

Review

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THE LIFE EXPECTANCY *of* *Seventh-day Adventists*

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EVER since reports indicted cigarette smoking as a probable cause of both lung cancer and untimely death, some 15 years ago, the controversy over cigarettes as a cause of lung, heart, and other diseases has been going on. The situation has become so serious that "cigarette disease" (a term coined by Dr. R. Ravenholt, formerly of the Washington State University School of Medicine) is viewed as the essential "cause" of 300,000 premature deaths in the United States annually. That is about 16 per cent of all U.S. mortality. Dr. Ravenholt has said that "tobacco is an environmental hazard *equal to all other hazards to life combined*" (italics supplied) among American men who smoke cigarettes. He and Dr. Brian McMahon, of Harvard University, and Dr. Michael B. Shimkin, of Temple University, have estimated that 70-90 per cent of the 50,000 deaths each year from lung cancer are due to cigarette smoking.

The body of scientific evidence that has been accumulated regarding this health problem in the past 15 to 20 years clearly supports the calculations of the doctors noted above regarding the deaths that must be attributed to the use of cigarettes. This situation is viewed by many health leaders as perhaps the major preventable-disease problem facing the nation today.

Now if the risk of dying is so much greater among cigarette users at all age levels than among nonsmokers, such as Seventh-day Adventists, then a natural question follows. To what extent do nonsmokers outlive smokers; and what is the gain and loss during the productive years of life?

At least among Seventh-day Adventists we have been able to answer this question in a recent report presented to the American Public Health Association meetings in Miami, which will be published soon in one of the scientific journals. Past studies (see REVIEW AND HERALD, May 15, 1958, p. 1; July 13, 1961, p. 2; Aug. 8, 1963, p. 2; July 9, 1964, p. 2; Nov. 10, 1966, p. 2) have shown that Seventh-day Adventists have a much lower death rate than the general population and a very low mortality from lung, heart, and arterial disease, which are today's principal killers. On that background we have estimated the life expectancies of a group of Seventh-day Adventist men and women age 35 and older in California, during the period 1959-1961.

Substantially Greater Life Expectancy

This is a statistical analysis similar to that used by insurance companies to estimate the life expectancy of their policy holders. We compared our data with that for the California population, a group whose smoking, drinking, and to some extent, eating patterns, and other health habits, are substantially different from those of Seventh-day Adventists. The results of that analysis are shown in the graphs on page 3, to which references will be made.

The bar and line graphs reveal that Seventh-day Advent-

ist men and women have a life expectancy at all ages from 35 to 85 that is substantially greater than their fellow Californians. Seventh-day Adventist men have a life expectancy at all age periods up to 70 that even exceeds that of California women, but not Seventh-day Adventist women. This is notable, since U.S. women have been outliving U.S. men for a century or more. The line graph also shows that the difference between the life expectancy of Seventh-day Adventist men and women is much less than the difference in the life expectancy of California men and women. This can be attributed to the fact that in the general population men smoke cigarettes in larger numbers and for more years than do women. Thus California men are exposed to the noxious effects of cigarette smoking more than are women and, as a result, demonstrate a much greater sex differential in life expectancy than do Seventh-day Adventists in which such cigarette use is not a significant factor. There are other reasons, mostly unknown, why women live longer than men, and these remaining influences apparently have their effect among Seventh-day Adventists as they do in the general population.

We have found that the life expectancy at age 35 of a Seventh-day Adventist man exceeds that of a California man by 6.2 years. The corresponding figure for women is 3.6 years. This may not seem impressive at first glance, although four to six more years of productive life is not a negligible item when one considers the importance of each man or woman to the family, the church, and the community. However, from a statistical point of view this increased life expectancy in both sexes is viewed as *enormous*.

Most of the gains made in life expectancy during the past half century in this country, which have extended man's life from about 54 up to 70 years of age, have been due to improvements in health care during infancy and childhood. Immunizations that have prevented the onslaught of killing disease in childhood; the advent of the antibiotics; the availability of better nutrition, housing, and medical skills for infants and children, have been the principle causes for this lengthening of life. However, during that same half century the advance in life expectancy for adults 35 years of age and older has been *substantially less* than the six-year longer average survival of Seventh-day Adventist men noted here. Further study of

the bar portion of the graph reveals that Seventh-day Adventists continue to enjoy a marked advantage in the remaining expectation of life even to age 70-75 for men and 65-70 for women.

The significance of these gains has been expressed in another way by Dr. T. Abelin, of Harvard University. He observes that such an increase in life expectancy at these adult ages is *greater than all of the gains in life expectancy made in the past 40 years in this country as a result of all of the advances in medical skill and knowledge, plus our innumerable improvements of the environment in which man lives!* In other words, Seventh-day Adventists, and other nonsmokers, enjoy an advantage in longer life by simply not smoking which exceeds all the increase in U.S. life expectancy gained at enormous cost and effort during the past 40 years.

Advances in Medical Skill and Knowledge

What are a few of the advances made in the past 40 years? In 1927 not one of the antibiotic wonder drugs was available. The full range of modern immunization against disease has developed and with the antibiotics has reduced infectious disease from first to less than tenth place as a leading cause of death in the United States. We did not even have sulfa drugs in those days. Transfusions and many medications and devices used for the control or treatment of hemorrhage, injury, and shock today were at that time practiced with difficulty or were unknown. Surgical and anesthetic techniques that permit us to enter the brain, the chest, and even the heart, to repair all manner of disabling conditions (even to install substitute arteries, valves, assistant pumps, and electric impulse generators for the heart) were scarcely dreamed of in those days. Potent medicines for the control of high blood pressure and improved management of diabetes, the anemias, and kidney disease, as examples, were unknown or available only in crude forms. Indeed, 90 per cent of today's medicines were not available.

Much of the knowledge that can now be applied to delay the onset of degenerative diseases, particularly that due to hardening of the arteries, was unknown 40 years ago. All of these developments, and a host more, have prolonged effective life. We may add to this better housing with less crowding for most citizens; improvements in water, food, and milk supply; better mechanisms for controlling sewage and waste disposal; wider availability of foods, recreation and leisure; and safer working and living environments. Yet all of these contributions to the prolongation of life have a lesser effect than that which can be gained today by simply not smoking cigarettes! This gives some measure of the biological cost of smoking. That cost is obviously very large.

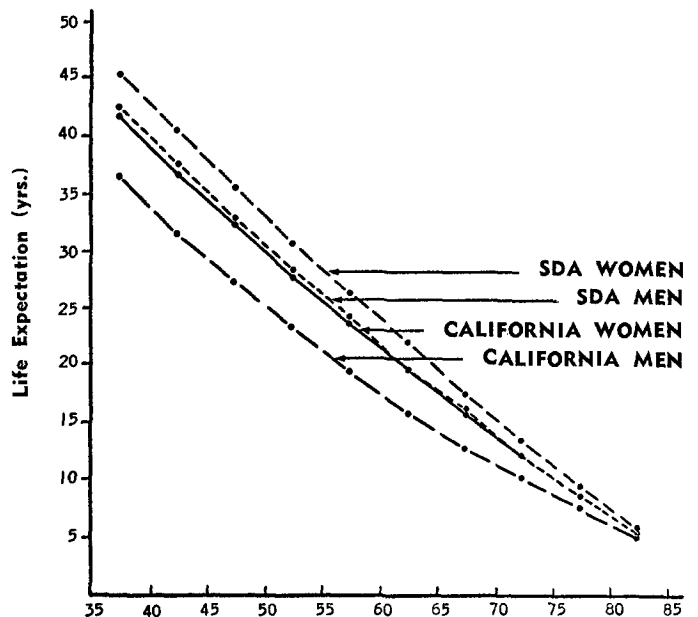
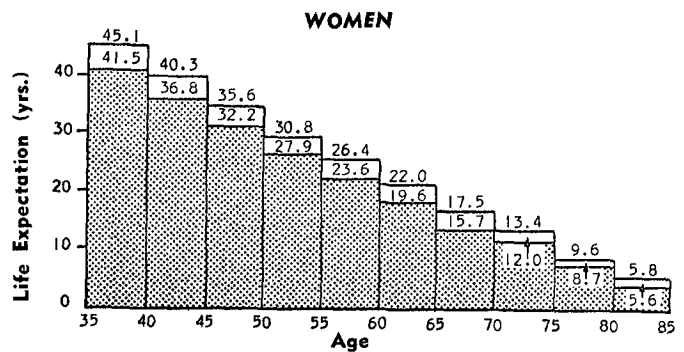
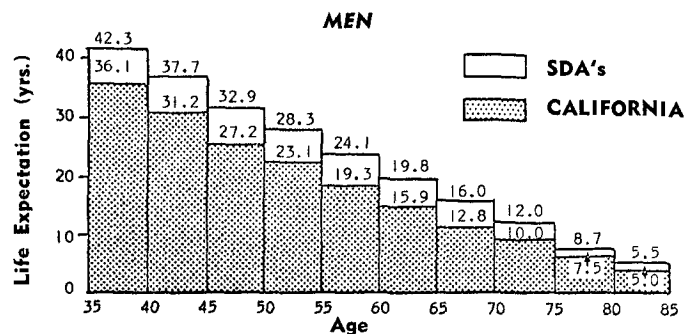
The findings in this research are consistent with similar and larger studies recently reported by the American Cancer Society and by Dr. Abelin, whose remarks have been referred to above. A review of those studies indicates that if we had contrasted Seventh-day Adventists with smokers only, rather than with a mixed population of smokers and nonsmokers, the difference in life expectancy would have been still greater than that which we have reported. While the results of such findings and their impact upon the public seem discouraging at times, because of the ever-increasing volume of smoking, it is important to notice that advances have been made. Among people with college or professional education, notably physicians, the impact of this continuing accumulation of knowledge concerning the increased risk of disease and death among smokers has been considerable. There are, for example, only one third as many physicians who smoke cigarettes regularly today as there were ten years ago. Many adults are quitting cigarettes, particularly those who are more literate, have a better education, and are better able to understand the

significance of the many research reports on this subject.

Certain life insurance companies have now come out with preferential rates for nonsmokers on the basis of such life table analyses as we have presented in this article. The U.S. Government (as well as the governments of other countries) at various levels, both legislative and administrative, is making an increasing effort to reach young people with the urgent message that smoking is a health hazard unparalleled by any other noxious influence that has been noted in our modern society. Equal radio and TV time is now available in the U.S. to those who wish to contradict commercial propaganda for cigarettes.

Demonstrable on Scientific Basis

Beyond the fact that the studies conducted among Seventh-day Adventists, since 1958, have contributed their bit of information to our understanding of lung cancer and other cardio-respiratory-system diseases and to public health



Life expectation of California and Seventh-day Adventist populations at succeeding ages by sex and age, 1960-1961

emphasis in this country, what other important benefits or understandings have been obtained by these investigations? During the past ten years responsible Christian living, with its moral implications concerning care of the body, has finally become demonstrable on a scientific as well as a philosophic basis. It is true that the results of not smoking can be demonstrated in other nonsmokers as well as Seventh-day Adventists. However, it is in Seventh-day Adventists that it is part of a total way of life and obedience to the call of the Creator to rise to a higher plane of spiritual and physical living.

The rise of lung cancer as a killing disease has been one of the most dramatic epidemics ever to hit the Western world, doubly so since its cause and prevention are now known, but it continues to take its toll. However, pulmonary emphysema is overtaking it as another stellar example of man-caused death and disease, to say nothing of the coronary heart disease plague. How does it come about that one group of religious people, accepting the Bible principle that the body is the temple of the Holy Ghost, and following inspired counsel given more than 60 years ago that called tobacco a malignant poison, have chosen to avoid this substance when it was popularly thought at that time to be nothing worse than a messy habit? Why are we living longer than our fellows and what are we doing with that gift of life? Reflection on those questions should inspire some soul searching among us.

During the course of this research our thoughts have turned many times to words of explanation that seem to apply here. After their experience at the Red Sea, and then at Marah, Moses passed on to the Israelites the promise: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15: 26). That promise was repeated again in Deuteronomy 7:15. Speaking of the conditional health promises that were made to Israel, and the degree to which they were fulfilled in individual and national experience, Ellen G. White was moved to say many years ago that "like faithfulness today will produce like results" (*The Ministry of Healing*, p. 285). What will "like" unfaithfulness bring? We are, or should be, fully aware that the

words to, and the experience of, ancient Israel were recorded for our admonition "upon whom the ends of the world are come."

We look at the suffering and disease in the world about us today and are persuaded that Seventh-day Adventists, *to the extent that they have been intelligently obedient*, have enjoyed the fruits of wisdom and foreknowledge graciously given them in these last days. While personally grateful, we are moved to ask what more our research might have revealed if all of us were living up fully, and without equivocation, to the total light that has been bestowed on us. Moreover, was that knowledge given for us alone? Have we disseminated it as widely and effectively as we

could have done? Are we doing so now?

When the first study on Seventh-day Adventists was reported eight years ago, it attracted immediate and wide attention in public and scientific publications. However, the first important studies regarding tobacco and health had *already been reported six and seven years earlier*. We cannot forget the reaction of a world-known scientist who reproached one of us at that time: "You Seventh-day Adventists have known about tobacco and health for 75 years. Why haven't you let the rest of us have the benefit of your experience before?" Why not, indeed? Is there a possibility that we might be reproached in still other areas?



THE Bible speaks of a fourfold fellowship the Lord has conferred upon believers—fellowship with the Father, fellowship with His Son Jesus Christ, fellowship with the Holy Spirit, and fellowship with one another as disciples of the Lord (1 John 1:3, 7; Phil. 2:1; 1 Cor. 1:9). This is fellowship in the fourth dimension.

When you look at a box or chest you see only three dimensions—length, width, and depth. But this super fellowship from the Lord reaches into the fourth dimension. It transcends all earthly associations. In this fellowship we "sit together in heavenly places in Christ Jesus" (Eph. 2:6). This fellowship is closer, deeper, and sweeter than any fellowship can be between the dearest friends, or between brothers and sisters, parents and children, or even husbands and wives. It is on the same order as the fellowship of Christ with the Father.

Jesus described His fellowship with the Father when He said, "I and my Father are one." The apostle John referred to this fellowship as the only-begotten Son being in the bosom of the Father. Four times in the Gospel of John, Jesus says, "The Father is in me, and I in him" (chaps. 10:38; 14:10, 11; 17:21).

Here is the secret and source of Christ's matchless life among men.

Never man lived like He lived. Never man spoke as He spoke. Why? Because the Father was in Him, and He was in the Father. Thus Jesus declared: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me" (chap. 14:10, 11).

This is the secret of Christ's unsurpassed life among men: "The Father that dwelleth in me." The Father in Christ, and Christ in the Father. In keeping with this, Jesus uttered the basic truth of Christian living—our lives will count for the most only as we have this fellowship of Christ in us, and we in Christ.

Jesus made this plain when He said, "At that day ye shall know that I am in my Father, and ye in me, and I in you" (verse 20). By "that day" He referred to the coming of the promised Comforter at Pentecost. Through the Spirit they entered anew into blessed fellowship with Christ.

This is the fellowship to which Christ has called us. Christ in you, and you in Christ, even as the Father was in Christ, and He in the Father. This is the grand message set forth in John 14, 15, 16, and 17.

Consider now what this experience

and fellowship confers on those who believe.

1. *It is the true basis of Christian unity.* Jesus prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (chap. 17:21). Christ in each believer, and each believer in Christ makes them all truly one in the Father and the Son. This is the source of the most blessed unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1).

2. *It produces the fruits of the Spirit in abundance.* Jesus declared, "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). Christ in you and you in Christ fills your life with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control, righteousness, and victory.

This is the natural outgrowth of having Christ within. All of these virtues reside in Christ, and he who has Christ will have them in his life also. His every spiritual need will be supplied. As it is written: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

3. *It is the mainspring of true obedience.* "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668.

This is true obedience. He who has this experience knows for himself the truth of Christ's statement, "My yoke is easy, and my burden is light." His motto will be—"I delight to do thy will, O my God."

4. *It results in God working in us, both to will and to do of His good pleasure* (Phil. 2:13). When God works in us, we attain to maturity in Christ. All things needful will be accomplished. He will make us perfect in every good work to do His will (Heb. 13:20, 21). Having begun a good work in us, He will perform, or finish, it unto the day of Jesus Christ (Phil. 1:6).

5. *It promotes progressive Christian perfection.* The Saviour prayed: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23). This fellowship of Christ in you and you in Christ, as the Father was in Christ and Christ in the Father, will bring true Christian perfection. It will have a telling effect for advancing the truth, for thereby the world will know that Christ was sent by the Father.

Paul held up the fellowship and experience of Christ in us and we in Christ as the riches of the gospel: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:27).

Aside from that of the Saviour, no life ever made such an impact for good as that of the apostle Paul. Back of all was Christ in Paul and Paul in Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

Paul took full advantage of this potential, but we may be taking advantage of only a small fraction of it. This is why we fall short.

As we contemplate these five blessed results that spring from fellowship with Christ, we are prepared to appreciate as never before the statement of the Spirit of Prophecy that points to this relationship as "the highest measurement of character," and "the richest blessing that it is possible for any human being to enjoy."

LETTERS TO THE

Fellowship of Prayer

ANSWERS TO PRAYER

EDITORS: It has been just five years ago that I requested prayer for my brother's alcoholic condition. I know it was your prayers for him that made it possible for him to overcome this terrible condition.—Mrs. G., of Florida.

EDITORS: About five years ago we requested prayer for our mother who had lost her vision. The specialists gave us no hope that she would ever see again. In harmony with the Scriptures we at that time had her anointed by the local pastor. In answer to his prayers and the prayers of your fellowship group her vision was restored. She has been able to see enough to do her housework and to study her Bible. This direct answer has been a real blessing to us. We thank you for your prayers.—Dr. W., of California.

EDITORS: The answer to my request was above and beyond my expectations.—Name Withheld.

FUNDS FOR COLLEGE NEEDED

EDITORS: Please pray most earnestly that the son of a separated family will be in an Adventist college very soon. Pray that the needed funds will come in to me or others

"We are assured that we may be so identified with Christ, the Son of God, as to be wholly one with him, as he was one with the Father. Who can comprehend this? These words place on us a great responsibility. They are the highest measurement of character, and contain the richest blessings that it is possible for any human being to enjoy."—*Special Testimonies to Ministers*, No. 11, p. 31.

Fellowship with Christ will make us wholly one with Him as He is with the Father. It is the highest and best measurement of character. It is also the richest blessing. Nothing can exceed that. This blessed experience of Christ in you and you in Christ is God's best gift for you in this present world.

Have you and I received this gift? We have the best in doctrine of any people on earth, but do we have the best in Christian experience and living? Why not, under God, seek to match the best in doctrine with the best in Christian experience—Christ in you and you in Christ, according to the measure we need?

for him immediately. May this be to God's glory. Thanks for your prayers. His sister is in the academy, exactly where we believe God wants her.—Miss P., of North Dakota.

GOD ANSWERED

EDITORS: Our Sabbath school class has written you before, placing the names of unconverted relatives on your list. One member of our class testifies that her husband became a member of the church immediately after his name was submitted to you. We appreciate your prayers and are grateful for God's blessings.—Name Withheld.

EDITORS: My husband had emphysema. I asked you to pray only that he give his heart to the Lord before he died. Thank God, this prayer was answered. He did not join the church. The last few days of his life (he died September 19) all he talked about was what he had read in the Bible. He told many people that he was ready to go. My children all felt he was ready. Four of them are faithful Adventists. I have many things to thank the Lord for. One daughter and her family are unconverted. When they are safe in the ark, won't it be wonderful? Please continue to pray for her.—Name Withheld.

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

Sequence of Turning Points

By LE ROY EDWIN FROMM

"Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

THE keeping of both the commandments of God and the faith of Jesus are the specifications chosen by Inspiration to describe those who proclaim the three-fold message of Revelation 14:6-12. And these two inseparable features constitute the dual characteristics that identify the "saints" developed under the final message and movement of God on earth. Designed for such an end in the wisdom and purpose of God, the final message is to make ready a people prepared to meet their returning Lord.

These two inseparable characteristics summarize and embrace everything vital in the three angels' messages. These messages are simply the everlasting gospel in its final phase, adapted and applied to time's last hour. They are God's inspired portrayal, not mine. As such, they demand our closest scrutiny and unreserved acceptance.

The three angels' messages become a glorious reality at the end of the age, bringing to a triumphant close God's sevenfold church of the centuries and its continuing witness spanning the entire Christian Era. They come to consummation in connection with earth's *final* crisis. But their full significance can be seen only in the light of a cumulative succession of crisis hours that cover the entire Christian Era. A swift glance over this sequence of turning points, or transition hours characterizing the sweep of the centuries, is imperative in order to grasp the full import of the final developments of our own day.

These turning points in the long history of God's church are like the links of a chain binding all parts together—the last with the first, and all between. Without this indispensable tie-in and continuity we cannot truly understand the present. It is simply the story of the loss and recovery—and final triumph—of saving truth.

These turning points have appeared periodically across the centuries. Each has been followed by a change of direction, or emphasis. Thenceforth things have never been the same. These transition hours in

the history of the church have redirected the whole course of human affairs. They have inseparable relation to the first and second advents—the focal points of time and eternity.

When the Christian Era was launched, Christianity went forth fair and lovely from the hand of Christ and the apostles and spread with amazing speed far out among the nations in the early centuries. The church was symbolized by the "white horse," going forth conquering and to conquer.

The transcendent, eternal Christ, His sinless life and vicarious atoning death, His triumphant resurrection and ascension, and His heavenly ministry of reconciliation and finally of judgment—climaxing with His glorious return—were the burden of the early church witness. The message centered in Christ as complete offering, Saviour, mediating Priest, Judge, and returning King.

The Sabbath, unchanged and stripped of its shackling Jewish traditions, was observed. Life only in Christ as "the way, the truth, and the life" was proclaimed. And glorious salvation, solely by grace through faith in Christ, was uppermost. That was the essence of the early Christian witness before the devastating inroads of apostasy arose to mar and mutilate. It was a marvelous and powerful witness. It set forth the heart and core of salvation.

The "Falling Away"

Then came the next turning point and transition hours, when the predicted "falling away" from apostolic faith and practice took place—the dread departure from the faith predicted by the apostle Paul. The first day of the week, exalted as a memorial of the resurrection, first paralleled, then supplanted, the seventh-day Sabbath established as a memorial

When the Christian Era was launched, the gospel spread with amazing speed. The church was symbolized by a rider going forth "conquering and to conquer," seated on a white horse.



of Creation. Belief in innate immortality of the soul soon superseded the Biblical doctrine of life only in Christ. And the teaching of salvation by human works displaced the emphasis on salvation by faith in Christ through grace. The glory had departed.

Instead of men's minds being directed to the once-for-all and all-sufficient death of Christ on Calvary, they were directed to the daily sacrifice of the mass as a "propitiating sacrifice," offered on a thousand altars—"the same sacrifice as that of the cross," it was claimed. Instead of looking to the one-and-only priestly ministry of Christ before the Father in heaven, men came to depend on an *earthly priesthood*—each priest vested with power as "another Christ." Mary was accepted as Mediatrix. According to Catholicism, "The Mass is identical with the Sacrifice of the Cross in the Victim and the Priest" (*New Catholic Dictionary*, p. 607).

Thus the foundational provisions of the gospel were grossly perverted, and the truth of God was "cast down," as the prophet Daniel had predicted (Dan. 8:12). The attacks were directed against the person, the sacrifice, and the priesthood of Christ—these three. To recognize this is foundational.

Another significant transition point was when Arius, Presbyter of Alexandria, at the Nicean Council in A.D. 325, stressed his strange teaching concerning Christ as a finite "created Being," with the Father older than the Son. The Arian dispute over Christ's nature loosed a conflict that has plagued the Christian church throughout her history. And the stroke against the Sabbath and the stroke against the person of Christ—the Sabbath of the "commandment" and the Jesus of the "faith"—both came significantly in the same fateful fourth century.

The next major turning point and transition hour came when, by imperial rescript, the Emperor Justinian made the Bishop of Rome "head of all the holy churches." His decree, which became effective in 538, declared that all bishops should learn through him "the true doctrine of his holiness." Thus began that dark and dismal period of papal dominance during which these great deviations were crystalized into rigid dogmas and stultifying forms.

Tradition came to transcend Scripture, and apostasy prevailed in a score of areas. The basic provisions of the "everlasting gospel" were eclipsed, and darkness descended upon the dreary centuries of papal supremacy.

At the next turning point the truth of God that had been "cast down," be-

gan to be lifted up again. This began in Reformation times, when "justification by faith" became the rallying call. The doctrine of salvation by grace, in and through Christ alone, again came to the fore. And one by one doctrinal deviations began slowly to be corrected. But the teaching of salvation through Christ had first to be restored, as it undergirds all else. And that was the point of Reformation emphasis.

The hour for the Sabbath to become a test had not yet come. The revival of the all-important fundamentals of salvation had first to take place. Emphasis of the Sabbath would come with the proclamation of the hour of God's judgment, which hour Luther thought to be about 300 years beyond his own time—and which it was. Then would come the completion of the arrested Reformation, to prepare a people fully to meet their returning Lord. The centuries passed. The hour approached.

The next turning point came at the close of the papal period, marked by the captivity of the pope in 1798. There was widespread recognition that the fateful "time of the end" had come. A remarkable revival of the study of prophecy began on both sides of the Atlantic. The tempo increased.

The next turning point followed almost immediately, when great spiritual revivals broke out in the New World, after 1800. It was indeed another transition hour, for the center of interest and Christian concern shifted from Christendom to heathendom in the modern world mission movement. It was a new day, a revolutionary concept.

Numerous organizations suddenly came into being—missionary and Bible societies, Sunday school unions, and tract societies. Facilities for transportation and communication increased—the steamship, railroad, and telegraph—and multiplied scores of other devices for rapid transit and communication, making possible this momentous mission enterprise. Thus it was that an imperative springboard was provided for the threefold mes-

sage to go speedily to all the world. It was an unprecedented advance.

Then soon came the beginning of the destined "hour of God's judgment," with the proclamation of the sovereign standard—the moral law and its seventh-day Sabbath insignia, now to be emphasized as the test of loyalty to God. This new turning point, coming in swift sequence, redirected the mind of mankind to the impending Second Advent and called for reformation of life and worship.

Cardinal truths that long had been cast down began suddenly to be lifted up—the Sabbath, the twofold priestly ministry of Christ in the sanctuary above, the last-day appearance of the Spirit of Prophecy, and related truths and provisions. These were now all encompassed in the dual descriptives the "commandments of God" and the "faith of Jesus."

As to the first category—the "commandments of God" and the attendant "testing truths"—all were clear and united. These were all clustered around the law and the Sabbath. As to the second, the "faith of Jesus," there were some differences of views at first as to the nature of the person of Jesus, and the Godhead.

A few of our early leaders, coming out of churches holding Arian views of Christ, continued for a time to hold restricted views of the nature of Christ such as that Christ had not been eternally pre-existent, that He was a *derived* Being, His life merely a derived life, and His position inferior to that of the Father.

At the same time the emphasis given by Seventh-day Adventists to the "day" of atonement led certain Christians mistakenly to conclude that Seventh-day Adventists were denying the efficacy of the sacrifice on the cross. However, Ellen White clearly taught two "phases" of Christ's atoning ministry. The first was when Christ offered Himself on the cross—Himself both offerer and offering, both priest and sacrifice (*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 4:14, p. 929).

Because of this misunderstanding and because of the position of some on the nature of Christ, many Christian scholars put us outside the pale of so-called orthodox Christianity. Coupled with this categorization they brought against us the charge of legalism because of our emphasis on the law and the Sabbath, and our batteries of proof texts. We came to be considered not only an anti-Christian cult, but were treated and shunned as such. In their sight we were primarily lawyers arguing a case on the law, not ministers of the transcendent Christ and His salvation.

(Concluded next week)

My Peace I Give

By AMY E. HARRIS

Unto the throne of grace I came
In silence; there I knelt.
My halting words were hushed;
God's presence too I felt.

I saw myself as in His sight,
My soul longed for release.
I left my burden at His cross,
And there I found His peace.

Making Christmas a Blessing

By R. H. BLODGETT

WHEN Ellen G. White says, "There is no divine sanctity resting upon the twenty-fifth of December" (*Review and Herald*, Dec. 9, 1884, p. 769), did she mean Seventh-day Adventists should completely ignore the Christmas holidays and reject anything at all related to them?

Hardly, for 83 years ago this month she gave the counsel:

"As the twenty-fifth of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period

without giving it some attention. *It can be made to serve a very good purpose. . . .*

"The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents."—*The Adventist Home*, p. 478.

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures which will not taint or corrupt the morals."—*Ibid.*, p. 498. (Italics supplied.)

Note especially how we are counseled to use "painstaking effort." We should not give Christmas merely a passing thought; we should plan carefully how to make it a blessing to all, both young and old.

The Giving of Gifts

Take for example the custom of gift giving. Christmas has often been degraded into a day for exchanging presents that are neither received nor given with affection but out of a sense of obligation or barter.

The solution need not be the cessation of all gift giving (although certainly most lists of receivers could be reduced measurably), but rather a change of motives and more care in the selection of the gifts so that they will be practical rather than showy.

After all, there is nothing sinful about giving gifts. Sister White comments: "It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer."—*Review and Herald*, Dec. 26, 1882, p. 788.

The Bible tells us, "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11), and again, "A new commandment I give unto you, That ye love one another" (John 13:34). One of the most effective ways to express love and affection is by giving gifts.

Motives Behind Christmas Gifts

A list of reasons for gift giving appeared in the *REVIEW* a few years ago. Somewhat modified by this writer, the list includes ten motives in two groups:

A. Selfish Motives

1. To soften the heart of an enemy (Gen. 32:14, 15, 20).
2. To make oneself popular (Prov. 19:6).
3. To bribe someone (Matt. 28:12-15).
4. To increase the status of the giver (Esther 2:18).

The Wise Men brought their gifts to Jesus. During the Christmas season we should not forget a generous gift to our best Friend.

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B. Unselfish Motives

5. To repay for services rendered (2 Kings 8:8, 9).

6. To honor someone for faithfulness (Dan. 5:29).

7. To express genuine affection (Gen. 37:3).

8. To express unusual joy (Esther 9:22).

9. To express gratitude (Mark 14:3).

10. To express adoration and worship (Matt. 2:11).

Two reminders are appropriate here: First, while we are showing our love for man, we should not forget to honor God. Sister White cautioned: "Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims."—*Ibid.*

Second, we should make our gifts practical, useful, and should avoid extravagance.

Gift Suggestions

Sister White made the following suggestion. "While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Year's gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God, or that will increase our love for its precepts."—*Ibid.*, p. 789.

If you have non-Adventist relatives, what better gift could you give than a year's subscription to one of our missionary journals (or if they are somewhat familiar with our message, the *REVIEW*), or any one of dozens of doctrinal/devotional books available for missionary work?

For friends and relatives within the church, could any gift be finer or more valued than a book to help complete their library of Ellen G. White publications, or one of the volumes of the Commentary Reference Series as a Sabbath school lessons aid?

Speaking about Christmas gifts, Sister White further stated: "There are many who have not books and publications upon present truth. Here is a large field where money can be safely invested. There are large numbers of little ones who should be supplied with reading. . . . The many trifles usually spent in candies and useless toys, may be treasured up with which to buy these volumes."—*Ibid.*, Dec. 11, 1879, p. 189.

In the same article, she added: "Let those who wish to make valuable

presents to their children, grandchildren, nephews, and nieces, procure for them the children's books mentioned above. . . . Let the presents you shall make be of that order which will shed beams of light upon the pathway to Heaven."—*Ibid.*

Truly, as Seventh-day Adventists we have a most excellent line of books and publications for young and old from which to select our Christmas gifts. Yet many search vainly for "something different" to give Uncle Harry or Aunt Sue.

Let us determine this year to put every nickel we spend to good use and make this Christmas the greatest evangelistic season we have ever seen.

Christmas in Our Churches

In our attempt to honor Christ at this season, let us not forget to encourage the giving of gifts to God's work. Our college at Healdsburg, California, once had a large bell of evergreens hung in the college hall and a tree decked out with donations to help the poor and to help purchase a bell for the school. As the anonymous gifts were removed from the tree, appropriate Bible texts and mottos were read to all gathered around.

Of this occasion Sister White later wrote: "Some have said to me, 'Sister White, what do you think of this? Is it in accordance with our faith?' I answer them, 'It is with my faith.'" —*Ibid.*, Jan. 29, 1884, p. 74.

Some in Sister White's day had questions concerning Christmas trees in churches. On this point she stated: "Letters of inquiry have come to us asking, Shall we have a Christmas

tree? Will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or you can make it as unlike the world as possible. There is no particular sin in selecting a fragrant evergreen, and placing it in our churches; but the sin lies in the motive which prompts to action, and the use which is made of the gifts placed upon the tree."—*Ibid.*, Dec. 11, 1879, p. 189.

"God would be well pleased if on Christmas, each church would have a Christmas tree on which shall be hung offerings, great and small, for these houses of worship [churches under construction at Oakland and Battle Creek]."—*Ibid.*

We must take great care not to lose sight of the fact that Christmas calls attention to Christ's first advent—the miraculous coming of God in human form. It would be well to spend time each day of this season in contemplation of the One who laid down all for sinful beings like us. We need to teach our children that although this is by no means the correct date for His birth, we may celebrate the *event*—provided we do so intelligently and in proper taste.

In such a way, Christmas need not be a curse but a blessing—and through carefully selected gifts even a period of true literature evangelism.

Last, we should participate in the true spirit of this season not only once a year, but attempt to maintain this spirit throughout the entire year. May God give us the wisdom to make this coming Christmas a season with which He will be pleased.

(Concluded)

Some Beauty Each Day

By NORMA REESER

Each day has a picture He painted;
Perhaps it's the clouds up so high,
Or the willow tree gently swaying,
The smile in a little child's eye.

Somewhere there is a painting
That God made for you to behold,
Like the thrush in the flowering plum tree
Or the finch in garments of gold.

Like the rose in the early morning,
With its diamonds of dew so rare,
Like the fern with its head bowed in
silence
As it offers a springtime prayer.

There is always a scene to remember,
Some beauty for each passing day
To be cherished by each of His children
In paintings that pass by the way.



For Homemakers



"Lift Up Mine Eyes"—2

By CHRIS MILLER SCOTT

[A young girl, who after a family tragedy that had resulted in the death of a close friend had declared her defiance against God, was unwillingly attending a religious camp for young people. A storm in the darkness of her third night at camp, following an impressive evening service, crumbled her wall of indifference. Her camp counselor crept softly to her bunk to comfort her and she began to sob out her story.—EDITORS.]

I FELT alone, frightened, and most of all ashamed of what I had said about God.

"Oh, Mrs. Mason," I finished tearfully, "I did such a foolish thing! Do you think God will ever forgive me for saying those things? Will He ever take me back again or love me? I know now how very much I need His love, but maybe He will never need my love again!"

Unaware that she had become one of the miracle guideposts God had set along my troubled way, Mrs. Mason began to comfort me. She talked about her faith humbly and with soft-spoken words—words that remained with me in the years that followed.

"Tina, dear," she said, "you may have given up God, but He never stopped loving you, not for a minute. His love is always there. You need only to ask for His forgiveness, and reach out and accept His love. Sometimes it takes more courage to accept His love than it does to reject Him, because when we accept His love, we must live by His principles and abide by His will. This takes deep courage and faith. Now I want to share something with you that



EVA LUOMA

The tiny candle flickered in the night air and its light only dimly lighted the page.

helped me very much. Perhaps it will help you."

I heard her moving about in the darkness of the cabin. Obeying the "lights out" rule, she returned carrying a small flashlight and her Bible. She turned quickly to a worn page in the book of Psalms.

The storm had lessened considerably and the rain fell softly on the cabin roof. Mrs. Mason began to read in a throaty whisper, taking care not to wake the other girls.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be

moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore"

(Ps. 121).

After a moment of silence I said, "That particular scripture means a lot to you doesn't it, Mrs. Mason?"

"Yes, it does. Several years ago my

husband and only son were electrocuted while repairing broken power lines in a sleet storm. In one split second they were taken out of my life.

"For months and months I was lost in the deepest despair, and my sorrow seemed unsurmountable. Then one day after reading this psalm, I realized at last that God does not promise there will be no tragedy or hardship in our lives. But He does promise to stand by us no matter what happens. He promises too that He will give us additional strength and courage to surmount our problems. Most of all, He will provide our hearts with peace when something happens that we cannot change. Without His strength and comfort we can only stumble about and become weakened by despair and bitterness. Do you understand, Tina, what I'm trying to say?"

Suddenly, I saw it all quite clearly; my own faltering faith, my blaming God for sorrow, and hiding behind a wall of indifference. I marveled at Mrs. Mason's faith; how much greater had been her tragedy. I was at a loss for words and could only whisper gratefully, "You have helped me more than you will ever know, Mrs. Mason. Thank you so much!"

The last few days of camp flew by, and Saturday arrived. Although I was sorry that it was my last night at camp, I looked forward to the special service to be held that evening.

We met for this service in the old chapel. At the close of the service the invitation was again extended for those who wanted to come forward and openly accept God. I was among the first to go forward. I experienced again the joy of believing in God, the assurance of His strength, the knowledge of His guidance, and the presence of His love. Tears came to my eyes as I heard the camp minister say, "God bless you, my child. Take Christ with you in your heart and go in peace." Peace—what a wonderful sound the word had for me!

When the chapel service ended, we were given a candle as we came out the door. From there we were directed to form two single lines. The two lines were joined together in the formation of a cross. The dean of the camp came and lighted the candle held by the first person in line. Then she in turn passed the light on to the next person. In this way all the candles were lighted until they completed the formation of a huge cross. Humming softly and walking slowly, we moved to the center of the campus.

The light from the tiny candles illuminated the dark valley with an almost mystic glow, and the mountains echoed with music as we sang together for the last time. Of all the voices that rang out with joy that

night, I like to think that mine was the happiest; my faith had been reborn.

As the songs ended, the camp dean commanded, "Look closely at your candles, young people! See how brightly they burn! Carry them lighted as far as your cabin doors, then blow them out—but keep the light burning in your heart and shining from your eyes so that you may spread the light of faith now and always!"

Carrying the lighted candle and my Bible, I hurried to my cabin. Just before I put out the little flame, I opened the Bible. There was something I wanted to see—Aunt Lucille's inscription.

The tiny candle flickered in the night air and its light only dimly lighted up the page. Although I could not see the words vividly, their meaning was crystal clear:

"To Tina,

"With love and the prayer that you walk in the *light* as it is given to you. When we turn from the *light*, we walk in our own shadow."

I did not know what my future held, nor how often I might be tempted to turn from the light and walk in my own shadow. I thought of the unhappy day on the hill and smiled gratefully as I remembered the words that had helped me renew my faith: "I will lift up mine eyes unto the hills, from whence cometh my help."

I knew then that I would never again walk alone. I had learned, too, that life is but a series of mountains to climb, and to look downward is to stumble and fall.

Gently I blew out the little candle. Hope was strong in my heart that night—as it has been ever since—that I might always lift up my eyes to the hills and follow the *LIGHT* that will lead me to my eternal home.

(Concluded)

Keeping House

IN DECEMBER



By CAROLYN E. KEELER

HOW I wish I could have heard that song on a wonderful night some 2,000 years ago, when the whole sky was lighted and angels sang, "Glory to God in the highest, and on earth peace, good will toward men." But the angels will sing again. This time a glad song of welcome to earth-weary pilgrims. He is coming again! How glorious the thought!

My Christmas message to all is a passage from *The Desire of Ages*, which has always been precious to me. "Heaven and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command."—Page 48.

This is a happy time of year. The spirit of giving is in the air, and we feel all over again that it is more blessed to give than to receive. Remember that a good book is of lasting value. In all our giving let us not forget to give a generous and loving gift on thirteenth Sabbath. So many times we give to one another, but forget the One who loved us and gave Himself for us.

Then there is the Christmas Day dinner, to which we have invited friends and, I hope, a stranger. I do

PRAY

By
EDITH
SMITH
CASEBEER

Find a little place to pray,
One where you can steal away
And adore your loving Saviour all alone;
Find Him precious, find Him dear,
Say, "I love Thee," be sincere;
Kneel before Him till all of self is gone.

Find a little time to pray
And neglect it not one day;
More important there is nothing for your soul:
Read His Word, each promise true,
Know that it is all for you;
Thus God will lead, and will your life control.

not wish to prescribe your menu, but do you want a suggestion for a festive potato dish—one from the USDA, called Potatoes Chantilly? Spread four cups of hot seasoned mashed potatoes in a greased shallow baking dish. Whip one-half cup heavy cream and add two tablespoons chopped chives, a dash of paprika, and salt. Spread over potatoes. Bake 15 to 20 minutes at 375° Fahrenheit until top is browned. Serves 6.

Would you like to serve special rolls? Cream one part each honey and butter with two parts brown sugar, then stir in pecan halves to suit your fancy. Spread this in the bottom of a well-buttered pan and place your yeast rolls into the pecan mixture, or put some in a muffin pan. Allow to double in size, then bake as usual.

You'll want some kind of cranberry dish. It may be whole berry sauce, or a jelly, or a fruit drink of cranberry juice.

For a holiday sweet you may enjoy honeyed orange peel—another recipe from the USDA. Remove peel from three navel oranges. Cover this peel with water. Add one-half teaspoon salt. Boil one-half hour. Drain. Cover again with water. Boil until tender. Drain. Cut peel in strips. Bring one-half cup sugar, one-half cup honey, and one-fourth cup water to boil. Cook peel in this gently until clear. Cool in syrup several hours. Reheat. Drain. Spread out to dry. Roll in granulated sugar, if desired.

I found this recipe for turkey patties also in the USDA bulletin, and I would assume, although I have not tried it, that you could substitute Worthington chicken-style soya meat.

To prepare eight patties, which will serve four, combine two cups finely chopped or ground soya meat, two-thirds cup mayonnaise, one tablespoon grated onion, one-half teaspoon salt, and one cup soft, fine bread crumbs. Mix well and shape into eight patties about an inch thick. Roll in dry bread crumbs (how about Loma Linda breading meal?). Place one-half inch apart on greased baking sheet and bake about 15 minutes in hot oven, 425° Fahrenheit, until heated through and browned. Place the patty in buttered round bun and serve.

Creamed carrots, or creamed onions, rutabagas, some eggplant dish, or creamed okra, offer some possibilities for the extra vegetables to serve. For supper try some Linketts or Big Franks with hot biscuits, or in a toasted roll. Serve with tomato juice.

Take time some night to go out and see the sky studded with stars. Observe how silently the universe moves and know that above all this, God sits enthroned.

A Story FOR THE YOUNGER SET

The Unseen Driver

By ESTHER LAU

"I'M SO GLAD to be home," Dr. Graham said wearily as he slumped into a soft chair. "I hope no more calls come in tonight," the doctor continued. "I don't think I'll be able to see any more patients."

Dr. Graham and his family had moved to a rural area where there were few physicians. He was kept busy day and night visiting the sick scattered throughout this isolated area. For the past several days he had been called many times in the middle of the night to see the sick. Tonight he was just too tired to make any more visits.

Slowly he got up from the soft chair and dragged his feet to the bed. Oh, how good it was to stretch out his tired and aching muscles! Just as he dozed off into a restful sleep, the telephone rang. Mrs. Graham picked up the receiver.

"Hello, this is Mr. Sloan; my wife is ill. Please send the doctor over right away!" the voice was urgent.

Mrs. Graham turned toward her husband and said, "Dear, Mrs. Sloan is ill. Can you . . ." She didn't finish her sentence.

"Tell Mr. Sloan to contact Dr. Miller," Dr. Graham answered as he turned over on the bed.

"But my wife wants Dr. Graham only. Please ask him to come," Mr. Sloan pleaded.

Now Dr. Graham was thinking: "Here is a soul to save. Must I disappoint her?" He decided then he would make this trip.

He staggered out of the house and into the car. With his tired head on the steering wheel, he prayed, "O Lord, give me strength for this trip. Amen." Then he started to drive.

Suddenly, he felt his head grow heavy. Before he knew it, he fainted. How long he was unconscious, no one knew.

By the time Dr. Graham regained consciousness, he found himself parked right in front of the Sloans' home. How could this be? How did I get here? This must be a dream! the doctor thought. He rubbed his eyes, and rubbed again, and looked around the car. "No, this is not a dream. I am actually here," he told himself.

Stepping out of the car, he saw Mr. Sloan waiting for him at the door. He rubbed his eyes again to make sure that this was really not a dream. Then Mr. Sloan stepped forward to shake the doctor's hand. He was sure then that he was actually at the Sloans' home. Nevertheless, he still wondered how he got there.

As soon as they got into the house, Dr. Graham had no time to think about it any more, for the patient was waiting there. He could only conclude that God had sent an angel to help him drive the 30 miles to the Sloan home.



Driving along, the doctor fainted. When he awoke, he was in front of his patient's home.

From the Editors



Bible Translation Methods Examined—4

CAUTION IN THE USE OF VERSIONS

Bible readers reflect various attitudes toward versions. Some prefer the older translations, particularly the King James Version. They are accustomed to its superb language and have committed large sections of it to memory. They look with suspicion upon newer versions, especially those that seem to have altered the meanings of favorite texts.

Then, there are those who welcome newer versions and use them freely, without discriminating among them. In their study of a text of the Bible they consult various versions, and then select the reading that best suits the purpose of the moment. They do not pause to question the authority or reason for the reading they have chosen.

Still others reflect rather ill-defined attitudes; they have never given the subject much thought.

We feel that all should welcome changes that are the result of the following:

1. A substitution of contemporary words or expressions, easily understood by the modern reader, for obsolete or archaic terms.

2. The substitution of better-attested Hebrew or Greek texts for the ones from which older translations were made.

3. A better understanding of ancient history and geography gained through archeological research.

4. A better understanding of ancient languages through continuing linguistic studies.

But how will the Bible reader know when the changes have originated from these causes? He can make a study of good recent Bible commentaries. These will bring him up to date on the latest archeological, textual, and linguistic information on the Scripture passages.

Beyond his acceptance of the above-mentioned changes, the Bible student should be aware of the type of translation he is using. Is it aiming at formal equivalence or dynamic equivalence? If the latter, then he must remember that ancient idiom has been replaced by modern idiom. He cannot use such a version for word study, for example, as we pointed out earlier. However, he should recognize that a translation giving dynamic equivalence may convey a better over-all view of the Bible writers' messages and may create a "feel" that is closer to that experienced by the original readers than a formal translation is able to produce.

There is one source of variant readings in the versions concerning which we feel we should caution Bible readers. Because of the defects of human language, many clauses, sentences, or passages in the original languages are ambiguous. That is, so far as the grammar and syntax are concerned, they may be understood in more than one way. In these cases the translator must choose between alternate interpretations. Occasionally he puts an alternate rendering or footnote in the margin, but more often he does not, for it would hopelessly clutter up the pages. In passages such as these the translator's personal ideas influence his choice. This is unavoidable. But the reader ought to know this. Again, how can he know when such a situation exists? A good Bible commentary is the answer.

As we have earlier pointed out, the older versions often carried over the ambiguity of the original languages, al-

lowing the reader to draw his own conclusions. The newer versions usually do not, so unless a footnote appears, the reader is not aware of possible alternate renderings.

It is here where a translation produced by a group of scholars, rather than by a single individual, may be superior. At least the readings adopted in ambiguous passages are the result of majority opinion, rather than one man's opinion.

However, no version is free of translators' personal opinions. Take, for example, the reading of Acts 2:47 in the King James Version: "And the Lord added to the church daily such as should be saved." Unless the words had a different meaning in 1611, this translation supports the doctrine of predestination, which the translators probably held. The Greek here reads literally, "And the Lord added those being saved daily, together [that is, to the group or to the number]." There is no hint in the Greek of any group that "should be saved." The Revised Standard Version here reads correctly, "The Lord added to their number day by day those who were being saved." *The New English Bible* supplies a subject for the action of saving and changes the passive to the active, but preserves the general meaning of the Greek: "And day by day the Lord added to their number those whom he was saving." *

What we are trying to encourage is an intelligent use of versions based on a knowledge of the principles followed by each translator.

In public instruction in the pulpit, or before a Sabbath school class, or in published articles if a text is quoted from a version giving the passage a unique turn of meaning, the one quoting the text should be assured that the new turn of thought better reflects the meaning of the author. Otherwise he should quote from versions with which his hearers or readers are familiar. If he has information lending authority to the new reading he should share that with his hearers or readers.

What was Ellen G. White's attitude toward various translations in her day? We shall answer this next week.

D. F. N.

(Concluded next week)

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HIGHWAY CARNAGE

Some time ago the American Institute for Research discovered that the average driver in Washington, D.C., violates nine traffic laws every five minutes. It obtained this information by following, in a camera-equipped truck, 304 men as they drove through downtown traffic in the nation's capital. Eighty-seven per cent of the drivers exceeded designated speed limits. Eighty per cent changed lanes without signaling. Sixty-three per cent failed to stay in their own lane. Another 63 per cent turned without signaling. Fifteen per cent ran through red lights.

Whether any of these 304 drivers were Seventh-day Adventists, we do not know. We do know that Adventist drivers, like their fellow citizens, are subject to the same emotional and time pressures that often lead to careless driving habits and traffic-law violations. We know also that Adventist drivers have their share of accidents—

accidents that at times take either their own lives or those of others. We deplore this.

We recognize, of course, that there are situations in which an accident is unavoidable. At times, also, a driver may be involved in an accident even though he is innocent of any traffic violation.

We believe, however, that because Seventh-day Adventists profess great respect for God's moral law, they also should scrupulously obey civil laws—in this instance, traffic laws. By being traffic-law-abiding citizens, they may reduce the carnage on the highways of America and other countries.

Inasmuch as this is December, and the year-end holiday weekends will soon be approaching, let us note some stark facts. Last year during December auto accident deaths in the United States totaled 5,040. Injuries totaled about 175,000. In only three days—during the Christmas holiday weekend—800 persons died in traffic accidents. Another 28,000 suffered disabling injuries. During the three-day New Year holiday traffic accidents accounted for 620 fatalities. About 22,000 people suffered injuries.

What a toll of sorrow! What a tragic loss of life! Think of the black heartbreak that instantly enveloped the families of those who were killed.

Excessive Speed

Many of these deaths could have been avoided. Studies show that three out of four fatal accidents during the Christmas holiday took place while the cars were going at speeds in excess of the legal speed limit, or at speeds higher than would be considered safe for road and weather conditions.

Not all of the traffic fatalities took place during the Christmas and New Year holidays. During 1966, 52,500 persons were killed on America's streets and highways, and 4.4 million were injured. Excessive speed was involved in more than 40 per cent of highway deaths—about 21,000 fatalities. Eighty per cent of the 52,500 traffic deaths occurred in clear, dry weather.

Drivers under 25, on a percentage basis, were the worst offenders in this killing orgy. They were involved in almost 32 per cent of the highway deaths in 1966. About 19 per cent of all licensed drivers are under 25, but in

1966 this group had almost 70 per cent more accidents than might be expected.

Purposely we have said nothing thus far about alcohol as a factor in the accident picture. We have wanted to encourage a bit of conscience searching before mentioning this evil. Too often total abstainers excuse their own excessive speed and other traffic-law violations. They feel that since they do not drink they can with safety drive at 45 miles an hour in a 35-mile zone, or 70 miles an hour where the speed limit is 60. They tend to place a disproportionate amount of blame for accidents on other people, especially the drinking driver.

We think this is a mistake. At the same time, we say with all the earnestness we can command: Alcohol is the major criminal in the accident picture. It stands indicted as the leading factor in producing fatal traffic accidents. At least half of all highway deaths involve drinking drivers. Some surveys indicate that the figure may run as high as 75 per cent.

Of America's 200 million citizens, 93 million adults drink alcohol in varying amounts. The per capita consumption of alcoholic beverages is approximately 24 gallons per year. What a heavy load it should be on the consciences of drinkers to realize that more than 25,000 Americans are killed each year—250,000 every ten years—by drinking drivers, by people who are more concerned about their right to drink than the right of innocent people to stay alive.

Perhaps Seventh-day Adventists can do little to encourage others to be safe drivers; they *can* take positive steps to reduce their own accident quotient. Here are four prime rules:

1. Obey *all* traffic laws.
2. Follow the golden rule.
3. Keep fit and healthy.
4. Keep the car in tip-top mechanical condition.

These rules, if carefully followed, may help assure us and our neighbors a Merry Christmas and a Happy New Year. They also may prevent us from standing condemned by the law that says, "Thou shalt not kill." Since Christians are to save life, not take it, does not the way we drive have a clear relationship to our religious experience?

K. H. W.

LETTERS



EX NIHIL

EDITORS: L. C. Lee's letter to the editor (Sept. 14 REVIEW) contains many misconceptions which, though popular, are not true. The phrase *ex nihilo* (*nihil ex nihilo*) is a Latin axiom and, therefore, is not found as such in either the Bible or Spirit of Prophecy. The meaning, however, is implied in many statements, such as, "In creation God was not indebted to pre-existing matter." Hebrews 11:3 does not mean that "... things which are seen were not made of things which do appear."

The statement that God did not create the world out of nothing, but transformed energy into matter, is questionable, as "His creative works are just as incomprehensible as His existence" (*Spiritual Gifts*, vol. 3, p. 93). Matter and energy are not interchangeable although claimed by the famous

$E = Mc^2$ formula. The energy which can be obtained from the two ends of the atomic table is by rearrangement of the atoms and atomic particles. While the formula assumes that equal quantities of matter, such as clay, stone, rubber, and concrete, have equal potential energy, the theory is without any factual basis.

The relativity theory was unintentionally but effectually disproved by Bohr at the Solvay Conference of Physics in 1930, but it still exists in popular scientific literature as it attempts to explain the universe without a creator. Bohr proved that the more exact the measurement of velocity, the greater the uncertainty in the measurement of mass, and the more exact the measure of mass the greater the uncertainty of the measurement of velocity. Einstein, therefore, failed to prove that a continuum of space and time existed, which was essential to his relativity theory. Although Einstein labored for a quarter of a century on this theory, he failed, as nature's laws are not so constituted.

There is no known creation of matter by energy. The changes in atomic particles produced by the various accelerators require material, as energy does not exist separately

from matter. As quantum relations exist in all matter, such would seem necessarily present in space, time, and gravity if energy was convertible to matter.

HENRY G. HADLEY, M.D.

Washington, D.C.

EDITORS: Re these statements by a letter writer in the September 14 REVIEW: "It is the expression '*ex nihilo*'—out of nothing. Hebrews 11:3 is given as a reference, but this says only 'not made of things which do appear' . . . God did not create the world out of nothing. He transformed energy into matter. . . ."

I continue my plaint for less materialistic thinking.

a. Is "transforming" the same as "creation"?

b. What man observes is real; God will see to that.

c. Figure it any way you like, if energy did not *appear* we would not know it was there and could not measure it.

d. Why not say, God is able; therefore at His word it stands created? If there is any process through which God must go to create, then time is ever putting greater

and greater space between us and our Creator.
ROBERT M. SHREWSBURY
Bakersfield, California

ANTI-ROBES

EDITORS: Re "Robes for All" in the September 21 REVIEW: Why provide robes to cover indecency and sin in God's house? In *Testimonies*, volume 4, page 647, we read: "The fact that worldliness and pride bear almost universal sway is no excuse for one Christian to do as others do. . . . Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God. . . . All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline."

Why is not this problem being dealt with by our leaders and ministers? To me it seems perfectly terrible to make robes to cover sin in the church, rather than deal with the problem the way God says to do it.

HELEN GREENWOOD

Ardmore, Oklahoma

CONFUSED ABOUT CHRISTMAS

EDITORS: I am very confused about Christmas. When we came into the church we were told that the twenty-fifth day of December is not Jesus' birthday, but we seem to celebrate it.

I know there are those who are searching

for more light all the time, and I would like to know if it has been discovered that the twenty-fifth day of December is actually His birthday. If so, perhaps it will soon be all right to accept the first day of the week as the Lord's day.

The Bible makes reference to Christ's resurrection on the first day of the week but says nothing about the time of His birth. I don't want to bear false witness. I don't want to be left outside the gates of the Holy City.

SARAH MAXWELL

Savannah, Georgia

► Two articles by R. H. Blodgett, appearing in the December 7 and December 14 REVIEWS, will provide helpful information.

ADS IN COMMUNICATIONS MEDIA

EDITORS: In the August 24 issue of the REVIEW we noticed a thrilling report by Herbert Ford in regard to SDA literature being promoted in newspaper inserts and the television media in the Pacific Union. According to the report, three million advertisements are being produced.

We are encouraged by this report. For some time we have been wondering why our people don't make bolder advances in the public press, thus reaching many who are not inclined toward religious radio and TV programs.

Most of us have spotted ads by such organizations as Knights of Columbus and the Rosicrucians. The very professional (in-

triguing) write-ups attract the reader's eye to the free information or literature offered. If they find this effective, so could we—we have so much more to offer!

ERIC KREYE

Mountain View, California

KIND SHEPHERD

EDITORS: Dr. Hoehn's letter (REVIEW, Oct. 19) showing the difference between the sheep and the shepherds was very helpful.

Margaret Rusk, Dean Rusk's sister, was my husband's secretary for many years. On returning home from a trip one time, she was having some difficulty with her luggage, when a man offered to help. It was I. M. Evans, at that time our Georgia-Cumberland Conference president.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

MRS. JULIUS F. SCHNEIDER

Atlanta, Georgia

ABUNDANT LIFE

EDITORS: I enjoyed the editorials on the abundant life, especially number 3 (Oct. 19), on exercise. The message and suggestions are timely. Doctors and ministers especially need to schedule time for physical activity.

GLENN C. BOLTON, M.D.

Walla Walla, Washington

The art of living

BY MIRIAM WOOD

when you're Young

THE "GUMBY SYNDROME"

A topic that apparently will forever be interesting to a young person (and quite often to a not-so-young person) is that of the relationships between the sexes. This certainly is understandable; a great deal of the art of living is concerned with how to operate successfully in this area. In this column perhaps we deal with boy-girl topics less frequently than some readers wish, but it is my feeling that they're being more than adequately covered elsewhere. This week I'd like to discuss some of the problems of "going steady."

I won't emphasize the morality angle—the dangers inherent in too close and constant an association—although this is certainly a serious aspect. I'm interested in another facet that I've chosen to designate the "gumby syndrome." Now, you won't find this term in any medical or psychiatric dictionary (does the latter exist?), since it's my own invention. A "gumby" is a child's rubber toy, with hidden wires encased in the torso and appendages, thus enabling the small owner to bend the creature into every imaginable shape. The poor "gumby" can be put through some rather humiliating paces!

Now, when a very young person "goes steady" time after time, he is bound to attempt various and sundry personality adjustments in order to be more acceptable to his "steady." Physical adjustments, also. As an illustration, a girl may have long, flowing hair, which is the pride of her current "steady." But alas, romance withers. A new romance begins—and this "steady" can't stand "droopy, draggy hair."

A frantic session with the scissors is next. And, dutifully shorn, the "gumby"-like girl basks in the approval of her domineering swain. Of course when *this* romance collapses, I'm not sure just how she'll glue her hair back on in case the *next* boy—well, you see what I mean!

In the realm of personality development it seems to me that frequent and contradictory changes, motivated not by the individual himself but by an over-eagerness to please a new boy/girl friend, can be nothing but detrimental. From introvert to extrovert. Then back to introvert. From sedate to vivacious. And back again. From spiritually inclined to worldly-minded. These are only a few examples, of course, but they'll suffice.

Eventually, a young person comes to the place of not knowing who or what he is—or who or what he wants to be. For he's only a helpless "gumby" in the grasp of the stronger power of the moment.

That each person should effect improvements in himself for the better, and attempt to overcome personality defects, is a practice I believe in thoroughly. But the initiative must come from within his own person if the improvements are to be lasting. He must have a vision for himself of himself. Too often, changes insisted upon by current romances aren't improvements at all. They're just—changes!

When the time for a permanent romantic relationship arrives, via the time-honored route of marriage, a young person who's frequently been a victim of the "gumby syndrome" may find that he's really headed for disaster. Because he's used to personality change—but not permanent change. He is used to a tidelike ebb and flow, back and forth. These superficial changes were always sufficient for the short-lived "steady" romances. But marriage, that's something else. If "gumby" feels the great need of a reshaping and a new configuration within a short time—if his present alignment is too difficult to be sustained—well, havoc results. And he's bewildered, very likely, because "the system" has been foolproof up to now. Marriage had no *right* to be different; his marriage partner had no right to expect him to be permanently what he'd been temporarily. After all, a "gumby" is a very temporary kind of thing!

I'm for stamping out the "gumby syndrome." Join the crusade!

Australia's Laymen Step Forward in Soul Winning

By H. F. RAMPTON
Departmental Secretary
Australasian Division

Selected laymen, supported by their pastors and conference administrators, gathered at Coff's Harbour, New South Wales, October 23, for the first of two great laymen's congresses in Australia. Representing the Queensland, North New South Wales, and Greater Sydney conferences, these 430 delegates discovered entirely new concepts of soul winning.

Under the supervision of V. W. Schoen, associate secretary of the Lay Activities Department of the General Conference, the congress became a large school for the training of lay instructors. In fact, it was the largest such school Elder Schoen has instructed. His experience in Europe, Inter-America, and South America added color and inspiration to his teaching.

The banner over the platform reminded us of our great need—"Knowledge and Power for the Crisis Hour." Nearby, the new lay activities department flag assured us that this department was alert and ready to lead out in meeting this need.

Although most of the delegates attended Elder Schoen's leadership course, provision was also made for those wishing to qualify in Vacation Bible School, branch Sabbath school, and health and welfare evangelism.

As the week proceeded, both ministers and laymen became fully convinced that our present methods of soul winning are

inadequate for the task. We must accelerate our pace. Elder Schoen revealed the methods that have proved so successful in Inter-America and other places. The concept of laymen becoming instructors for the training of fellow laymen was quite new and will revolutionize our approach to lay evangelism throughout the Australasian Division.

A similar laymen's congress is to be held December 25-30 in Melbourne, Victoria, for four of the five conferences in the Trans-Commonwealth Union Conference.

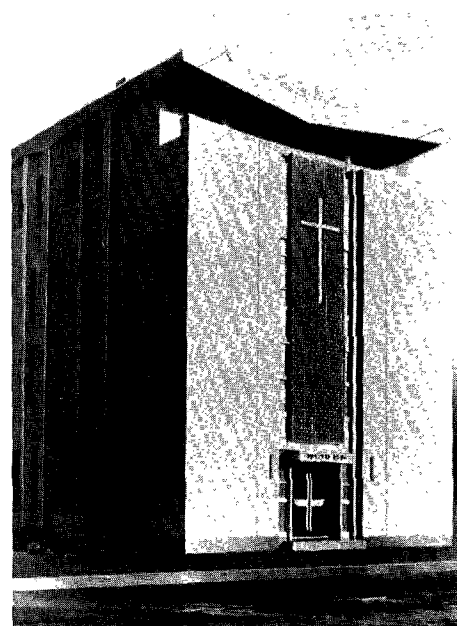
The remaining conference in this union, the West Australian, is having its own lay leadership seminar December 11-16. Two other seminars have already convened, one at Auckland, New Zealand, for the two New Zealand conferences, the other at Townsville for the North Queensland Conference.

Plans are complete for the launching of the Bible Speaks program in conjunction with the distribution of 10,000 Bibles throughout Australia and New Zealand.

Adventist Center Opened on Hokkaido Island

By WARREN I. HILLIARD
President, Hokkaido Mission

Japan's youngest field, the Hokkaido Mission, dedicated the Sapporo church October 28. This four-story concrete building, to be known as the Sapporo Adventist Center, had been opened a week earlier in a special service at which a representative of the mayor of Sapporo cut the ribbon.



This center on Japan's Hokkaido Island will serve as both church and evangelistic center.

Attending the dedication were C. B. Watts and R. I. Gainer, Japan Union Mission's newly appointed president and treasurer, respectively. Following the dedication service there were a baptism of two individuals and a fellowship dinner in the fourth-floor reception room.

A three-by-five-foot illuminated picture of the second coming of Christ attracts the attention of all who enter the center, and visitors are presented with a copy of the picture and a tract on the advent of Christ. Nearly one sixth of the population of Hokkaido is living in Sapporo, a city of nearly one million.

The building is designed not only as a church home for the 66 members in Sapporo, but as a center where the gospel message can be presented through evangelistic meetings, English classes, cooking demonstrations, counseling service, and youth activities. Pastor T. Watanabe, assisted by T. Shimmyo, K. Uchida, and Miss Y. Okamoto, began a series of evangelistic meetings in the new center on October 22. It will continue till the end of the year.

Philippine Mayor Asks for Public Meetings

By E. J. TANGUNAN
President
South-Central Luzon Mission

Public evangelism was impossible until recently in Burdeos, Quezon, Philippines, for the mayors, controlled by the wealthy churchmen of the place, would not grant permission to hold meetings. The town remained unentered.

But today 15 newly baptized members are meeting in Burdeos and about 12 others are preparing for baptism.

The breakthrough began when I unexpectedly met a former Philippine



Thirteen Ordained in Korea

Thirteen workers were ordained September 9 at the twenty-third biennial session of Korean Union Mission. H. W. Bedwell, Far Eastern Division secretary, delivered the ordination sermon, and H. D. Johnson, the division treasurer, extended the charge. R. S. Watts, Jr., Sabbath school secretary of the division, offered the ordination prayer.

The newly ordained workers are (seated, from left): Um Ki Ung, Han Ki Cho, S. D. Pangborn, Lee Choon Min, Kim Kwan Ho, and Song Kwon; (standing, from left): Shin Hyun Chul, Cha To Soon, Chung Hi Mok, Kang Tae Kon, Ahn Chul Choo, Sung Nak Won, Lee Han Pong.

SANG D. KIM

Editor, Union Paper

Union College friend in Lucena two years ago. He told me that he was now mayor of Burdeos and extended an invitation for us to hold a public evangelistic meeting. So I made plans to accept this invitation during his term as mayor.

Last August a series of public meetings began. Vidal Jabola, a veteran lay preacher, was chosen to lead out. The district leader, who has just finished his internship, and the active officers and members of Polillo church also helped.

When the leaders of Polillo church sought to rent a room for our preachers to stay in, one owner accepted them on condition: she strongly emphasized that the preachers should not talk with her about religion. Knowing that no one would accept them in that place except this widow, they agreed.

For the first week she listened in her room as our workers worshiped and prayed to God morning and evening in their room. During the lectures a public-address system was used, and for the whole week she listened from one of the windows of her house. She could not hear everything clearly, but what she did understand pleased her. She wanted to understand all.

Despite her standing in the community as a leader in all her church's religious activities, she went to the meetings. As a result, she was one of the 15 baptized September 23.

Even now, the people are requesting her to lead out in their prayer activities. They have offered to pay her, but she says, "I cannot do those things now, for they are all wrong."

Condensed News

Sabbath Services Conducted at Clark Field, Philippines

Worship services are now being held for Seventh-day Adventist servicemen at Clark Field, Philippines, every Sabbath morning.

The Filipino pastor of the Luzon Island district, J. A. Leones, says that a service is being held at 11:00 A.M. every Sabbath morning in Chapel 2 of the Clark Air Force Base near Angeles City, north of Manila. Many of the men who are attending are wounded soldiers from Vietnam. Major Charles E. Freeman, stationed at the base, is one of the active leaders in the services.

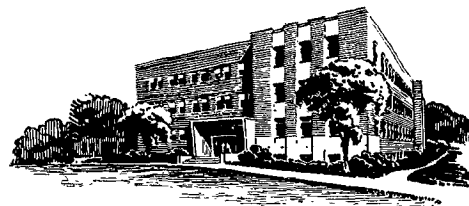
REVIEW AND HERALD readers who know of Adventist servicemen at Clark Field, may write Pastor J. A. Leones, 342 Jacinto, Angeles City, Philippines. He will make sure the men are notified of these Sabbath services.

An American theology student, now attending Philippine Union College, Ronald Warpole, visits the Air Base nearly every Sabbath and assists in the Sabbath services.

D. A. ROTH, Assistant Secretary
Far Eastern Division

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

DIVISION ADMINISTRATIVE MEETINGS. After Autumn Council many from the General Conference administrative staff are requested by the committee to travel overseas to give counsel and help at the main administrative meetings usually held in the overseas divisions at year's end. These General Conference officers are also asked to assist at various convocations and gatherings in the unions, conferences, missions, and institutions of the divisions they visit. Officers who have been requested to travel abroad at year end 1967 are these: To Northern, Central, and Southern Europe: Theodore Carcich and R. E. Osborn. To the Middle East and Southern Asia: K. H. Emmerson and D. W. Hunter. To the Far East and Australasia: R. H. Pierson and J. C. Kozel. To Inter-America: M. V. Campbell and M. E. Kemmerer. To South America: W. R. Beach and M. E. Kemmerer. To Trans-Africa: F. L. Bland and A. E. Gibb.

NASDAD. On October 26 the General Conference office received a visit from approximately 150 Seventh-day Adventist dentists and their wives. Seventh-day Adventist dentists who are members of the American Dental Association usually also belong to NASDAD (National Association of Seventh-day Adventist Dentists), an organization which fosters the spiritual, scientific, and social interests of Adventist dentists. Their convention included time for visits to other SDA institutions in the Washington area.

GEOSCIENCE MEETING. A few days prior to the Autumn Council, on October 12, Committee Room B was assigned for all-day use by members and specially invited guests of the GeoScience Research Institute group. Attending the meeting conducted under the chairmanship of M. V. Campbell, aside from those resident in Washington, were institute staff and board members R. M. Ritland, Harold Coffin, Harold James, Ariel A. Roth, R. L. Hammill. Seventh-day Adventist geology and paleontology scientists have an awesome mission to fill in this day of almost total surrender to evolutionary philosophies.

DEPARTMENTAL AND SPECIAL SERVICES OVERSEAS. During the year that will soon close, secretaries of

General Conference departments have given generous service in the overseas divisions. The church may be interested in learning where GC departmental secretaries each gave two to three months' service during 1967. *Education:* C. B. Hirsch, Northern Europe; I. V. Stonebrook, Inter-America. *Insurance Service:* J. W. Peeke, Northern Europe. *Lay Activities:* J. E. Edwards, South America; C. E. Guenther, Inter-America; V. W. Schoen, Australasia. *Medical:* H. E. Rice, Australasia, Far East, Middle East, Northern Europe; Mazie Herin, Inter-America; R. F. Waddell, Inter-America. *Ministerial Association:* J. R. Spangler, South America; E. E. Cleveland, Inter-America; A. C. Fearing, Middle East, Southern Europe; G. E. Vandeman, Australasia; N. R. Dower, Far East. *Missionary Volunteer:* Clark Smith, Central Europe, Trans-Africa; Theodore E. Lucas, Central and Southern Europe; J. H. Hancock, Australasia; Lawrence Nelson, Far East. *Publishing:* D. A. McAdams, Southern Europe; W. A. Higgins, Northern Europe, Middle East; Carson Adams, Far East; Herbert White, South America. *Public Relations:* Carol Hetzell, Southern Asia, Middle East, Southern Europe; M. H. Reeder, Far East; E. W. Tarr, Central Europe, Trans-Africa. *Radio-TV:* J. J. Aitken, Northern, Central, and Southern Europe, Middle East. *Religious Liberty:* W. M. Adams, Australasia, Far East. *Sabbath School:* R. C. Barger, Inter-America; Fernon Retzer, South America; G. R. Nash, Northern Europe. *Temperance:* E. J. Folkenberg, Northern and Southern Europe; E. H. J. Steed, Europe and Southern Asia. *White Publications:* D. A. Delafield, Far East.

In addition to departmental services rendered in overseas divisions, various ones rendered other special services. *Auditors:* R. J. Radcliffe, Australasia, Northern Europe, Central Europe, Trans-Africa; R. M. Davidson, Far East, Southern Asia, Middle East, Southern Europe. *Field Secretaries:* C. E. Moseley, Far East; E. L. Minchin, Northern, Central, and Southern Europe; E. W. Pedersen, Inter-America. *Officers:* W. R. Beach, Inter-America; Theodore Carcich, Southern Europe, Middle East; Robert H. Pierson, Southern Europe; R. S. Watts, Inter-America; W. L. Pascoe, Inter-America; R. R. Frame, Northern Europe.

American Media Report on New Protein Food

Worthington Foods, of Worthington, Ohio, introduced its new Holiday Roast at a press conference early in November in New York.

More than 40 members of the press tasted this new vegetable protein food. Typical comments were, "It's obviously not turkey but the flavor is better than turkey." *Life* magazine sent three reporters to the conference, and before they left they requested a special sample of Holiday Roast and several other Worthington products for an editorial conference and possible story.

Four out of five of the Greater New York papers published major stories with photographs.

Three television interviews were held featuring Warren E. Hartman, Worthington's director of research and development. One of these interviews was conducted by United Press International and was syndicated to television stations throughout the nation.

Other media in attendance included *Newsweek*, *Parade*, *UPI*, *N.Y. Daily News*, *N.Y. Times*, *N.Y. Post*, *McCall's*, *House and Garden*, *Redbook Magazine*, *Better Homes and Gardens*, *Seventeen*, *American Home*, and *Scientific American*.

Atlantic Union

Greater N.Y. Conference Sponsors Home Aid Courses

A popular training course for Seventh-day Adventists has just been completed in the New York Center. Some 80 persons were enrolled in classes designed to prepare them to serve as home health aids.

Leading out were Dunbar Smith, M.D., Greater New York Conference medical secretary, and Carrie Carbone, R.N., director of the Bates Memorial nurses' registry. Also serving on the faculty were Ella May Stoneburner, R.N., assistant secretary of the General Conference Medical Department; Robert Dunn, M.D., assistant director, New York State Health Department; J. Wayne McFarland, M.D., specialist at the Jefferson Medical College in Philadelphia; and June Croft, R.N., associate medical secretary of the Greater New York Conference.

According to Dr. Smith, "Home health aid services are those personal-care services provided on a visiting basis in the patient's home, and are given in accordance with a physician's plan of treatment under direct supervision of a public health nurse."

Another such course is already scheduled elsewhere in the Greater New York Conference.

DON HAWLEY
Communications Director
Greater New York Conference

BRIEF NEWS

SOUTH LANCASTER Village church is being renovated both inside and out. The front of the church will emulate colonial design, complete with a peaked overhang supported by colonial columns. The interior of the building will be painted, and the addition of colonial-style appointments is planned.

E. L. MINCHIN, field secretary of the General Conference, and A. J. Patzer, president of the New York Conference, recently conducted a Week of Spiritual Renewal in the Syracuse, New York, churches cooperated in this series.

EVER since 1950 the Dorcas Society of the Oakfield, Maine, church has sponsored a first-floor room in the Milliken Memorial Hospital of Island Falls, Maine. Recent purchases by the Dorcas Society have added new paint, drapes, window shades, bedspread, blanket, and a literature rack to the room. The lay activities department of the church cares for the literature rack.

ATTENDANCE is good at the Prophecy Speaks Bible series currently being conducted in Hamilton, Bermuda. So far 142 non-Adventists have kept their first Sabbath, according to G. H. Rainey, speaker. Hundreds of homes are being visited by the ministers and Bible instructors, and the attendance is growing.

NINE persons were baptized at the Willimantic, Connecticut, church November 11 by A. E. Harms, conference secretary-treasurer. A number of the newly baptized members were the results of the Gilley-Peterson evangelistic campaign conducted at the church last summer. Seven united with the Norwich, Connecticut, church and two joined the Willimantic congregation.

EMMA KIRK, Correspondent

Canadian Union

BRIEF NEWS

THE maiden voyage of the new *Northern Light*, British Columbia's missionary coastal vessel (REVIEW, July 6), was a round trip of one month. During this time Skipper Clyde Gildersleeve and his family and the L. H. Davies family were well received as they visited lighthouses, logging camps, mill towns, and many fishing fleets along the coast. In an area where boats are still the main mode of transportation, a well-appointed ship such as the *Northern Light* arouses interest. Many who know very little about Seventh-day Adventists asked questions and accepted literature. The ship serves isolated Adventists too. As one member said, "You are a link between us and the conference office and other believers along the coast." One high light of the trip was the baptism, at a small rocky bay, of four teen-age boys who joined the Watcher Isle Floating church.

PEARL BROWNING, Correspondent

Central Union

Union College Receives Accreditation in Education

Union College has become the first college in the denomination to receive full accreditation for its elementary and secondary education program by the National Council for Accreditation of Teacher Education.

E. B. Ogden was the chairman of the college's committee for the evaluation. More than 35 Union College staff members worked on this committee and its subcommittees and spent hundreds of hours writing the report.

Official notice of full accreditation was received October 20. It stated in part that the committee's action means: "Full accreditation for the program for secondary teaching for a period of time to coincide with the elementary accreditation already in force; lifting of provisional accreditation to grant full accreditation for the remainder of a ten-year period to the program for elementary education at the Bachelor's degree level." It also said: "Accreditation for Union College will be dated from September 1, 1963. This was the year in which accreditation went into force for the program in elementary education."

This means that all elementary and secondary education graduates from the class of 1964 on will be covered by this retroactive action which provides reciprocity with 28 States.

GEORGE P. STONE
Chairman, Department of
Education and Psychology

BRIEF NEWS

A SPECIAL workers' meeting was held recently for the young ministers of Kansas. Two days were spent in studying such topics as church organizations, evangelism, personal work, sermon preparation, and establishing members in the faith.

OPEN house for the new high-rise men's dormitory at Union College was held November 19.

A NEW pulpit was given by the church treasurer, F. M. Church, and family friends to the South Sioux City, Nebraska, church. Pastor Lowell Dunston held a special dedication service for this gift.

AFTER many delays and changes in property the Independence, Missouri, church was able to break ground for a new church October 8. H. R. Coats, conference public relations secretary, assisted in the ceremonies.

ON BEHALF of the Salina, Kansas, church, Rosella Jones, clerk, and Pastor F. S. Sanburn presented a set of the Conflict of the Ages books to the head librarian of the Salina Public Library. This makes a total of ten SDA volumes in the library.

FOUR new members were added to the McCook, Nebraska, church recently as the results of a series of meetings held

by E. E. Hagen, union Sabbath school secretary, and pastor Edwin Eisle. Three of the four were graduates of the Bible Speaks study plan. Other interests are being followed up.

WILLIAM C. HATCH, union lay activities secretary, was the featured speaker at the regional meetings held in Farmington, New Mexico. Personnel from the Colorado Conference also assisted.

THE annual Spanish Federation meeting was held in the Spanish Perth Amboy, New Jersey, church recently. Guest speakers were: H. M. Jensen, director of the World Welfare Depot in New York; Dr. Wayne MacFarland, Temple University Hospital, Philadelphia; and Dr. Dunbar Smith, from the Greater New York Conference. The New Jersey officers chosen were: Mrs. O. Mejia, president; Mrs. Mary Peguero, vice-president; and Mrs. Lillian Semenov, secretary-treasurer.

CLARA W. ANDERSON, *Correspondent*



Ingathering Victory in Washington, D.C.

These Jasper Wayne Award winners, of the Washington, D.C., Dupont Park church, turned in their funds October 28, helping to put the church well over its \$12,600 goal.

Elvira Arties, left in the front row, brought in \$707.75 from personal solicitation, and Mrs. Maggie Toms, seated next to her, had a total of \$501.58. Both women are employed full time; the Ingathering funds were solicited during spare time.

Also participating in the campaign were the faculty and students of the Dupont Park school, who raised \$3,000. William DeShay is the pastor of the church and Joseph Davidson is director of lay activities.

MORTEN JUBERG

Departmental Secretary, Columbia Union

Columbia Union

BRIEF NEWS

TEACHERS and principals from all over the union assembled in Atlantic City, October 15-18, for a secondary teachers' convention. Elmer A. Robertson, secretary of education, coordinated this session. Every aspect of boarding and day schooling was covered as teachers sought to iron out problems and improve their programs.

A JOINT cardiac research program has been announced by the Kettering Medical Center and the Cox Coronary Heart Institute, also of Kettering, Ohio. Specially built equipment provided by Cox Institute has been placed in the hospital and is connected to a computer in the Institute. The purpose of the program is to find better ways of treating heart disease.

AT THE close of the March of Truth crusade in Bradford, Pennsylvania, October 28, 16 were baptized and two accepted on profession of faith. The three-week series was conducted by Bob Taylor, Pennsylvania Conference evangelist, assisted by the pastor, Keith R. Mundt. Fourteen more are planning for baptism in December.

CLASSES were suspended for two hours at Bellbrook High School, Ohio, recently so that 530 students and faculty members could see the film *One in 20,000* and participate in a discussion directed by pathologist Ross Seasily and Chaplain Dieter Hain of Kettering Memorial Hospital, Kettering, Ohio. Glenn Bylsma, M.D., and Chaplain Hain also presented a program to 50 parents, students, and teachers of the Frank Nicholas Elementary School P.T.A. in Dayton. Finally, three groups of Fairmont East High School students saw *One in 20,000*, examined tissue specimens, and participated in discussions with Erlo Roth, M.D., and Dieter Hain.

CHARLES D. BROOKS, ministerial associa-

tion secretary for the union, conducted the fall Week of Prayer at Andrews University. His emphasis was on the urgency of the last days and a person's preparation for them.

MORTEN JUBERG, Correspondent

COLUMBIA UNION COLLEGE

STUDENTS are sponsoring three service-oriented activities this year. About 50 students serve weekly in the Christian Urban Service Corps, a division of the Urban Service Corps, operated in conjunction with the District of Columbia Board of Education. They are helping children in the slum area of Washington. Members of the Student Ministerial Association aid in helping to staff the District Adventist Welfare Center. Other students are engaged in Operation Breakthrough, a visitation program conducted in the high-rise apartments recently erected within walking distance of the campus.

THE B. G. Wilkinson Memorial Library and the Ost Rare Book Collection were dedicated at Columbia Union College October 23. They are housed in H. M. S. Richards Hall, the religion center named after an alumnus of the college. B. G. Wilkinson is a former president of CUC and Walter Ost a former faculty member. The two book collections form the religion department library. Giving the main address at the program was R. A. Anderson, former secretary of the General Conference Ministerial Association.

THE seven-member Better Family Living team of CUC, directed by Dr. W. John Cannon, conducts six programs a year in churches of the union. Weekend

programs begin Friday evening with a panel discussion on family worship. Sabbath afternoon there is an open forum to help church members solve their personal problems. The team, now in its fourth year, consists of faculty of the behavioral science, religion, and education departments.

ZELLA HOLBERT, Correspondent

Lake Union

BRIEF NEWS

HINSDALE SANITARIUM recently added accounts payable to its IBM 1440 computer programming in the data-processing department. The department is planning to have additional equipment installed that will increase the core's positions from 4,000 to 8,000. This would effect a saving of about one-third in time and greatly increase the work that the computer handles.

AFTER 29 years of service as originator and leader of the Dorcas Federation idea, Mrs. Herman Kleist, of Brookfield, Illinois, declined re-election to the presidency at the recent meeting of the Chicagoland Dorcas Federation. Mrs. June Jacobson has been chosen as the new president, and Mrs. Nola Dodd will serve as vice-president. Among those taking part in the program were A. W. Bauer, union welfare leader; V. W. Esquilla, leader from the Illinois office; and R. A. Jamison, the district pastor.



Impressed by Voice of Prophecy Workers

A Voice of Prophecy Faith Bible School graduate, Mrs. Vaughn Bailey, was recently baptized into the Vallejo Drive Adventist church, Glendale, California. She attributes her renewed interest in the Bible and her discovery of the Voice of Prophecy radio broadcast to several of her husband's customers who are VOP employees. Mr. Bailey is a salesman for the Saladmaster Company, which deals in cookware, china, and other kitchen utensils.

While on his business calls, several customers had talked to Mr. Bailey about the necessity of Bible study and keeping God's commandments. He had observed that Seventh-day Adventists were always happy and that they were honest in their business dealings. These facts had impressed him and he shared his impressions with his wife.

This past summer D. D. Doleman conducted a series of public evangelistic meetings in the Glendale area. One of Mr. Bailey's customers, who is a Voice of Prophecy employee, invited the Baileys to attend the crusade.

The following Friday evening Mr. and Mrs. Bailey came to the meeting. This same evening the Wedgwood Trio, who had traveled with the Voice of Prophecy during the summer, were special guests of the evangelist. The Baileys were so impressed with the dedication and talents of the trio members that when they heard of their full-length concert to be held in Lynwood, California, the couple invited some of their non-Christian friends to attend with them. Later the Wedgwood Trio presented the Baileys with autographed copies of their most recent albums.

Here Mrs. Bailey shows her baptismal certificate to the Wedgwood Trio members (from left), Bob Summerour, Don Vollmer, and Jerry Hoyle. At right are Mr. Bailey and daughter Kathleen.

JAN SUGGS

Voice of Prophecy

ROBERT REID, of Detroit, Michigan, always has given the \$5 minimum for Investment each year, but he found it the hardest five dollars to give. His family expenses always seemed to increase about the time Investment was due. Then in 1965 he promised the Lord to give 1 per cent of all overtime or \$5, whichever was more. The first year he had \$28, the next year \$38.50, and this year the fund is growing rapidly.

MILDRED WADE, *Correspondent*

North Pacific Union

BRIEF NEWS

A CAPACITY crowd attended dedication services of the Centralia, Washington, church November 11. Conference President W. J. Blacker was the morning

speaker; Union Conference President W. J. Hackett preached the dedicatory sermon in the afternoon; and Dan Matthews, who was pastor when construction was begun, was the speaker for an evening service. Others participating through the day included Lester Rasmussen, Sunny Liu, L. W. Crooker, W. L. Murrill, and the present pastor, C. R. Aimes.

JOHN AND ELLEN KLIM, the Bible Speaks team of the Upper Columbia Conference, held a series of meetings recently in Kellogg, Idaho, assisted by Ralph Wendt, pastor of the Osburn and St. Maries churches. At the close of the series, the first to be held there, 15 persons expressed a desire to unite with the church.

ON LOAN to the Montana Conference for part of November were Elder and Mrs. H. A. Peckham, of the Oregon Conference. Working with Pastor Vernon Jones, Elder Peckham is at Havre for an evangelistic series.

IONE MORGAN, *Correspondent*

Northern Union

BRIEF NEWS

THE Northern Union Conference has received special honor from the Pacific Press for standing highest in *Signs* subscriptions per capita, nearly two per member.

S. A. REILE opened a three-week series of meetings in Butte, North Dakota, October 28. Sieg Roeske is the pastor.

DEPARTMENTAL meetings were held in the Northern Union Conference office in Minneapolis, October 30 to November 2. Union leaders, together with General Conference leaders, studied ways to strengthen the work and influence of the churches and members in the union.

L. H. NETTEBURG, *Correspondent*

Southern Union

BRIEF NEWS OF SOUTHERN MISSIONARY COLLEGE

SMC STUDENTS have distributed 2,100 copies of *Steps to Christ* as part of a concentrated effort to reach 10,000 homes in the Chattanooga, Tennessee, area during this school year. Under the direction of the laymen's activities department of the Collegedale church more than 100 students have participated each Sabbath afternoon since the middle of September. Wallace Burns is director of the project.

SEVENTY-EIGHT students are now participating in an MV-sponsored program called Silent Thrust, in which contacts made through the *Steps to Christ* project are being followed up. James Anderson, MV director of evangelism and leader of the plan, states that nine teams have already begun studies.

SMC, Collegedale Academy, and the Collegedale church smashed all previous records October 12 with \$14,754 for the annual Ingathering field day. WSMC-FM, the radio voice of SMC, publicized the one-day event. One woman living near Atlanta had a check for \$25 ready when the student solicitor came to her door; she knew all about them because she heard it on the radio. The individual high was Jimmie Cain, with \$125 solicited.

ABOUT 100 students are "going to jail" each Sabbath afternoon to visit with and help inmates of six local prisons. The Jail Band visits were reactivated in 1964, largely through the efforts of SMC theology student Lonnie Melton, once an inmate himself. In 1966 the bands began working in the women's quarters of the Hamilton County jail and the Silverdale detention quarters.

MVOC (Missionary Volunteers on Campus) has initiated student prayer meetings, states Jim Walters, MV leader. Various faculty members speak to the

students for three consecutive meetings each, on topics relevant to on-campus spiritual needs.

WILLIAM H. TAYLOR, *Correspondent*

Southwestern Union

BRIEF NEWS

THE Texas chapter of the Association of Seventh-day Adventist Registered Nurses has been organized. Officers for 1967-1968 include: Wanda N. Bell, R.N., president; Marilyn Halsell, R.N., president-elect; Wanda Findley, R.N., secretary-treasurer; Joyce McCormick, R.N., and Robert Hadley, R.N., executive committee members at large.

A NEW church school building has been completed in Jay, Oklahoma, the latest of the 13 church schools in the conference.

THE SEVENTH-DAY ADVENTIST churches throughout Texas were designated as collection centers for clothing and food during Hurricane Beulah, which recently struck the Texas coast. Red Cross officials asked the churches to serve as collection and distribution centers. Thousands of articles of clothing have been received and processed for the needy area.

A FIELD school of evangelism and evangelistic meetings will begin in the Dallas Central Seventh-day Adventist church in January. These meetings will be under the sponsorship of the ministerial department of the Southwestern Union Conference in cooperation with the Texas Conference.

EVANGELISTIC meetings in the Dennison-Sherman church of Texas have resulted in six baptisms. The conference revivalist, Bob Thrower, assisted by the district pastor, Dave Allen, conducted the services.

THE administration building of Jefferson Academy has undergone extensive remodeling. New office space has been provided for the school officials and the library has been enlarged and teachers' offices installed.

J. N. MORGAN, *Correspondent*

Loma Linda University

BRIEF NEWS

A \$25,000 GIFT from the 1942 School of Medicine graduating class has provided Loma Linda University with color television equipment to start a medical videotape library. The equipment includes an Ampex color videotape recorder, transistorized television camera, and a color monitor screen. Other equipment is to include a viewfinder camera with zoom lens and four additional monitor sets. The closed-circuit television equipment will make possible the taping of treatments and operations for future study.

Actions of the 1967 Autumn Council

Reported by R. R. FRAME
Associate Secretary, General Conference

[Last week we published Autumn Council actions having to do with evangelistic advance and local church affairs. This week we conclude with those on school and Missionary Volunteer plans and resolutions of a general nature.—Editors.]

SCHOOL AND MV PLANS

School Consolidation

WHEREAS, The consolidation of smaller schools has proved to be helpful in providing better educational facilities, and

WHEREAS, In a number of cities our churches, including the Regional churches, have joined with their sister churches in the strengthening of the educational programs,

Voted, That where feasible conferences continue to work toward such a consolidation of schools.

Communications on-the-Job Training

WHEREAS, A definite lack of trained personnel exists in the areas of writing, editorial work, and public relations, and

WHEREAS, These are careers requiring special skills and experiences in the art of communications, and

WHEREAS, Our college communications departments are endeavoring to make their instruction more practical by providing opportunities for on-the-job training in public relations and editorial areas,

Voted, That a program of on-the-job training be established involving consenting publishing houses, and involving consenting medical institutions and union conferences where sound public relations programs have been established, and the General Conference Bureau of Public Relations; and

That the program be set up along the following lines:

Dates of apprenticeship: A 10-week period beginning in mid-June each year. This would include a full 8-hours-a-day work schedule.

Content: (A) Publishing houses would involve the trainee in the entire schedule of editorial production, including writing, and give opportunity to gain first-hand knowledge of publishing and printing procedures. (B) Medical institutions would involve the trainee in all routine procedures including preparation of hospital publications, news coverage, exhibits, and planning for special events including community relations associations and activities. (C) Union conferences and the General Conference Bureau of Public Relations would provide practical experience in publications production, church press relations in a local church environment, contacts with radio and television stations, photo assignments, camp meeting coverage, and exhibits planning.

Remuneration: For the period of 10 weeks the trainee will receive a stipend of \$70 a week. This will not be considered as a part of his denominational em-

ployment, nor will he receive any side benefits granted regularly employed workers. The budget for the program will include any travel expense involved in on-the-job assignments.

Evaluation of trainee's work: The organization with whom the student is working under this program will pass on an evaluation of his work to the college where he is enrolled.

College credit: The trainee who successfully completes a 10-week program may receive academic credit from the college where he is enrolled.

Selection of trainee: Trainees may be recommended by Adventist colleges to organizations listing on-the-job training programs. Students must be in their junior or senior year of college and must have the following qualifications: (1) sound character references, (2) balanced personalities, (3) class average in English, journalism, and other communications subjects of B or above, (4) member of the Seventh-day Adventist Church, (5) good health, (6) sense of responsibility, (7) a desire to enter denominational service.

Academy Student Missionary Activities

Voted, That the overseas student missionary program as set forth in the 1964 Autumn Council action be limited to college students, generally upper division, but where similar activities are requested for academy students, guiding principles be as follows:

a. That this program be controlled and administered by the local and union conferences in which the institution is located.

b. That the missionary project selected be located within the territory of the division concerned, and be operated as a group project under the supervision of adults personally acquainted with the youth.

Student Missionary Sponsorship Funds

Voted, That the raising of funds for the student missionary program in each college be controlled by the local and union conferences in which territory the college is located, with the understanding that in general the solicitation should be confined to the campus of the college sponsoring the program.

Student Missionary Period of Service

WHEREAS, Our colleges and overseas fields have found that in many instances the three-month period of student missionary service can profitably be extended to a full year in the field,

Voted, That in the future the student missionary term of service be determined from three months to one year, the following considerations to govern each assignment:

a. Qualifications of the individual.

b. Requirements of the division to which the student missionary is to be assigned.

c. Satisfactory clearance of the student's draft status with his local Selective Service Board.

d. Effect of the period of service as it relates to the impact of the student missionary on the student's home campus and the churches in his home conference.

GENERAL RESOLUTIONS

Relationship to Labor Organizations in North America

WHEREAS, On several occasions we have set forth the position of Seventh-day Adventists in regard to their relationship with labor union organizations, and

WHEREAS, The Spirit of Prophecy sets forth the role that labor unions should fill as we near the end of time and counsels our people to steer clear of all entanglements that might prevent them from fulfilling their obligations to God, and

WHEREAS, There is need to give continuous support to SDA church members who have conscientious convictions against membership in certain organizations such as labor unions, and

WHEREAS, There is need for more clearly defining the procedure whereby we seek to uphold and implement our position,

Voted, 1. That we re-emphasize that Seventh-day Adventists sincerely desire to deal justly with all men, and that in their relationship with labor unions they are motivated by religious convictions which, among other things, demand that they make no discrimination between employer and employee, or between social classes. This has been the position of the denomination throughout its history.

2. That all church members be counseled to seek exemption from union contracts in their employment or to seek employment under union-free conditions.

3. That where church members find themselves employed in an industry having working relations with a union they be counseled to abide by the regulations of the shop and the union with regard to wages and working conditions, as well as hours when these hours do not fall upon the Sabbath day.

4. That church members denied employment because of refusal to join labor organizations be assisted by the appropriate church officials, taking whatever practical steps are necessary to assure individual religious liberty.

5. That Seventh-day Adventist employers be counseled to provide for the rights of their employees who are conscientiously opposed to joining or financially supporting a labor union.

6. That Seventh-day Adventist contractors, subcontractors, and other employers who, while paying prevailing wages, cannot, because of religious conviction, sign a labor agreement wherein their employees are compelled to join a union, be given the moral support of the church in maintaining their position.

7. That construction contracts for de-

nominal buildings be given to general contractors or subcontractors who

a. will not discriminate against employing qualified nonunion Seventh-day Adventist craftsmen who are willing to work under the formula developed by the Senate Subcommittee on Labor and approved by the AFL-CIO Executive Committee, and

b. that where it appears impossible to implement this policy, the church or institution concerned shall present the problem to the local conference officers for study, with the request that, if necessary, it be brought to the industrial relations committee of the union conference.



By H. M. TIPPETT

Perhaps a word about the book reviews in this column is timely. The pure critic is expected to be impartially judicial. He is the guardian of tradition and accepted principles of literary evaluation. He is expected to be objective and free from emotional reactions. Sometimes, however, he falls into rancorous pedantry that reflects a presumptive oracularism. To this ivory tower stance we do not in this column aspire. We discuss our books with sympathetic approval of what we find good, and of what we believe should be appealing to our particular reading public.

Manifestly, in our human judgment, some books have greater reader appeal than others, but we try to avoid comparisons or adverse comment. Responsible book committees select all the books we publish (perhaps one out of 20 manuscripts submitted), competent editors smooth out their ineptitudes, conscientious research workers check all their factual statements with standard sources. The product is made as attractive as art experts, good materials, and modern machinery can make it. These are really not our books—they are yours—they are built to grace your library shelves.

Pride fought with despair in Naaman's heart when the Israelite slave maiden expressed the wish that her master would seek Elisha, the Lord's prophet, for his healing from leprosy. But extremity won the day, and when Naaman turned from the gods of Baal and Rimmon to Jehovah of Israel, he was healed in the waters of Jordan. You know the Bible account, but Margit Strom Heppenstall wraps the story in a bit of sanctified imagination and it comes alive in her book *Deborah*. Naaman, Elisha, and Gehazi appear under their own names, but Naaman's wife and slave maid, along

8. That wherever the issue of enforced labor union membership or payment of dues is raised, the General Conference Religious Liberty Department, in counsel with the General Conference officers and/or union and local conference officials, continue to seek exemption for religious objectors through one or more of the following:

a. Agreements and understandings with labor unions,

b. State and Federal legislation,

c. Appeals to Senators, Representatives, and Government agencies,

d. Court action.

9. That greater emphasis be placed

with his captains, are identified with Syrian names, ancient household customs are introduced, and the plot enlarged in keeping with research on the facts, until the whole narrative becomes charmingly and dramatically moving, with an enhancement of the spiritual lessons implied in the story. Southern Publishing Association, 122 pages, \$2.95.

Two books by R. A. Anderson, longtime secretary of the General Conference Ministerial Association, are of special note this week. One is *Faith That Conquers Fear* and the other, *Love Finds a Way*. They were conceived as a two-part presentation of "God's Eternal Plan." Written with the purpose of helping the confused, purposeless multitudes to face the world, they offer the consolations and directives of the gospel in a heartening, vigorous way. They point to new horizons for all who are "sick and tired of religion" as well as for all who are weary with the world and the burden of carrying on. The author is as articulate in his lucid prose as he is on the evangelistic platform. His expository illustrations from his experience and wide reading add piquancy to his appeal. He writes on "Meeting the Modern Mind," "Thieves in Paradise," "Learning to Live," and other themes close to our human problems.

The second book, *Love Finds a Way*, is, as the title suggests, an exploration of the greatest theme of the Bible—divine love and the profound mystery of its sacrifice for humankind. It is a lifting up of the Christ that prepares the reader for the joyous experience portrayed in the final chapter on "The Holy Spirit and the Victorious Life." In a score of chapters this volume opens windows of hope in walls of human despair, chases gloom from the heart, and challenges every earthly fear. Its quotations from many sources are priceless. Southern Publishing Association, in durable and attractive three-color paper binding, \$2.50 each, 171 and 184 pages, respectively.

upon the denominational position in relation to labor unions:

a. By our colleges and universities providing instruction in appropriate courses on the teaching of the Bible and Spirit of Prophecy,

b. By special attention given to the instruction to prospective ministers,

c. By our ministers re-emphasizing the teachings of the Bible and Spirit of Prophecy, and

d. By special meetings to be held in medical institutions and publishing houses.

Independent Publications

The Spirit of Prophecy makes plain the important place literature is to occupy in the remnant church: "The power and efficiency of our work depends largely on the character of the literature that comes from our presses. Therefore great care should be exercised in the choice and preparation of the matter that is to go to the world."—*Testimonies*, vol. 7, p. 150.

In an endeavor to safeguard the teachings of the church and maintain a high standard for our publications,

Voted, That the section in the *Working Policy* which reads as follows be reaffirmed:

"1. We consider it pre-eminently essential to maintain the most thorough organization of our denominational activities, in order that a proper balance may be secured and maintained in all our departments of church work, and that our denominational teaching and standards may be safeguarded.

"2. Every individual who prepares manuscripts for publication in the form of tracts, pamphlets, or books for general distribution through our Book and Bible houses, or other denominational channels shall submit the manuscript to a regular denominational book committee for criticism, endorsement, and final decision as to publication.

"3. The foregoing regulation shall not be interpreted as applying to unbound mimeographed sermons prepared by our evangelists for free distribution or to radio sermons offered free to listeners.

"4. Our Book and Bible houses and churches shall carry in stock and promote the circulation of only those books, pamphlets, tracts, periodicals, magazines, and recordings which are regularly produced under denominational direction or are furnished through our publishing houses.

"5. Our publishing houses and branches should not purchase or carry in stock books dealing with any phase of the third angel's message which are published by individuals on their own responsibility, and which are produced and promoted independently by individuals or by non-Seventh-day Adventist publishers, except as hereinafter specified.

"a. All orders received for such publications shall be referred to the publisher and promoter of the same.

"b. It is inadvisable to promote the circulation of such literature or give it an apparent standing or approval

through reading notices, advertisements, or by listing in catalogs.

"c. Union and local conferences shall cooperate in a united effort to curtail the publication of independent literature by laborers in conference employ.

"6. Books approved by reading course committees, and such other valuable books, not of a competitive character, as have been approved by a denominational book committee, shall be handled and promoted in the same manner as are denominational publications. It is understood that reading course books not published by the denomination are to be stocked and promoted only during the life of the course or courses of which they are a part or as long as the stock is carried by the publishing houses.

"7. College printing plants should confine their work to local and special job printing, and they should not enter the field of our regular denominational publishing unless counseled to do so by the



Baptized at 96

Although nearly 102 years old, Joseph Solomon continues faithfully to await the second coming of Jesus. He was born September 3, 1865, in Bodden in the Cayman Islands. His parents were members of a popular Protestant denomination, and until he was 38 Joseph continued to worship in the church of his father. But in middle age he chose to affiliate with another denomination and raised up a church in Savanah Bight, Honduras.

Joseph Solomon heard of the Sabbath in 1961 and was soon baptized—at the age of 96! He is sorry that he had not learned the truth in his youth, but now rejoices in the third angel's message.

WILLIAM BOYKIN
District Pastor

General Conference Publishing Department.

"8. The reprinting, in tract or other form, of chapters or portions of chapters from our standard copyrighted denominational works is not permitted without authorization. Such a course is an infringement of copyright, which cannot be allowed.

"9. We appeal to all our denominational employees, sustentation beneficiaries, and membership to stand loyally by our denominational publishing policies in the matter of publication and circulation of our regularly approved literature.

"10. Editors of our union papers are asked to keep the columns of their pages free from advertisements intended to promote the circulation of non-authorized literature.

"11. It shall be understood that these recommendations shall not restrict the publication of promotional or special literature on authorization of any union committee for free distribution among church members within its own territory."

Distribution of "Conflict" Series

WHEREAS, The messenger of the Lord and church leaders have ever recognized the importance and place of the messages of the five volumes of the Conflict of the Ages Series (*Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, *The Great Controversy*) as vital to the experience of the believer, enriching his knowledge of the issues in the contest for the souls of men; strengthening him in a knowledge of the truth; guarding him against indifference and the perils of erroneous and misleading teaching; and preparing him for the crisis issues of the last days, and

WHEREAS, The publishers, in an effort to meet this need, are now in the process of publishing the five volumes in paperback editions with Index paging to sell for \$13.75 per set,

Voted, That we call upon those who are concerned with the welfare and triumph of the church to encourage families, new believers, newly married couples, and students in academies, colleges, and universities, to secure the Conflict of the Ages Series books in the economical paperback edition, and also encourage the faithful use of these volumes.

Hymn Poll

WHEREAS, The conducting of a survey to discover the favorite hymns of the people offers many advantages, among which are the following:

a. Community awareness of the importance of religious music in their cultural heritage.

b. Favorable publicity for the church and its broadcast organizations.

c. Increased viewing and listening audiences for the Voice of Prophecy and Faith for Today and other denominational programs.

d. Increased applications for our Bible correspondence schools, and

WHEREAS, The success of such a survey on a division-wide basis would depend on the coordination of activities by several departments,

Voted, 1. That the Radio-Television Department, Lay Activities Department, the Bureau of Public Relations, and the Missionary Volunteer Department unite their activities in conducting national surveys to discover favorite hymns.

2. That the Voice of Prophecy, Faith for Today, and other denominational programs utilize their facilities for the publicizing of the survey and the release of results.

3. That the departments divide their responsibilities in a general way as follows:

a. Radio-Television Department: Overall organization, coordination of poll supplies.

b. Lay Activities Department: Organization of laymen for survey-taking linked with gathering Bible correspondence school applications.

c. Public Relations Department: Publicity and news media, collation of survey results.

d. Missionary Volunteer Department: Organization of youth for participation in survey.

4. That while publicity for the survey will both precede and follow the actual survey, that the poll itself be limited to one day, Sabbath, April 27, 1968.

5. That a coordinating committee for this survey be appointed by the officers of the General Conference, including representatives of the departments involved, the Voice of Prophecy, and Faith for Today.

Medical and Dental Consultants

In order to strengthen the health activities of our churches as a means of maintaining high standards of professional conduct and ethical relationships,

Voted, That union and local conference organizations arrange for voluntary medical and dental consultants to serve as advisers in related areas of interest.

OTHER COUNCIL ACTIONS IN BRIEF

Some actions apply specifically to the work in North America; others touch the world field.

Approval of the 1968 penetration tract, "Six Secrets of Family Security."

Encouragement of full participation by college and university families in the Ingathering field day.

Approval of a forthcoming book by Robert H. Pierson as the 1969 Missionary Book of the Year.

Setting of a minimum goal of two subscriptions per member for the English-language and foreign-language evangelistic journals of North America.

Extensive promotion of *Message Magazine*.

Ingathering stressed as a time for personal evangelism.

Approval of the Motel Book Project using \$2 books containing especially prepared stickers.

Extension of radio-television evangelism by conferences and local churches, and the development of additional college courses in religious broadcasting.

Study of the program content and format of denominationally owned radio stations.

Development of telephone messages by Faith for Today and the Voice of Prophecy.

Encouragement to provide additional funds for reaching the cities through the broadcast ministry.

Setting up of a committee to study how all branches of the work can join in a concerted medical missionary thrust (several actions).

Encouragement of all conferences to hold ministerial-medical-dental retreats.



Donald L. Crowder, pastor, Omaha Sharon church (Central States), from the Washington Conference.

Kenneth R. Schelske, intern pastor, Burlington (Colorado), a recent graduate of Andrews University.

Theodore J. Modell, assistant pastor, Hamilton (Bermuda), formerly teacher, Bermuda Institute.

Bruce Barnett, pastor, Fort Dodge district (Iowa), a recent graduate of Walla Walla College.

Everett Calkins, pastor, Minnetonka (Minnesota), formerly pastor, Central church, Chicago (Illinois).

Douglas D. Devnich, youth pastor, La Sierra (Southeastern California), from pastor (Saskatchewan).

Henry W. Klaser, pastor, Encinatas (Southeastern California), from retirement. From 1961-1965 he was secretary-treasurer, Southwestern Union.

Varner Leggitt, pastor, Beaumont (Southeastern California), from Hawaiian Mission.

Al Stern, lay instructor, for Go Tell Thy Friends evangelism (Southeastern California), from Central California.

Lee Hooker, director of public relations, Glendale Adventist Hospital (Pacific Union), from Columbia Union College.

A. E. Rawson, pastor, San Clemente (Southeastern California), from chaplain, Azusa Valley Sanitarium, California.

E. C. Beck, ministerial secretary (Washington); from ministerial and administrative positions in Southern Asia.

Betty Park, English teacher, Wisconsin Academy, from same position, Shenandoah Valley Academy (Potomac).

Betty Tope, librarian, Wisconsin Academy, from same position, Shenandoah Valley Academy (Potomac).

Grant Guth, accountant and teacher, Wisconsin Academy, formerly treasurer,

Provision for health and welfare seminars at camp meetings.

Establishment of the office of health secretary in divisions, unions, and conferences.

Perpetual subscription to *Life and Health* desired for every Adventist home.

Conducting of Institutes of Scientific Studies for the Prevention of Alcoholism.

Emphasis planned for parent education and child guidance programs in the churches during 1968.

Promotion of magazine sales in large cities.

Recognition of the general plan that prospective ministers take the full Bachelor of Divinity curriculum at the Theological Seminary.

Allotment of 1968 ministerial internships for North America.

Adoption of the 1969 Calendar of Offerings for North America.

Garden State Academy (New Jersey).

Mrs. Grant Guth, French and English teacher, Wisconsin Academy, formerly librarian and French teacher, Garden State Academy (New Jersey).

John Mulley, bookbindery manager, Wisconsin Academy, from same position, Forest Lake Academy (Florida).

John Gatchet, history teacher and assistant boys' dean, Wisconsin Academy, formerly student at Walla Walla College.

Manford Anliker, physical education teacher, Wisconsin Academy, formerly student at Walla Walla College.

Guy Steward, treasurer, Faith for Today, New York, from personnel director, Hinsdale Sanitarium and Hospital, Illinois.

Stephen Doyle, Bible instructor for New York Center; formerly assisted in evangelism on the West Coast. Mrs. Doyle is a receptionist at the center.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Rudolph E. Klimes (OMC '51; WWC '57), Mrs. Klimes, nee Anna Homenchuk (WWC '57), and three children, left Vancouver, B.C., August 20 returning to Seoul, Korea, following a furlough. Dr. Klimes is president of the Kurlough Union College.

Alden E. Denslow (Lansing Business University '62), Mrs. Denslow, nee Emma Berniece Holton, and four children, of Oklahoma City, Oklahoma, left Miami, Florida, October 19 for Lima, Peru. Mr. Denslow will serve as secretary-treasurer of the South Peru Mission.

Bruce A. Roberts (WWC '49; Seminary '51), Mrs. Roberts, nee Joan Dunkel (WWC '51; Oregon State University '63), and two children, of Berrien Springs, Michigan, sailed on the S.S. *William Lykes* from New Orleans, Louisiana, October 19 for Africa. Elder Roberts is to be director of the Hanke Station in Rhodesia.

(Continued on page 30)



Worthington Foods takes this opportunity to wish you and your family the best of health and happiness during this Holiday Season and throughout the New Year.



Worthington Foods is pleased to recommend at this festive season, *Holiday Roast*, a two-pound delicately textured, deliciously flavored new vegetable protein food. Frozen and moderately priced, *Holiday Roast* equals turkey nutritionally, economically, and — we believe — in overall palatability. You can make every day a holiday with *Holiday Roast* ◦ By Worthington.

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Good News for You **is easy to read.**

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 the scores in 1967 and see **MORE SOULS WON FOR CHRIST.**

Good News for You **presents**

the great truths of the Advent faith "all wrapped up in the love
 of God!"

SOME OF THE FASCINATING CHAPTERS ARE—

- NO NEED TO DESPAIR (The state of the dead)
- NO NEED TO BE SO WEARY (The true Sabbath)
- YOU HAVE A FRIEND IN COURT (The judgment)

All nineteen chapters make Advent truth so reasonable, so attractive,
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—ROBERT H. PIERSON, President, General Conference



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

REVIEW AND HERALD, December 14, 1967

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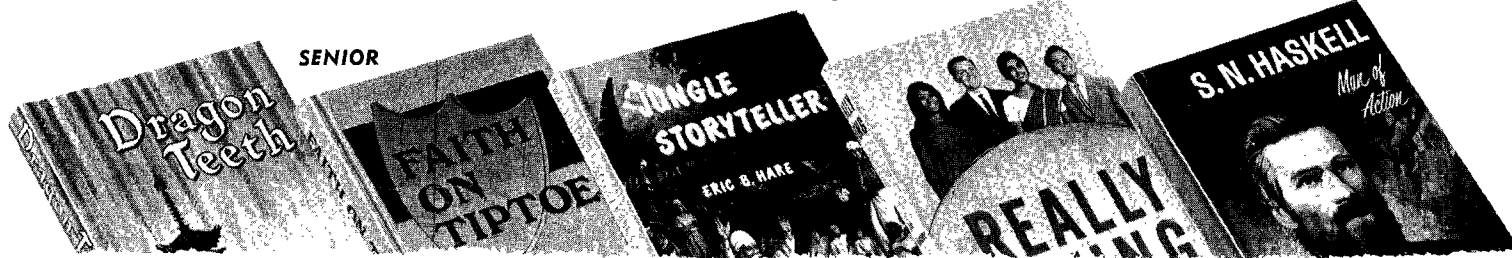


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From Home Base to Front Line

(Continued from page 24)

Edward M. Norton (WWC '53; AU '59), Mrs. Norton, nee Esther Violet Vaselenko (attended WWC '49-'51), and three children, of Auburn, Washington, sailed on the S.S. *Sakura Maru*, from Los Angeles, California, October 19 for Buenos Aires, Argentina. Elder Norton is to be a Bible teacher at the River Plate College at Entre Rios.

Mrs. Jess C. Holm, nee Juanita Helen Wagner (LLU School of Nursing '42), returning after furlough, left Seattle, Washington, on October 21 for Vietnam. Dr. Holm had already returned August 20. He is a physician at the Saigon Adventist Hospital.

Harriet E. Dinsmore (WS&H '49; LLU '63), returning after furlough, left Seattle, Washington, October 22 for Seoul, Korea. Miss Dinsmore is director of nurses at the Seoul Sanitarium and Hospital.

Paul H. Eldridge (AUC '35) and Mrs. Eldridge, nee Retha Hazel Giles (AUC '34), left Los Angeles, California, October 24 for Singapore, returning after furlough. Elder Eldridge is president of the Far Eastern Division.

Palmer G. Wick (UC '52), Mrs. Wick, nee Alice Virginia Tyler (attended UC), and three children, returning after furlough, left San Francisco, California, October 27 for Bangkok, Thailand. Elder Wick will continue as president of the Thailand Mission.

Jerry Lee Wiggle (LSC '56), Mrs. Wiggle, nee Mitzi Lois Smith (LSC '56), and two children, of Red Bluff, California, left Los Angeles, California, November 3 for Agana, Guam. Mr. Wiggle is to be secretary-treasurer of the Far Eastern Island Mission.

Sylvia Gail Davis (AUC '60; NES&H '62), of Elmira, New York, left New York City, November 5 for Nigeria. Miss Davis is to serve as a nurse in the Adventist Hospital at Ile-Ife, West Nigeria.

Edith Fern Wilson (WWC '61), of Vancouver, Washington, left New York City on November 6 for Ethiopia. Miss Wilson has been appointed as a teacher for the Gimbie Mission School.

C. O. FRANZ

Church Calendar

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

Review and Herald

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

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

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

Of Writers, Articles, and Miscellany . . .

The cover of this *Review* is a reproduction of a Harry Anderson painting entitled “Unto Us a Child Is Born,” which appeared first in volume 7 of *The Bible Story*. Readers who would like to have a 19- by 24-inch copy of this beautiful picture suitable for framing will be glad to know that this is available, printed on matte finish paper, for \$1.00. Order the pictures through your Book and Bible House.

How much have the living habits of Seventh-day Adventists extended their life expectancy? This question is answered in this issue by Drs. Frank R. Lemon and Jan W. Kuzma (see page 2). They declare that from a statistical point of view, the increased life expectancy is viewed as enormous. Their findings, presented recently to the American Public Health Association meeting in Miami, Florida, will be published soon in one of the scientific journals.

Dr. Lemon graduated from the College of Medical Evangelists (now integrated with Loma Linda University) in 1950 and received the M.P.H. degree from Tulane University in 1955. His area of special interest is preventive medicine and health education. For eight years he has conducted epidemiological research among Seventh-day Adventists. He has been a contributor to a number of scientific journals. Dr. Kuzma, the coauthor, holds a Ph.D. degree.

“Sequence of Turning Points” is the topic of LeRoy Edwin Froom’s article appearing on page 6 of this issue. It is the first part of a sermon he preached on October 24 to the delegates to the 1967 Autumn Council. The second part will appear next week. From his wide background of research in the development of doctrine through the centuries, Elder Froom sets forth various turning points in church history, leading up to the important turning point in 1888.

Those interested in suggestions as to how Christians may relate themselves to Christmas will appreciate the concluding part of R. H. Blodgett’s series on Christianity and Christmas (see page 8). After discussing motives behind Christmas gifts, he also makes valuable gift suggestions that may help you to complete your last-minute shopping.

The opening of the Sapporo, Japan, Adventist Center (page 16) reminds us of the scores of ways God has provided for winning men to Him. Medical ministry and public evangelism have won tens of thousands, but in some lands these means are not remarkably fruitful. In such places as Japan the Adventist center with its varied educational and social programs is attracting people’s interest, so when they inquire about the work of the center they are in effect making their first inquiry about Christ and the three angels’ messages.

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News of Note

São Paulo Members Dedicate Five New Churches in One Day

Five Seventh-day Adventist churches in one city were dedicated on one Sabbath—November 18. The city is São Paulo, Brazil, which now has 110 Adventist congregations and nearly 14,000 members.

The five new churches, valued at a total of \$200,000, have a combined seating capacity of 1,600. Members raised three fourths of the cost. We expect these five churches to be full in 12 months.

In other parts of the São Paulo Conference 50 churches are under construction; 14 of these are to be dedicated before the end of the year. This conference is a part of the South Brazil Union, which has 130 new churches under construction altogether. These are part of a South American Division building crusade intended to provide 1,000 new churches during this quadrennium.

ROGER A. WILCOX

Wisconsin Bookman Reports Day's Sales of Almost \$700

A recent day's work with a literature evangelist is reported by G. A. Hixon, publishing department secretary of the Wisconsin Conference: At 8:00 p.m., when he and William J. Green made their last visit, their sales totaled almost \$700.

This included two sets of the ten volumes of *The Bible Story*, two sets of *The Children's Hour*, two sets of *Bedtime Stories*, 16 volumes of *My Bible Friends*, two copies each of *The Great Controversy*, *The Desire of Ages*, *Patriarchs and Prophets*, *Daniel and the Revelation*, and *The Acts of the Apostles*.

One family bought \$335 worth of books.

W. A. HIGGINS

Anti-Tobacco Crusade Grows in Northern California

"We had 11 county fair temperance booths and a State fair temperance booth," reports Milo Sawvel, of Northern California, in summarizing his year's program.

"At the county fairs we signed up about 1,000 people for the Five-Day Plan to Stop Smoking, and received hundreds and hundreds of requests for literature. We had 1,078 sign up at our State fair for the stop-smoking programs. We have had some 15 Five-Day programs in Northern California this season, and more are being planned.

"At the State fair the hippies had their booth directly across from the temperance booth. Many were converted from their smoking habits.

"We have had requests for programs in churches, high schools, elementary

schools, and civic clubs. We have been offered free advertising on radio and spots on TV.

"Concerning our academies and our church schools, every room has been visited and challenged to achieve a 100 per cent membership. All 15 of our academies—five senior and ten junior—are preparing Action Units to go into the high schools, churches, and civic organizations to put on programs. The spirit is high, and the young people are preparing for a real battle with the evils of intemperance."

FRANCIS A. SOPER

Solid Advances Anticipated by Workers in Middle East

"Breakthrough" was the theme of the Middle East Division quadrennial session held in Beirut, November 10-16. The meetings began with a devotional, inspirational consecration weekend. The high-light service of the Sabbath was a brief report from each section and institution.

Word from Egypt reported that three Adventist churches out of nine of all denominations have been registered and approved by the Government. This is an answer to prayer and fasting. In the first ten months of 1967 there were 103 baptisms. This is double the record for the previous year.

From Iran, Iraq, Jordan, Syria, Lebanon, Turkey, and Cyprus the leaders spoke of new ideas, new plans, and a renewed determination to really "break through" for the advancement of the gospel message.

The Benghazi Adventist Hospital is leaving its old unsatisfactory building in December for its new and modern home in a residential suburb of the city. Professional and governmental men alike say it will be the finest in North Africa. Dr. D. C. Ludington and his associates are greatly appreciated in all of Libya.

New plans for a five-hundredfold increase in magazine distribution have been laid for 1968. Middle East College is developing a stronger program of training workers.

F. C. Webster, president, and his associates in the division are of good courage. They are leading out in a great advancement of the church of God.

D. W. HUNTER

New Associate Secretary Added to MV Department

The Missionary Volunteer Department of the General Conference was granted an additional associate secretary by action of the 1967 Autumn Council. Paul DeBooy, MV secretary of the Central Union Conference, has accepted the call to this post.

Elder DeBooy's service for the denomination began at Plainview Academy in South Dakota, where he taught Bible and was dean of men from 1949 to 1951, when he was elected secretary of the department of education and the Missionary Volunteer department of the South Dakota Conference. Other fields of service have been the Central California Conference and the Central Union Conference.

The DeBooy's have four children—David, a student at Union College; Jonathan, enrolled in Union College Academy; and Tim and Debbie in grade school.

THEODORE LUCAS

Radio Luxembourg to Air Voice of Prophecy Soon

Two new Voice of Prophecy (Stimme der Hoffnung) programs are to be released soon over Radio Luxembourg, according to E. Kilian, radio-TV secretary of the Central European Division.

This development constitutes a breakthrough in beaming the gospel message across national and continental borders by means of long-range short-wave transmissions.

JAMES J. AITKEN

Ingathering Records Set in Scandinavian Countries

From all indications the Ingathering returns for 1967 in the Northern European Division will surpass former records. Pastor M. T. Battle, lay activities secretary of the Northern European Division, writes:

"Each of the unions reports a large gain over the corresponding period for the 1966 campaign. The Swedish Union reports nearly 100,000 Swedish kroner more, and the West Nordic Union reports 141,000 kroner more.

"Our training schools likewise have achieved remarkable records for this year's Ingathering. The Norwegian Junior College in three days reported £8,445 (almost \$25,000), the Danish Junior College in three days reports £3,872, and the Swedish Junior College £4,273. These amounts surpass all other previous accomplishments."

The achievement of the Norwegian Junior College is thought to be the world record among Adventist colleges around the world.

J. E. EDWARDS

N.A. Ingathering Report—2

North American Division objective for this year: \$6,500,000.

Report as of November 25: \$2,513,900.35. This is the highest total ever achieved in a second report and exceeds the comparable figure of last year by \$187,400.

Number of Bible course requests to date: 10,421.

The \$100,000 conferences to date are Georgia-Cumberland, Michigan, Kentucky-Tennessee, Carolina, Alabama-Mississippi, and South Atlantic.

Eighteen conferences have passed the \$10 per capita figure.