

REVIEW and Herald

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ALL men battle discouragement. Bravado and laughter are masks that often cover tremendous struggles raging in the soul. The right word or the right attitude on the part of a friend may be the difference between victory and defeat to a discouraged individual.

To a discouraged soul positive influence is contagious. This makes it important for Christians to manifest courage under all circumstances. We are told that "to all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest."—*The Desire of Ages*, p. 528. The following poem accurately describes the Christian's attitude when problems and trials press the hardest.

Discouraged, when my Father owns the
Ground on which I tread,
The air I breathe, the winds that blow,
The sunshine overhead?

Discouraged? If my Father knows, and
Heeds the sparrow's fall;
Is He not near, will He not hear
His children when they call?

Discouraged, when the clouds appear?
By Father's hands they're given;
He knows that too much sunshine here
Would wean my soul from Heaven.

He knows the oak that to the gale
Spreads out its sturdy form,
Is worth a score of puny trees
That never felt a storm.

And so the harder trials I have,
The louder I will sing;
He who fights long and hard enough
Will conquer anything.



ENCOURAGE

YOUR

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

FELLOW MEN

And if death interrupts my work
Before success I get,
Please God I'll die with harness on
And face toward heaven set.

Then struggle on, discouraged soul,
'Tis love that deals the blows;
The more it costs to be a man,
The bigger manhood grows.

The more we have to struggle through,
The sweeter joys we'll win;
For God does most for that brave soul,
Who does the most for Him.

—Author Unknown

Someone has stated that "the line between failure and success is so fine that we scarcely know when we pass it; so fine that we are often on the line and do not know it." Many quit when a little more effort, a little more patience, would ensure success. Each sunset is a promise of a sunrise. Likewise, in dealing with our fellow men, whether in soul winning or business, when prospects seem darkest often they are about to brighten. A little more persistence, kindness, and encouragement may turn what seems a hopeless failure into a glorious success.

Try it the next time you start Bible studies, a branch Sabbath school, working for the youth of the church, or endeavoring to lift people who seem incapable of rising. There is (To page 7)



Teen-age Profile

A Report on a Survey of the Religious Life of Seventh-day Adventist Youth

By C. D. Martin

Secretary, MV Department, Far Eastern Division

I'D LIKE to feel closer to God and have family worship, but mother works at night and we hardly have any time together."

"I'm enough of a Christian to not enjoy doing wrong, but I'm not good enough to get the benefits of a Christian life. I'm sort of between the devil and the deep blue sea."

"I'd like to be closer to God and have more faith in Him."

"My father's no longer an Adventist and on Sabbath afternoon he watches TV. I find it almost impossible to study the Bible and get any blessing out of it. What can I do about it?"

Who is speaking? These are Seventh-day Adventist teen-age youth expressing personal feelings on some of their religious problems. What about these teen-agers? Are they really interested in the program of the church and in the condition of their own spiritual lives?

Newspapers, radio broadcasts, and television luridly portray the wave of delinquency sweeping over twentieth-century youth. Unfortunately, there is a degree of truth to the sad story. But how many adults are taking time to observe the fine group of young peo-

ple who are living positive Christian lives?

What do modern, teen-age young people need spiritually? One recognized authority, Elizabeth B. Hurlock, expresses it this way:

Because religion is so strong a factor in producing security, the adolescent should have the type of religious belief that can stand the strain of adolescent conflict and doubt. The religion that he accepts must be such that he can understand its meaning and content. Furthermore, it must be personal rather than impersonal because of the youth's consciousness of and absorption in self.

Where do Seventh-day Adventist youth fit into the picture? What is their religious experience? Certainly no one has the complete answer, but various trends become apparent as the situation is studied. A recent survey of 628 students of several of our academies brings into sharper focus the religious profile of some of these teen-age youth.*

Contrary to the thinking of many people in the church, teen-age youth are interested in spiritual things. The

* This study made by the writer while attending Andrews University included four Midwestern academies. The questionnaires were filled out anonymously so as to encourage honest, unbiased answers. Though the group tested was relatively small, significant trends stand out.

great majority of the youth who were questioned (93.4 per cent) believe that God loves them, and 88.5 per cent feel a need of being closer to God.

It is heartening to notice that 78.2 per cent go to church because they want to, and 79.1 per cent have a definite desire to know more about how to be saved. The positive attitude indicated in these responses reveals a spirit of basic sincerity. Such an underlying firmness of conviction among our young people should encourage the leadership of our churches; it should encourage us to place confidence in our youth.

A realistic consideration of the situation, however, reveals that there are problems which need to be solved. In the time spent in Bible study and prayer, for example, a distressing situation exists. Of the total number of youth questioned, 55.9 per cent disclosed that they do not have regular family worship, and 56 per cent do not have personal devotions. Also, 51.9 per cent do not spend time personally reading the Bible. One 18-year-old youth said: "My major problem centers around the fact that we do not have family worship in the home and I do not have morning or

evening worship by myself. If I had Christ more in my life, many of my problems would be solved."

Certainly this trend is one that should be studied carefully by the church. While it is true that Bible study is a personal responsibility, parents have a responsibility for corporate worship in the home. The fundamental problem would appear to be not so much the negligence of the youth, as serious as that is, but the 55.9 per cent of the homes where family worship is not held. The great emphasis needed today is for Seventh-day Adventist parents to faithfully maintain the family altar!

Personal Problems

Problems causing discouragement. A teen-ager's spiritual attitude can be better understood when one recognizes some of the factors that discourage him. A total of 83.6 per cent of the youth said they feel discouraged when they fail to reach their goals, and 44.1 per cent expressed the view that they have guilty consciences even though they pray for forgiveness. Further, 63 per cent indicated that they cannot forget some of their past mistakes.

Problems of association. The importance of youth choosing the right kind of friends has always been rightfully stressed. That the influence of the crowd, the pressure of a teen-ager's friends, and the desire for peer group approval have been forces shaping the lives of many young people is borne out by the fact that 71.3 per cent of the youth tested answered that they do what the crowd does even though they know it is wrong. However, it appears that these youth are aware of their condition, for 85.6 per cent said that they feel the need of developing more self-control.

Problems of standards. One out of four youth tested feel it is all right to attend movies now and then in a theater if they select the pictures carefully. Furthermore, one out of five indicated that if they had a chance and knew no one would find out, they would go to the movies. Certainly the influence of motion pictures is an underlying factor that must be dealt with in understanding the problems of teen-age youth.

Other church standards might also be mentioned. It is significant to notice that 44.6 per cent have chosen not to read novels, but 40.7 per cent have not made this decision. Dancing is considered a fashionable pleasure by many youth, but 64.3 per cent of the Adventist teen-agers questioned feel that popular dancing is wrong. Even more important is the fact that 60.5 per cent said that though they may be with others who dance at times, they

always refrain from it. With problems relating to speech, 29.4 per cent indicated that they are troubled with the temptation to swear and tell dirty stories.

Problems of integrity. When the youth taking the tests were asked whether it would be all right to tell a little lie in case of an emergency, 13.2 per cent answered Yes while 71 per cent answered No. It is revealing to notice that 45 per cent find that sometimes cheating in class is a temptation to them. Finding an answer to personal integrity and honesty is a matter with which modern teen-age youth must wrestle.

Thus it becomes apparent that modern Seventh-day Adventist teen-agers have real problems in their personal lives which must be resolved. This present study has touched only a few of them. Our youth want help, and in many cases the very expression of the problem indicates a desire for guidance and assistance in finding something better.

Consideration should also be given to the attitudes of our youth toward the church and religion. In order for us to more effectively reach and hold these young people we need to better understand their relationship to the organization. In general we find that our teen-age youth are loyal to their church and eager to take part in its activities.

It is encouraging to find that only 12.7 per cent go to church because their parents insist, while 78.2 per cent go because they want to. Further, 70.7 per cent attend Sabbath school because they want to. Picturing the devotion of youth to the church, the study indicated that 70.7 per cent wish that youth could have more opportunities to take a direct part in church activities.

Yet, occasionally the teen-agers feel that something is lacking in the religious program. This is shown in the fact that 40.6 per cent of those tested feel they are not receiving as much help with their personal problems as they need. As one 17-year-old boy expressed it, "It seems as if most of the leaders are too busy to discuss personal problems with young people." And then a 14-year-old girl said, "I always feel that I'm too shy to go to anyone with my own special problem. Grownups seem so remote and far away."

Here then we find a real challenge to the church today, to laity and leadership alike. We must seek to develop a firmer and more pleasant fellowship with teen-age youth. We must do our best as adults to dispel their feeling that we are "remote and far away." They need us ready and close at hand when problems arise. Further-

more, they need us in a position to help them. As one 16-year-old girl remarked, "Too many older folks have too many problems of their own, but if they stopped and thought a while, they would all agree that teen years are the hardest years and the youth need more counsel."

The relationship of our youth to sources of authority is also an aspect of development that should be mentioned. When questioned about parents and their thinking, 67.3 per cent of these teen-agers felt that the ideas of their parents were *not* old-fashioned. The attitude of youth toward the church also was mentioned, and it was discovered that 65.6 per cent feel the church does *not* have too many restrictions. This fact should help answer some persons who maintain that denominations holding high standards create a negative atmosphere that discourages teen-age youth.

Relating to the church program itself, several factors seem to stand out as being quite significant. From the survey it is encouraging to notice that 73.1 per cent of the youth consider the present program of the church sufficient to meet their spiritual needs and interests. Furthermore, 75.8 per cent of the young people believe the youth program sufficient to meet their educational needs. It is quite revealing, however, to observe that only 50.4 per cent feel that the present program is adequately providing for them socially, and an even smaller group, 44.4 per cent, believe our church is satisfactorily meeting their recreational needs. These findings should provide considerable guidance to Missionary Volunteer leaders who are planning activities for the youth of our churches.

Youth Make Their Suggestions

In fairness to these teen-age young people it should be said that they are not looking for a church program featuring primarily social and recreational activities. This is not the situation as revealed by the present survey. These youth think seriously and are concerned about spiritual things. This can be borne out by numerous statements made by the teen-agers themselves.

One 16-year-old student said, "I think the sermons in the church should be directed at people who are earnestly seeking God's truth. They should not be merely for entertainment so that after church the members can go home and forget what was heard but still feel that they had done their duty by going." Two other teen-agers made these remarks: "I think there needs to be more spiritual activity somewhere; the young people

themselves aren't fully converted," and "I feel that social matters are often placed above spiritual." Yes, many of our young people have a burden for spiritual growth and are thinking positively.

Furthermore, many of these youth feel that a more active experience is one of the greatest needs of Seventh-day Adventist teen-agers. This comment was written on one questionnaire: "Youth need real responsibilities and opportunities; more should be done in the church, not for the youth but *with* the youth." Other statements with the same ring were these: "We need more activities such as Bible studies, Story Hours, and literature distribution"; "We need to have Bible study groups and conduct youth efforts with youth doing the preaching"; "I think more action

should be taken by the MV Society. . . I'm not satisfied with being religious in a half-hearted way, I need something to do"; "We need to do more in the realm of evangelism"; "We have plenty of meetings, but not enough real work for others." This is the spirit of the early pioneers; this is the spirit of many of our own fine young people. Such zeal needs to be nurtured; it needs to be strengthened. Much will be accomplished if the present Missionary Volunteer program is aggressively fostered.

These Are Our Teen-agers

And so we take a final, quick look at these teen-agers in our midst. We find them alert, energetic, and eager for action. This is the way the Creator made them. These young people feel the need for more personal help

with their problems, and they desire an appealing social and recreational program.

However, these Seventh-day Adventist teen-age youth are sincere and genuinely concerned about their spiritual life. They have a deep desire to do what is right. We find them attending church because they really want to, and eager to take an active part in the religious program. Furthermore, when they launch out into their own spiritual experience they want to go all the way; it is a wholehearted dedication to Christ. This is the spirit of youth.

The religious profile of these young people stands out more clearly now. These are our youth; they deserve the best we can give them; they deserve our counsel, encouragement, and support.



The Art of Living....

**when
you're
young**



by Miriam Hood

An Uncomplicated Viewpoint

DO YOU find that there are certain church activities in which you're somewhat reluctant to participate? If your answer is Yes, then perhaps you also feel guilty about your reluctance. And since guilt feelings seem to lead inevitably to an attitude of being on the defensive, I wonder whether it would be helpful to analyze your reluctance. I've found in my experience that what I sometimes dignify in my mind as a serious problem is nothing more than simple timidity on my part. Unless I bring the entire matter out into the therapeutic light of spiritual analysis, however, I just go on getting more confused.

What I'm thinking about specifically is one phase of the communion service—the portion of the service known as foot washing. It's quite possible that you've participated enthusiastically ever since your baptism. You aren't even aware that others have found the matter complicated. If you're the sort of person who goes right along with all school and church activities, who never hesitates, I really want to commend you. Consider yourself fortunate. But there are those who are not so fortunate.

Sometimes our pastors develop the theme in a sermon that the very idea of washing another's feet is repugnant. I'm sure it might be in a hot, dry, primitive area. But it doesn't seem to

me that this is especially relevant for most of us in 1963 in our shower-a-day (or more) culture.

Therefore, in thinking of times when I felt apprehensive about communion Sabbath, it occurred to me that it was the same old problem that plagues some people more than others—I was afraid no one would ask me to participate. It was no more serious than that. I was afraid I'd be an "isolate." "Well," you're thinking, "you could have asked someone to take part with you." And of course that's true. To me, the kind of person who wants to have everything planned (to the point of leaving nothing whatsoever to chance), this was the obvious solution, granted I could take care of all this ahead of time, have it all thoroughly arranged.

But it isn't always possible to be so meticulous. You forget that it's communion Sabbath until you get to church; or you're not sitting near anyone you know; you're afraid to ask someone for fear they've already been asked and you'll both be embarrassed! I suppose all these insecure flutterings could be one's baser self trying to triumph, to keep you from participating in a service that has a great deal of deep, spiritual significance.

For years I didn't know that lots of other people have the same fears. They always look so at ease, so right, so belonging. But some of these people have

told me that they fall prey to the same insecurities I've had on communion Sabbath.

Recently I was given a little assignment in one of the rooms where the women take part in this service. This was a happy task for me because I saw so many girls (and women) come into the room by themselves, not having asked anyone, not having arranged it all ahead of time. They were taken in hand at once by the gracious deaconess who was in charge of the room. They had come in faith, wishing to participate, knowing this was a good thing to do, and not worrying about any of the nagging mechanical details that can so obscure the great and good picture. And they weren't disappointed. Everyone was taken care of; everyone was thinking not of herself but of others.

Therefore, I hope that if you've ever been timid about this service for the reasons I've mentioned that you'll put your fears aside. I wish I had done so much sooner than I did. I believe that the key here, as in nearly every other situation, is to forget yourself and breathe a prayer that you'll receive the blessing that's waiting for you.

Conspicuous Nineteenth-Century

By LeRoy Edwin Froom

Conditionalist Gains

THE nineteenth century was characterized by conspicuous gains for conditionalism on both sides of the Atlantic. Witnesses began to appear in increasing numbers in the New World as well as the Old. Special organizations were formed, and effective literature was produced and circulated widely. Conditionalism-professing denominations then were formed, and an intradenominational Conditional Immortality Association came into being in Britain, with branches in other lands. Symposiums on the subject were common, and numerous conditionalist journals were launched. The new awakening represented a conspicuous array of talent and scholarship.

Reaction to the violence and infidelity of the French Revolution impelled fresh Bible study. The very sacrifice of the revolution led to a re-examination of the doctrines of the Roman Church, against which the revolutionaries were in conflict. This included the Papal dogmas of innate immortality, purgatorial purification, and an endless hell. In the great Advent Awakening in the Old World and the Advent Movement of the New, a hundred books on eschatology appeared. There was a Christendom-wide revival of premillennialism. But in these developments conditionalism had practically no part.

In Britain in 1798—the year that marked the end of the 1260-year period and opened the “time of the end”—in Parliament Court Chapel, London, a split occurred over the issue of immortality and the resurrection. As a result the conditionalist section built themselves a meeting house in Aldersgate. This was something new—an entire congregation of conditionalists. Soon Bishop Richard Watson (d. 1833), famed Wesleyan theologian and former professor of divinity at Cambridge University, declared that sinful man’s lost title to immortality is regained through, and solely through, Christ. The “seed” takes the place of the “tree” in Eden,

as the pledge of immortality. He insisted that immortality is a gift, dependent upon the Giver.

Then famous Baptist preacher Robert Hall (d. 1831) of the Broadmead church, a man of commanding presence and eloquence, declared that eternal torment is not an essential article of faith. Episcopal Bishop of Hereford R. D. Hamden (d. 1868) branded innate immortal-soulism as a remnant of scholasticism, while Anglican Isaac Taylor (d. 1865) predicted an unfettered interpretation would come.

In similar vein Archbishop Richard Whately (d. 1863) flatly rejected the immortal-soulist position. He declared that Jesus is the source and assurance of immortality, with sleep as man’s condition in death. During this sleep man is unconscious of the passage of time. The wicked finally will be destroyed and thus will cease

to exist. Such testimony is emphatic.

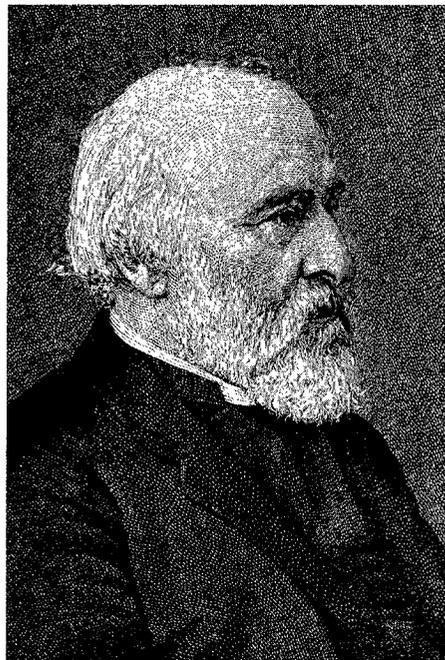
In North America there had come a revulsion against Calvinistic extremism, expressed both in Jonathan Edwards’ fiery never-ending-torment contention, with its excruciating agonies that “never, never” end, and Samuel Hopkins’ daring declaration that the endless agonies of the damned add to the joys of the saved. This revulsion swung the pendulum in reaction to an upsurge of universalism.

But shortly after the turn of the century the unique Christian Connection arose that rejected the inherent immortality position. Then, as noted last week, Deacon Henry Grew’s pamphlet led Methodist George Storrs, one of the prominent preachers in the Millerite Movement, to adopt the doctrine of man’s mortality and the total destruction of the wicked.

Following the great Disappointment the two main bodies of Adventists—the Advent Christian and Seventh-day Adventist groups—adopted Storrs’s position. Notable writers such as Prof. Charles F. Hudson of Cambridge, Massachusetts, produced important books on immortality through Christ alone. And Dr. Charles L. Ives of Yale, and J. H. Pettingell each brought forth able conditionalist treatises. Interest was keen and convictions strong.

Simultaneous Stir

In 1877 a new epoch of extension was marked by a simultaneous stir over conditionalism on both sides of the Atlantic. At that time several noted ministers had rejected immortal-soulism. As a result the religious and secular press took up the cry, and there was widespread discussion. On one Sunday alone in New York City 100 clergymen preached simultaneously on hell, pro and con. It was dubbed “Hell Sunday.” Symposiums appeared in newspaper, periodical, and book form. At the same time a wave of agitation rolled across Britain and touched the Continent as well.



Dr. Edward White (d. 1898), eminent Congregationalist, was a famous British champion of conditionalism.

Repercussions reached the shores of Africa, Australia, India, Japan, Jamaica, and even China.

In the Old World, Congregationalist Dr. Edward White (d. 1898) personally created a new epoch of understanding regarding the nature and destiny of man and gave new stature and standing to conditionalism. Championing the positive side—life only in Christ—White more than any other man of the century helped break down the long-standing prejudice. But almost at the same time the scholarly Dr. Emmanuel Petavel of Switzerland and Dr. Richard Rothe of Germany were securing ever-widening acceptance for conditionalist truth in their respective lands. Petavel's two-volume French work, translated into English, has never been surpassed.

The celebrated English Baptist John Foster (d. 1843) had already rejected the dogma of eternal torment, contending that it is a "slander" against God. And another Baptist, H. H. Dobney (d. 1864), succinctly sustained the conditionalist position, holding that sinners will not live forever and that the saints do not go to heaven at death.

White and Constable Are Conspicuous Advocates

Edward White, just noted, was unquestionably the pre-eminent British champion of conditionalism. His book *Life in Christ* (1846) exerted a profound influence and made a lasting impression upon his generation. It first created a storm of indignation. But White steadily built up a constituency of friendship at his Hawley Road Chapel in North London. And despite his conditionalism he was honored with the chairmanship of the Congregational Union of Britain. He succeeded in shifting the whole question from the negative to the positive. To him the cause of conditionalism is deeply indebted.

Canon Henry Constable (d. 1891) was another of the outstanding Anglican champions. His book *The Duration and Nature of Future Punishment* (1868) became one of the standard works in its field. Contending that God's original sentence involved loss of existence, Constable maintained that the eternal punishment of the wicked involves ultimate loss of being. He rings the changes on the Greek terms involved, tabulating and illustrating them.

Constable declared that Scripture negates both eternal tormentism and innate immortality, and he challenged opponents to controvert him. No one took up the challenge. He also canvassed the testimony of the early Church Fathers. His second volume, *Hades; or, the Intermediate*



Dr. Frederick W. Farrar (d. 1903), Dean of Canterbury. He dramatically repudiated eternal torment, in Westminster Abbey.

State of Man (1873), was similarly a classic. In it he held that man is one person, not two, and ably discussed "soul" and "spirit." He pointed out that "hades" is simply "gravedom," with time annihilated for those in the death sleep, awaiting the resurrection.

Greek and Hebrew scholars, such as Anglican Bishop James J. Stewart Perowne (d. 1904), holding a series of illustrious posts—professor of Greek at Cambridge and general editor of the Cambridge Bible series—augmented the conditionalist appeal. He showed that we are but *candidates* for immortality. And Rector William R. Tomlinson, contending that the soul is not immortal in itself, declared that Protestantism has been "fishing in the same boat with Rome" in upholding the dogma of immortal-soulism.

Canon W. H. M. Hay Aitken of Warwick Cathedral, noted Anglican Mission preacher-evangelist, declared that eternal destruction is a state, not an endless process. He rejected the injustice of infinite penalty for

Sunshine and Shadows

By Stella K. Salisbury

No shadow looms so dark
His sun cannot shine through;
No day so bleak and drear
God's sunshine cannot cheer.

No shade so dense but through it
Gleams the blue;
No heart so sad
It will not find Him true.

brief, finite sin, and taught that death is the forfeiture of life.

As to periodicals, *The Rainbow*, edited first by Congregationalist scholar Dr. William Leask (d. 1884), outtrode a terrific storm when it turned conditionalist, then became a valiant witness for the true nature and destiny of man.

Significant Cannon Street Hotel Breakfast

In 1876 came the famous Cannon Street Hotel Breakfast Conference, with numerous scholarly speakers, launching the Conditional Immortality Association. Dr. Robert W. Dale, famous Congregationalist pastor of Carr's Lane church, Birmingham, who had the ear of scholars on both sides of the Atlantic and who was made chairman of the International Congregational Union, took a public stand for conditionalism in 1873. He was one of the speakers at the Breakfast, along with White, Leask, Constable, Stokes, and other noted conditionalists.

The parent Conditional Immortality Association soon spread until it had branches in Scotland, Ireland, New Zealand, Australia, Canada, and the United States. For many years there were virile annual conferences, beginning in 1878. And a remarkable library of conditionalist literature was produced by competent scholars. Another conditionalist periodical, the *Bible Echo* edited by William Kellaway, had been launched in 1874. In it many declarations of conditionalist faith were recorded from such well-known men as Thomas Binney and Dr. R. W. Dale. So the teaching spread. There were debates among periodicals over various aspects of the question. In one, £100 was offered for a single passage proving the natural and inherent immortality of the soul. No one called for the money. Major articles by scholars such as Dr. Petavel appeared.

Symposiums brought out the opposite sides of the soul question. Scholars such as Bishop Brooke Foss Westcott declared that the claim of innate immortality is "wholly insufficient," that it is a "purely philosophical" concept. Bible translator J. B. Rotherham asserted that immortality is "contingent and dependent." And all this non-Adventist spread of conditionalism was prior to our own expansion, while we were relatively small and obscure.

Thus in the nineteenth century we find numerous conditionalist periodicals launched, popular symposiums introduced, entire congregations committed to conditionalism, and finally whole denominations adopting it. Its teachings also spread to various con-

tinents and countries. And the caliber of its proponents is impressive. However, ecclesiastical pressures began to mount. And, as has been noted, while the conditionalist movement paralleled the great Second Advent Awakening in time, each remained independent of the other until midcentury. One was based on Bible promises, the other on Bible prophecy.

Farrar's Epochal 1877 Abbey Statement

Another of the dramatic episodes of this period was the repudiation of the dogma of eternal torment in none other than Westminster Abbey on November 11, 1877, by Dean Frederick W. Farrar. This was another factor in a widespread restudy of the whole question and a resultant resurgence and extension of the conditionalist positions. Farrar felt it to be his duty to express his convictions "unmistakably," and he was fully aware of the gravity of the occasion. Tremendous publicity resulted, as well as bitter attack. Farrar deplored the specious arguments employed by advocates of the eternal-torment thesis and the misuse of scriptures out of context. He held that the Old Testament Jews never taught endless torment, and cited the concurrence of many British and German scholars.

There also were some sad notes. Methodist missionary William Impey (d. 1896), chairman of the Grahams-town District in South Africa, had to resign because of his rejection of eternal torment, taking his stand with the growing line of scholars who had so rejected. He refused to be silenced.

The Messenger, another conditionalist journal that flourished between 1876 and 1884, was edited by M. W. Strang. It was a reflector of the turbulence of the times over the conditionalist issue. It recorded how various clergymen were deposed and "cut off" for such teaching—Macrae of Scotland, Byse of Belgium, Denning in Japan, and others. Feelings were intense in some quarters, and actions precipitate. But conditionalism was on the gain.

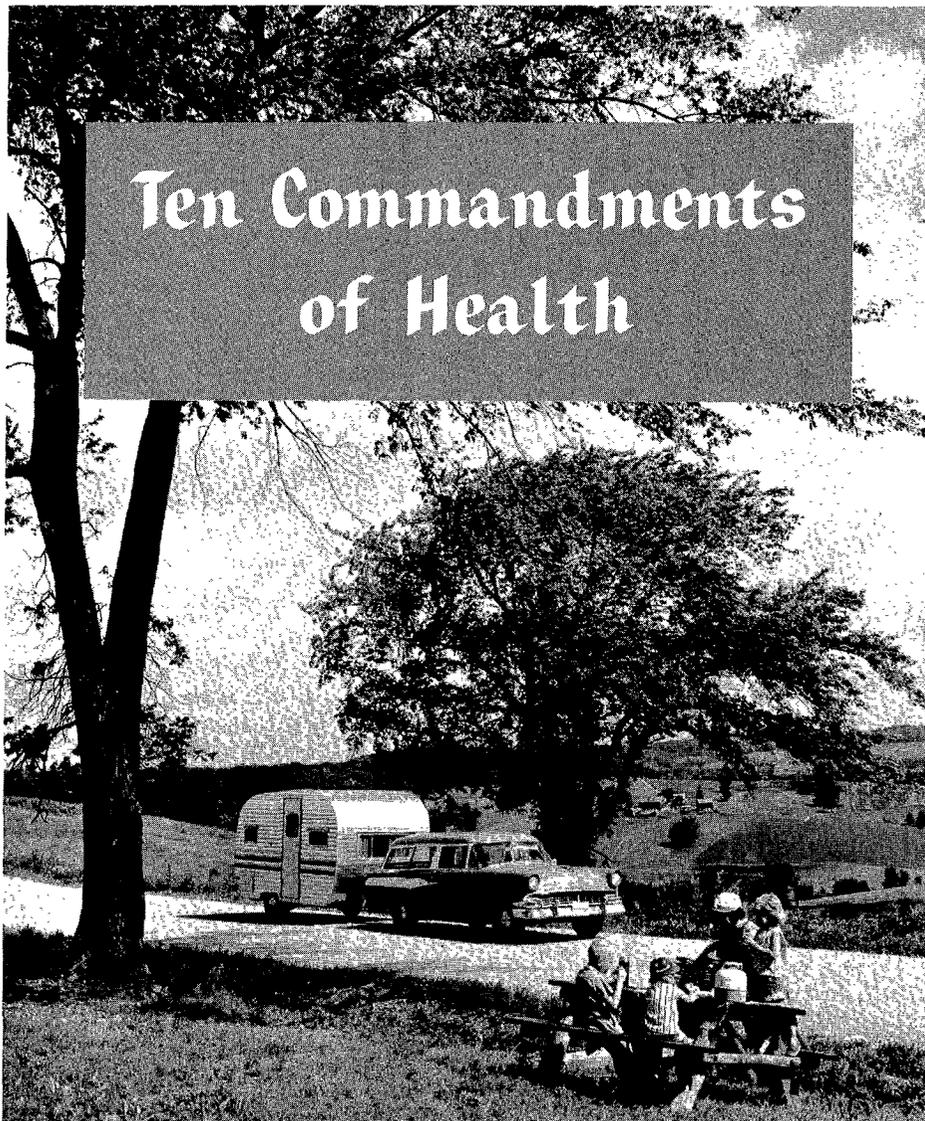
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Encourage Your Fellow Men

(Continued from page 1)

no defeat except from within, no really insurmountable barriers except those existing in our own mind.

So let us square our shoulders and courageously press on with Him who is with us always, "even unto the end of the world." Our example may encourage someone else to press forward to victory.



EWING GALLOWAY

Ten Commandments of Health

By C. N. Kohler, *Pastor, Hawaiian Mission*

1. Thou shalt breathe correctly of pure, fresh air.

"In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood."—*The Ministry of Healing*, p. 272.

"Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food."—*Counsels on Health*, p. 55.

2. Thou shalt use an abundance of pure, clean water, internally and externally.

"In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health."—*The Ministry of Healing*, p. 237.

"The bath is a soother of the nerves. . . . Bathing helps the bowels, stomach, and liver, giving energy and new life to each. It also promotes digestion, and instead of the system's being weakened it is strengthened."—*Testimonies*, vol. 3, pp. 70, 71.

"Drunk freely, it [water] helps to sup-

ply the necessities of the system and assists nature to resist disease."—*The Ministry of Healing*, p. 237.

3. Thou shalt not make thy stomach thy god, but partake only of the best quality of food and drink, at proper times.

Do not eat between meals.

"One of the strongest temptations that man has to meet is upon the point of appetite."—*Testimonies*, vol. 3, p. 485.

"Gluttony is the prevailing sin of this age."—*Ibid.*, vol. 1, p. 486.

"Eating irregularly and between meals is a most pernicious violation of the laws of health."—*Selected Messages*, book 2, p. 416.

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet."—*The Ministry of Healing*, p. 296.

"You should never let a morsel pass your lips between your regular meals."—*Counsels on Diet and Foods*, p. 180.

"Those who are slaves to appetite will fail in perfecting Christian character."—*Testimonies*, vol. 3, p. 492.

4. Remember thy Creator and worship the true God with praise and thanksgiving, that thou mayest at all times possess a peace of mind and a trust in divine power.

"When the sunlight of God's love illuminates the darkened chamber of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigor to the mind and health and energy to the body."—*The Ministry of Healing*, p. 247.

"Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise."—*Ibid.*, p. 251.

"The consciousness of right-doing is the best medicine for diseased bodies and minds. He who is at peace with God has secured the most important requisite to health. The blessing of the Lord is life to the receiver."—*Healthful Living*, p. 233.

5. Thou shalt take active exercise in fresh air and sunlight every day when possible.

"Exercise in the open air should be prescribed as a life-giving necessity."—*The Ministry of Healing*, p. 265.

"When the weather will permit, all who can possibly do so ought to walk in the open air every day, summer and winter."—*Counsels on Health*, p. 52.

"Exercise will aid the work of digestion."—*Ibid.*, p. 53.

"Walking, in all cases where it is possible, is the best remedy for diseased bodies, because in this exercise all the organs of the body are brought into use. . . . There is no exercise that can take the place of walking. By it the circulation of the blood is greatly improved."—*Testimonies*, vol. 3, p. 78.

6. Thou shalt not indulge in, or partake of, any harmful substance at any time.

"The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks."—*Ibid.*, p. 488.

"It is for their own good that the Lord counsels the remnant church to discard the use of flesh meats, tea, and coffee, and other harmful foods."—*Counsels on Diet and Foods*, p. 381.

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing."—*Ibid.*, p. 384.

7. Thou shalt understand the laws of digestion and obey them.

"Food should be eaten slowly, and should be thoroughly masticated."—*Ibid.*, p. 107.

"Many make a mistake in drinking cold water with their meals. Food should not be washed down. . . . Masticate slowly, and allow the saliva to mingle with the food."—*Ibid.*, p. 106.

"Do not have too great a variety at a meal; three or four dishes are a plenty."—*Ibid.*, p. 109.

"It is not well to eat fruit and vegetables at the same meal."—*The Ministry of Healing*, p. 299.

"Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies and conform to them. Ignorance in these things is sin."—*Testimonies*, vol. 6, p. 369.

8. Thou shalt have a purpose in life. There is no health or happiness without work and self-discipline.

"Each has his place in the eternal plan of heaven."—*Messages to Young People*, p. 219.

"Labor is still a source of happiness and development, and a safeguard against temptation."—*Counsels to Parents and Teachers*, p. 274.

"All who are fitted for usefulness must be trained by the severest mental and moral discipline; and God will assist them by uniting divine power with hu-

man effort."—*Patriarchs and Prophets*, p. 248.

9. Thou shalt maintain correct posture at all times.

"Among the first things to be aimed at should be a correct position, both in sitting and in standing. God made man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance, which an erect bearing so greatly tends to promote."—*Education*, p. 198.

10. Thou shalt have the proper amount of rest and Christian recreation.

"It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God."—*Messages to Young People*, p. 364.

"Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit."—*Testimonies*, vol. 4, p. 653.

Questions on healthful living Answered

by M. G. Hardinge, Chairman, Department of Pharmacology, Loma Linda University

What Is a Spice? Are Spices Harmful?

There seems to be no clear-cut definition to separate between spices, condiments, and flavoring herbs. The U.S. Federal Food and Drug Administration considers spices as aromatic vegetable substances consisting of the parts of various plants, such as leaf, seed, bark, fruit, flower, bud, or stem, used whole or ground after drying.

In my opinion a spice is a flavoring agent that irritates the sensory nerve endings of the mouth, throat, stomach, and frequently of the entire gastrointestinal tract. It also may induce sweating of the blush areas of the face and neck and often of the arms.

Experimental reports indicate that spices (and condiments) are harmful. One investigator states: "Black pepper, chili pepper, mustard seed, and probably nutmeg and cloves may be considered gastric irritants."

Studies with dogs have shown that spices (pepper, cloves, mustard, and red pepper) may enhance ulcer development under conditions favorable to ulcer production. Some human subjects experienced diarrhea and rectal burning after ingestion of black or red pepper, an experience not uncommon to tourists eating the highly spiced foods of certain countries.

How much harm may result from a continuous consumption of irritating substances over many years is not easy to demonstrate. Observation of people and experimental work with animals strongly suggest that spices, in addition to being immediately irritating, may also produce hidden detrimental effects.

In routine physical examinations of thousands of applicants for jobs or insurance policies, Dr. Blair, of Cleveland, Ohio, found that people with unexplainably high blood pressure were almost always users of highly spiced foods. They were fond of such things as pepper, mustard, catsup, chili sauce, and pickles.

This observation by Dr. Blair was corroborated later by a rat experiment in which it was found that excessive use of spices and condiments, especially pepper, mustard, and ginger, caused a statistically significant rise in blood pressure.

Thus though an immediate irritation is seen and felt from the use of spice, a later effect may be the enhancement of ulcer production under circumstances conducive to such a result. A more hidden detriment may be the gradual development of an essential hypertension, the cause of which is frequently not even suspected.

"In this fast age, the less exciting food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure."—*The Ministry of Healing*, p. 325.

The U.S. Department of Agriculture lists mints, sweet marjoram, dill, thyme, summer savory, anise, et cetera, among herbs strong enough for accent but not pungent. However, even some of these, if used to excess, might prove irritating.

Pope Paul VI being carried into St. Peter's on the Sedia Gestatoria to open the second session of the Vatican Council.



PHOTOS BY S. APPETITI

VATICAN COUNCIL II

These pictures offer *Review* readers a glimpse of the pomp and pageantry of the Vatican Council. Last week we presented the first article by B. B. Beach, who is in Rome on special assignment for the *Review*. His second article will appear next week.

Delegate observers from non-Catholic churches, in foreground. Next to Monsignor Willebrands (right end of front row), secretary of the Unity secretariat, are the two Russian Orthodox observers. Note the Swiss guard wearing the Michelangelo-designed red, yellow, and purple-striped uniform, and armed with a halberd—a combination spear and battle ax.





CONDUCTED BY PROMISE JOY SHERMAN

For Homemakers



The Rainbow of God's Love

By Ella M. Robinson

A TOUCHING experience was told me by a very dear friend of my girlhood days, Mrs. Jessie Young Lyman, of Paradise Valley Sanitarium. I am retelling the story in the hope that it may be a source of comfort and encouragement to other parents who have laid away precious treasures to await the coming of the Life-giver. This is the story as told to me:

Soon after moving to San Pasqual, in southern California, we were overtaken by a deep sorrow in the loss of our five-year-old son, Edson. He was a beautiful child, with gentle ways and a loving disposition.

At eventime when he came in from play, his golden hair rumped by the wind and his cheeks a rosy pink, he would nestle down on my lap and listen to stories about "sweet Jesus." A look of wonder would come into his large blue eyes when he heard of Jesus gathering the children in His arms and blessing them. His face would break into a cherubic smile at the oft-repeated description of the beautiful home that Jesus is preparing for His loved ones.

We had barely established our new home when Edson became seriously ill. On our way down from the North we had stopped for a few days with relatives, who unfortunately had a very sick child with an extremely sore throat. Although we tried to keep our little ones separated from each other, they must have been together at some time.

About 12 days after our arrival in San Pasqual, Edson developed a severe case of diphtheria. In spite of skillful medical care, he grew steadily worse. One sad day his heart gave way under the strain and he closed his eyes for the last time.

During the anxious days of his illness we prayed constantly for his recovery. One evening as I was washing the dishes I felt especially burdened and begged the Lord that He would come to our rescue. "Dear Lord," I pleaded, "spare our baby for us." At that moment I seemed to sense the presence of an angel standing close to me, and I heard distinctly, in a low but audible voice, the words, "For the kingdom."

Again I cried out in my deep anguish, "Dear Lord, spare our baby for us"; and again I heard the soft-spoken words, "For the kingdom."

I felt that I could not give him up, and again prayed, "Dear Lord, spare our baby for us, *here in this earth.*" Once more I heard the gentle voice, this time in a whisper, but clear and distinct, "For the kingdom." I then realized that although for a time we were to be deprived of the sunshine and sweetness of his presence in our home, he would be ours for eternity, and with the persisting ache in my heart there was mingled a sweet peace as I answered to the presence beside me, "Jesus knows best."

During those same sad days my husband had a remarkable dream. In his dream he saw two little boys, one five years old and the other about three, playing in a beautiful meadow. With them there was a young woman; and over the three waved a banner bearing the inscription, "This is the resurrection morn." True to his dream, we were given another little son, who also was taken from us. Our daughter is still living.

These experiences have given us reason to believe that we shall be a united family in that glad homecoming day.

Dear young mothers, it may be that

at some dark hour you have been tempted to feel that God has not heard your prayers, but

"Never fear, nor be discouraged,
Though life's journey dark appear,
Travel on, by faith upholden,
'God is love,' oh, thought of cheer!
When thy path seems hid in shadow,
Look with fearless eyes above;
Spanning o'er thy deepest sorrow,
Shines the rainbow of His love.

"After storm the rainbow shineth,
Promise writ in light above;
Even so across our sorrow
Shines the rainbow of His love."

On Keeping House IN DECEMBER



By Carolyn E. Keeler

CHRISTMAS is a time for the ringing of bells. We walk down the streets and we hear church bells chiming out the lovely Christmas carols. There's music in the air. Some of it comes from eager solicitors who help to tell the world of Jesus who came as a babe, of whom so many have not heard. All this ringing of bells makes me think of a remark made by J. A. Toop, home missionary secretary of the West Pennsylvania Conference, at our Northern Dorcas Federation meeting in Coudersport recently. I cannot quote him exactly, but the thought was that those who ring doorbells here may ring or hear the joy bells in heaven. The theme, I would say, of the meeting was to get out and visit more; visit the people; find the needy ones who often need more than clothing or food.

I cannot get out much as yet, but I am walking around the house without aid, and it seems marvelous. Every day I pray humbly that those who come to my door may be helped, perhaps by something I say or do in Christ's name. I can always give out literature.

I received a helpful hint from our niece in Takoma Park, Mrs. Lauretta Clark. I quote from her letter: "Our slipcovers needed laundering, but I thought first I would sponge off the

very soiled spots (arms and along seat cushion edges) with my shampoo. I whipped up the foam as per directions; then used a brush with the foam—as little of the water as possible—and rubbed the soiled areas. When I had finished, the covers looked so good I decided to put off laundering until later. Of course, I realize that this is only an in-between way to keep them looking nice. By vacuuming them every week or two, and this shampooing done between two or three launderings a year, they really do look attractive all the time now."

Irene Burnham of Lake Worth, Florida, tells me how she cooks sweet corn. She steams the corn by putting it in a sieve and placing it over boiling water, the kettle covered. She says she sprinkles a little sugar over the ear along with the butter and this makes the corn taste sweeter. She recalls that during World War II they would dry corn by cutting it off raw, putting it in a large pan in a moderate oven until the starch set, and then drying it. In the winter, she says, they would grind this dried corn until it was as fine as corn meal, and it made a delicious cream soup.

"Home-style corn chowder," say the U.S. Department of Agriculture food economists, "will chase away winter chills and make a hearty luncheon or dinner appetizer. Cook sliced onion in butter or margarine until tender. If using whole-kernel corn, drain and add the liquid to the onions. If using cream-style corn, add just enough water to cover the onions. Bring liquid to a boil. Add two cups diced potatoes, cover and cook ten minutes. Add two cups corn, three cups milk, and sprinkle with salt. Heat thoroughly. Garnish each serving with chopped parsley."

They give a recipe for corn sausage pudding that we could use by substituting our delicious Veja-links or Linketts for the sausages. "Beat two eggs, add two tablespoons flour, and season with salt. Beat until smooth. Stir in two cups cream-style corn and three-fourths cup of milk. Pour into a buttered nine-inch pie plate, a shallow four-cup baking dish, or four one-cup custard cups. Bake twenty minutes at 350°F. Remove from oven, arrange drained, canned sausages [Linketts or Veja-links] on top, and bake until custard is set in the center, about twenty minutes. This recipe serves four."

Christmas time is popcorn time, and how we do enjoy bowls of this treat. After a session of caroling, how good it is to come in and have a hot drink, some popcorn, and a big red apple.

May the joy bells ring in your heart this holiday season.

A Story FOR THE YOUNGER SET

Bears and—

By Inez Storie Carr

BEARS! Daddy, do you think we'll see real live bears on our vacation trip?"

"We may see more bears than we want to at West Yellowstone Park, and we must remember that even though they are not afraid of people, they are still wild animals, and a little bad bear etiquette on our part might bring serious results."

"How close can we get to them, Daddy?"

"I think they will make the close-ups and we will do the back-offs."

David and Linda were so bear-minded that they could scarcely think of anything else. While Dr. Thomas packed the luggage in the frame on top of the station wagon and tied it down tight, mother, David, Linda, and the baby tried to think of every little item they would be needing.

"Now before we start rolling, let's all ask the Lord to protect us on our journey," said daddy; "... and help us to see lots of bears," added Linda.

"These bears! Don't they ever get full or sleepy or do anything but sniff and claw and plunder," exclaimed Mrs. Thomas as she looked directly into the rounded belly of a big mamma bear leaning against the car window with hind feet on the ground and front paws trying to sort over the car-top luggage. Cubs were busy taking prowling lessons, while old-timers with sinewy muscles jarred and tipped and rocked the car.

It was fun for the young adventurers,

but the doctor and his wife had come for the rest, peace, and quiet of nature.

"Four nights and no sleep because of these pesky old bears," exclaimed Dr. Thomas, as he threw back his bedcovers at midnight. "Let's get out of West Yellowstone and quick, before they tip the car over."

Right then the Lord was answering their prayer for His protection by having the bears drive them away, but they did not know it at the time.

Over the Madison River Trail, under a big Montana moon, they made their way, but still the car shuddered and reeled as though a big bear was shaking it.

"Some bears must be hitchhiking up on the top luggage," nervously exclaimed Mrs. Thomas. The doctor went faster, hit the bumps harder, and rounded the curves with all the speed he dared.

David was gleefully excited. "That bump would shake a six-legged bear off," he shouted. But it didn't.

As they approached Madison junction Mrs. Thomas saw some frightened people huddled in a group, and lowering the car window, she called to them, "Is there a bear on top of our car?"

A ranger stepped to the driver's window and in stern astonishment asked, "Where did you come from?"

"Over the Madison River Trail."

"Oh, no, you didn't. That road is closed. An earthquake has just covered it with a mountaintop, and that road now has cracks and crevices that you couldn't get across."

Everyone in the red-and-white station wagon gasped as the truth dawned upon them that the Lord had driven them out seconds before disaster struck. Back at their campsite there were wide crevices, great earth cracks, and two-ton boulders had rolled over the place where their tent had been.

"Those blessed bears," exclaimed Mrs. Thomas, while the doctor lifted his heart in gratitude to the One who had spared their lives.

"These bears! Don't they ever get full or sleepy or do anything but sniff and claw and plunder," exclaimed Mrs. Thomas as she looked directly into the rounded belly of a big mamma bear leaning against the car window with hind feet on the ground and front paws trying to sort over the car-top luggage.



HARRY BAERG, ARTIST



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A Prayer

Dear Father in heaven: I thank Thee for Jesus and His matchless sacrifice upon Calvary. I thank Thee that He now ministers on my behalf in the sanctuary above. I thank Thee that He is able to save to the uttermost all who come to Thee for pardon and cleansing from sin, in His name. In this judgment hour forgive me for every sin, and place upon me the robe of Christ's righteousness that I may be accounted worthy of a place in Thine everlasting kingdom. And, dear Father, lead my unconverted loved ones to repentance before it is too late, I earnestly pray in Jesus' precious name. Amen.

Hymnbook in the Snow

Snow covered the ground as we walked home from church that Sabbath morning. We were meditating on the sermon, at the same time picking our way among the icy patches on the walk, when we noticed a church hymnal lying in the snow on a low wall along our route. Apparently someone had absent-mindedly carried the hymnal out of the church and part-way home before he discovered his mistake. Then, instead of taking the book back, he simply set it down on the snow-covered wall.

We took the book into protective custody, curious as to who might have been guilty of treating church property—God's property—so carelessly. Was it a child? Was it a teen-ager? Was it an adult? Perhaps it was the child who had been scribbling on the pages of a songbook during the worship service. Perhaps it was the teen-ager who deposited his chewing gum on the underside of the pew, halfway through the sermon. Perhaps it was the adult who was using tithe envelopes as scratch paper while the choir was singing.

We had no way of discovering who the culprit was. But we were fairly sure it was not someone who had sacrificed to help buy the songbook. Nor was it one who understood that songbooks should be treated with more respect than ordinary books. Nor was it one who saw the importance of treating church property with at least as much care as his own.

The Lesson of Reverence

Viewed as an isolated incident, the careless treatment accorded the hymnbook might seem trivial. But seen in the larger context of reverence, it looms larger. Anciently, God taught reverence for sacred places and things. When Moses drew near to the burning bush, God commanded him to remove his shoes. When the sanctuary and its furniture were to be moved, specially designated men were chosen for the task; all others were forbidden to touch the holy objects. When God revealed Himself on Mount Sinai, the people were warned against coming near. When He set apart the tithe for Himself and the work of the church, He called it "holy." Thus God showed that His presence sanctifies a place, and ordinary material (such as money), when set apart for His service, becomes sacred.

Today when God's people meet together in the house of worship, He is present. The place is holy. If we were

sharply aware of this, would we not show greater reverence? Would we not cease our between-service chatter? Would we not listen more intently during the preaching of His Word? Would we not show greater respect for the furnishings and supplies of His house?

K. H. W.

Did Paul Write the Pauline Epistles?

A minister of the Church of Scotland announces "scientific proof" that the apostle Paul could not have been the author of more than five of the 14 New Testament Epistles commonly attributed to him. In an age when electronic devices rule the lives of men with an increasingly heavy hand, what could be more conclusive?

With a special typewriter purchased for him by the Carnegie Trust Fund, the Reverend Andrew Q. Morton typed out the Greek text of the epistles of Paul on punched tape and gave the tape to a computer to "read." He asked the computer to count such things as the frequency of the most common words, the word pattern, and sentence length. Now, no scholar has ever challenged the view that Paul wrote Galatians. Mr. Morton therefore selected it as the norm by which to test the other Epistles. On the basis of statistics provided by the computer, he concluded that Paul also wrote Romans, 1 and 2 Corinthians, and Philemon, but that he could not possibly have written the other nine.

With the computer data we have no argument. But the mechanical way in which Mr. Morton reached his conclusions from the data suggests that his mind is no more predisposed to evaluate other relevant evidence than the computer. As a matter of fact, Mr. Morton admits that the computer merely "proved" what he and other critical Bible scholars have believed for the past century. In other words, the computer was only a stage prop used to provide "scientific" validity for a preconceived opinion.

We are reminded of Ray Stannard Baker's official biography of former President Woodrow Wilson, which was written in a scholarly style in keeping with Wilson's distinguished career. But under a pseudonym Mr. Baker penned a series of popular, first-person, homespun New England tales he called *Adventures of David Grayson*. Writing in the twilight of the Victorian age, Mr. Baker feared that his reputation as a scholarly writer would be in jeopardy were it known that he was also adept in the picturesque colloquial Yankee dialect. The secret was well kept till after Mr. Baker's death. We would like to invite Mr. Morton to submit Mr. Baker's biography of President Wilson and his *Adventures of David Grayson* to his Delphic oracle, the computer. We feel safe in predicting that Mr. Morton would announce to the world that Mr. Baker could not possibly have written the words of David Grayson.

More, of a serious nature, might be said, but for the moment we believe that reasonable people will be inclined to draw the right conclusion. Mr. Morton hasn't proved anything beyond the intractability of his own preconceived opinions.

R. F. C.

Reports From Far and Near

A Bountiful Harvest on CHIN ISLAND

By Robert L. Sheldon, *Manager*
Korean Signs of the Times Publishing House

CHIN ISLAND, the third largest island off the southwest coast of Korea, is only 30 miles long and 20 miles across. This semitropical island is prosperously farmed from one end to the other. The few mountain peaks are covered with pine trees.

The Advent message was taken to Chin Island by a literature evangelist, Ho Saun Han, in 1928. One of his customers was a middle-aged farmer, Chul Moon Kim. Mr. Kim was baptized in 1930, after reading the books and *Signs* the colporteur had left with him. He was a colporteur for three years while raising up the church at In Gee Lee.

As new interest developed, Own Geun Kim, a layman from Seoul, held meetings in this village. Dauk Gin Cho, now elder of the nearby Sow Po church, came to hear Layman Kim preach. Prior to the Korean war, in 1950, the churches at In Gee Lee and Sow Po, with a small membership in each, were the only Adventist churches on the island. Since 1950 these two small churches, begun 33 years ago, have grown to 15 groups and 1,200 Sabbath school members.

The first missionaries to visit the island after the Korean war made a weekend trip in October, 1963. C. H. Davis, Korean Union Mission president; C. U. Pak, union secretary; D. S. Kim of the union welfare department; and R. L. Sheldon, publishing house manager, with

representatives from the Southwest Korean Mission visited at this time. Two new church buildings were dedicated, making 11 now on the island. Services were held in three other churches during the visit. Most of the members were able to attend one of these five meetings, and a few enthusiastic young people attended all five.

In late August three young women visited the church in the main city of the island, Chin Do Eup. They had walked five miles in order to attend Sabbath services. Following church the local ministerial intern asked the girls how they happened to come to our church. They replied, "Two years ago some young people came to our village. They gave us some tracts. We read them and learned about Seventh-day Adventists. The people in our village are eager to know more about your church."

During August also a young man attended the Adventist church at Sow Po and told this story: "The people in my village decided they need a Christian church, but they could not agree on which church. After meeting together they have decided to send a representative to the Seventh-day Adventists. We want you to come to our village and teach us about the Bible."

A ten-day effort was held in this village, Hang Moo Lee, and now 50 people are attending the branch Sabbath school



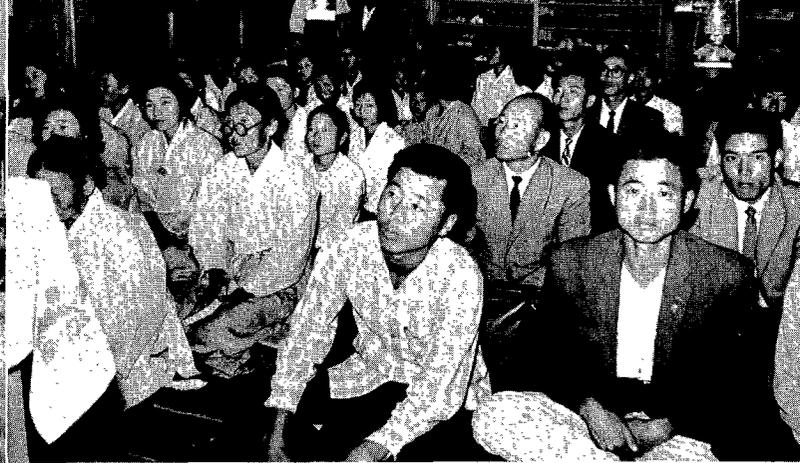
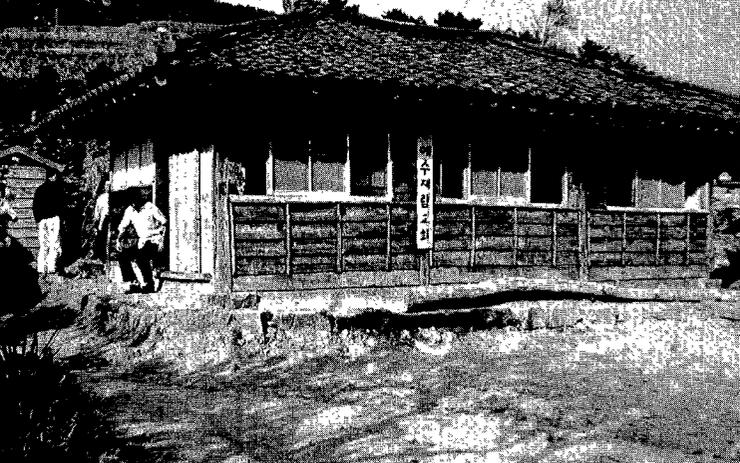
Dauk Gin Cho (left) and Own Geun Kim were the first Sabbathkeepers on Chin Island. Mr. Cho is the elder of the Sow Po church today. Mr. Kim, now 72 years old, is still in good health.

each week. There are several other denominations with churches on the island, but the Adventist church is by far the largest.

A small church at the fishing village of Po Jaun, built of local stone, was dedicated on Sabbath. Everyone in the village came out to welcome the visitors as they arrived. A large banner of welcome was stretched between two bamboo poles across the road leading to the village. Sabbath school was held first for the children. Then they were sent out, and the adult Sabbath school and church service were conducted. The local village officials attended the dedication service. Following lunch in a member's home, the

The whole village turned out to attend the church dedication at Po Jaun on Chin Island. The village chief thanked Seventh-day Adventists for bringing teachers to the village.





Left: The church at Sow Po was one of the first Adventist churches on Chin Island. Now there are 11 buildings and 15 groups, with 1,200 in attendance each Sabbath. Right: An interested group listens to C. H. Davis at the Chin Do Eup church on Chin Island. Note the shoe racks in the rear, where shoes are left upon entering the sanctuary.

village chief made a short speech. "We want to thank you for bringing your church to our village," he told the visitors. "We appreciate what you are doing for us. Your church is the finest building in our village, and we are proud of it."

The second church dedicated was at Chong Man Lee. A group of Missionary Volunteers from the In Gee Lee church started this interest in 1961 by holding a branch Sabbath school and a Vacation Bible School. This small church was packed with people from the several villages it serves. The happiest ones attending this service were the young people who had a part in making the first contacts here.

Another purpose of our visit was to inspect several planned reclamation projects. A large tidal basin juts into the island from the north. When the levees are completed and the ocean is controlled, the villagers will have about 5,000 acres of new farm land, ideal for growing rice. Through the United States surplus food distribution program (AID), we are helping to feed workers on these projects.

While visiting at In Gee Lee we met Chul Moon Kim, the first Adventist on the island. Active and in good health at 72, Mr. Kim recalled with a clear memory some of the early incidents in connection with the church work on the island. He pulled from his pocket a small pack of papers neatly wrapped in plastic, among which was a name card he had used when selling literature 30 years before. What a thrill to see and hear Mr. Cho and Mr. Kim, founders of the first two churches on the island, relive some of those early events. It thrills Mr. Kim that today the Advent message is growing throughout Korea, and that now there are 898 churches and more than 80,000 Sabbath school members.

Mr. Shin, the island pastor, made one last appeal to the union and mission representatives as they were boarding the small boat for the mainland. "Pastor Davis, we need a school now. We do not have one church school on the island. We also need more churches, as there are still groups meeting out of doors for lack of a building."

It was harvesttime, and the farmers had been blessed with a good crop of rice. But the greatest harvest on Chin Island has been the bountiful harvest of souls won to Christ.

Adventist Youth of India Face National Service

By J. F. Ashlock
General Field Secretary
Southern Asia Division

During the China-India border dispute at the close of last year, officials in Delhi stepped up mobilization of the nation's resources. Calls were made for gifts of gold, and appeals were sent out for warm clothing. The emergency called for a spirit of patriotism, unity of purpose, and personal sacrifice unprecedented in the history of independent India. The seriousness of the crisis was impressed on all when the government ordered every able-bodied man in the northern states to be given rifle training.

This call affected hundreds of law-abiding Seventh-day Adventist laymen and older students, from Assam in the east to Himachal Pradesh in the Northwest. They were suddenly confronted with the problem of bearing arms and working on the Sabbath. Requests for guidance reached our division office from workers and members in the affected states. It was decided to present the problem our people faced before the government. Clark Smith of the General Conference MV Department gave excellent counsel on proper methods of approach to those in authority.

When the constitution of the new Republic of India was being framed in 1947, the Southern Asia Division presented a memorial to Pandit Jawaharlal Nehru on behalf of Seventh-day Adventists. A. F. Tarr, then secretary of the Southern Asia Division, had wisely included in this memorial, the declaration: "We now at this period in Indian history declare our position in this matter so that in the event of compulsory military service being later introduced, the sincerity of our convictions may not then be questioned."

High officials in Delhi, though working under pressure because of the emergency, granted us unhurried interviews. After reading the memorial and listening to our appeal, they expressed the desire to make appropriate arrangements for a group with firm religious principles. The director-general of civil defense suggested that Seventh-day Adventists not be called upon to participate in rifle drills, but

rather to engage in works of national importance and in civil defense projects where their religious convictions against bearing arms and working on the Sabbath could be honored. This officer volunteered to instruct officials in the areas concerned, and we were authorized to notify our church leaders about the arrangement.

The year 1962 ended with comparative quiet on the northern border. It was not long, however, until it became apparent that active warfare might begin again in the near future. As a result, the central government decided to introduce some type of compulsory military training. The leading dailies carried the announcement that National Cadet Corps (NCC) training would be given to all students in the universities and colleges throughout the country, to begin with the new school term. This compulsory military training affected approximately 800,000 students, including Adventist youth in 25 institutions of higher learning.

This development indicated the need for a further representation to the government. We called on officials in Delhi, who invited us to explain how other countries had arranged for Seventh-day Adventists in time of war. This we did, and were counseled to present a letter to the prime minister requesting exemption of Seventh-day Adventist youth from NCC training. Our people throughout India offered many prayers for those in authority, that right arrangements might be made for our youth. Officials with whom we discussed the problem of military service listened sympathetically. An army general stated that he held our people in high esteem. It had been his privilege, he said, to know Dr. H. C. Menkel, pioneer medical missionary at our Simla Hospital, who served in India for more than 30 years.

Inquiries Made Again

Inasmuch as our contacts with those in authority had given us reason to believe they would do everything possible for our youth, we felt concerned when, after several weeks, no written directive had come to us. Less than a month before the opening of school we again made inquiries, and were told that instructions would be given in the very near future.

A few days later a Seventh-day Adventist student who was enrolled in one of the Poona colleges received his notifica-

tion to appear before the principal in regard to NCC training. Sunderraj James, a Southern Asia Division departmental secretary, accompanied the young man to the principal's office. The student stated his case, and the principal replied, "I'll arrange exemption for you, as I have been given authority to do so." A few hours later word came informing us that two other Adventist students in another college also had been granted exemption from NCC training.

At this point we received and accepted an invitation to attend the inauguration ceremony of NCC training at Delhi, at which the prime minister presided. Following Mr. Nehru's address, the oath was administered to 14,000 cadets. At the close of the ceremony NCC officers informed us that necessary instructions had been given to all universities and colleges in favor of Seventh-day Adventists, and soon thereafter we received a copy of the official communication exempting our youth from compulsory NCC training.

Nurses Are Needed

By Cora F. Thurber

Nurses are needed! Christian nurses! Seventh-day Adventist nurses! This urgent need had not disturbed me because not being a nurse myself, I thought there was nothing I could do about it. Recently, however, I was asked to serve for a few weeks as secretary to the administrator of Walker Memorial Hospital, Avon Park, Florida, while his secretary took a much-needed vacation. While I was there the tremendous problem created by the lack of qualified nursing personnel became my problem.

My heart was touched each morning in the worship period as a small group of nurses joined other members of the staff in praying earnestly that the Lord would send more nurses. Every morning during my five weeks of work in the hospital those earnest prayers ascended to heaven. I longed to take nurse's training myself and help answer those prayers, but it is too late for me to do that. I should have taken the course 30 years ago!

Never before has there been such a wide-open door for Adventist-operated medical institutions—which means more doctors and nurses to bring health and healing to the multitudes the Adventist way. Time is fast running out, and there are still many sincere people who have not given their hearts to Christ. What better way to draw these hungry hearts to Him than by ministering first to their physical needs? That was His approach.

It is possible that you are a trained nurse but not connected with one of our denominational institutions. If so, examine your circumstances and reasons for being where you are. Perhaps you may not be giving a full account of your stewardship as a trained Adventist nurse.

I appeal to you to place yourself where you can be a channel through which God's blessings may flow to suffering humanity. Pray also that God will send nurses into His medical harvest field. And if He speaks to your heart, may your answer be, "Here am I, Lord, send me."



Fifty-three juniors and 18 staff members of the Boise (Idaho) Ponderosa Pathfinder Club meet every Tuesday night in their clubroom at the Boise Junior Academy. Gordon H. Harris is their director. The club has already sponsored a 50-mile bicycle trip from Boise to Caldwell. Thirty-seven of the 39 who started successfully completed the journey. The club is now working toward a 22-mile marathon race. The Pathfinders will run by twos, relaying every half mile, and carrying a lighted torch of truth. On September 21 more than 100 Honors and 27 Trail Friend badges were distributed.



Australasian Division

Miss J. Newman left Sydney on October 7, for the hospital at Hatzfeldhaven in New Guinea, to serve as relief nurse for the leper colony, and also for the second leper hospital in New Guinea, at Togoba, in the Central Highlands.

Pastor and Mrs. H. J. Watts and their three children returned to Rabaul from Sydney, on October 9. This will be Pastor Watts's second term as president of the Bougainville Mission, in the British Solomon Islands; and his third term of mission service, as he earlier had served for a term as a district director in the New Hebrides.

Mrs. Colin Fraser and infant child left on October 28, to join Brother Fraser, who had left Sydney on September 14, returning after furlough to his appointment for a second term of service as headmaster of the Bena Bena Central School, in the Highlands of New Guinea.

Mr. and Mrs. Edmund Parker and their two children, of the South New Zealand Conference, left Sydney on October 28, for their new station at Ialibu, in the Highlands section of New Guinea. They will pioneer in formerly unentered territory.

North American Division

Dr. and Mrs. Evert E. Kuester and two children, of Kingsport, Tennessee, left San Francisco, California, for Okinawa, on November 6. Dr. Kuester is to connect with the Adventist medical center at Naha Shi.

Mr. and Mrs. Elwood Sherrard and daughter, Sheridan Ann, left San Francisco, California, November 8, for the Philippines, after a furlough. A daughter, Dena Rene, left San Francisco for Singapore on August 27, to attend the Far Eastern Academy. Brother Sherrard is to

serve as business manager at the Manila Sanitarium and Hospital.

Elder Clarence H. Goertzen left Vancouver, B.C., for Ceylon, on November 9. He is returning after a furlough. Brother Goertzen will continue as a pastor-evangelist in the Ceylon Union. Sister Goertzen and three children plan to remain at College Heights, Alberta, until early January, and then rejoin Brother Goertzen in Ceylon.

Elder and Mrs. Felix G. Reid and two daughters left Washington, D.C., November 9, returning after furlough to Southern Rhodesia. Brother Reid is president of the Zambesi Union.

Lydia June Soper, of Vienna, Virginia, left Washington, D.C., November 10, for Lebanon. Miss Soper has accepted an appointment to serve as music department director in the Middle East College, at Beirut. She previously served as a music teacher in the Middle East College from 1956 to 1960.

N. W. DUNN

Singapore Evangelism

By Milton Lee, Evangelist
Far Eastern Division

We have recently witnessed the birth of a new nation in the Far East—Malaysia. Victoria Memorial Hall, where our Chinese Bible lectures were conducted, is only one block from the city hall, and we have been in the very midst of the festivities. City hall was the center of celebrations for many nights. All about us were fluttering flags, colorful streamers, and congratulatory signs. Powerful spotlights on the clock tower above our hall made

Victoria Memorial Hall in Singapore where Milton Lee recently held evangelistic meetings. Sign in Chinese reads, "Signs of the Times Bible Lectures," and specifies the nights when meetings were held.





Part of the audience of 800 that attended the final night of the Singapore evangelistic meetings.

it visible for miles. Mammoth pictures nearby, depicting the new Malaysia brotherhood, attracted thousands of spectators.

Amid this riot of color and art one object stood out in marked contrast. It was a huge picture of Christ the Pilot, nearly two stories high, hanging from the Memorial Hall balcony. The Saviour of mankind looked down, as it were, upon the shifting mass of humanity below, saying, "Fear not, I will pilot thee."

Just before the opening night of our meetings we were informed that a rally of 100,000 workmen was to be held in the square before the city hall. The entire area, including our meeting place, would be closed to vehicular traffic on the very night we were scheduled to begin the series. Despite this serious obstacle we decided to proceed according to plan. That night, although many of our listeners had to park blocks away and walk through crowded streets, nearly every one of the 610 seats in the hall was occupied. We never have had a more attentive audience.

On the eve of Malaysia's birth the area was again restricted. The parking lot outside the hall became an assembly point for bands and floats joining the evening parade. With the milling crowds all about the hall, our gateman hesitated to open the iron gates that led to the upper hall porches, lest the people rush in for a better look at the parade. However, we persuaded him to permit four of the ushers to open the grills enough to permit our regular listeners to enter. That night we were told that many in the audience walked long distances over devious routes in order to reach the hall. Even then, not a few were turned back by police making way for the parade. That night will be long remembered on account of the deafening fireworks outside which completely drowned out the sweet music of a lovely choral presentation inside.

Now the series is nearly over. We have moved to the Chinese church on Thomson Road. The attendance is holding up well, and the people respond readily to

each nightly appeal. Nearly 1,000 names have been gathered. Three hundred have signed decision cards for Christ. More than 200 have graduated from the Bible correspondence lessons, and approximately 150 are coming regularly to the Bible marking class. About 60 have expressed a desire to keep the Sabbath, and we are looking forward to a good baptism. It will be months before all the fruit is gathered in. Pray that God will grant an abundant harvest.

Kenya's Maxwell Preparatory School

By Pamela Brandt, *Headmistress*

The Maxwell Preparatory School in Nairobi serves the children of our missionaries in East and Central Africa, and is the only school of its kind in the northern part of the great Southern African Division. The 30 children who attend this boarding school are of various nationalities.

The missionary children who are pupils of Maxwell Preparatory School in Nairobi, Kenya.



One of the cultural attractions of this school is the music department. In the recent music festival for Kenya our school had the highest number of entries of any school in the colony and received a proportionately high number of first and second prizes. Three of our young competitors were invited to play on television and others in public concerts.

One of the children's highest ambitions is to play in the school band, which performs at church services and school programs. However, the school instruments are few in number and many children have to be disappointed. The school will welcome used instruments in good condition, for use by these eager missionary boys and girls. The postal address is P.O. Box 6098, Nairobi, Kenya, East Africa.

Public Health Education Project in East Africa

By Beatrice Short Neall

"We're almost home now," consoled Dr. Bill Dysinger as he shifted into low gear at 2:00 A.M. driving over a particularly steep, rocky grade. This announcement was most welcome to our party, which consisted of four Nealls and Prof. Rochelle Kilgore—all of us on our first safari in Africa. For 11 hours our faithful Opel had been laboring over 200 miles of impossible roads and uncertain bridges from Usumbura in Burundi, the nearest plane stop, toward Heri Mission Hospital on the western edge of Tanganyika. Finally we jerked to a halt at our destination.

"Why build a hospital way out here in the middle of nowhere?" Mrs. Kilgore asked. "I should think they would have put it in a city somewhere."

"Because this is where the people really need it," was Dr. Dysinger's quiet answer. We had not been there long before we understood what he meant.

On Sabbath afternoon, as we visited the neighbors on the next hill, we passed by groves of black-stemmed banana trees. "The people here make liquor from ba-



Ohio Conference Truck Sows as It Goes

Every mile it travels along the highway this truck invites motorists to hear and see the Advent message. Since August this Ohio Conference-operated trailer van has covered 12,000 miles. This trailer sows as it goes.

The congenial driver, Arthur Workman, relates that on Labor Day in Xenia, Ohio, police routed him through a dense holiday crowd moments before the annual parade began.

FRANKLIN W. HUDGINS
Departmental Secretary
Ohio Conference

nanas," said Crystal Wical, wife of the hospital director. "Getting drunk is their favorite pastime."

Soon we came to four round thatched huts that looked like giant overturned birds' nests surrounded by a bramble fence. The women were working in the garbage-strewn enclosure while the men watched languidly. We looked over the gate and saw a woman sitting on the ground shelling beans. "Jambo," I said, promptly exhausting my Swahili vocabulary. Her answering *Jambo* was timid. Nurse Valerie Harrison chatted reassuringly with her, and soon won for us all an invitation into the *ruga*, or native compound.

Stepping over some manure, we watched a girl pound cassava in a hollowed-out tree trunk, then sift it until it was almost as fine as cornstarch. "That's what it is—pure starch," Valerie said. "They eat so much of it that they often get a protein-deficiency disease called kwashiorkor." I recalled the case I had seen in the hospital—a swollen little body covered with raw sores.

A baby boy was feeding vigorously at his mother's breast. "Call him Yoya," said Mrs. Wical. "A babe is called Yoya until the next one comes along; then he gets a name of his own." I looked at the child for some time, admiring the smooth texture

of his dark skin, the fluffy black hair, and the brown eyes. "Poor little Yoya," I thought. "You must grow up in this squalor and ignorance, with only a 50-50 chance of reaching the age of 16. Who knows what God could make of you—if you could know Him! You might become a great worker for Him."

Crystal Wical, her love for babies in-suppressible, was holding him now. I thought of her darling babe at home, destined for the best in life, and then I looked again at Yoya. What chance did he have?

With a hospital nearby he might survive the hazards of his primitive life. But a healing ministry without a teaching ministry would meet only part of this need—a repeated patching up of wrecked bodies only to have them wrecked again. What could keep him from passing endlessly through the revolving door between sickness and health?

Yet there is hope for Yoya. It came in the mysterious words *The Project*, which I heard repeated again and again.

"What do you mean by 'The Project'?" I finally asked.

"It's a program to train our national workers in the principles of public health, so they can educate their own people," Dr. Dysinger told me. "Its full name is *The Public Health and Tropical Medi-*

cine Field Station of Loma Linda University."

"I can see why you shortened it," I said. "Drs. Harold Mozar and Saleem Farag are directing the program," he went on. "Thus far the university has sent out several doctors. I am really enjoying my two-year term with the project."

"It's the kind of work you've always wanted to do," I recalled. "And you're so fortunate to have your parents with you."

"Yes, they came out at their own expense, and they've been a real asset to the program. Some doctors have also come for short terms on the same basis."

"I was really surprised to meet the Couperuses here," I commented next. "Are they helping with the teaching?"

"Yes, Dr. Couperus has been giving instruction in dermatology. Mrs. Couperus and the girls are making a real contribution too."

"Who are your students?" I wanted to know.

"They are workers chosen from the Tanganyika and East African unions—pastors, teachers, and hospital workers. We give them a year of intensive training and then send them back to the field to teach what they have learned."

"What are you teaching them?" I asked. As he reviewed the curriculum, I couldn't help noticing that it is soundly

Student Missionaries to Ethiopia

To give young men and women the opportunity to serve for a year or more in the developing countries of the world, an independent organization known as *Voluntary Service Overseas* was organized in Great Britain in 1958. During the school year 1961-1962, 176 young people went overseas, and one of these was a young Adventist girl, Sheila Anscombe (second left). She did her year's service in our Ethiopian Adventist Training School in Kuyera.

Sheila's service was greatly appreciated, and she felt the call to give her life to mission service upon the completion of her education. On her return to Britain she enthusiastically spoke about the foreign mission work in our *MV Societies*.

During the present school year a Newbold student, Sherard Wilson (second right), will teach at the same school in Ethiopia while the regular teacher is on furlough. Here V. Norskov Olsen, president of Newbold College, congratulates Sherard on his appointment. At the left is E. E. Roenfelt, president of the Northern European Division.

V. NORSKOV OLSEN, President
Newbold College





The Dominican Pathfinders in a Relief Action

In October hurricane Flora devastated wide areas of the Caribbean, including the west part of the Dominican Republic. A brigade of units from the Pathfinder Club of our main Dominican church responded to the Red Cross call for help. Supplies the members gathered were shipped to the disaster area in an Air Force plane on October 17.

Students, teachers, and office personnel, 16 in all, unloaded and distributed 40 tons of Alliance for Progress goods and helped 600 injured people. They worked under the direction of David Burke (right) and Lucas Vazquez, two medical cadets. This group was given public recognition by the governor and by TV commentators.

AMERICO CIUFFARDI, *Pastor*
Mella Church

based on the Spirit of Prophecy. Included are anatomy and physiology, tropical hygiene and sanitation, applied nutrition, hydrotherapy and home nursing, health principles, first aid, maternal and child health, and a study of different types of disease. Spiritual emphasis is not lacking, either. There are courses on our place in history (a study of *The Great Controversy*), on the philosophy of education (based on the book *Education*), and on the philosophy of public health (based on *The Ministry of Healing*).

The course combines practice with theory. The students learn to teach the subjects they are studying, so they can impart the same information to their people. They work with visual aids—models, flannelgraphs, and charts. They give talks to the patients in the hospital, and each week go into the neighboring *rugas* to interest the tribesmen in better living.

"When we study nutrition," Dr. Dysinger said, "my dad takes the men out into the garden and shows them how to grow all kinds of vegetables. In spite of the fact that the people live mostly on beans, cassava, and sweet potatoes, we can grow wonderful gardens here."

"And that's not all," added his wife, Yvonne. "We women teach the wives how

to cook and how to bake good bread." I learned that the doctors' wives and nurses were busy teaching the students' wives healthful cooking, Sabbath school and welfare work, simple hygiene, mother and child care, and English. "What a strength to the work these husband-wife teams will be," I thought.

"This is a wonderful program, Bill," I said. "I wish all missionaries could get training like this! I wouldn't mind joining the class myself."

"Come on down and see what we're doing," he invited.

Following Dr. Dysinger's passion for exercise, we ran down the hill from the duplex faculty home to the hospital compound below. The school building, with several pleasant classrooms and a laboratory, was situated nearby. A fine class of young and middle-aged men was already assembled, and Bill introduced me to each one. As I sat with the class on philosophy of education and listened to the high ideals presented, I couldn't help thinking of the vast potential for service that was represented by the ten mature men.

After class we inspected the hospital, the church, and the hand-operated brick machine that turns out the mud and

cement bricks, one at a time, for the project buildings. We saw a latrine under construction in which flies would not breed. But there was something else Bill was especially eager to show me.

"I want you to see our model village," he said, as we walked farther on down the hill. "This is where our students and their families live." Before me I saw houses built of sun-dried brick, made of mud taken right from the ground they stood on. They were arranged in a neat community pattern, with a yard around each house. Latrines and shower rooms were placed conveniently between the houses. We entered one home and saw attractive rooms with whitewashed walls. "The wonderful part of it is that nothing here is imported. There is nothing they couldn't build for themselves and teach others to build," said Dr. Dysinger. I was duly impressed.

"Have any of the tribespeople around here come to see this community and tried to build houses like these for themselves?" I asked.

"A number have been to see it," said Dr. Dysinger, "but there you've touched our most difficult problem. They are so content with their old ways, so satisfied to live as their ancestors lived! It is slow work to get an idea across to them. We think it's a real achievement when an old chief decides to build a latrine. Gradually, very gradually, however, progress is being made."

A great interest in healthful living is developing throughout the union field. Already the graduates of two classes, certified as health education assistants by Loma Linda University, are scattered across the countries of East Africa. Dr. Dysinger keeps in close touch with his former students, encouraging them to write often, and then sending out a duplicated letter with news compiled from their messages. Here is a snatch from one typical letter:

"Dear Dr. Dysinger,

"I thank God who led us in a very wonderful way throughout last year, studying the principles of health living and spiritual as well. We ended our course very tremendously, and I praise God very much in the way you were teaching us, together with our wives.

"Now I am working as a publishing department secretary of Uganda Field as well as health evangelist, therefore I need your prayer very much. . . .

"Dear doctor, now I have accepted the call to use these three talents: *a.* gospel evangelist, *b.* literature evangelist, *c.* health evangelist. I can do all through Jesus who strengthens me.

"Mrs. W. was elected as a teacher of Sabbath school of children, in addition to leading the Dorcas society and teaching a class in cooking.

"Send my best greetings to Mrs. Dysinger, and her father and mother too.

"s. w."

Thus, by humble men and humble means, the gospel of good health is spreading far and wide so that many little Yoyas, their brothers and sisters, fathers and mothers, can have the opportunity for a better life here and hereafter.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by Mrs. Emma Kirk

► James Joiner has accepted the invitation of the Faith for Today board to be public relations director and editor. For the past six years, he served on the editorial staff of *These Times* magazine, most recently as associate editor.

► Augusto Molina is the new pastor of the Spanish East Brooklyn church in the Greater New York Conference. He graduated from the Antillian Union College, formerly of Santa Clara, Cuba, and has served as dean of men for this college and as a pastor.

► A new member of the working force in the New York Conference is Benjamin F. Plumb. A recent graduate of Andrews University, he will pastor the Norwich and Otego churches.

► The new church school serving the Middletown district in Connecticut, opened this fall with two teachers and an enrollment of 22. Joan Smith is the principal and she teaches the upper grades. Mrs. Marguerite Pike is teaching the lower grades.

in the service were F. O. Sanders, conference president; H. A. Young, secretary-treasurer; K. F. Vonhof, principal of the academy; V. E. Bascom, long-time faculty member of the academy; and Esther David, food service director.

► W. W. Fordham, president of the Central States Conference, reports 256 baptisms from January to September, a gain of 148 over this period of last year.

► J. O. Iversen, associate secretary of the Radio and Television Department of the General Conference, held the Week of Prayer at Sunnyside Academy. The theme for the week was "Making Christ Real."



Columbia Union

Reported by Don A. Roth

► The Altoona, Pennsylvania, congregation recently welcomed their new minister, Joseph Krpalek, who will also pastor the Everett and Six-Mile Run churches.

► The East Pennsylvania Conference conducted 27 Vacation Bible Schools this past summer. A number of children are

now regularly attending Sabbath school. Several parents are receiving Bible studies.

► Three new health and welfare centers have been opened in East Pennsylvania since the spring of 1963. They are located in Waynesboro, Lancaster, and Lebanon.

► Some 15,000 people saw the film *One in 20,000* at the Greater Allentown (Pennsylvania) Fair the week of September 14-21, in the conference air dome bubble. On several occasions the crowds were so large there was not even standing room. Many made on-the-spot decisions to quit smoking, and 20,000 pieces of temperance literature were distributed.

► William P. Roberts, D.D.S., has set up practice in Frederick, Maryland.

► John Littlefield recently joined the Ohio Conference as pastor of the Chilli-cothe, Jackson, and Washington Court House churches. He comes from Colorado, where he has labored for five years.

► In September, literature evangelists of the Columbia Union Conference reached the one-million-dollar mark in sales for 1963. The total stands at \$1,006,866.57.

► The Allegheny Conference Book and Bible House has been moved from its location in Pine Forge, to Philadelphia.

► One hundred and seventy-five students are enrolled at the Pine Forge Institute for the current school year—a record enrollment according to Luther Palmer, principal.



Canadian Union

Reported by Evelyn M. Bowles

► Evangelistic meetings are being conducted in Peterborough, Ontario, by E. E. Duncan, pastor of the College Park church in Oshawa, and his associate pastor, Edward Skoretz, a new ministerial intern in the Ontario-Quebec Conference. Students from Kingsway College are assisting with the music, ushering, and visiting.

► The Manitoba-Saskatchewan Conference reports 91 baptisms for the third quarter of 1963.

► Helen Kivinen, for 15 years an office secretary in the British Columbia Conference, has recently accepted a call to the Manitoba-Saskatchewan Conference, as secretary to the president, A. W. Kaytor.

Mattie Johnson, Health and Welfare Federation president of the Northeastern Conference, points to 16 tons of clothing and bedding gathered by churches of the conference after the recent hurricane that struck Haiti. The U.S. Navy airlifted eight tons from Norfolk, Virginia; Pan American Airlines the remainder from New York City. Approximately \$1,200 was contributed by churches in the New York City area.

Rene Adrien, pastor of the Haitian church in Brooklyn, was sent to Port-au-Prince to assist in distributing the material. He reports that the devastation is far worse than radio and television reports indicate. His own brother and family have lost their home and all their possessions. The people are of good courage, however, and are grateful to their many friends in America who thought of them in their hour of need. The Haitian consul general in New York City personally extended warm thanks from the people of Haiti.

F. L. JONES, Secretary-Treasurer
Northeastern Conference

Haitian Disaster Relief



Central Union

Reported by Mrs. Clara Anderson

► O. L. McLean has accepted the call of the Wyoming Conference to be home missionary and Sabbath school secretary. He has been a district pastor in the Loveland, Colorado, area. H. H. Voss, of Wyoming, is to serve the Minnesota Conference in the same departments.

► Groundbreaking services were held at Platte Valley Academy recently for a new food service building. Those participating





Lake Union

Reported by
Mrs. Mildred Wade

► Several new teachers have joined the staff of Broadview Academy—G. B. Harper for science and mathematics; D. L. Redwine, physical education and English; and G. M. Richardson, history and Bible. R. B. Graham is the assistant farm manager.

► Fifty Medical Cadet corpsmen from Adelphian Academy, under the command of the boys' dean, Lester Rilea, left October 1 for a four-day bivouac at Camp Tyrone near Fenton, Michigan. The academy principal, L. C. Strickland, served as chaplain and Mrs. Strickland did the cooking.

► J. D. Valcarengi of the Greater New York Conference has accepted the invitation of the Illinois Conference to pastor the Italian church in Chicago. He has been serving as pastor of the Italian church in Brooklyn for the past six years. He succeeds Anthony Castelbuono, who has transferred to the Michigan Conference as an associate pastor in the Pioneer Memorial church on the campus of Andrews University.

► Two hundred and eighty acres of forested land have been purchased by the Wisconsin Conference for an MV camp. There are three lakes on the site, the largest of which covers about 30 acres. It is planned to have the camp ready for the 1964 season. MV Societies are raising \$5,000 and Wisconsin Academy \$1,165, for drilling a well and installing a pump.



Dhulia, India, Dedication

Sabbath, August 31, was a memorable day for the believers in Dhulia, about 200 miles northeast of Bombay in the Western India Union. Their new church building was dedicated, and in the afternoon the members were organized into a church body. Our work began in Dhulia in 1958, and it has grown steadily since.

Those taking part in the services were R. S. Lowry, division president; M. D. Moses and H. Osmond, union president and secretary-treasurer; S. B. Gaikwad and Sharad S. Pandit, section president and secretary-treasurer; and S. B. Shinde, the pastor.

H. OSMOND, *Secretary-Treasurer*
Western India Union



North Pacific Union

Reported by
Mrs. Ione Morgan

► New churches are developing in the Washington Conference. Members in the Bellevue-Lake Hills area of East Seattle chose officers when they met for the first time on November 9 in rented quarters. Formal organization will take place later. On October 19, approximately 150 were in attendance at the first meeting of another church soon to be organized—Lake Forest Park.

► Eight were baptized by Lewis Lyman at the Ballard, Washington, church on October 12. Several other families are continuing to study.

► Thirteen students who worked as colporteurs in the Idaho Conference from June 1 through September 19 delivered more than \$13,000 worth of literature. Barton Moore led, with \$1,961.50.

► October 26 was dedication day for the church in St. Helens, Oregon. Gordon A. Geer, pastor of the church, was in charge. H. L. Rudy, conference president, preached the dedicatory sermon, and V. J. Jester, conference secretary-treasurer, led out in the Act of Dedication. Former pastors present to participate in the services of the day included Preston Smith, E. E. Stratton, E. L. Broder, Walter Streiffing. V. T. Armstrong offered the dedicatory

prayer. Seating capacity in the main sanctuary is 300.

► The fall Week of Prayer at Upper Columbia Academy was conducted by R. L. Osmunson, MV secretary for the Ohio Conference.

► New personnel in the Upper Columbia Conference include Roy Eckerman, pastor of the Coeur d'Alene, Idaho, church, from Indiana; L. E. Sufficool, returned from Nigeria, replacing George Crumley as accountant and instructor at Upper Columbia Academy; and Brother Crumley as assistant treasurer in the Upper Columbia Conference office. New office secretaries are Nancy Knopp in the MV department, Mrs. Merle Prusia in the Book and Bible House, Mrs. Lois Hoatson in the home missionary department, and Mrs. William Medcalf in the Sabbath school department.

► The Great Falls Adventist church had a booth in the Mercantile Building at the North Montana Fair again this year. Official attendance at the fair was about 200,000. A wide variety of literature was dispensed; ten books were given away through drawings and many enrolled for the Bible correspondence course. The film *One in 20,000* attracted special attention.

► Capacity audiences filled the Walla Walla College church for alumni homecoming services November 1 and 2. Featured were Harry Bedwell, alumnus of 1941 and president of the Southeast Asia Union, and E. W. Tarr, alumnus of 1937 and director of public relations for the General Conference.



Northern Union

Reported by
L. H. Netteburg

► A Sabbath school workshop was held in Williston, North Dakota, on October 20. It was voted to make quarterly workshops a regular program.

► G. N. Miller has accepted the pastorate of the Lake district in Iowa. For the past nine years Brother Miller has served in the North Dakota Conference, first as a literature evangelist, and for the past few months as a district pastor. The former pastor of the Lake district, W. L. Wellman, has transferred to the Wisconsin Conference.

► Howard H. Voss, of the Wyoming Conference, has been elected to serve as departmental leader in the home mission-

ary, Sabbath school, radio-TV, and public relations departments in the Minnesota Conference.

► Northern Union academy Missionary Volunteers and their sponsors met together as a study group on the campus of Sheyenne River Academy, September 12 through 14. The purpose of the meeting was to study ways and means of improving the MV program in the academies, with special emphasis on projects for the coming year.

► A. L. Heitzmann has accepted a call to serve as leader of the Williston district in North Dakota, filling the vacancy created when Gerhart Schwarz transferred to the Minnesota Conference.



Pacific Union

Reported by
Mrs. Margaret Follett

► Ninety per cent of the academy and high school seniors in the Southern California Conference attended the weekend of fellowship, vocational guidance, and spiritual inspiration held recently at Camp Cedar Falls, reports MV secretary E. S. Reile.

Canada Welcomes the Five-Day Plan

A rose for Dr. J. Wayne McFarland (left)! Morris Kern, president of the Calgary downtown Kiwanis Club, expresses the appreciation of 200 members for the doctor's presentation of the Five-Day Plan to Stop Smoking.

Canada is keenly aware of the tobacco problem. Dr. McFarland found newspapers, television, and radio open everywhere for interviews and publicity on this community service. No program sponsored by Seventh-day Adventists has received such widespread approval.

PHILIP MOORES, *President Alberta Conference*



► The Fresno Westside church, pastored by William E. Galbreth, recently concluded a series of evangelistic meetings and a Five-Day Plan to Stop Smoking. Thus far 13 have been baptized in two baptismal services and another baptism is anticipated.

► The Hour of Destiny Crusade, led by D. M. Neidigh and Conrad Finney, is holding meetings in Escondido, California. They are being assisted by the pastor, W. C. Risley.

► L. E. Davidson and H. H. Hare of the Central California Conference office conducted a series of meetings at the Gilroy church, October 12 to 27.

► A church school has been established on the Kona Coast of the Big Island of Hawaii, with Mrs. Jessie Hauck as teacher.

► W. L. Simpson has been asked to become assistant publishing secretary for the Southeastern California Conference. He is in charge of Orange County.

► P. W. Dunham, pastor of the Ukiah, California, church, conducted the fall Week of Prayer at Lodi Academy.



Southern Union

Reported by
Mrs. Cora Kindgren

► The Florida Outdoor Club camped at Highland Hammock State Park in October. The Outdoor Club is an organization of families interested in the study of nature and outdoor living.

► The Welfare Center of the Clearwater, Florida, church has joined in a program of cooperation with community organizations to provide clothing for Cuban refugees in Miami. Clothing collected by the Civitan Club is sorted, repaired, and distributed by the members of the Clearwater Welfare Center. Recently 12 large boxes of clothing, quilts, and linen were sent to Miami for distribution.

► Four weeks after the dedication of the new church in Jacksonville, Florida, a new health and welfare center directly across the street from the sanctuary was opened. A station wagon has also been purchased to serve as a mobile disaster unit.

► Mr. and Mrs. George Dunder of Elizabethtown, Tennessee, have accepted a call to the Ikizu Training School in East Lake Field, Tanganyika, Africa.



Southwestern Union

Reported by
H. W. Kleser

► At the first call made at the Barron-Turner evangelistic meeting in San Antonio, Texas, 47 persons signified their desire to unite with the church.

► Evangelistic meetings are being held in Arlington, Texas, by Elders May, Spiva, and Morgan. The interest is exceptionally good, and a new church organization is being planned.

► The Orange, Texas, church contributed 849 articles of clothing and rendered 106 hours of welfare work following hurricane Cindy.

► Students at Ozark Academy gathered \$1,700 on their recent Ingathering field day, double the amount previously raised.

► The new Waco, Texas, church and school now under construction will have an approximate value of \$100,000.

► The Texas Conference reports 32 elementary and intermediate schools, with 75 full-time teachers and an enrollment of 1,220.

Church Calendar

Ingathering Campaign Nov. 23-Jan. 4, 1964
Thirteenth Sabbath Offering (Southern African Division) December 21

1964	
Home Missionary Day	January 4
Church Missionary Offering	January 4
Liberty Magazine Campaign	January 11-18
Religious Liberty Offering	January 18
Bible Evangelism Crusade	February 1
Church Missionary Offering	February 1
Faith for Today Offering	February 8
Christian Home and Family Altar	February 15
Christian Home Week	February 15-22
Temperance Commitment Day	February 22
Literature and Visitation	March 7
Church Missionary Offering	March 7
Sabbath School Rally Day	March 14
Missions Advance Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Thirteenth Sabbath Offering (South America)	March 28
Missionary Magazine Campaign	April 1-30
Church Missionary Offering	April 4
Loma Linda University Offering	April 11
Bible Correspondence School Enrollment Day	April 25
Health and Welfare Evangelism	May 2

REVIEW and HERALD

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

Editors: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
Editorial Secretaries: Promise Joy Sherman, Idamae Mejendy
Special Contributors: Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager: R. G. Campbell

Subscriptions: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped self-addressed envelope is sent with them. The Review does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

News of Note

Pennsylvania Conferences Unite

On Sunday, November 24, 475 delegates representing the East and West Pennsylvania conferences met in Harrisburg, Pennsylvania, to consider the merger of their conferences. After prayerful study the delegates voted overwhelmingly in favor of the merger and adopted the new name Pennsylvania Conference. The merger becomes effective January 1, 1964.

The following officers and departmental secretaries were elected: D. W. Hunter, president; E. M. Hagele, secretary-treasurer; C. B. Green, assistant treasurer; Dale Ingersoll, MV and temperance secretary; Robert Tyson, educational secretary; T. H. Weis, home missionary and religious liberty secretary; J. A. Toop, Sabbath school, public relations, and radio-TV secretary; Kenneth O'Guin, publishing department secretary; H. C. Morgan, William Bloom, Charles Wiles, associate publishing secretaries; William Otis, Book and Bible House manager; W. A. Petersen, S. C. Ronning, assistant Book and Bible House managers; Paul Taylor, stewardship secretary.

We invite our people everywhere to join us in praying for the workers and church members of this newly organized conference as they unitedly labor to evangelize the 11,319,366 people living in the wonderful State of Pennsylvania.

THEODORE CARGICH

Telegram to the President, Lyndon B. Johnson

At a meeting of the General Conference Committee held in Washington on November 27, 1963, it was voted to send the following telegram to President Johnson:

PRESIDENT LYNDON B. JOHNSON
The White House
Washington, D.C.

The Executive Committee of the General Conference of Seventh-day Adventists, mindful of your new burdens of leadership, give assurance of our firm support to your office and of our prayers that you may have God's blessing in the discharge of your heavy responsibilities.

W. P. BRADLEY

Demand for Missionary Physicians Continues

Our expanding medical work around the world, with its demands for higher professional and service standards, continues to require personnel from the home bases. One of the most encouraging developments, however, is the increasing number of national medical workers who are taking over major responsibility in our medical institutions. Hospitals and schools of nursing, which but a few years ago required several nurses from home

bases, are now effectively staffed exclusively, or nearly so, by national nurses. In some parts of the Orient local medical schools are providing physicians in increasing numbers to staff our hospitals.

Word just received from Dr. Philip Nelson, medical secretary of the Southern Asia Division, lists physician graduates of Vellore Medical College in South India who have already accepted service in our hospitals of Southern Asia, or who are on tentative assignment to enter such service in the near future. Seventeen names of well-trained, able Adventist young people are included in this list of Vellore graduates.

We are deeply indebted to the faculty of the Vellore Medical School for their excellent Christian influence in molding the lives of these young people for service in medical ministry to the people of the subcontinent of Southern Asia.

T. R. FLAIZ, M.D.

Senior Sabbath School Program Helps

For years senior Sabbath school superintendents have desired suggestions and helps for use in preparing worth-while Sabbath school programs. We are happy to announce that such a book is now available. The *Senior Sabbath School Program Helps, 1964*, contains ideas for 52 Sabbath school programs.

This book is full of inspiring quotations, poems, brief illustrations, and pointed suggestions to help your Sabbath school attain its various objectives. It will fill a long-felt need for the superintendents in their preparation of the Sabbath morning's program. Beginning with January 4, 1964, it provides a program for every Sabbath of 1964, and will be especially useful for superintendents in the senior, youth, and earliten departments.

WILLIAM J. HARRIS

Introducing Still Waters

The Autumn Council this year endorsed and gave its blessing and approval to a new devotional journal entitled *Still Waters*. This journal will be produced by the Southern Publishing Association. Each issue will contain 60 short, devotional messages. It will be undated, and copies will therefore never be out of date.

Still Waters is designed especially for chaplains in our hospitals and sanitariums, for busy people who wish a small devotional journal to take with them as they travel, for doctors to use in their work, for professional people, and for the Adventist home where a short devotional message is shared in worship or for personal daily devotions.

The subscription price is \$1.25. This journal may be ordered through your Book and Bible House.

R. J. CHRISTIAN

Precampaign Ingathering Report

An amount of \$1,400,000 was reported already on hand by churches of North America on November 23 at the official opening of the Ingathering crusade. Caroling is in full swing in all conferences. The prospect for speedy victory is excellent.

C. E. GUENTHER

Branch Sabbath Schools Increase in Inter-America

There is great activity in the Sabbath schools of the Inter-American Division. Never has there been such response by members in organizing branch Sabbath schools. Fernon Retzer, Sabbath school secretary of the Inter-American Division, writes: "Inter-America is on the march toward a goal of 100,000 branch Sabbath schools by 1966! Our people are responding marvelously to this challenge. Branch Sabbath schools are springing up everywhere. A few months ago one church had none; today they have more than 40. We believe that now is the hour when God expects us to go forward with greater faith to finish the work. One way of doing this is through branch Sabbath schools. Multiplied thousands will soon be baptized as a result of these many branch Sabbath schools."

On December 31, 1962, there were 2,739 branch Sabbath schools. By the close of September this number had grown to 4,556, an increase of 66 per cent. The total Sabbath school membership in the Inter-American Division, as of September 30, 1963, stood at 227,223.

There is a wonderful spirit among our Sabbath schools in Inter-America, and our Sabbath school membership is growing rapidly.

C. L. TORREY

Help Becky Halt Drunken Drivers

"As a father," writes Don Moore, director of radio and TV of the National Safety Council, "I feel deeply sorry for Becky's parents. As a driver, I feel compassion for the drinking driver and his kin, but resentment of the practice he represents. And as a safety professional, I hope the *Becky* film will help the campaign against one of the toughest problems in accident prevention."

The National Safety Council not only has endorsed the film but has recommended all TV stations and networks to use it in their safety campaign. A special four-and-a-half-minute version has been prepared especially for this purpose. Arrangements have been made for this film to be shown nationally in promoting traffic safety during the Christmas season.

Every church should secure a copy of this film and arrange to have it shown locally as a public-service feature in promoting traffic safety during the holiday season. The cost of this full-length color film is \$115. The condensed four-and-a-half-minute version may be secured for \$40 from our headquarters office in Washington, D.C.

W. A. SCHARFFENBERG