Adventist workers, Red Cross officials, and Salvation Army personnel worked hand in hand to bring relief and to provide what services they could. Urgent requests for medical help and electric-service personnel were channelled through the disaster van to faraway cities. Pastor Carlton Dyer, of Lake Charles, Louisiana, a radio operator, worked for 26 hours without a break, to make this service possible.

From the South Central Conference headquarters in Nashville, Tennessee, came E. W. Moore, lay activities secretary, with the conference health and welfare van. He picked up clothing at the Kentucky-Tennessee Conference office in

Nashville and then the Alabama-Mississippi office in Meridian. Harlingen, Texas, the base of operation for the entire area, also became the focal point for this van. It transported goods among the distribution centers of Raymondsville, McAllen, and Rio Grande City. It also served as an ambulance on one occasion to carry an injured person to the hospital.

Persons who inspected the South Central van included General Stillwell and Captain Wilkenson of the U.S. Army and Mr. Bighinatti, assistant national director, Disaster Services, from Washington, D.C. They were well impressed with the unit.

Eleven vans of clothing came in from points as far away as Florida and California, and thousands of refugees were helped by the distribution of food and clothing. Several trucks made two and three trips from their home territory. The Arkansas-Louisiana van was loaded for one trip by the Uptown Shopping Center, of Shreveport, Louisiana, and thousands of articles of new clothing were made available for distribution.

Altogether the SDA Welfare Service assisted 30,000 people with more than 100 tons of clothing.

Beulah has come and gone, and life in the rich fertile valley of south Texas is fast returning to normal. But for many thousands of people life will never be the same. They will always have memories of the rising waters that ruined their homes or the blowing winds that destroyed their houses. Many of these thousands will also remember a helpful hand extended by their friends, the Adventists, in their hour of need.

J. N. MORGAN  
Secretary, Public Affairs Department  
Southwestern Union Conference

## Atlantic Union

### New York Center Dedicated Following Redecoration

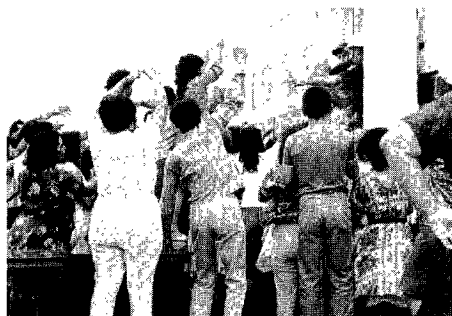
Dedication services were held October 14 for the newly redecorated Times Square Center in New York City. This multi-storied building is headquarters for our Jewish work in the Greater New York Conference.

Leading out in the day's activities was J. M. Hoffman, director of the center. Principal speaker was the General Conference president, Robert H. Pierson.

One of the high lights of the occasion was a review of the history of the Jewish work in that area, presented by L. L. Reile, Greater New York Conference president. He pointed out that when Elder Hoffman arrived some years ago there were only 15 Jewish church members and they had no worship place of their own. Today the congregation is sizable, and the Center is valued at one-half million dollars.

Others who participated in the all-day services were Wesley Amundsen, secretary of the Association of Self-Supporting Institutions in Washington, D.C.;

**Below: Eager refugees come to the SDA disaster van for clothes for their families. Right: Elders George Schram (left), William Elder (center), and V. O. Schneider restock a van for the refugees in Robstown, Texas.**



F. R. Millard, union president; K. W. Tilghman, union secretary-treasurer; and W. J. Hackett, president of the North Pacific Union.

DON HAWLEY  
Director of Communications  
Greater New York Conference

## BRIEF NEWS

CHRISTIAN kindness and faithful witnessing resulted in a gift of \$1,000 to the South Lancaster, Massachusetts, Village church. Many years ago when Clarence Gerald was assistant administrator of the New England Memorial Hospital, he became acquainted with a non-Adventist businessman who came to the hospital to regain his health. Later the wife of this man became ill and she too received nursing care. This businessman continued to keep in touch with the Gerald's over the years. Recently the Gerald's celebrated their fiftieth wedding anniversary and invited this man to visit them. Because of ill health, he declined, but sent a letter of congratulations and with it a check for \$1,000 as a gift to the Gerald's church.

GREATER NEW YORK ACADEMY has what is believed to be its largest enrollment, according to Principal Anthony De Franco. Freshmen alone make up a third of the student body of more than 150. Many improvements were made inside the school building during the summer.

MRS. EMMA KIRK, *Correspondent*

## Canadian Union

### BRIEF NEWS

SPONSORED by the Branson Hospital MV Society, Student Nurse Marie Rutz left Ontario on September 14 for South America to serve a three-month term as student missionary in Quito, Ecuador, working with Dr. W. W. Stiles.

DR. AND MRS. ALBERT WILL, native Canadians, have recently moved with their family from Elgin, Oregon, to take up practice in Lacombe, Alberta.

Two families were welcomed to the gospel ministry in the British Columbia Conference. Ordained at the Hope camp meeting were Bob Tetz, district leader from Langley, and Harry White from the Rest Haven church. Officiating at the service were J. V. Scully, from the General Conference; J. W. Bothe, union president; P. G. Miller, Canadian Union College; and A. N. How, British Columbia Conference.

THE Toronto Yugoslavian congregation was host to an international Yugoslavian congress held in the Willowdale church school auditorium recently. The Toronto Yugoslavian membership has outgrown its present place of worship and has purchased land for a new church.

PEARL BROWNING, *Correspondent*

## Central Union

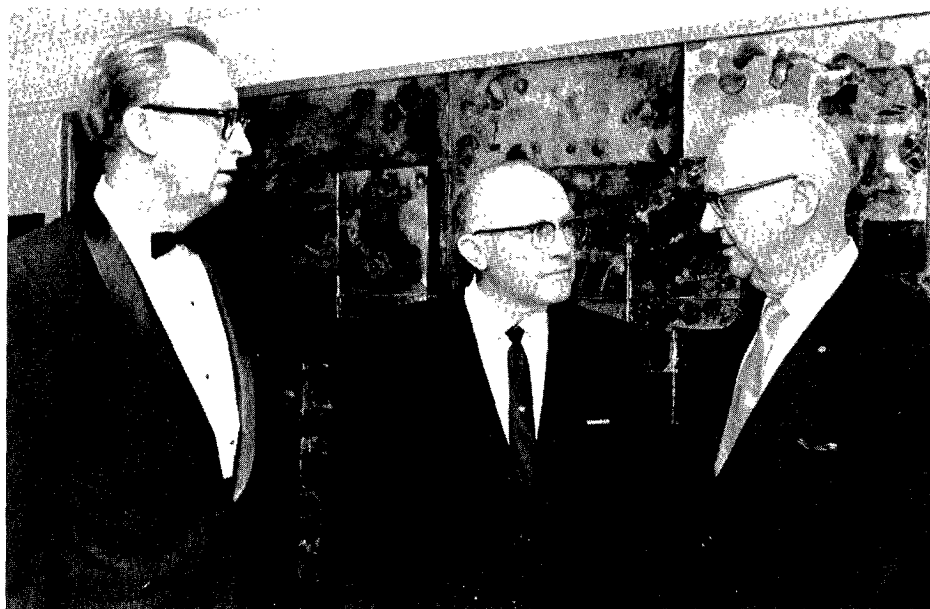
### BRIEF NEWS

THEME for the autumn Week of Prayer at Union College was "For Insiders." Believing that they were best acquainted with the needs of the students, the members of the religion department of the college and local church pastors conducted this week of devotions.

ABOUT 150 persons gathered at Glacier View Camp in Colorado for a four-day Spanish camp meeting early in September. They came from as far away as Scottsbluff, Nebraska, and Albuquerque, New Mexico. The main speaker was a guest from La Voz de La Esperanza, Braulio Perez Marcio. Other speakers were from the Colorado Conference. On Sabbath afternoon nine were baptized.

SPECIAL dedication services were conducted for the completely reconstructed Oberlin, Kansas, church September 30. S. S. Will, conference president, was the speaker.

CLARA W. ANDERSON, *Correspondent*



## Adventist Dentists Meet in Washington

Dr. Robert Sundin, of Michigan (left), newly elected president of the National Association of Seventh-day Adventist Dentists (NASDAD); Robert H. Pierson, president of the General Conference (center); and Dr. William Garret, president of the American Dental Association, visit together at NASDAD's recent convention in Washington, D.C.

The three-day session October 26-28 provided scientific information, social activities, and spiritual growth for about 250 Adventist dentists and their wives from all parts of North America. It immediately preceded the convention of the American Dental Association.

Scientific tours took in such facilities as the National Institutes of Health, the National Medical Library, the Naval Dental School, the Walter Reed Army Medical Center dental facility, and the National Institute of Dental Research.

The social high light of the weekend was a banquet Saturday night honoring Elder Pierson; Dr. M. Webster Prince, dean emeritus, Loma Linda University School of Dentistry; Dr. Garret; and Dr. Charles T. Smith, present dean of the LLU School of Dentistry. Among the speakers was the Honorable Don Clausen, U.S. Congressman from California.

The spiritual emphasis of the convention centered in the Sabbath services at the Capital Memorial church. Elder Pierson gave the sermon. The response of these dentists to the work of the church was illustrated by their gifts of \$1,400 for Monument Valley Mission Hospital and \$300 for the John Mitchell dental student loan fund.

## Columbia Union

### BRIEF NEWS

AT A recent workers' retreat Allegheny West Conference ministers reported 466 baptisms for the first nine months of this year. The pastors plan to reach 550 by the end of the year.

THE total opening enrollment of the academies of the union is 1,837, a slight gain over last year's enrollment.

FINAL plans are now being developed for a new girls' dormitory at Garden State Academy, Tranquility, New Jersey. This building will provide rooms for 96 students and will also house temporary cafeteria facilities.

MORTEN JUBERG, *Correspondent*

## Lake Union

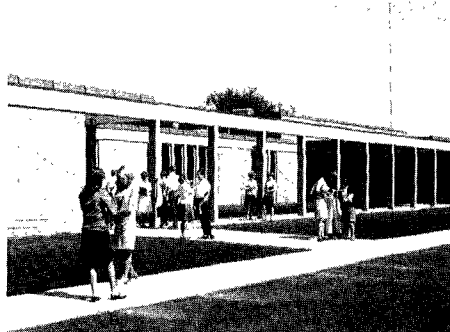
### New Building at Adelphian Academy

Three hundred young people attending Adelphian Academy at Holly, Michigan, started the school year by attending classes in their new half-million-dollar administration and classroom building.

The 140 by 280-foot brick building houses administrative offices and library in its central section. One end contains the music department, science classrooms, and an auditorium seating 506. In the other wing are offices for the student counselor, the school paper, the home economics laboratory, and classrooms.

A new asphalt parking area has been laid in front of the building.

E. N. WENDTH  
Departmental Secretary  
Michigan Conference



## North Pacific Union

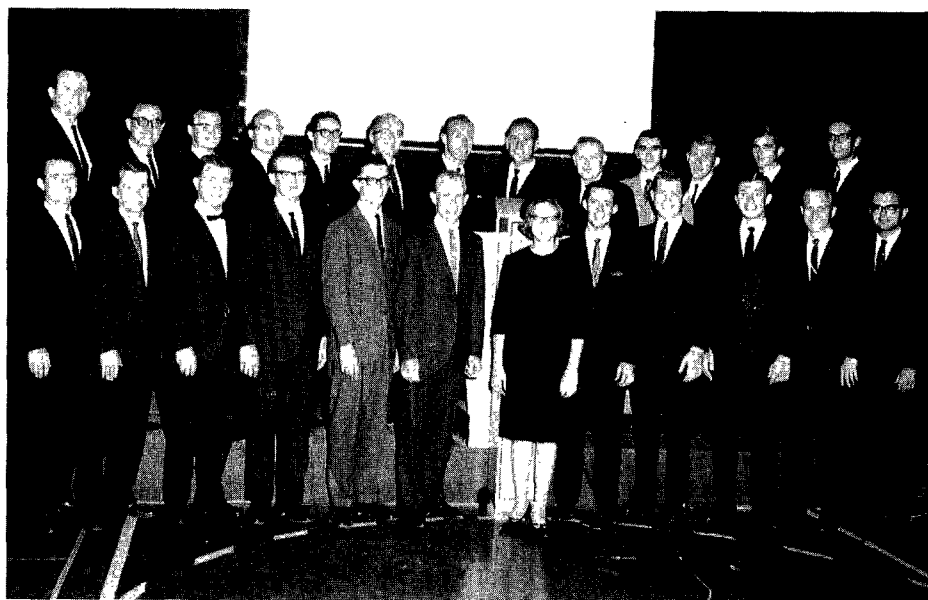
### Field School of Evangelism in Idaho Wins Nearly 50

The witness of two doctors and other laymen, intensive visiting by Walla Walla and Andrews students, and the blessing of God combined to lead 46 persons to decide to join the church this past summer in Sandpoint, Idaho, a town of 4,500.

To date 25 persons have been baptized into the Sandpoint church or received on profession of faith, and two have joined a neighboring church as a result of the field school of evangelism conducted by Kenneth J. Mittleider. Most of the 46 who had made a public decision previously knew very little about Seventh-day Adventist beliefs. The pastor plans a baptism each month and expects a total of between 40 and 50.

The two doctors who have lived in the area for some years brought 50 guests for the opening night's meeting. Both doctors had patients among those baptized. Several other laymen have brought neighbors and friends and have also witnessed their decision for baptism.

This field school of evangelism brought together ten families from Andrews Uni-



Walla Walla College and Andrews University students joined with seasoned evangelists of the Pacific Northwest for a summer field school of evangelism in Sandpoint, Idaho.

versity, eight students from Walla Walla College, and two district leaders from Alaska to work with J. Reynolds Hoffman, ministerial secretary of the Atlantic Union; Bill Ward, pastor of the Sandpoint church; John Klim, evangelist from the Upper Columbia Conference; Lorie Purdey, singing evangelist from the Upper Columbia Conference; and Kenneth J. Mittleider, ministerial secretary for the North Pacific Union.

A small town was chosen so that the visiting program could be intensive and complete. The city of Sandpoint and the surrounding area were divided into 11 sections, and students set out in teams with the goal of visiting every home in the community. They were thorough. If they found no one home, they returned as many as six times, to contact each home.

Schedule for the field school called for classes from 9:00 A.M. until noon four mornings a week, and visiting from noon until 2:30 P.M. Visiting was then resumed later in the afternoon, and the meetings were held in the evening. Monday was reserved for recreation and fellowship.

Those in attendance during the first three weeks included 90 or more adult non-Adventists, except for three nights.

This was not a reaping meeting. Baptisms had been held in the Sandpoint district prior to the evangelistic campaign. Of the 46 who decided to join the church, 44 were adults.

KENNETH J. MITTELEIDER

person was enrolled in the course designed especially for alcoholics.

SEVERAL construction projects are reported from the La Sierra campus of Loma Linda University. A new office complex has been completed, a lighting system installed for the athletic field, and automatic sprinklers installed in all dormitories of the college.

HERBERT FORD, Correspondent

## Southern Union

### BRIEF NEWS

THIRTEEN new members have been added to the Andalusia, Alabama, church as a result of evangelistic meetings held by Raymond Roberts.

JAMES C. WYCKOFF, evangelist for the Georgia-Cumberland Conference, recently conducted a three-week revival for the five churches in the Dunlap-Graysville, Tennessee, district. Assisting were C. M. Wolff of Graysville and Robert Pumphrey of Dunlap, pastors of the area.

DISTRICT leaders reported 74 baptisms for the month of September at a recent Florida Conference workers' meeting.

THE Georgia-Cumberland Conference membership has passed the 9,000 mark.

THREE educational workshops were held this fall for church school teachers, school board chairmen, home and school leaders, and pastors of the Georgia-Cumberland Conference. They were conducted at Little Creek Academy; at Macon, Georgia; and at the Georgia-Cumberland Academy. The program was directed by D. K. Griffith, conference educational superintendent.

O. L. HEINRICH, Correspondent

## Pacific Union

### BRIEF NEWS

ON A recent Sabbath the 42 members of the Kaneohe, Hawaii, Pathfinder Club enrolled 59 persons in the Voice of Prophecy Bible Correspondence Course. One

# Quiet Hour Celebrates 30 Years of Broadcasting

By WAYNE HOOPER

Director of Music Programming, Voice of Prophecy

More than 30 present or former members of the Quiet Hour broadcast group recently met on the Oregon campground to celebrate the program's thirtieth anniversary.

J. L. Tucker began the program on one station in Portland, Oregon, in 1937. Now it is heard on more than 100 stations, covering North America and reaching by short wave into many of the countries of the world.

On that first broadcast Harold Graham was the soloist and Elsie Fitzgerald the organist. Harold is the composer of many gospel songs, and it was his poem that became the closing theme, "Have Faith in God." (In 1941, when H. M. S. Richards visited Oregon and conducted a full-scale campaign, he adopted the poem format "Have Faith in God" for the coast-to-coast broadcast of the Voice of Prophecy and continues to write a new stanza for every program.)

Elmer Walde, now president of the Central California Conference, was a member of the male quartet that sang on this early broadcast. Percy Westcott, Bud Rice, and Elmer Fitzgerald were the other members of the group, and Joyce Butler was the violinist. It was here that I got my start in the gospel ministry. The organist then was Ellen Wright Holderby, who is now a doctor's wife in the State of Washington.

Many who have served on the staff of the Quiet Hour also have been or are

associated with the Voice of Prophecy broadcast. Besides Elder Walde and me, there were Wesley and Winona Crane, Bob Johnson, Don Carlson, Bob Edwards, Bob Seamount, Richard Lange, and Del Delker. Del told this story at the anniversary occasion:

One night a Marine she was dating persuaded her, against her will, to visit the Quiet Hour chapel. Although she had sung a few solos in a church on Sunday, Del at that time was not a Christian. Eugene Erickson, who had formed a friendship with Del's boy friend, met them at the door. In spite of her reluctance to make this visit and her plans to leave just as soon as possible, Del found herself responding to Eugene's exuberant personality and joyful Christian experience. She was lured back to the Quiet Hour by being given a place in a singing group.

As she became acquainted with the other members of the staff and heard Elder Tucker preach, she knew that these people had a joy that she must find for herself. About six months after that first visit to the Quiet Hour, Del was baptized, and it wasn't long until the Voice of Prophecy called her to give her testimony in song each week on the international broadcast.

While Elder Tucker was in Oakland, the Quiet Hour was heard once a week on television for one year. Then the call came for him to be pastor of the College

church at Berrien Springs, Michigan. The Quiet Hour went along, emanating from improvised studios in his home.

In September, 1959, his final move was made to Redlands, California, where in studios and offices in their home Elder and Mrs. Tucker continue to carry on the Quiet Hour broadcasting ministry.

Elder La Verne Tucker, son of the Quiet Hour pastor, was the master of ceremonies for the anniversary celebration. As he unfolded the history of the Quiet Hour, different ones who had served as soloists and organists took their places at the microphone and presented musical selections. Besides those already mentioned, the following have had a part in the program—Glen Patterson, Helen Van Santen, Velva Fahrquarson, Rose Herr, Alten Bringle, Jewell Tucker, Marjorie Lewis Lloyd, James Stevens, Mr. and Mrs. Earl Wright, Mrs. Don Hall, Virginia Bauer, Preston Wallace, Bill Langford, Douglas Chadwick, James Padgett, Edward Stewart, and Mrs. Alma Tucker.

In their busy but crowded headquarters in Redlands the staff of the Quiet Hour keeps up with a mailing address list of 40,000 names. During 1966, 48,620 letters were received and answered. Countless thousands have been taking the correspondence course offered by the Quiet Hour. Presiding over this work is the head secretary, Carol Weaver.

Mrs. J. L. Tucker is still a hard worker behind the scenes and serves as secretary of the Quiet Hour board.

God has blessed Elder Tucker's ministry during these 30 years. Thousands have been baptized as a result of his broadcasts and through the ministry of his printed sermons and the little inspirational paper, *The Quiet Hour Echoes*.



Milton Peverini, youth pastor, Los Angeles Spanish-American church (Southern California), formerly departmental secretary (Buenos Aires).

J. Branson Chrispens, lay activities secretary (Southern California), formerly pastor, Van Nuys church (Southern California).

Joseph Hinson, lay activities and Sabbath school secretary (South Atlantic), formerly pastor, Miami Berean and Trinity churches.

D. J. Parker, pastor, Kansas City (Missouri), formerly pastor, Omaha (Nebraska).

W. W. Menshausen, lay activities, Sabbath school, and public relations secretary (Northern New England), formerly stewardship secretary there.

Curtin Frembling, physical therapist, Porter Memorial Hospital, from Loma Linda University.

Herbert Ray Nelson, Jr., administrative

intern, Porter Memorial Hospital, formerly student at Columbia Union College.

Heidi Nuessle, instructor in practical nursing, Porter Memorial Hospital; a recent graduate of Union College School of Nursing.

M. Keith Ruybalid, ministerial intern, Cedar Rapids district (Iowa), from studies at Andrews University.

Charles Yoshida, pastor, Japanese church, Seattle, Washington, from Sacramento, California.

Mrs. Charles Yoshida, office secretary (Washington), from Sacramento, California.

George Chudleigh, ministerial intern, Bellevue-Kirkland district (Washington); recent graduate of Andrews University.

Jerry Kopitzke, ministerial intern, Bremerton-Port Orchard-Poulsbo district (Washington); recent graduate of Andrews University.

Two new teachers at Walla Walla Valley Academy (Upper Columbia): Mrs. Maynard Loewen to teach typing and Jim Blackwood to teach Bible.

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

E. Charles Hackett, M.D. (PUC '62; LLU '66), Mrs. Hackett, nee Janice Adrienne King (PUC '62; LLU '66), and son, of Portland, Oregon, crossed the border into Mexico by automobile September 5 en route to Guatemala. Dr. Hackett will serve as a physician in the San Cristobal Clinic.

Vernon C. Sparks, M.D. (SMC '58; LLU '62), Mrs. Sparks, nee Patricia Arlene Chappell (WWC '60), and three children crossed the border into Mexico by automobile September 20, returning to Nicaragua after furlough. Dr. Sparks is a physician in the Nicaragua Adventist Hospital, in La Trinidad.

Glendon E. Corkum (AUC '61; AU '62), Mrs. Corkum, nee Beverly Jean Taylor (AU '62), and two children, of Bath, New Brunswick, Canada, sailed from New York City on the S.S. *Steel Director* September 24 for Colombo, Ceylon. Elder Corkum has accepted an appointment as pastor and evangelist for Ceylon.

James A. Edgecombe (AU '61), Mrs.



Edgecombe, nee Geralean Scott (Oakwood Academy '55; attended OC '55-'56), and two children, of West Hempstead, New York, left Miami, Florida, September 24 for Port of Spain, Trinidad. Elder Edgecombe is to serve as an evangelist in the South Caribbean Conference.

Robert C. Newberg (attended AUC '38-'40; training school for nurses '43) and Mrs. Newberg, nee Helmi Immonen (AUC '40-'41; nurses' course at State Hospital '44), left New York City, September 24, returning to Addis Ababa, Ethiopia, after furlough. Mr. Newberg is a nurse in the Sackie Clinic.

## AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

Woodrow Wilson once observed that a man has found himself when he has found his relation to the rest of the universe. Since the universe takes in a lot of territory, a man could conceivably never find himself and stay forever lost to his potential and even to any conscious identity in the scheme of things. Perhaps that indicates why so many people apparently have no sense of mission. To them life has no guideposts. They are lost in a meaningless jumble of time periods unrelated to any purpose or destiny.

Suddenly such a one finds a book, as Keats did Chapman's *Homer*, as Bunyan did Baxter's *Saints' Everlasting Rest*, or as Lincoln did Blackstone's *Commentaries*, and he emerges with the film dissolved from his eyes, and beauty, truth, and justice are made luminous through his service to the world. Emily Dickinson's lines come to mind:

"He ate and drank the precious words;  
His spirit grew robust,  
He knew no more that he was poor,  
Nor that his frame was dust."

It gives deep satisfaction to me to be able to present in this column books by writers whose perspective is focused on eternal horizons from the broad spectrum of our common environment and its multiform needs. From his broad experience of contact with many cultures and peoples of the world, Robert H. Pierson, president of the General Conference, has written a provocatively helpful book, *Faith on Tiptoe*. Its list of contents gives you a lift: "Reaching for the Prize," "Reaching for Harmony," "Reaching for Power," "Reaching for Light," "Reaching for Blessing," "Reaching for Trophies," "Reaching for the Kingdom." Each section embraces from five to ten readings covering a total of 52 themes suitable as ten-minute daily devotionals or as subjects for discussion for a whole year's prayer

Abebe Bzunch, returning to his home division, left New York City on September 24 for Ethiopia. He is to serve as a teacher in the Ethiopian Adventist College at Kuyera.

Bertil L. Gillereth (CUC '60; AU '61), Mrs. Gillereth, nee Marlene Ann Hostetler (CUC '59; attended AU '60-'61), and two children left Washington, D.C., September 25 for Beirut, Lebanon, following furlough. Mr. Gillereth is chairman of the department of Biblical languages in the Middle East College.

Mr. and Mrs. Matao Yamagata, recently of Berrien Springs, Michigan, sailed

meetings. Interesting? Well, here are some of the topics: As God Views Us; Becoming Untwisted; Even Your Dog Will Know; Lord, Make Me Tolerant; Pebble Pelters; How to Be Perfectly Miserable; Lips of Love and Tongues of Fire; Lost With All Hands Aboard; How to Kill a Church. Are you reaching for higher spiritual joy? Here's an extension ladder. Southern Publishing Association, 206 pages, \$4.75.

In his beautifully illustrated book *Religion in Russia Today*, Dr. Alonzo L. Baker presents a firsthand report of what he has found in his extended trips through the historic land of the Soviet Republics. His perspective as a long-time university professor of political science and international relations and the piquancy of his style make this a rare contribution to current social studies of Russia and its stalwart peoples. It is an objective examination of Soviet constitutional principles—its philosophy of equal rights, for instance; and although frankly judicial, the author is not accusatory. He points out that millions of people under Kremlin rule have a fervent religious faith, much of which is Christian oriented. The final chapter sounds a note of confidence in a future for religious faith in Russia despite the nation's official atheism. Southern Publishing Association, 142 pages, 40 photo plates, half of them in color, \$5.95. A book to prize.

The long and fruitful evangelistic ministry of R. A. Anderson is the background against which he wrote *Unfolding the Revelation*, a cluster of 21 expository appeals from the book of Revelation that will warm the heart, inspire the faith, and brighten the hope of every believer in the Word of God. Here in clear, cogent language, all the wonder, symbolism, and pageantry of the Apocalypse of John burgeon into happy persuasive meaning for our day. The times through which we are passing demand this restatement of the sacred themes on which our future as a people of prophecy so vitally depends. A wonderful study and reading guide for those long winter evenings. Pacific Press, 224 pages, paper binding, \$1.95.

from San Francisco, California, on the S.S. *Argentina Maru*, September 25 for Yokohama, Japan. He is to teach in Japan Missionary College.

O. Kenneth Scheller (PUC '59; AU '61), Mrs. Scheller, nee Shonie Del Hall, and two children, of Coudersport, Pennsylvania, left San Francisco, California, September 25 for the West Caroline Islands. Elder Scheller is to be a pastor and evangelist at Koror, Palau.

Jack Winfield King (LSC '65; AU '67) and Mrs. King, nee Judith Ann Miklos (LLU nurses' training '65), of Berrien Springs, Michigan, left New York City on September 25 for the Ivory Coast. Mr. King will teach in the secondary school at Bouake.

Alf J. Johanson (Ekebyholm Missionary College '33; SMC '47) and Mrs. Johanson, nee Mrs. Ida Basher (Newbold Missionary College '37), sailed on the S.S. *Rotti*, from San Francisco, California, September 25, for Bombay, India. They returned after furlough. Elder Johanson is president of the South India Union.

Mrs. Lloyd E. Barber, nee Maidelle Dozier, left San Francisco, California, September 26 for Indonesia, returning after furlough. Mr. Barber returned earlier. Their son, Gary, left San Francisco on August 20 for Singapore, to attend the Far Eastern Academy. Mr. Barber is manager of the Indonesia Publishing House.

Charles G. Oliver (WWC '39; AU '62) and Mrs. Oliver, nee Verneita May Kessinger (WWC '38; PS&H School of Nursing '41; CUC '56), left Los Angeles, California, September 26 for Java, returning after furlough. Mr. Oliver will continue as business manager of the Indonesia Union College.

Mrs. D. H. Unsell, nee Gladys Louise Harrigan (LLS School of Nursing), left New York City on September 26 for Accra, Ghana. Dr. Unsell preceded her. He has served approximately three months as a relief doctor at the Kwahu Hospital. Mrs. Unsell will join him there. It is now planned that they go to Nigeria, where Dr. Unsell will serve as a physician in the Jengre Hospital for a short period.

Clarence A. Miller (CUC '34; Strayer College of Accountancy '36) and Mrs. Miller, nee Lillian Violet Trefz (CUC '36; WS&H School of Nursing '39), of Loma Linda, California, left Los Angeles on September 27 for Singapore. Mr. Miller is to be assistant medical secretary in the Far Eastern Division.

Ivan T. Nelson (WWC '59; attended University of Pacific '61), Mrs. Nelson, nee Donna Lee Buckendahl (StHS&H School of Nursing '56; WWC '59), and three children, of Simi, California, sailed from New York City on the M/S *Tema*, September 27 for Accra, Ghana. Mr. Nelson is to be assistant treasurer of the West African Union Mission.

Roulund Tauran, Mrs. Christine Tauran, and four children, recently of Takoma Park, Maryland, left New York City on September 28, returning to the Far East. Mrs. Tauran's mother, Mrs. Johanna (Continued on page 30)

*For 1968—the beautiful*

# Christian Home Calendar

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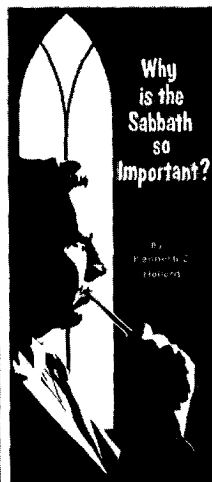
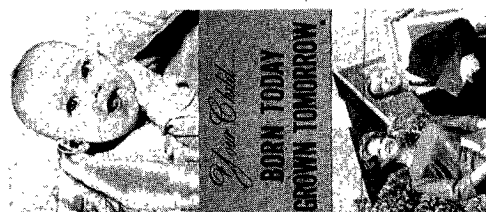
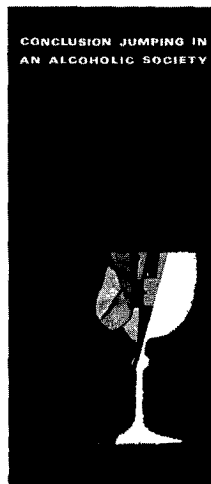
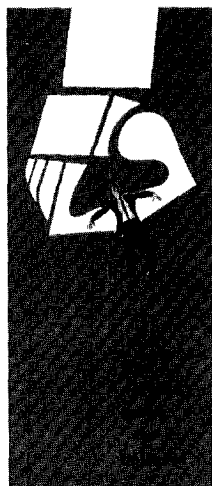
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—ROBERT H. PIERSON, President, General Conference



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—THEODORE CARCICH, Vice-president  
 General Conference



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—NEAL C. WILSON, Vice-president, General Conference  
 North American Division



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—J. ERNEST EDWARDS, Secretary, Lay Activities Dept.  
 General Conference





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## From Home Base to Front Line

(Continued from page 24)

Matusea, accompanied them. Mr. Tauran has studied at Maryland University. He is to teach in the Indonesia Union College.

Mrs. Olavi J. Rouhe, nee Alline Lovenia Jewell (GS&H School of Nursing '32), sailed September 28 on the S.S. *Frank Lykes*, from New Orleans, Louisiana, to Cape Town, South Africa, en route to the Congo. She will rejoin Dr. Rouhe, who is serving as a physician in the Songa Hospital.

Lynn M. Lamberton (attended WWC '51; University of Oregon Dental School '57), Mrs. Lamberton, nee Janet Maxine Flahaut (attended WWC '49-'50), and three children, left Seattle, Washington, October 1 for Taipei, Taiwan, returning after furlough. Dr. Lamberton serves as a dentist in the Taiwan Sanitarium and Hospital.

Bent Christiansen (Lyngby Technical School '52), Mrs. Christiansen, nee Ingeborg Marie Hallquist, and three children, of Costa Mesa, California, left New York City, October 3, for Nigeria. Mr. Christiansen has accepted an appointment to serve as a builder in Ile-Ife, Nigeria.

Darrel D. Gant, M.D. (Ohio State University '58), of East Cleveland, Ohio, left Los Angeles, California, October 10 for Manila, Philippines. Dr. Gant is to serve as a physician and internist for a two-year period at the Manila Sanitarium and Hospital.

Takashi Shiraishi (AU '66) and Mrs. Joy Misako Shiraishi left Los Angeles, California, October 11 for Osaka, Japan. They are Japanese citizens, and have responded to a call to connect with the Osaka Center, Mr. Shiraishi to serve as an evangelist.

William W. Robinson, M.D. (UC '56; LLU '60), Mrs. Robinson, nee Velma Jean Knauss (attended UC '56-'58; LLU '61), and two children, left Los Angeles, California, October 12 for Agana, Guam, returning after furlough. Dr. Robinson is a physician connected with the Far Eastern Island Mission Clinic.

W. R. BEACH AND D. W. HUNTER

## Church Calendar

Ingathering Campaign Launching Day	November 18
(Campaign dates Nov. 18, 1967-Jan. 6, 1968)	
Ingathering Campaign Promotion	December 2
Church Missionary Offering	December 2
Thirteenth Sabbath Offering	
(Central European Division)	December 23

Soul-winning Plans and Projects	January 6
Church Lay Activities Offering	January 6
Liberty Magazine Campaign	January 13-20
Religious Liberty Offering	January 20
Bible Evangelism Crusade	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar Day	February 17
Listen Campaign	February 24
Visitation Evangelism	March 2
Church Lay Activities Offering	March 2
Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering	
(Southern European Division)	March 30
Missionary Magazines Evangelism	April 13

# Review and Herald

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

**EDITOR:** KENNETH H. WOOD

**Associate Editors:** DON F. NEUFELD  
F. DONALD YOST

**Consulting Editors:** ROBERT H. PIERSON, F. L. BLAND  
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**TO OUR CONTRIBUTORS:** The **REVIEW** welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the **REVIEW**. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Letters submitted for the “From Readers” feature cannot be acknowledged. Send all editorial materials directly to the Editor, **Review and Herald**, Takoma Park, Washington, D.C. 20012.

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A quarterly edition of the **REVIEW** in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

## Of Writers, Articles, and Miscellany . . .

A precedent-setting conference met in New York City, September 11-13 of this year. It was called World Conference on Smoking and Health. Some 500 specialists from 34 countries gathered to discuss the relationship between smoking and health and to find ways to persuade people to quit smoking or to prevent them from getting started. Actual groundwork for this conference lay deep in the developing temperance program of Seventh-day Adventists.

On hand to report the meeting was Francis A. Soper, associate secretary of the General Conference Temperance Department and editor of *Listen* magazine. His story begins on page 1 of this issue.

The opening meeting of the 1967 Autumn Council will not soon be forgotten. Still ringing in the delegates' ears is Elder Pierson's challenging call to be “Geared to the Times, Anchored to the Rock.” The message filled the delegates with courage. We had reported on this discourse briefly in our story of the council, but this week we bring you the full text of this keynote address (see page 4).

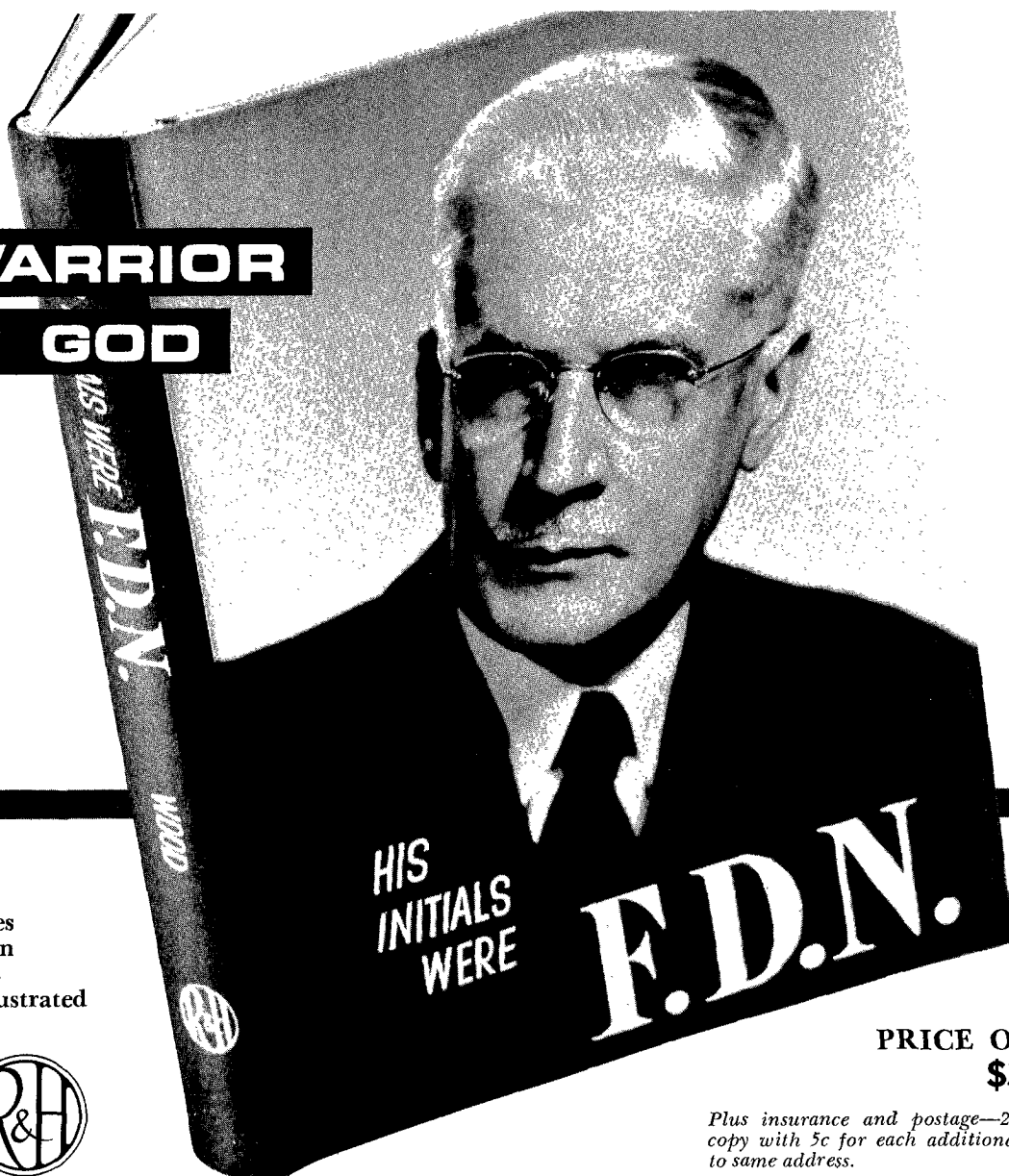
Also from the Autumn Council we bring you the opening devotional message, delivered by Ralph S. Watts, Sr., vice-president of the General Conference (see page 8). Often in Seventh-day Adventist circles the question is raised, “How will we be able to carry the gospel to all the world in this generation?” We are far from keeping pace with the exploding population. Elder

Watts's sermon, “Reaching All the World in Our Day,” sets forth the triumphant means God will use to bring about the final harvest.

If Ellen G. White were still alive we would want to ask her many questions. Some of the ones we would ask she might not answer; she might say that the Lord had given her no light on them. Others she might decline to answer because of a refusal to become conscience for us. But she did write on a variety of subjects, so that in the products of her pen we have her answers to many queries.

In this issue D. A. Delafield, associate secretary of the Ellen G. White Estate, Incorporated, arranges an “interview” (see page 10) with Mrs. White on the subject “The Meaning and Magnitude of the Atonement.” Elder Delafield was born in 1913 in St. Louis, Missouri. He is a graduate of Pacific Union College and has studied at the Seventh-day Adventist Theological Seminary. He began work for the denomination in 1933 as a publishing leader in the Northern California Conference. From 1936 to 1942 he served as a missionary in Hawaii. From 1944 to 1947 he was Bible school director and announcer for the Voice of Prophecy. His editorial work began in 1947 when he became editor of *Present Truth*. Later he was assistant editor of *Life and Health* and still later associate editor of the **REVIEW**. In 1955 he transferred to the Ellen G. White Estate.

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# News of Note

## Icelandic Adventists Conduct Sunday Television Service

Another major step forward in public relations was made on September 24 when representatives of the Seventh-day Adventist Church in Iceland appeared on television, conducting a Sunday evening religious service.

Pastor Julius Gudmundsson, president of the Icelandic Conference, spoke words of encouragement from God's Word, and a male quartet sang.

Although none of our distinctive doctrines were mentioned, we were able to contribute to the spiritual atmosphere of the land.

REG BURGESS

## Spicer Memorial College Strong in Lay Activities

The church at Spicer Memorial College, the senior educational institution for the Southern Asia Division, has recently chalked up two big firsts, according to a letter from J. B. Trim, secretary of the lay activities department of the Western India Union.

Not only has this church reached more than its Ingathering goal, but it has also achieved success in doubling the objective set for the circulation of the missionary journal *Our Times*.

Each Sabbath afternoon students and staff, under the church lay activities leader, K. Gopala Rao, give scores of Bible studies, conduct 25 branch Sabbath schools, and carry on a strong literature distribution and visitation program.

Plans are now being formulated for a public evangelistic program to follow up this intensive missionary effort.

J. ERNEST EDWARDS

## Oklahoma Conference Elects New President

C. W. Skantz, secretary-treasurer of the Georgia-Cumberland Conference, has been elected president of the Oklahoma Conference. He takes the place of W. A. Dessain, who retired after being president of this conference for 13 years.

Elder Skantz is not a newcomer to the Southwestern Union territory. Before going to Georgia-Cumberland, he served as secretary-treasurer of the Texas Conference. We believe he will give strong leadership to Oklahoma.

B. E. LEACH

## Summer Fair Exhibits Tell Thousands About Adventists

Adventist churches and conferences in North America prepared and manned 127 exhibits during the 1967 fair season.

Ranging from trailer-contained displays

to small specially designed pavilions and regulation inside booths, the exhibits told the story of the Church and its major interests. Placing first in the list of subjects emphasized was temperance, with exhibitors using films or Smoking Sam to spell out the dangers of tobacco.

The point of faith which drew the greatest viewer interest was the second coming of Christ as presented via 3-by-5-foot color transparencies of the painting used at the New York World's Fair in 1964-1965.

Individual items of literature handed out at church exhibits pressed well over the 150,000 mark, and thousands of Voice of Prophecy and Faith for Today Bible Correspondence Course enrollment cards were given out. Hundreds were filled in on the spot. Some exhibits registered people interested in a Five-Day Plan to Stop Smoking.

Sponsors of exhibits everywhere agreed that this specialized face-to-face contact with the public was well worth the time, effort, and money invested. Commented one, "It was amazing to see the interest that earlites and teen-agers showed in our exhibit."

M. CAROL HETZELL

## Death of W. P. Elliott

W. P. Elliott, prominent in the work of the Seventh-day Adventist Church for many years, passed away in Redlands, California, November 7. His service in the church began in 1917 when he entered evangelistic work in Michigan. Later for six years he was superintendent of the Haitian Mission and upon returning to North America served as pastor, and later as president, of the Potomac Conference.

Subsequently Elder Elliott became manager of the periodical department of the Review and Herald, and from 1936 to 1946 served as general manager of the Review and Herald.

After a three-year period as secretary of the General Conference Publishing Department, Elder Elliott was elected president of the corporation, and chairman of the board, of the College of Medical Evangelists, also chairman of the board of Pacific Press Publishing Association, as well as General Conference field secretary. He retired in 1959.

W. P. BRADLEY

## "A Light to Walk By" Used by Ohio TV Station

"A Light to Walk By" is a daily four-and-a-half-minute program produced by the General Conference Audio-Visual Service for the Radio-Television Department. The speaker for this devotional series is J. Orville Iversen.

The Greater Dayton (Ohio) Church Council, learning of this program, asked for audition tapes. As a result this pro-

gram, originally produced for radio, is now being released Monday through Friday on WKEF-TV at 8:50 A.M. Sound is provided by the regular tapes. Slides are used to provide visual continuity.

"A Light to Walk By" is available to churches or pastors through the local conference radio-television secretary.

WALTER R. L. SCRAGG

## Madison Science Building Suffers Fire Damage

Word has been received that the science building at Madison Academy, Madison, Tennessee, sustained severe fire damage on November 9. According to first reports, the fire was detected around 2:15 A.M. No injuries have been reported.

JOHN E. ROTH

## Sabbath School Investment Continues to Increase

During 1966 the Sabbath School Investment Fund amounted to \$1,636,399.37. This was an increase of \$221,698.54 over 1965.

Sabbath School Investment continues to grow. These world figures show how church members have participated in this program since 1925.

1925	\$ 21,860
1935	62,869
1945	373,329
1955	474,863
1965	1,414,700
1966	1,636,399
1967 (goal)	2,000,000

In 1966 we received an average of \$4,483.29 each day of the year from this one source. The potential for Sabbath School Investment seems almost limitless.

New emphasis is being given this "miracle offering" throughout the world in an endeavor to reach \$2 million during 1967. G. R. Nash has just written a book entitled *Reaching New Horizons in Sabbath School Investment*. It is now available through the Book and Bible Houses. This new book complements *Investment—The Miracle Offering*.

FERNON RETZER

## African Chief of State Joins Temperance Cause

Another head of state has joined in the work of temperance education.

According to E. Naenny, temperance secretary of the Southern European Division, Colonel Jean-Bedel Bokassa, president of the Central African Republic, has accepted the invitation to be honorary president of the Adventist community organization called the Association for the Prevention of Alcoholism.

This acceptance resulted from the work of Jean Kemp, director of the Bangui Mission.

ERNEST H. J. STEED