

# REVIEW and Herald

★ **Missing Links in the Chain of Life** —Page 7

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**A** MOMENTOUS meeting on the Mount of Olives, from which Christ ascended, dramatizes anew the promise of His soon return. For when on January 5 Pope Paul VI met Universal Patriarch Athenagoras of Constantinople, head of the 137-million-member Eastern Orthodox segment of Christianity, in the first high-level encounter between the two faiths since the fifteenth century, Bible students turned to Revelation 13 and 17 with a new awareness of the inevitable and imminent fulfillment of these important prophecies.

No cold-war summit conference of the nations has been fraught with more consequence than this; here is a hand across the abyss of centuries, coupled with a voice that acknowledges the Pope to be "first bishop of the church."

A similar acknowledgment of the Pope's supremacy by the Anglican observer at Vatican Council II startled the Christian world only a few weeks ago.

Said the Patriarch in a premeeting message to the Pope: "Perhaps Your Holiness, as the first bishop of the church, with the consent of the other church patriarchs and leaders of the east and west, is destined to call, in a Pan-Christian conference, all the representatives of the Christian churches to discuss in love and conviction how to combat sin, how to protect the church and the peace and freedom of the world, threatened by a common enemy, atheism and tyranny." (Emphasis mine.)

Only a month before, the *Christian Century*, eminent journal of American liberal Protestantism, had called for a summit conference of Protestants and other churches to implement the reform of the calendar that Vatican Council II indicated that it would approve if the proposal was received with favor by other church bodies.

The coming months will see conferences that may alter radically the present divisions of Christendom. Though organic union itself does not seem to be imminent, cooperation in a united witness in the mission fields and in some doctrinal questions appears near at hand.

The Universal Patriarch's willingness to meet with the Pope in the interest of uniting Christendom against Communism and atheism was forecast by Dr. Jean Nussbaum, religious liberty secretary of the Southern European Division, in the May-June, 1963, *Liberty*. In an interview with Dr. Nussbaum, the Patriarch expressed his hope that the Pope would take the lead in moving the divisions of the church toward reunion. "I carry the pope [John XXIII] in my heart," he said. "I esteem him and like him very much. When he was elected, the words from the Gospel of John came to my mind: 'There was a man sent from God whose name was John.'"

By ROLAND R. HEGSTAD

Editor, *Liberty Magazine*

## Summit Conference of Pope and Patriarch

Does this event have significance  
for students of Bible prophecy?

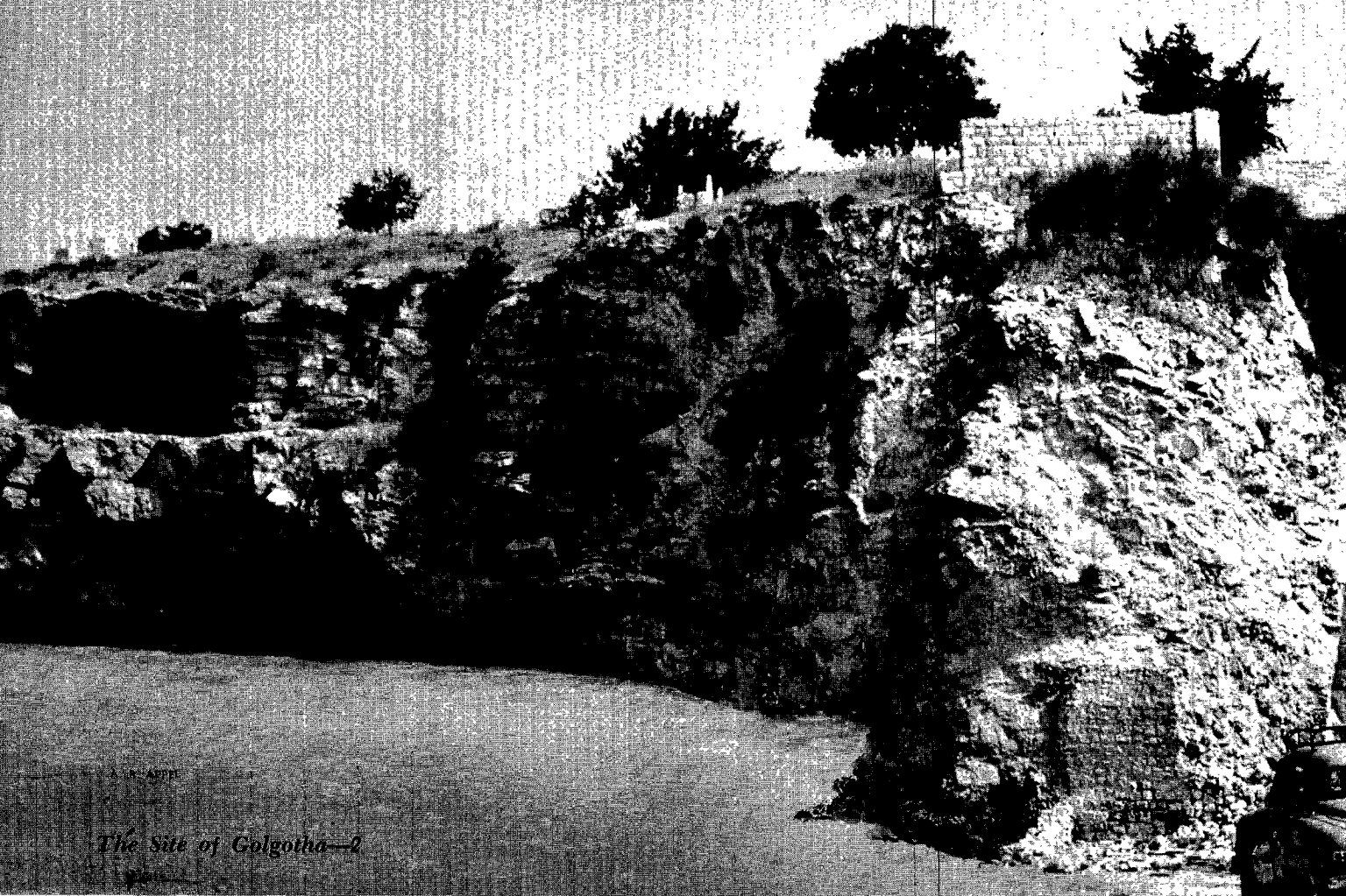
"Our estrangement is unreasonable," the Patriarch continued. "It is unreasonable because the situation confronting Christendom is so serious. All our forces united will not be too much to face not only materialistic Communism but also the other isms threatening religious faith."

Dr. Nussbaum pointed out his fears of the Patriarch's position this way:

"There is . . . a danger . . . that our seeking for unity may be motivated not so much by a deep yearning of spirit for oneness in Christ as by a desire to counter the threat of materialism and Communism. Our Lord's prayer for unity can be lost in our passion for *union*—union that is not primarily a spiritual ideal, but rather a political expediency.

"Here, indeed," wrote Dr. Nussbaum, "is a danger signal for all who read the lessons of history. The bloody persecutions and disorders of centuries past have stemmed from a mingling of the temporal and the spiritual, the fusion and confusion of civil and ecclesiastical power, the friction and antagonism of church and state. It is easy to forget principles and to contract unholy alliances when confronted with a common enemy. It is harder to remember the tragic consequences of such union."

It is these tragic consequences that Seventh-day Adventists were remembering as they watched the summit conference on the Mount of Olives.



*The Site of Golgotha—2*

Above: The so-called Gordon's Golgotha, north of the Damascus Gate, Jerusalem. Right: The Garden Tomb.

**I**N THE article last week I presented the evidence that favors the Church of the Holy Sepulcher as the traditional site of Golgotha. This week I shall discuss Gordon's Golgotha and the Garden Tomb. For reasons already mentioned it is not strange that many Protestant visitors to Jerusalem question the authenticity of the Holy Sepulcher as the site of Christ's death and resurrection. Since 1738, when a certain Jonas Korte suggested that a site lying outside of the present city of Jerusalem is Christ's tomb, many writers have expressed doubts with regard to the claims of the Holy Sepulcher and have suggested other sites as possible alternative locations.

Since that time almost every cave or ancient tomb that exists inside and outside of present Jerusalem has been identified by someone as Christ's tomb. In the Kidron Valley, and in the valley of Ben Hinnom, on the slopes of the Mount of Olives, and even at the site of the ancient Temple, such identifications have been made. One site, however, has obtained more support than any other, and that is the Garden Tomb.

# *Gordon's Golgotha and the Garden Tomb*

The Search for a Site for Golgotha  
Other Than That Occupied  
by the Church of the Holy Sepulcher

By SIEGFRIED H. HORN

The time of its discovery is somewhat uncertain. Archeologist Conrad Schick, who during the latter part of the nineteenth century lived for decades in Jerusalem, wrote in 1892 that the discovery took place in 1867, but adds "if I am right." C. R. Conder, on the other hand, who as a member of the surveyors of the Palestine Exploration Fund was also in Jerusalem at the time of its discovery, wrote in 1893 that the tomb had been discovered in 1873. Others have given different dates. However, it was not until 1883 that this ancient tomb, which at the time of its discovery was full of bones and other objects of Byzantine and Crusader times, was seriously considered to be Christ's tomb.

In that year Gen. Charles Gordon, who later lost his life during the defense of Khartoum in the Sudan, paid a short visit to Jerusalem. He was interested in Biblical matters and like many other visitors was disgusted with what he saw at the Church of

by Conder in 1881 (*Quarterly Statement of the Palestine Exploration Fund*, volume 13 [1881], pp. 203-206. But Gordon's fame and name seem to have helped to give the needed support to this identification.

The extremely fanciful arguments in favor of his view General Gordon published in an article in the *Quarterly Statement of the Palestine Exploration Fund*, volume 17 (1885), pages 79-81. He pointed out that according to his view the eastern spur of the hills on which Jerusalem was situated resembled a human figure. The "Skull Hill" was the head, the Dome of the Rock in the *Haram esh-Sherif* was the pelvis, and the Pool of Siloam the foot of this figure. Since that time the hill of Jeremiah's Grotto has been called "Gordon's Golgotha."

The acceptance of this site as Golgotha had its influence on the identification of the ancient tomb—now known as the Garden Tomb—discovered a few yards away some 15 years earlier. Very soon people who fol-

on no historical or archeological evidence, but merely on the present shape of a hill and the presence of an ancient tomb in its vicinity, and on a fanciful interpretation by a famous general. But it must be admitted that the Garden Tomb is a most beautiful and quiet spot in Arab Jerusalem. I have conducted Sabbath services with the members of my guided tours of the Bible lands on two occasions there, although I have never accepted Gordon's identification.

It might be added that the present skull-resembling shape of Gordon's Golgotha received its appearance from quarrying activities which, historians tell us, were carried out when the present northern wall was built by Sultan Suleiman in the sixteenth century. The evidence of this quarrying activity between Gordon's Golgotha and the foundation of the north wall can clearly be seen by any visitor. It must, therefore, be concluded that this rocky site did not have the appearance of a skull in the time of our Lord.

Furthermore, the Garden Tomb does not have the features of a tomb of the first century. All authentic Palestinian tombs of the time of Christ were constructed in a different way, as every student of archeology knows. The Garden Tomb, on the other hand, shows the typical features of the early Byzantine period, and was probably not constructed before the fourth or fifth century.

Coming back to the Church of the Holy Sepulcher once more, I might say that the shape of the traditional tomb is unknown. Since the church was built and repeatedly rebuilt in the course of centuries so much was altered that the original shape of the tomb has been lost. Furthermore, it is now completely covered by marble slabs, which hide the original rock from the eyes of visitors, so that it is not known what its original shape was. However, some genuine first-century Jewish tombs can be seen only a few feet away in that part of the rotunda that is controlled by the Syrians.

Concluding this study, I am clear in saying that the Church of the Holy Sepulcher has much more in its favor as the correct site of Christ's death and resurrection than any other site suggested, including Gordon's Golgotha and the adjacent Garden Tomb. I do not say that there is indisputable proof that the Holy Sepulcher is the correct site, but that



S. H. HORN

the Holy Sepulcher. In his walks around Jerusalem he noticed a rock outcropping just outside of the present northern wall and not far from the Damascus Gate, which somewhat resembled a skull. Underneath this hill is a cave which has been known for a long time as "Jeremiah's Grotto." On the top of the hill is a Moslem cemetery.

Gordon was not the first to suggest that the hill above Jeremiah's Grotto was Golgotha, for this view had been expressed before, by Otto Thenius in 1842 (*Zeitschr. für die hist. Theol.*, volume 12 [1842], pp. 1-34) and later

lowed Gordon in accepting the hill of Jeremiah's Grotto as Golgotha naturally looked for an ancient tomb in its vicinity and believed this tomb to be that of Jesus. The result was that toward the end of the nineteenth century a group of prominent British citizens bought this tomb and the surrounding area, and made of it a beautiful garden. The tomb was then dedicated by a high English clergyman, and has been administered by the Garden Tomb Association ever since.

The reader will now understand why no serious archeologist accepts the identification of this site. It rests

no other location has so much archeological and historical evidence supporting its claims as the site.

Now let us discuss a few pertinent statements by Ellen G. White. In *The Desire of Ages*, page 741, Sister White says that Christ "was to suffer without the boundaries of Jerusalem. He died outside the gate, where felons and murderers were executed." In other statements (in *Testimonies to the Church*, volume 4, page 121, and in *The SDA Bible Commentary*, volume 7, page 934) she expresses the same thoughts in similar words. These statements do not contradict any of the proposed sites, since both the Garden Tomb and the Church of the Holy Sepulcher are located at sites that, undoubtedly, lay outside of the city of Jerusalem in Christ's day. It has already been pointed out that Mrs. White's statement that Jesus was crucified at a site of execution is in agreement with the view of some commentators who have written on the meaning of Golgotha.

In *The Desire of Ages*, page 576, and *The Great Controversy*, pages 17 and 18, Mrs. White describes Jesus as viewing Jerusalem from the Mount of Olives, and in this connection she says: "The sheepgate also was in sight. . . . This gate was soon to open for Him. . . . Near by was Calvary, the scene of His approaching agony."

The Sheep Gate was one of the Temple gates mentioned in the Old and New Testaments (Neh. 3:1, 32;

## The Sanctified Day

By Myrtle Leora Nelson

Peaceful and still is this day at its ending—  
The holy hours of the Sabbath descending;  
Now as the weary are seeking sweet rest,  
We entreat Thee, our Father, to bless.

12:39; John 5:2, R.S.V.). Its exact location is not definitely known. It is usually placed either in the north-eastern corner of the Temple area or somewhere in the northern Temple wall, because it was near the pool of Beth-zatha, where Jesus healed a man who had been sick for 38 years. This pool with its five porticoes is known through excavations to have lain close to the northern wall of the Temple area. The Sheep Gate had received its name in Old Testament times from the fact that sheep were driven into the Temple through this gate to be sacrificed.

### How Close Was the Sheep Gate?

The question now is, How close to Golgotha was the Sheep Gate in order to warrant the term "nearby" in Mrs. White's description. If the Sheep Gate lay at the northwestern corner of the Temple area, the distance to the Church of the Holy Sepulcher in a straight line is about 550 yards. It is the same distance also to the Garden Tomb, but in a different direction. If the Sheep Gate lay closer to the

Tower of Antonia in the northern wall of the Temple area, as many scholars think, the distance to both locations—the Church of the Holy Sepulcher and the Garden Tomb—is reduced by approximately one hundred yards.

Since the distance in both cases is about equal, Sister White's statement that the Sheep Gate lay near Golgotha cannot be used to support one location over the other. In fact, it is questionable whether a site 450 or 550 yards from a certain structure can be called "nearby." For this reason some Seventh-day Adventist commentators believe that the site of the crucifixion should be located much closer to the northern Temple wall than either of the two traditional sites (see Map 13 in *The SDA Bible Commentary*, volume 5, page 226).

Some readers of Mrs. White's description have thought that Golgotha must have been located north of the Temple wall, since Jesus was able to see Golgotha from the Mount of Olives. This argument is not valid, because from the Mount of Olives the spot on which the Church of the Holy Sepulcher is situated can be seen just as easily as the site of Gordon's Golgotha or some undesignated spot north of the Temple area. The reason is that the western hill on which the Holy Sepulcher stands is 100 feet higher than the eastern hill on which the Temple lay. Also the site of Gordon's Golgotha is considerably higher than the Temple area and can therefore easily be seen from the Mount of Olives. For this reason Mrs. White's assertion that Jesus saw the place of His sufferings from the Mount of Olives does not require Golgotha to be north or northeast of the ancient city.

In view of the various uncertainties discussed in these two articles it is impossible to point to any one site with definiteness as the location of Christ's sufferings and triumph. The reader who has patiently followed our discussion of the problems involved may wonder whether it is really important to know the exact place where Christ died for our sins. It is not. It is much more important to know that He died for us and has risen than to know where these events took place. We do not need the site of His crucifixion or resurrection to pray to Him. He is near us wherever we are, for we live in the time foreseen by Jesus when "the true worshippers shall worship the Father" neither on one mountain nor another, but "in spirit and in truth: for the Father seeketh such to worship him" (John 4:21-23).

## Questions on healthful living Answered

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

### Calories and the Body

#### What is a calorie? How many calories do I need in a day?

A calorie is a unit for the measurement of amounts (not degrees) of heat. To measure the energy value of foods, the large calorie is used, which represents the amount of heat required to raise the temperature of 1 kilogram (2.2 pounds) of water 1 degree centigrade (1.8° F.) at sea level.

The body is sometimes likened to a machine that requires fuel for energy to run. The comparison is partially but not entirely correct. A machine needs no fuel when it stands idle. The body is never completely still in life and therefore must have a minimum allowance for its basal metabolic needs. It takes energy to keep warm, for the heart to beat, for the lungs to breathe, and for the various systems to carry out their functions. These minimum basic requirements to keep the living machinery running demand 1,400 to 1,800 calories a day for the average adult. Every activity increases the need for energy and therefore the caloric (fuel) requirement.

The recommended daily allowance for moderately active adults is 3,000 calories for men and 2,200 for women. An insufficient intake causes the body to burn its own tissues for heat and energy, thus reducing the body weight. On the other hand, an excessive intake of energy (from food) is stored in the tissues primarily as fat. A simple way to determine the right caloric intake for one's own size, body build, and activity is to eat the minimum amount necessary to maintain one's ideal weight.

[Part 3 of an address commemorating a century of our health message that was given at the recent convention of the Association of Self-supporting Institutions held at Battle Creek, Michigan.]

**C**OMING again to the subject of our medical institutions in America, the number of sanitariums moved steadily upward until a total of 22 were in operation in 1910. Then we began to fall back a little. In 1950, despite the great growth that had occurred in other fields in 40 years, we had only 19 sanitariums. However, that is not all of the picture. The bed capacity over those 40 years increased sharply, also the total of patients treated. This is another way of saying that though we had fewer sanitariums, the ones we had were much larger. Actually, the

important reason for the evolution of our medical institutions in America is the shortened stay of the patients. There are those of us who can remember the time when a person who came to a hospital, or to one of our sanitariums, often stayed several weeks, sometimes months, even if he was truly a hospital surgical case. Today the average stay in both Adventist and non-Adventist institutions in America is about seven days. So generally are today's cases bed patients that we have no dining room for patients in many of these medical institutions.

In view of such speedy medical care the question arises: How can we carry on a real health education program for the patient, to say nothing of providing him spiritual help? And how can we bring physical medicine, particularly hydrotherapy, into play in

close to the sanitarium, while the patients were generally drawn from areas well removed. Incidentally, those patients came from a distance because they wanted the unique kind of medical care that a nearby hospital did not offer!

There is a further point regarding non-Adventist physicians. When they bring patients to our sanitariums we can hardly expect them to fit hydrotherapy or related procedures into the picture. And as to health education, as Adventists view it? Obviously, the average non-Adventist doctor hardly tunes in with our ideas on diet, drinking, or tobacco. The same could be said about our view on how to give spiritual aid to men.

The quite inevitable need of opening the doors of our medical institutions to all reputable non-Adventist doctors in the nearby area means of-

## *Why Our* **SANITARIALS** *Evolved* *Into* **HOSPITALS**

By the Editor

bed capacity over this period rose from 1,248 to 2,426, and the patients treated from 11,761 to 320,006. This is exclusive of the many cases treated at our medical school clinic.

Perhaps a partial explanation for this is that the passing years proved that it was economically unwise to attempt to operate a medical institution without a certain minimum total of beds and patients. That has become increasingly true in this age of high overhead costs. Since 1950 our medical institutions in America have increased to 34. In 1962 the total of patients treated was 565,929. Looking overseas, we find that the total of both institutions and patients has risen steadily.

I have been referring to conference-owned institutions. A steadily rising total of privately operated sanitariums and hospitals has further enriched the volume of medical service rendered by Adventists.

But that is not the whole picture of our sanitariums in America in recent decades. I refer to certain changes in the nature of the service rendered. In fact, many of these institutions are no longer called sanitariums, but rather hospitals. In many instances we conduct what would generally be described as community hospitals, specializing in acute medical cases.

One of the first and easily the most

any great degree? We certainly do not want to waterlog a patient who has just had a laparotomy. But if we suggested to the patients that they stay on for a few weeks and get the benefit of hydrotherapy and health education, most of them would answer that their hospital insurance would not care for such a lengthy stay.

### **Courtesy Staff**

As our sanitariums have gradually become community hospitals they have at the same time acquired a large courtesy staff of non-Adventist physicians. And what interest do most of these doctors have in the whole sanitarium idea? However, it is unrealistic to speak of cutting off all this staff, for then these physicians would not bring patients to our institutions.

Someone will ask: Then how did we fill our medical institutions years ago when virtually the only doctors in the sanitarium picture were Adventist doctors? The answer is simple. Years ago our sanitariums were not really community hospitals, hence there was not so much desire on the part of other physicians to bring patients there. Most of our sanitariums were in rather thinly settled areas. This means that there were probably not many physicians, either Adventist or non-Adventist, living in the area. Our salaried medical staff lived

tentimes that such physicians are heavily in the majority. That explains why in some of our institutions the chief of medical staff—a physician who coordinates medical procedures in the doctor group—is a non-Adventist.

So far as our Adventist physicians are concerned, the earlier plan of having a paid staff, operating wholly within the four walls of the sanitarium, is almost a thing of the past. Indeed, in some areas medical regulations do not even permit a physician to have an office within a hospital, or to be paid by it. Our own doctors, like all others, simply come to the hospital to visit their particular patients. This definitely reduces the distinctly Adventist impact on patients, so far as our doctors are concerned.

### **Why the Evolution in Sanitariums**

And how did our sanitariums become community hospitals? Largely because communities have grown up around them until they are now frequently in the suburbs of metropolitan centers. Take as a good example our Washington Sanitarium and Hospital. A half century ago it was out in the country. Today it is surrounded by Greater Washington. In a few instances we have come into possession, or control, of hospitals in suburban centers.

This, I believe, briefly describes the

facts that have produced the evolution of most of our sanitariums in America. Nor have I disclosed to you any closely guarded secret. But do I follow this recital with a blanket indictment of our doctors or of our sanitariums? I do not. Let me explain.

As I have stated, the prime factor that has served to change the nature of our sanitariums is the shortened patient stay. And for that I rejoice. Then too, I am happy for hospital insurance, in spite of its generally being circumscribed to periods of acute illness.

I do not criticize those of our sanitariums that now find themselves in suburban areas, for focusing on acute medical patients. Adequate facilities for such patients is the pressing problem in heavily populated areas. In fact, how would we justify requests for Hill-Burton funds if we did not thus focus? I have examined carefully the questionnaires filled out by our hospital administrators at my request, and have come to feel truly sympathetic toward these men as they work along, faced by the criticism of some that these administrators are forgetting our Adventist objectives.

It is easy to criticize, and to declare, as do some, that we are "not following the blueprint found in the little red books." God forbid that I should minimize inspiration. But inspiration also sets down the principle that "time and place must be considered" in applying divine counsel (*Selected Messages*, book 1, p. 57). This wise principle has saved us from taking extreme positions in other situations. I believe it can help us in the matter of our medical institutions.

Then are you to conclude that I am wholly satisfied with the present setup of our Adventist medical institutions in America? No. I am sure you don't expect me to blow the trumpet of unqualified eulogies in this centennial talk. If we lustily and continuously blow our horns as we travel heavenward we may fail to hear the still small voice. It was not until John Bunyan's stalwart character Valiant-for-Truth had completed his bold warfare for God and had stepped into the swelling Jordan, that "all the trumpets sounded for him on the other side." And it was not he, but the angels, that did the trumpeting.

#### Possible Improvements

No, my dissatisfaction with our medical institutions is not great, but it is specific. As one studies the reasons for our having these institutions, he must surely conclude that those reasons cannot find full expression in the setting of a mid-twentieth-cen-

tury community hospital. At least, that is my conclusion. The question is not whether our present medical program is good, but whether it might be better, that is, whether we might make it measure up more fully to the original objectives.

Surely you need not remind me that our sanitariums and hospitals in America create good will, break down prejudice, and open doors. In fact, some of you probably became aware of this fact from reading the REVIEW. In view of the many things that all of us have done with the simple purpose of opening doors, we must, by now, have opened most of the doors in America. But we were not raised up to provide fresh air to every home. The only justification for our opening a door is to go through it.

But too often the patients are up and gone out the front door of the hospital before we have a chance to go through. And so most times today we simply cheer ourselves with the thought that someone else, sometime, somewhere, will make entry through the doorway of their hearts. I gladly grant that we not infrequently meet some of these recovered patients later, and in various settings, who comment with respect and admiration on the principles and service we seek to maintain in our medical institutions. But the fact remains that the possibilities of our service for patients have been definitely reduced because of the evolution of our sanitariums.

I condemn no individual, no General Conference administration, for

the present limitations in our medical work. We have passed through a long evolution, almost imperceptible at times, with much of it quite beyond our control. I do not appeal for a crusade to transform all our hospitals into old-line sanitariums. That would most certainly be unrealistic, especially in heavily settled areas. It would probably also mean financial suicide. Communities need community hospitals, and to the extent that we are presently filling that need, we probably should continue.

Indeed, in numbers of instances we have entered into certain covenants with municipalities in connection with accepting from them the operating control of various hospitals. I believe we also have obligations to the Federal Government in the matter of medically acute cases, as the result of accepting Federal financial aid.

Another point: I believe we should keep our medical staffs, even as we do our business staffs, under the direct leadership of Seventh-day Adventist physicians. And we should not rest till we have a heavy percentage of nursing and other personnel who are Seventh-day Adventists. I also believe that our Adventist doctors might indeed make more use of our hydrotherapy procedures for all their patients that stay beyond the average seven days. In fact, even for surgical cases that stay but a week, hydrotherapy is sometimes indicated.

F. D. N.

(To be continued)

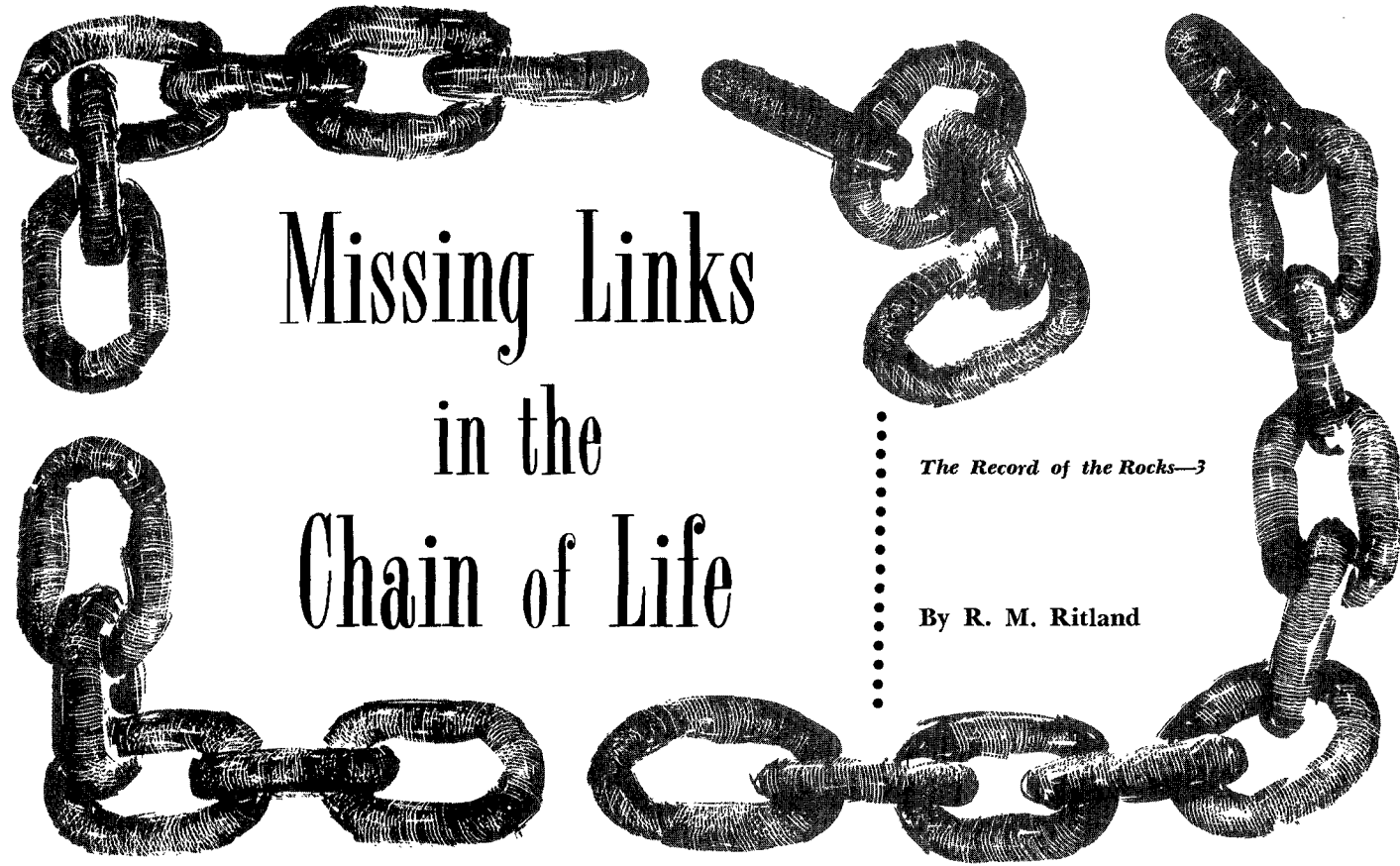
## The Wayside Pulpit

*"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18).*

In a life sketch of Henrietta Mears, eminent in Baptist educational circles, and to whom Billy Graham paid tribute as the greatest influence in his life other than his wife and mother, one sentence stands out clear in meaning and profound in significance. It merely said: "You left her wanting to do something about your shabby Christian life." We do not often meet people whose total personality affects us in that way. But when we do, Christianity and its ideals shine with a new luster.

Our patriotism becomes a bit tattered and vulnerable when opportunism and fraud are discovered in those who hold high governmental office, but it is made whole again as we stand in Arlington Memorial Cemetery and watch the unremitting pacing of the military guard before the tomb of the unknown soldier. Cynicism has its day in recitals of marital failure in the entertainment world, but we are chastened anew and uplifted in hope every time the tender strains of "O Promise Me" accent the vows of the nuptial altar. The mighty tide of evil in the world seems unsurmountable by all the combined Christian agencies dedicated to the spread of the gospel until we meet some great and good and dedicated soul on fire for God, and then truth appears invincible and we take up the march once more with the confidence of the beloved John: "This is the victory that overcometh the world, even our faith" (1 John 5:4).

H. M. TIPPETT



# Missing Links in the Chain of Life

*The Record of the Rocks—3*

By R. M. Ritland

IS THE chain of life complete? This question has perplexed scientists ever since Darwin persuaded the world to accept the evolutionary theory. But we really should not ask, Is the chain complete? rather, Is the tree complete? For the main stream of life, of evolution, is pictured as dividing and redividing into myriads of branches, thus forming a treelike configuration.

A recent superbly illustrated book for children, *The Wonderful World of Life*, makes this statement: "If evolution is true, fossil history will reveal a branching plan for the advance of life, with each branch showing gradual improvement for its particular mode of existence" (Garden City, 1958, p. 13). At the top of the page is a diagram showing how the vertebrate animals are alleged to have all branched off from a common ancestor. The question we propose is: Do the branches really connect in the fossil record, or are there major gaps—missing links—between all of the great branches of life?

Before we can really understand what is meant by the "chain" or "tree of life" or "missing links" we need a brief picture of how plants and animals are classified. So read carefully the next two or three paragraphs. Then we can evaluate the scientific evidence.

When naturalists began an intensive study of the living world a little more than two centuries ago, one of the first tasks confronting them was to develop an orderly system of classification for the countless species of plants and animals. The story has often been told of the various attempts to establish a uniform system. The system finally adopted includes elements from several early classifications, but owes the most to the work of the great eighteenth-century Swedish naturalist, Linnaeus.

The fundamental units in nature are the various *species* of living things. The term *species* refers to the different individual kinds of plants or animals such as the African elephant, the snow leopard, the bald eagle, the house mouse, the apple tree, the human kind, et cetera. Members of a given species possess common characteristics that distinguish them from similar groups. In sexual organisms they can or do interbreed to produce offspring that resemble the parents. Sometimes several distinct varieties or races may be found within a single species as in the case of the domestic dog, the horse, man, and certain wild types, but they are still considered to be a single species as long as they tend to interbreed when they mingle in nature.

Similar but distinct species of cat-

like animals such as the African lion, the mountain lion, the Bengal tiger, the jaguar, and the house cat; or of trees such as the sugar pine, the Austrian pine, the lodgepole pine, and numerous other species in each instance cited, are placed in common groups called the *genus* (plural, *genera*). The genus for the cats listed above is *Felis*, and that for the pines is *Pinus*.

In the same way different *genera* with common characters are grouped together as *families*. The pine tree genus, with more than 120 species, the fir tree genus, with many species, the cedar of Lebanon genus, with three species, and several other similar genera are all placed in the pine family, *Pinaceae*.

In like manner groups of similar *families* possessing common features that distinguish them from other similar groups of families are brought together to compose *orders*, orders are brought together as *classes*, classes as *phyla* or *divisions*, and finally the animal phyla as the *animal kingdom*, and the plant divisions as the *plant kingdom*.

We see then, that each phylum, such as the one including animals with backbones, is composed of several classes possessing the common characteristics of the phylum (bird class, mammal class, reptile class, et

cetera), each class of several similar orders, and so on down to the genus, which is composed of a group of similar species. From the most inclusive (or broad) to the least, then, we have kingdom, phylum, class, order, family, genus, species. Genera and species may be referred to as *lower categories*, and the more inclusive major groups such as classes, orders, and families, as *higher categories*.

Classification is easy as long as the different groups, such as insects, spiders, and crustaceans, are separated by conspicuous differences, which indeed these are. If, however, we could assemble all of the animals and plants that had ever lived in the past, we should according to the theory of evolution, have one great continuous array of living forms. From the supposed simple common ancestor there should be a complete series of intergradations to all complex present-day types. Group (family, order, class, etcetera) definitions would break down or be arbitrary at best, because all groups would tend to merge in the far-distant past. Life would form a continuously varying mosaic. To put it simply, there would be no missing links or gaps between phyla, orders, families, et cetera related by evolutionary origin from common ancestors.

The enthusiastic early followers of Darwin were optimistic that the prominent gaps which existed between the then-known groups (higher categories) of living things would soon be filled in by intergrading forms as the world of life was explored and described. It was felt that the study of the then almost unknown deep sea life would certainly provide some of the still-living intermediates. And, of course, the fossil record should likewise be most fruitful since, after all, at least some of the fossils should have been preserved as the major groups were evolving, when the supposed extinct missing links were still living.

On both counts the results were bitterly disappointing. In the words of the historian Charles Singer, "It has now long been apparent that such 'links' are, in fact, conspicuous by their absence" (*A History of Biology*, Schuman, 1950, p. 272).

### Typical Examples

Let us consider several typical examples. As the Columbia University paleontologist Norman D. Newell points out, the trilobites—highly organized animals of the ancient seas that superficially resemble certain crabs—"illustrate very well the phenomenon of systematic discontinuity. . . . Several superfamilies comprising many families appear abruptly near the base of the lower Cambrian;

others are introduced somewhat higher in the lower Cambrian. Of the ten superfamilies of lower Cambrian trilobites, not a single ancestor is known."

He points out that this phenomenon is true of animals and plants in general. "The earliest members of higher categories, phyla, classes, orders, and superfamilies generally have all of the basic characteristics of those categories rather than dominantly ancestral characters. Thus, the higher categories tend to be separated sharply from other related groups with little or no tendency for intergradation. . . . Many of the discontinuities tend to be more and more emphasized with increased collecting" (*Proc. Amer. Phil. Soc.*, vol. 103, 1959, pp. 288, 267).

To cite another example, one concerning the 32 orders of mammals, the paleontologist Simpson, of Harvard, points out that "the earliest and most primitive known members of every order already have the basic ordinal characters, and in no case is an approximately continuous se-

## Almost Dead

By RICHARD TOWNSEND

I had ten minutes to get there! Rushing out the front door, I raced to my car, jerked open the door, and leaped in. After fruitlessly trying to start the motor with the trunk key, I managed to get the ignition key into the slot. With a quick flick of the wrist I turned the key to the "on" position. The starter tried nobly to do its part, but after emitting a low groan or two, it refused to respond further.

With a look on my face that matched the feeling in my stomach, I got out and checked the battery. Sure enough, I had let the water level drop too low, and without water to keep it fresh, the battery was almost dead. "Dad, will you come help me get my car started, please?" I called to my father.

"I'll be glad to, son," came the quick reply. He backed his car up to mine, hooked some jumper cables to my battery, and when I tried to start my car this time, it responded immediately. With care I would now be able to build up the power of my battery to normal.

How often we have a similar experience in our spiritual life. We become so involved with worldly affairs that we neglect the water of life until it is almost too late. We then find, to our distress, that we are not prepared for a crisis and that our spiritual life is almost dead. Fortunately, we have a heavenly Father who can help us. When we ask Him, He immediately links His cable of power to our spiritual batteries. At once we feel the Holy Spirit stir our hearts and give us new spiritual vitality.

"He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29). What wonderful and reassuring words!

quence from one order to another known. In most cases the break is so sharp and the gap is so large that the origin of the order is speculative and much disputed." "This regular absence of transitional forms is not confined to mammals, but is an almost universal phenomenon, as has long been noted by paleontologists" (*Tempo and Mode in Evolution*, Columbia, 1944, pp. 106, 107). Still he believes that they converge backward in time and have a common ancestry.

In the British scientific journal *Nature*, the botanist T. G. Tutin describes the enigma that faces students of plant evolution as a result of the total absence of transitional sequences of connecting links: "In the ninety-two years since the publication of the 'Origin of Species' a great deal of argument but remarkably little fact has been produced about the relationships of the Angiosperms [flowering plants]. . . . Meanwhile, neither paleobotany, morphology, anatomy, or cytology has thrown any light on the origin of the Angiosperms or of any major group within the Angiosperms which an unbiased observer can regard as unequivocal. Indeed, one may go further and say that no more is known now about the origin of any major group of plants than was known in 1859" (vol. 169, 1952, p. 126).

### Not an Enigma

For the creationist these facts are not an enigma at all, but exactly the picture he would expect to find. If evolution were correct we should, of course, expect to find intermediate forms through which one type evolved into another. But if the higher categories of both plants and animals were separately created, we should not expect to find transitional series of links bridging the gaps between them. And we do not find such links. Of course, there is evidence of change in the lower categories and no doubt certain families, but this is the sort of change to be expected, as noted in the first article of this series.

Actually, species are the only real entities in nature. All higher categories are based on the subjective judgment of specialists. Linnaeus placed all the varied marsupials (pouched mammals such as opossums, kangaroos, et cetera) in a single genus, *Didelphis*. Today workers usually place them in an order divided into many families and genera. One man's genus may be equivalent to another man's family.

We find a series of differing fossil horses, but they are all good horses adapted for various ways of life including grazing and browsing, marshy terrain, and open prairie. We



find series of fossil ammonites (similar to the chambered nautilus) which seem to have undergone a degree of change, but they were complex ammonites all the way through. The same may be said for delicate one-celled animals of the *Foraminifera* group, lamp shells, and numerous other groups.

Occasionally we find extinct fossil groups (*Archaeopteryx*) that are structurally in between widely separated present-day groups. But the significant fact is that they merely form another group, clearly distinct from both other types. The important fact to remember is that as far as the fossil record is concerned the higher categories remain separate from the time of their first appearance. The third great premise of organic evolution is not supported by the fossil record. The fossil record as attested by authorities in the field, rather than providing documentary proof, presents serious problems for the theory of evolution.

#### Suggested Solutions

To some thoughtful students these problems render the theory of evolution completely unacceptable. Others have suggested possible solutions. But none of the suggested hypotheses provides a really good solution. The most common suggestion is the inadequacy of the fossil record, that the absence of links is only an error of sampling. We grant that the record is extremely spotty and inadequate. But in spite of this, among the countless thousands of fossils collected from all over the earth, would it not be reasonable to find a few such series, if they ever existed? And there are a few habitats, such as the deposits under shallow marine waters, for which the record is "rich beyond the most optimistic predictions." For that matter it would seem reasonable to expect that many such intermediate types of life ought to have been successful enough so that they would still be represented in the living world today—that is, if they ever existed. The most natural explanation is that the missing links never existed.

Another solution that has been popular in recent years is that most major evolutionary changes occurred relatively rapidly while the population level of the respective types was low. There are attractive features to this theory, but again, is it reasonable to suppose that "blind fate" would always miss recording such transitions between higher categories and yet preserve abundant remains of the stable basic types? No, the fossil record does not prove evolution.

Next week we will consider the subject "Bias in the Fossil Record."

—The Art of Living.... when



you're

young

by Miriam Hood

### Life's Little Annoyances

I WONDER what it would be like to get through just one day without experiencing even one of life's little annoyances. There are so many of them in nearly every facet of living that you can't help feeling that here's an area where a shortage would be a real blessing! Milk bottles seem to have a will of their own; they apparently crawl to the very edge of the refrigerator shelf, then fall out, spreading milk and glass everywhere just when you haven't one extra second to spare or you'll be late to gym class (for the fatal third time). Buttons deliberately (?) wrench themselves loose from sweaters at the identical moment when you're going to be introduced to someone important. Notebooks disintegrate, spewing their contents helter-skelter onto the sidewalk. (Of course, the wind has to be blowing.)

When inanimate objects create the little annoyances, it's pretty frustrating. But I nominate the annoyances created by people as the absolute ultimate of the kind to test one's self-control. The thing is—you usually can't decide whether the annoyance-makers are working at it, coldly and scientifically, or whether it's just "one of those things." If you're somewhat sensitive about your weight, for example, it's inevitable that you'll encounter your nemesis in the person of Gimlet-Eyed Grace. There'll be a crowd around, and Grace, after studying you from every angle, is bound to announce loftily, "That skirt is awfully tight. I told you those two hot-fudge sundaes last week were a mistake!"

Clearly, you've been catapulted squarely into an annoyance. The question that must now be answered, and answered immediately, is: What will you do about it? There are several courses of action open to you. One is to tear into Grace, no verbal holds barred, and tell her what a consummately unpleasant character she is. But you'll probably regret this an instant later, because in spite of her talent for tactlessness, Grace is a loyal friend.

You can choose to say nothing while you seethe inwardly for hours and hours. That's another course of action. But I'm afraid this choice will be sadly unrewarding also, for you'll doubtless be grim and tight-lipped all day and end the whole unhappy episode with a king-sized headache. (I'm serious. I mean you're quite likely to have a literal, physical headache.)

#### A Primitive Response

I saw a girl the other day who met an annoyance in a completely primitive and unreasoning way. No intel-

lectual approach here! It happened at a busy intersection. Hers was the first car waiting for the light to turn green. As the light changed, the man behind her, with perfect split-second timing, honked at her—not just a gentle "beep" but several long, raucous blasts. It was pretty unsporting of him, because she'd had absolutely no chance to get her car into motion. So, without hesitating for a moment, she turned around in the seat until she was facing her tormentor squarely; then she stuck out her tongue! She met one of life's little annoyances in a rather undignified way, although truth compels me to admit that I've toyed with the same idea on several occasions when the manners of other drivers seemed unbearably irritating. (Of course, I've never succumbed to the temptation!)

In a civilization as complex as ours, no one can escape entanglements with "red tape" that leave you feeling as though you'd been fighting wet, gray chiffon. No one is exempt from skirmishes with buses that are late, people who haven't a sense of responsibility, mechanical objects that choose the most inopportune moment to collapse, often with a nerve-racking grinding of gears from somewhere in their secret depths. I think that in other centuries, when life was simpler, when people hadn't such a sense of urgency, when there wasn't so much to learn and do, there really weren't so many irritations. But this observation is of little value, for we live in the Here and the Now.

The solution? A simple one on the surface. The late Dr. Bell Wood Comstock, in her book *Is Love Enough?* phrased it like this: "Stiffen yourself for trial, but learn to relax before life's annoyances. Trials are bound to come. In every such experience character is made, and every day brings its irritations. Accept the former as an opportunity to pass well a valuable test, and the latter as something to be ignored."

Just laugh and agree with Grace . . . ; after all, the skirt *is* tight . . . ; "tune out" the motorist's horn behind you . . . ; accept the "red tape" as an unavoidable penalty of super-civilization . . . ; and so on.

After all, life's big satisfactions completely outweigh life's little annoyances.

# From the Editors



## Midnight Approaches

Back in 1947 a striking and dramatic symbol appeared on the cover of the two-year-old *Bulletin of the Atomic Scientists*. The symbol was a clock with its hands poised at eight minutes to midnight. Atomic scientists intended that this clock would provide graphic warning that a nuclear holocaust for the world seemed imminent. Earnestly they endeavored to awaken an indifferent populace to the apocalyptic disaster they considered inevitable if there were no lessening of cold-war tensions, no setting up of international controls over atomic weapons.

In October, 1949, the hands on the "clock of doom," as some people called it, were reset to reflect the increased danger of world destruction. The large hand now pointed to three minutes to midnight, because Russia had tested its first atomic bomb.

Four years later, in September, 1953, when both Russia and the United States had developed and exploded hydrogen bombs, the minute hand was advanced to two minutes to midnight. The clock, which was designed to "reflect basic changes in the level of continuous danger in which mankind lives in the nuclear age," indicated that, in the opinion of the *Bulletin's* editors, the peril of atomic destruction was almost at a peak. Millions upon millions of people—perhaps hundreds of millions—would be incinerated unless international tensions could be reduced.

### Hands Set Back

In January of 1960 when both the general public and the government seemed to show the kind of concern that *Bulletin* editors felt would help forestall atomic war, the clock was set back five minutes—to seven minutes to midnight. The hands were set back another five minutes—to 12 minutes to 12:00—in October, 1963, after the United States and other world powers signed the nuclear test-ban treaty. Thus, in the opinion of the editors of the *Bulletin of the Atomic Scientists*, the danger of atomic war is now at the lowest level of any time during the 15-year life of the "clock of doom."

If the editors are right, this is good news. In a world perched precariously on the edge of nuclear abyss, seemingly determined to leap to its destruction, even a few minutes' delay is welcome. Seventh-day Adventists, with other Christians, give thanks for an apparent extension of today's conditions—far from ideal though they are—in which to carry forward their work of reaching mankind with the message of salvation. Millions of people whose lives would be snuffed out by an atomic attack, thus still may have opportunity to accept the gospel and receive eternal life through Jesus.

### Sudden Destruction

But when scientists, statesmen, journalists, clergymen, or others issue reassuring statements that promise peace and security, we think of the apostle Paul's message to the church at Thessalonica: "When people say, 'There is peace and security,' then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape" (1 Thess. 5:3, R.S.V.). Paul was referring to the danger of being satisfied with one's spiritual achievements and failing to sense the need for moment-by-moment readiness for Christ's return. But the

text can have a wider application, we think. Complacency and self-satisfaction in any situation often precede disaster and destruction. When men think they are safe, they may be in imminent danger. Babylon was captured and King Belshazzar slain when the outlook seemed favorable for peace and prosperity. The *Titanic* struck an iceberg and sank in the North Atlantic when all aboard felt safe and secure. The U.S. Pacific fleet was crippled and almost destroyed at Pearl Harbor when few people considered an enemy attack either imminent or possible.

Thus perhaps today's apparent relaxation of international tensions is but a sign of impending death and destruction on a scale that will dwarf anything hitherto seen on this blood-drenched planet. We hope not, but no one can safely discount this possibility. Of one thing we can be certain: the end is near. The fear, hatred, and conflicts of our tortured world declare in thunder tones, "Christ is coming soon!" Therefore, "let us not sleep, as others do, but let us keep awake and be sober" (1 Thess. 5:6, R.S.V.). The approaching midnight of this world ushers in the dawn of eternal day.

K. H. W.

## Tarnished New Year's Resolutions

Three weeks ago the bark of time cast anchor in the harbor of 1964, and good old 1963 joined the moth-ball fleet of years gone by in the graveyard of history.

Three weeks is just long enough for the polish on our bright, shiny New Year's resolutions to tarnish, and for us to take a furtive glance over our left shoulder in the hope that no one has noticed the sobering fact. We remember more than one New Year's resolution of childhood days that was made with courageous and hopeful heart, only, in a few days, to lie shattered at our feet in a million pieces like a glittering glass orb fallen to the floor from the limb of a Christmas tree. With the black-and-white finality of childhood we would weep a few silent sentimental tears of self-pity, conclude that we had been rash to believe that *our* New Year's resolutions could ever succeed.

After a few humbling experiences like this, however, we realized that, in all likelihood, what had happened was really not so strange after all. We were human, and it is human to err. In the old *China Press* of Shanghai, we came across a gem of wisdom from the pen of Oliver Goldsmith—"Our greatest glory consists not in never falling, but in rising every time we may fall." Like a little child who has tripped and fallen in the dust of failure, we learned to look up in confidence that God was waiting close by in the shadows with outstretched hand to lift us up, brush the dust off, wipe away the tears of disappointment, and send us happily on our way again with the admonition to go and sin no more.

It is God's purpose that we keep our eyes focused, not on the mistakes of yesterday, but on the glorious victories that are possible tomorrow, by His grace and power. If the product of our noblest and best intentions for the new year is disappointing, let us look up to Him who is able to keep us from falling and to present us faultless before the Father with exceeding joy.

R. F. C.

By B. B. Beach

**D**URING the last two weeks of the second session of the Vatican Council the Catholic prelates in Rome concentrated on studying the relationship of their church to other Christian churches, and even to the Jews. The last eleven general congregations were given over to a discussion of the important schema "On Ecumenism."

This schema is the fruit of the work of three conciliar commissions. In fact, prior to the opening of the council in 1962, three separate texts dealing with ecumenism had been drafted by the Preparatory Commissions. During the first session it was decided to combine these three texts into one. The present fusion of texts thus represents the combined work of the Secretariat for Christian Unity, the Theological Commission, and the Commission for the Oriental Churches. Underlining the importance of this schema, Cardinal Ritter, archbishop of St. Louis, declared that this text marks the end of the Counter Reformation.

A few years ago the late Anglican Archbishop William Temple proclaimed the ecumenical movement "the great new fact of our era." The twentieth century has been called the century of ecumenism par excellence. However, until fairly recently "Roman Catholic ecumenism" would have been considered almost a contradiction in terms. Beginning with the early twenties many warnings against the dangers of ecumenism were sounded by the Roman hierarchy and Curia. Two papal encyclicals, *Ubi arcano Dei* and *Ecclesiam Dei*, took a rather dim view of the ecumenical movement which was beginning to take shape. A 1927 decree of the Holy Office forbade the "faithful" to collaborate with, commune with, or approach non-Catholics in an ecumenical setting.

In 1928 Pius XI, in his encyclical *Mortalium animos*, spoke against the false form of union represented by organized ecumenism. He went so far as to classify this movement as false religion. In June, 1948, just before the founding meeting of the World Council of Churches, in Amsterdam, the Holy Office in Rome issued a solemn warning to Catholics that they were not permitted to participate in meetings with non-Catholic Christians without the permission of the proper church authority.

In contrast with this official intransigence, for a number of years more liberal elements within the Roman Church were working in the direction of ecumenism. The fact that the pres-

# ECUMENISM and ROME

*Is the Catholic Church ready to give up its "return to Rome" attitude in order to advance the cause of Christian unity?*

ent Vatican Council is studying a full-blown schema on ecumenism and seems to be adopting an attitude generally favorable to ecumenical endeavors is a tribute to the persistent efforts of such Catholic ecumenists as the abbé Paul Couturier, Father Karl Adam, and Jesuit Charles Boyer, to name only a few.

There clearly has been a change in the attitude of Rome toward the ecumenical movement, with a gradual evolution in the official viewpoint from open hostility to friendly interest. In the light of present developments it would hardly be surprising to see the Papacy in the near future showing more than just a "friendly interest" and striking out on its own to blaze a bold new Catholic ecumenical trail.

## Five Reasons

There are at least five reasons that can be suggested why the Roman Catholic Church today is launching out into ecumenism. First, the ecumenical movement is an aspect of an amalgamating and coalescing humanity. We are clearly living in a shrinking world. Cultural, sociological, and religious "reservations" can no longer be maintained in the present "global climate." It is not possible for Roman Catholicism to be oblivious to these facts of modern life.

Second the Catholic Church seems to believe that ecumenism offers every indication of becoming the wave of the future in the religious world. During the early years of existence of the World Council of Churches Rome could ignore Geneva. The Catholic Church could perhaps afford to adopt a patronizing or even hostile attitude toward this movement and its ecumenical endeavors.

However, as the ecumenical movement gained momentum, and more and more churches with their several hundred million members joined the Geneva World Council, even the most obscurantist Curia official working in the secretive recesses of the Vatican

Congregations had to face up to the disquieting reality that the ecumenical movement was a highly successful concern. Especially after the Orthodox churches joined the World Council at the 1961 New Delhi meeting did Rome realize what a vast and formidable ecclesiastical block the World Council of Churches had become.

For centuries it has been one of the fondest dreams of Rome to somehow lure the schismatic Eastern Orthodox churches back into communion with the Papal See. New Delhi quite rudely awakened the Vatican from these dreams, for Orthodoxy seemed to be drifting farther away from Rome toward the Protestant position. It would now seem that Rome is following the age-old strategy that if you can't beat them, join them!

Not that the Roman Catholic Church is likely to join the World Council of Churches in the foreseeable future, but she seems to want to develop her own brand of ecumenism and eventually take the lead in the whole field of ecumenical endeavors. She wants to channel, if possible, the ecumenical movement into paths leading to greater Catholic-non-Catholic unity according to Roman Catholic principles.

The third reason why Catholicism is moving positively into the ecumenical field is related to the second. The present era, which through its social, technological, and cultural conquests is bringing all men closer together, presents a challenge to the Catholic Church to break out from her shell of isolationism. Indeed she is trying to leave the religious and cultural ghetto into which the Papacy retreated after the Protestant onslaught of the Reformation, the rationalism of the French Revolution, and the liberalism of the Italian Risorgimento. In recent times various authors have pointed out that the Catholic Church is coming out of the "catacombs" and entering modern society intellectually, socially, and economically. This is more the case in certain countries such

as the United States, and much less so in some other countries, for example, Poland.

This recent Catholic ecumenical openness is no doubt based on a fourth reason—a new feeling of strength and self-confidence manifested in various sectors of Catholicism today. Francis Cardinal Koenig of Vienna, during a recent lecture in Rome, quoted a statement made in *Life* magazine concerning a new sense of responsibility and a renewed confidence that are emerging in the Roman Church. There is no question that the Catholic Church of today has an entirely different standing and prestige from that which it had at the time of the First Vatican Council. The reception given by foreign governments, the press, radio and television, and non-Catholics to the current Vatican Council is only one indication of the phenomenal rise of Catholic authority and influence. In a recent book this change in the fortunes of Rome has been called “the turning of the tide.” We would prefer to use the Biblical and prophetic terminology, the “deadly wound was healed.”

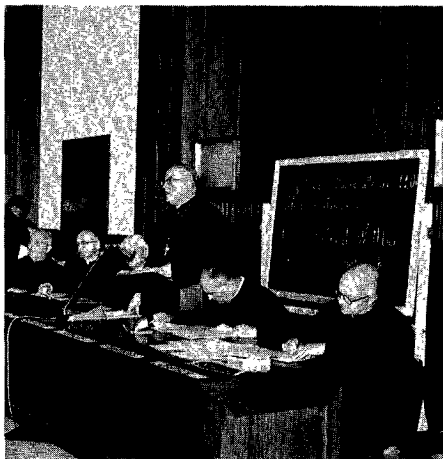
### Protestantism Weaker

Not only is the Vatican ready to move into the field of ecumenism because the Catholic Church feels stronger, but also perhaps because it believes that its Protestant opponents are weaker. In the past Rome felt that ecumenical contacts and dialog with non-Catholics might subvert the faith of Catholics and lead them into the embrace of other churches. This is still the viewpoint of a minority at the Vatican Council who, like Cardinal de Arriba y Castro of Tarragona, Spain, find the schema on ecumenism quite unacceptable. This cardinal stated on the council floor that dialog could easily become a threat to the faith of Catholics. Because proselytism is on the increase he asked that the schema include an invitation to the separated brethren to stop proselytizing in Catholic lands.

One gets the impression that the majority in the Catholic Church today believes that in many instances Catholics are ready to meet Protestants in ecumenical dialog because the Catholic Church is in such a strong position that it has nothing to lose or to fear from these contacts. While Catholic Biblical research and studies have grown by leaps and bounds, Protestant belief in the inspiration of Scripture has diminished. The Protestant Biblical position has grown proportionally weaker, to the extent that Catholics in certain areas are now quite ready to meet Protestants on their own ground, so to speak—that of the Bible.

Last October 31, on the anniversary of Luther's launching of the Reformation, Dr. W. Visser 't Hooft, secretary-general of the World Council of Churches, was telling me in Geneva that when he took his theological course no Catholic Biblical sources or authorities were referred to, mostly because there were no really outstanding ones; but today no student attending a Protestant university theological faculty could expect to finish his course without giving due consideration to a good number of Catholic authorities in Biblical studies. In this context it should be remembered that Cardinal Bea, the president of the Secretariat for the Union of Christians, is himself a leading Roman Catholic Biblical scholar.

A French author has recently written a book with the symptomatic title *The Resignation (Demission) of Protestantism*. Just a few months ago a meeting was held in southern Switzerland, grouping representatives of the Protestant churches in the European Latin countries. During this conference a leading French Protestant pro-



S. APPETITI  
Archbishop O'Connor addressing journalists at Vatican Council press office.

fessor of theology asked the question, to which he could not find a positive answer, “Do the minority Protestant churches in the Latin countries still have a reason to exist?”

Prof. Karl Barth himself, credited by many as being the most authoritative Protestant voice living today, gave expression recently to his general dislike of conversions from one church to another, including conversions from Catholicism to Protestantism. Prof. E. Schlink of Heidelberg University, observer from the German Evangelical Church at the Vatican Council, told me that though he definitely believes that Protestant minorities still have a reason to exist and a message to give, this message is addressed mainly to non-Catholics, and when it is addressed to Catholics it should not be

an invitation to leave the Roman Church.

What we have said so far seems to give an indication why ecumenism has now become a much more interesting and attractive field of endeavor for the Roman Catholic Church. Again and again the thought has been underlined that the purpose of the present council is not the proclamation of dogmatic definitions but the formulation of the Catholic deposit of faith in a pastoral way that will appeal to the modern world and promote the spread of the Catholic religion.

### Ecumenism an Opportunity to Evangelize

It would seem evident, then, that the leadership of the Catholic Church feels that ecumenism offers Rome new and even unexpected opportunities for reaching those who are not members of the Roman Catholic Church. It is true that Rome is undertaking an inner renewal and a modernization. She is “putting on beautiful garments” and girding herself for a massive advance. So successful has Catholic openness and toying with ecumenism been that this very success presents some problems. As Dr. Lukas Vischer says, “Success is hard to bear.” A sort of ecumenical triumphalism has been raising its head, which has reminded some Protestant observers of the traditional picture of Rome as a triumphant body and an imperialistic church.

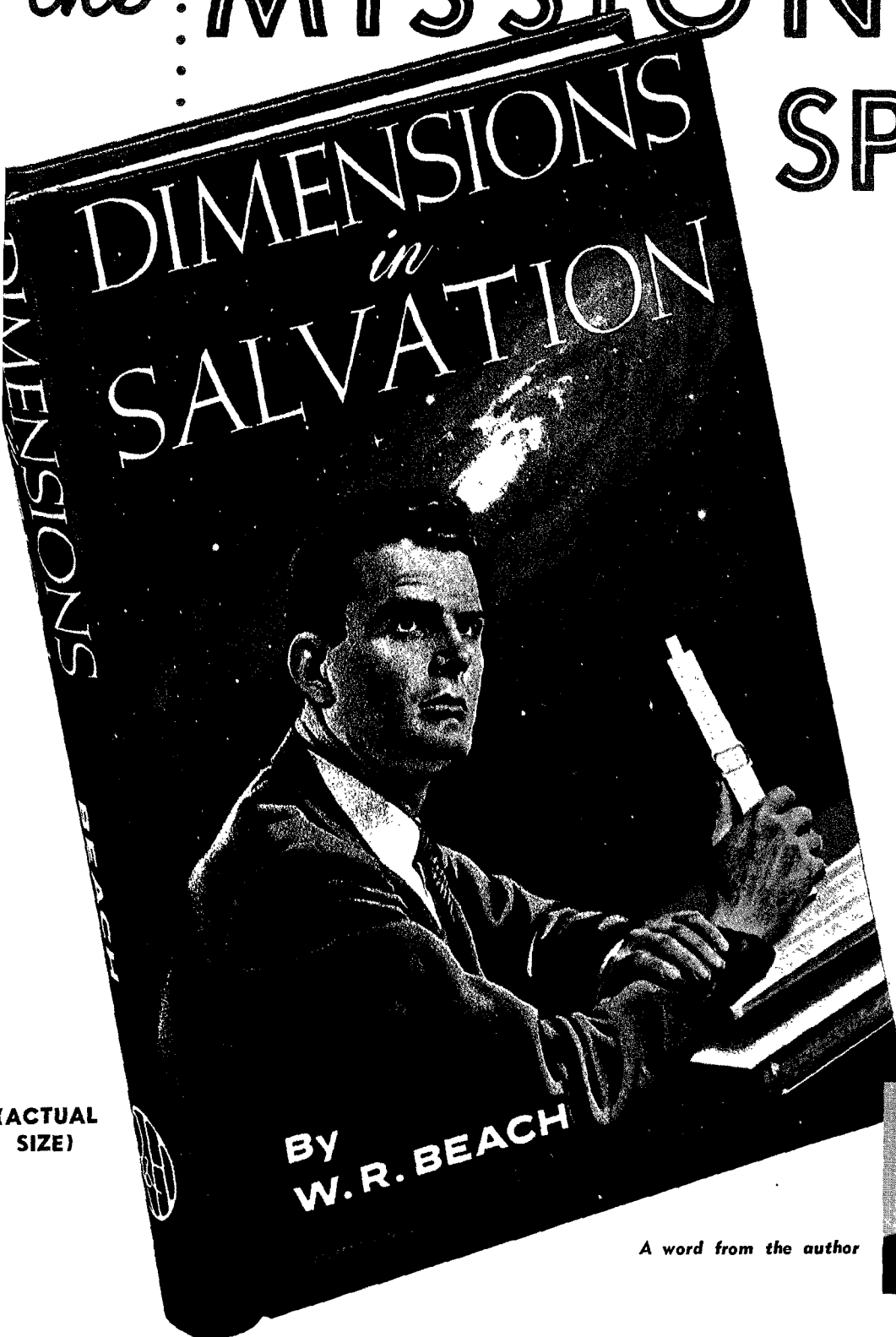
Many regard the schema on ecumenism as the crux of the council. The *Osservatore Romano* referred to ecumenism as “one of the most delicate subjects of the council.” Several of the principles of Catholic ecumenism, as brought out in the proposed schema, are of some interest to us. Probably the first and basic principle of Catholic ecumenism and relations with the separated brethren is the fact the Catholic Church still recognizes as her sons those who believe in Christ and have been duly baptized in Him, even though they are not “formal” members of the Catholic Church. Furthermore, Rome teaches that the separated churches or communities are used by God as a means of salvation, albeit whose efficacy is really derived from the fullness of grace and truth entrusted to the Roman Catholic Church, for she is the universal provider of salvation.

The second principle is that of renewal in the Catholic Church itself. For although the Catholic Church supposedly contains the whole truth revealed by Christ, the image of the Church does not appear to the separated brethren with all the brightness that it should.

A third principle is unity in variety. Catholics are invited to welcome a

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# A Modern

## COVERING the SIG BELIEFS of SEV



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# A PERSUASIVE

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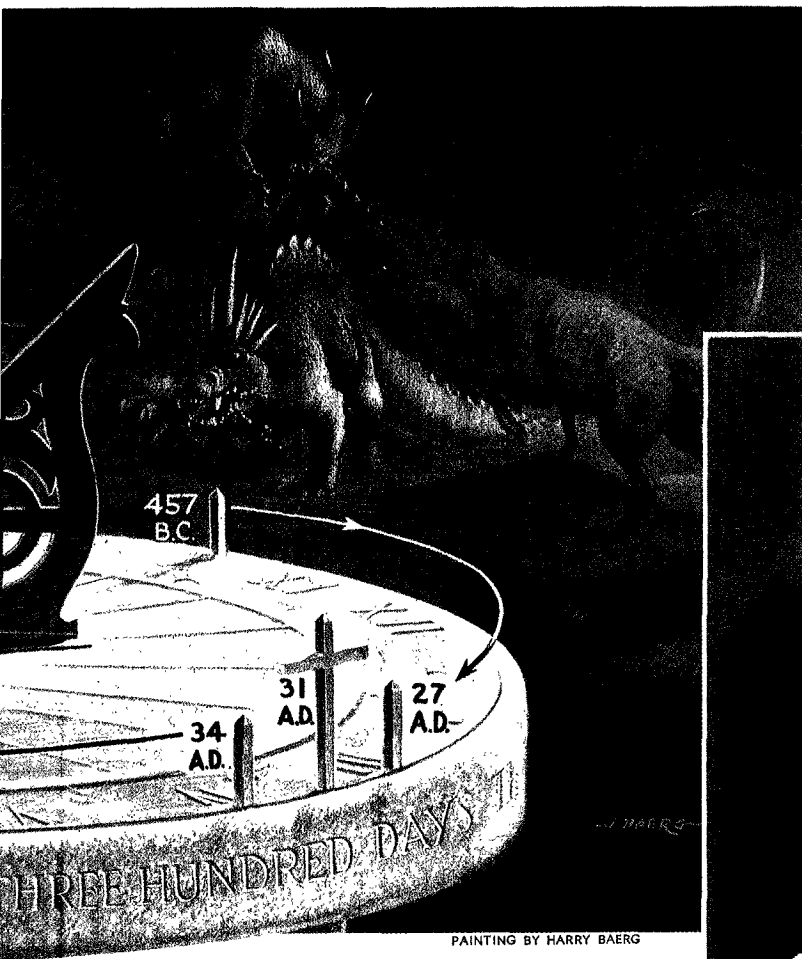
# Evangelistic Approach

## SIGNIFICANT DOCTRINES and SABBATH-DAY ADVENTISTS

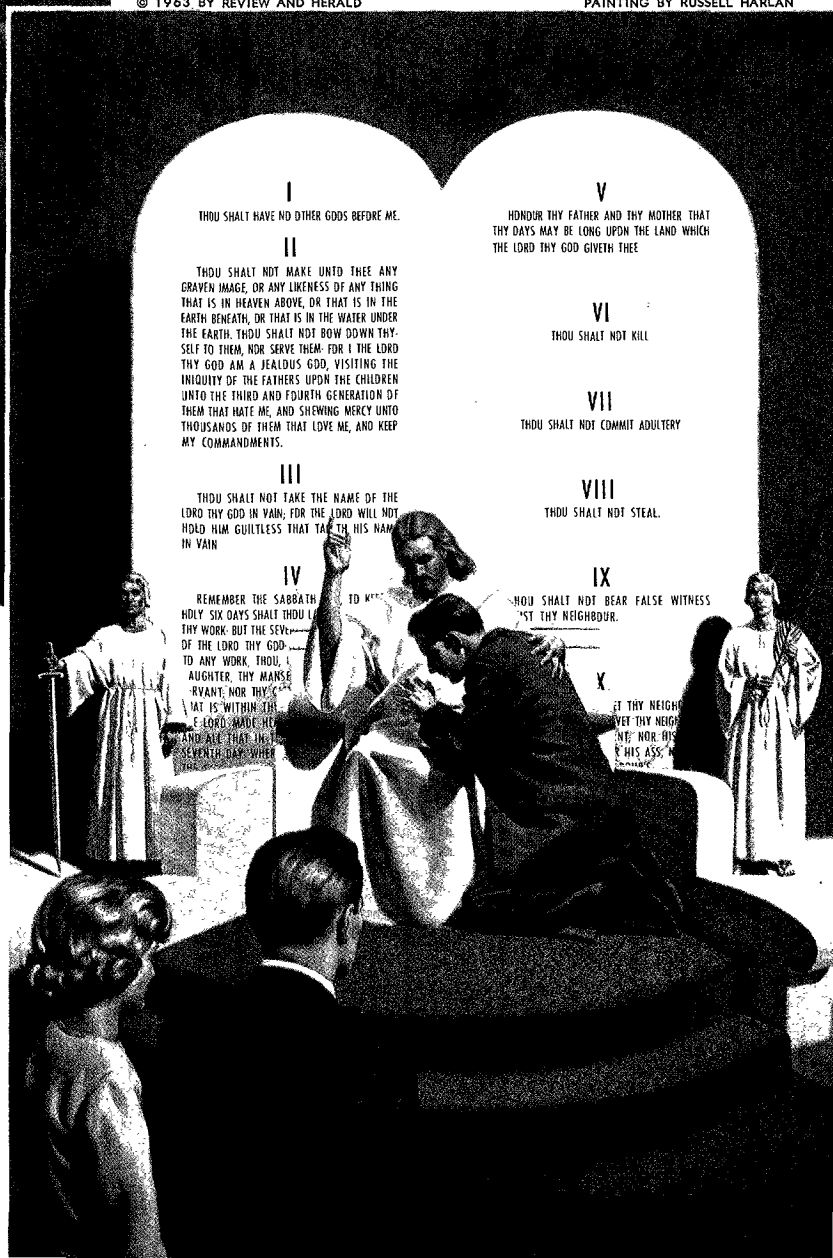
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—Medical Ministry, p. 243



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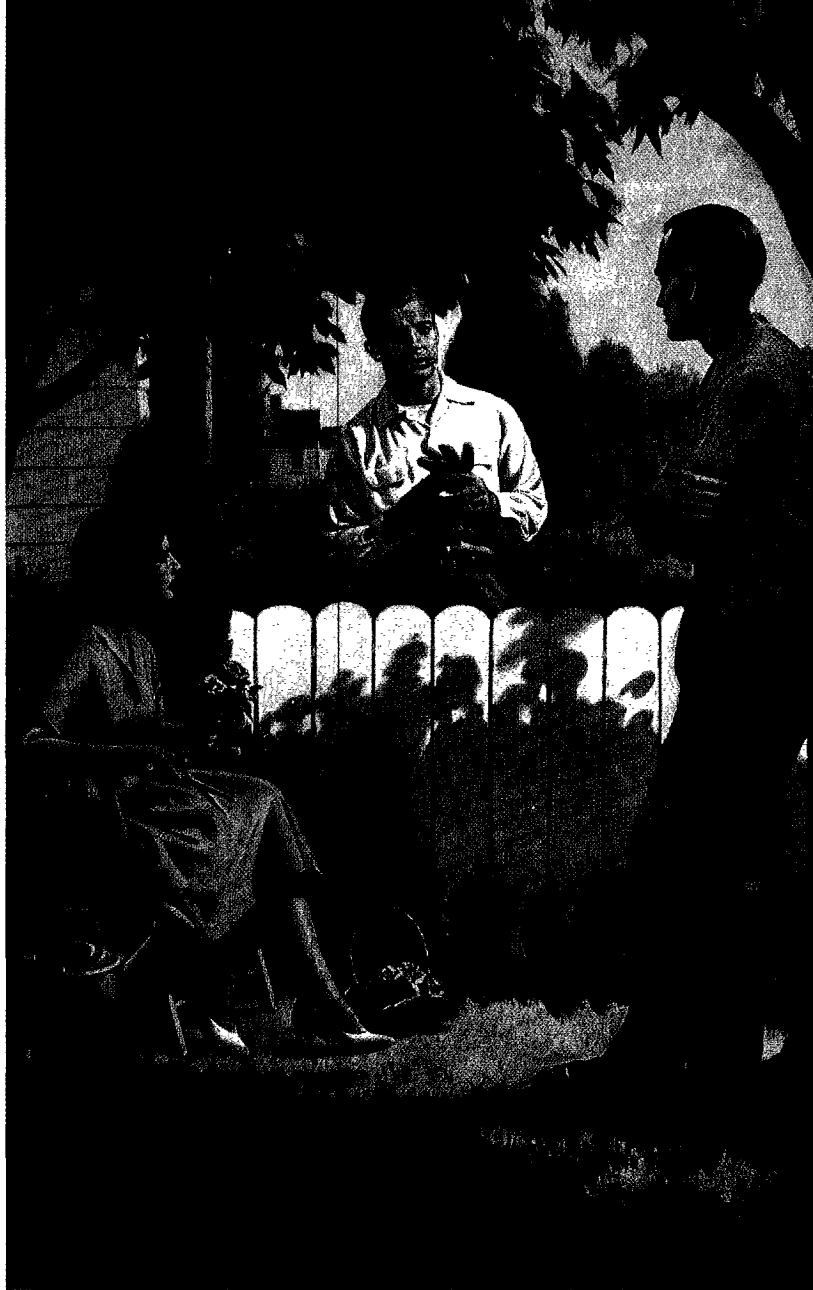
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proper liberty in the various forms of religious practice, liturgy, and theological expression.

A fourth principle is the recognition of the authentic goods of Christ and the gifts of the Holy Spirit which are found among non-Catholic Christians. Catholics are invited to appreciate and fully recognize, for their own enrichment, these goods and gifts.

A fifth principle is the just presentation of the status and beliefs of the non-Catholics. Every Catholic is invited to refrain from words and actions that falsely or unjustly represent the real status of the separated brethren.

A sixth principle is the careful seeking of practical means with these separated brethren for coming to know one another better, to respect and help one another, all on the basis of prayer and cooperation. Catholics are encouraged to join with non-Catholic Christians in prayer, short of taking part in official worship. The communion service, however, cannot be celebrated together.

In reading some of Pope Paul's messages since his election as supreme Pontiff one can detect some aspects of Montinian ecumenism. First of all, it is quite clear, as could be expected, that his is a pope- and Rome-oriented ecumenism. He has termed the pope as "the vital kernel of the apostolate of the Mystic Body of Christ," and only the Catholic Church is this body. He has defined Rome as the paternal home that will give new splendor to the cultural and spiritual inheritance of non-Catholic Christians. Two additional facts of interest emerge from these speeches: (1) The term dialog, which has some special ecumenical connotations, is used for the first time in a papal message; (2) both the Protestants and Orthodox are called Christian brethren for the first time by a Roman pontiff.

Non-Catholics are perhaps in danger of becoming a little confused by the ecumenical fog emanating from Rome. There are, no doubt, a good number of Catholic prelates and theologians who are advocating an ecumenism based on the concept of interchurch seeking after truth that will lead, it is hoped, to renewal in each church and to progress on the road to church unity. This has been called "unity through communion" and seems to be the road on which most Protestant ecumenists want to travel. Nevertheless, the predominant concept that emerges from Roman Catholic sources today is still the classical "return to Rome" theory, which we could call "unity through integration." To use military terminology, the condition of Rome for unity is still unconditional surrender.

CONDUCTED BY PROMISE JOY SHERMAN

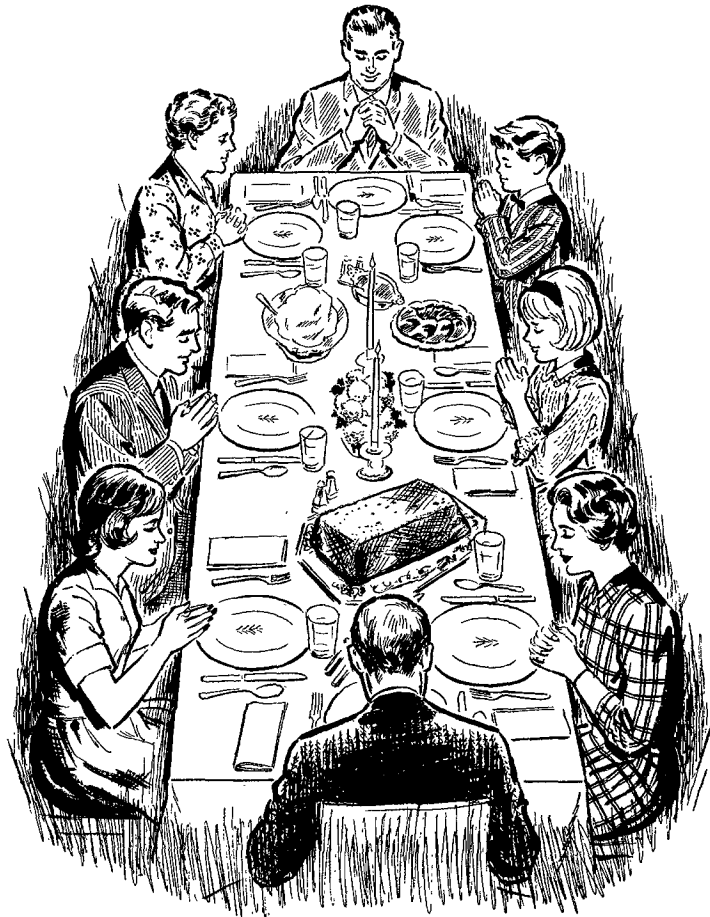
*For Homemakers*



*Here are several suggestive, minimum-work*

## Menus for Sabbath

By Cassie Roberts



Sabbath Dinner—2

**W**HEN we live our beliefs we do not have to talk much about them to our friends and relatives. People will see for themselves the blessings of obedience. As mentioned in my article last week, it was the pleasure and blessings received from preparing for and keeping the Sabbath with the first real Seventh-day Adventists I knew, that convinced me of the importance

of keeping the Sabbath myself. When one lives in a home for five months, he can tell whether the manner of preparing for and observing the Sabbath is the regular custom or just a display.

These Sabbathkeepers never even dreamed of taking a guest out to a restaurant on the Sabbath. They were very careful to have everything bought and prepared before the Sab-

bath. I am glad that they loved to keep the Sabbath, and were not ashamed to witness in a quiet, happy way of their love for God.

The Lord had our welfare in mind when He arranged for the Sabbath and told us how to keep it. He said that the Sabbath was made for man. One of the few rules and principles He has set forth on how to keep the day holy calls for us to prepare our meals on the day before. In the wilderness He taught this by sending manna every day except Sabbath. Twice as much manna fell on Friday. He told the people not to gather—"buy," in modern parlance—food on Sabbath, but prepare it the sixth day.

"The Lord is no less particular now in regard to his Sabbath than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil,) that which they would seethe on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law."—*Spiritual Gifts*, vol. 3, pp. 253, 254.

When the Lord so arranged things this way He had in mind the busy mother, housewife, and professional working woman, as well as the men. He knew we all need a day of rest.

With modern conveniences, ready-mixes, frozen foods, et cetera, there is danger that we may transgress the fourth commandment, the very commandment we are supposed to be noted for keeping. It is well for us to take time to evaluate our position. Many people in thinking about this subject have confessed: "I am afraid I have not always planned far

enough ahead. Working outside the home, and with children in school, I have just neglected . . ." We are told that it is all right to warm up food, but the initial cooking should be done ahead of time. (See *The Ministry of Healing*, page 307.)

It is a pleasure to entertain guests. When guests are expected on Sabbath, prepare everything possible a day ahead. This is what can be done Thursday night or Friday:

1. Decide on the menu according to who the guests are (diabetic? cardiac? obese? healthy, hungry, active young people?).
2. Set the table: cloth, flowers, silver, dishes, napkins, et cetera.
3. Prepare food: roasts, casseroles, salads, vegetables, relish, dessert. Wrap in plastic and store in refrigerator. When homemade bread is used, slice and wrap in foil in preparation to warm with other hot dishes.

#### On Sabbath:

1. Remove from refrigerator the dishes that are to be served warm. Set timer on oven (if your stove has one).
2. Upon arriving home from church (if no timer), light oven, warm hot foods, bread or rolls, and set cold dishes on table. In 10 to 15 minutes everything will be on the table ready to eat. Here are some simple, easy menus for use on Sabbath.

#### Summertime Menus:

- No. 1: 1/2 cantaloupe for each person, filled with mixed fruit or cottage cheese, served cold with Wheat Thins or whole-wheat bread, milk or juice to drink. (All prepared the day before.)

No. 2: Fruit plate: Arrange attractively banana, grapes, 1/2 peach, 1/2 pear, melon balls, around a center of cottage cheese, on salad greens. Serve cold with a cold drink and crackers. Each plate can be prepared and wrapped in plastic the day before, and stored in the refrigerator.

No. 3: Large tossed chef's salad with chips of frozen soy-chicken or soy-beef. Clean all vegetables the day before and store them in plastic. Cut protein also the day before. Serve with bread or crackers, and cold drink. Toss and serve in soup plate.

#### Fall Menus:

- No. 1: Soup, salad, dessert.  
Soup: homemade vegetable, or other favorites.  
Salad: potato, macaroni, bean, et cetera.  
Dessert: melon or baked apple.  
Cold or warm drink. Bread or crackers optional.
- No. 2: Protein, vegetables (1 or 2, green, and red or yellow), salad, and light dessert.

#### Winter Menus:

- Baked stuffed potatoes.  
Greens: spinach, kale, mustard, turnip, et cetera.  
Vegetable: red or yellow such as corn, beets, et cetera.  
Salad: something light, jellied, or frozen.  
Dessert: pie.

#### Spring Menus:

- Soup: cheese-onion or vegetable oyster.  
Salad: spring tossed salad (arrange like a bird's nest).  
Dessert: shortcake (strawberry, blueberry, or rhubarb).

Baked potatoes can be prepared days ahead. Bake, scoop out centers, and whip with milk, butter, and seasoning. Stuff back into skins, put strip of cheese on top, cover with plastic, and store in refrigerator. Serve warm.

Corn on the cob is good this way: clean, butter, salt, sugar, wrap in foil, and bake. Do not unwrap until ready to eat. Is good warmed up.

Once you start thinking about really getting ready, you will find good recipes in almost every cookbook, magazine, and newspaper. Try *Life and Health*.

Remember, if you want to stay awake and enjoy the afternoon meeting, or visit with your guests, do not make your stomach work overtime.

## Fellowship of Prayer

### Answers for Two Husbands

"Six or seven years ago I wrote you of the problems my husband was having. He was recently rebaptized. We are all so happy and thankful for a God who hears and answers prayer. My husband's health has returned and he has resumed the practice of medicine, which he loves so much."—Mrs. R., of California.

"Several years ago I wrote requesting your prayers that my backslidden husband would return to the fold. I am happy to tell you that he has been attending Sabbath school and church regularly and keeping the Sabbath and paying tithe for more than a year. Please continue to pray that he and I may follow the Master all the way."—Mrs. M., of Texas.

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.

# Reports From Far and Near



Workers in attendance  
at Far Eastern  
Division biennial session.

## Progress in the Far Eastern Division

By K. F. Ambs

*Assistant Treasurer  
General Conference*

**T**HE Far Eastern Division biennial council and union sessions and meetings began November 17 and continued on into the new year. One night after the Sabbath our large Philippine Airlines jet lifted off the runway, and in moments San Francisco was only a spot of light. Ahead was the blackness of night over the broad expanse of the Pacific. Sixteen and a half hours later, just as morning came to Manila, A. J. Robbins, president of the North Philippine Union Mission, met us at the other end of our journey. It was 6:00 A.M. Manila time, Monday morning. Somewhere during our flight we had left Sunday entirely behind. Within two hours W. R. Beach, secretary of the General Conference, and others arrived on another plane. After a light breakfast and a short rest all proceeded to Baguio, where the meetings were to be held.

Baguio is a beautiful little city with an equable climate, nestled in the mountains about 150 miles northeast of Manila. It being the slack season, the Pines Hotel, usually filled with vacationers, was available to us with all its facilities. The food service was under the direction of Miss Erlinda Romulo, dietitian of the Manila Sanitarium and Hospital, and the meals were tastefully prepared.

Also present were E. E. Cossentine, General Conference educational secretary, and A. C. Fearing, associate secretary of the Ministerial Association, to give

help and counsel. More than 200 delegates and friends attended the precouncil sessions from November 18 to 22. The first hour each day was given to devotional talks and prayer bands.

Dr. Ralph Waddell, division medical secretary, directed the meetings of the hospital chaplain group, in which the needs and ministry of the 16 hospitals, 17 clinics, and one orphanage located in the division were studied. Dr. Waddell reported that the 130 doctors and 517 nurses cared for nearly 46,000 inpatients and logged more than 640,000 outpatient visits during the biennium. In nearly every union of the division new hospital buildings and additional facilities are being made ready for use. Most of these medical institutions are entirely self-supporting. It would be impossible to estimate the influence for good from this dedicated group of workers.

Raising the standard of ministerial performance constituted the agenda headings of the Ministerial Association precouncil meetings under the leadership of Paul H. Eldridge, with the assistance of Andrew C. Fearing.

B. E. Olson, educational secretary of the division, and E. E. Cossentine of the General Conference, directed the meetings of the division educators. Elder Olson reported 375 schools of all kinds in the division, and 1,386 teachers. Enrolled are more than 29,000 children and young people, an increase of 7,500 over the two-

year period. In every union educational facilities are being expanded. Korea, for instance, has built a new library for its college, as well as new boys' and girls' dormitories. Japan has built new dormitories for its college, and Taiwan is doing the same. Philippine Union College has recently finished a new auditorium.

Elder Olson appealed strongly for additional facilities to care for the constantly increasing numbers who apply for admission to our schools. "In no union of the division," he said, "are we providing elementary education for half of our boys and girls. Our colleges are bulging at the seams. Sometimes we feel our greatest need is money. But an even greater need is for a larger outpouring of the Holy Spirit, that we may have a vision of what can be done to make our schools effective."

An officers' council under the chairmanship of C. P. Sorensen, president of the division, gave us visitors a look at the vast complexity of the work in the Far East.

On Monday evening, November 25, the division biennial session opened, with Elder Sorensen in the chair. In his report he spoke of the growth of the division since 1887, when Abram LaRue first arrived in Hong Kong. Since that time membership has risen to 146,773. He noted that the present membership is almost four times what it was at the close of hostilities in 1945. During the past biennium two new missions have been organized, and at the present session it is planned to divide two union missions because of their large membership. The division will now have nine union missions, each with a large territory. The Far Eastern Division serves a polyglot population of more than 300 million souls.

Both the secretary's report and the treasurer's report reflected continuing growth in spite of disrupting revolutions, natural disasters, and other obstacles.

The loyal support and sacrificial giving of church members throughout the world enabled the Far Eastern Division treasurer to present the largest budget in the history of the division. Significant is the fact that more than \$83,000 was set aside specifically for evangelism. The funds are available to the various unions, and are usually matched with funds in the fields themselves. A strong evangelistic program was planned for 1964 as a result.

In addition to regular operating funds, appropriations were made for 40 building projects that range in size from workers' houses to college administration buildings and hospital blocks. The prospering hand of God is over His work. It is amazing how liberally the membership of this division is supporting the cause of God. Even areas where the currencies have depreciated in value and the economic situation of the people is very low, ever larger streams of tithes and offerings flow in to be used to advance the work of the gospel.

There is a strong laymen's movement that is bringing rich rewards in persons baptized. The South Philippine Union alone reports 25 lay institutes and 38 laymen's conventions held during 1963. The



### Alma, Georgia, Church Organized

Fourteen charter members were organized into the Alma, Georgia, church November 2, as a climax to local personal evangelism in cooperation with the Voice of Prophecy radio broadcast. The organization was conducted under the direction of William C. Hatch, conference home missionary and Sabbath school secretary; Harold Richards, Jr., speaker at the Baxley, Georgia, Voice of Prophecy evangelistic crusade; and the local pastors, C. M. Wolff, Wayne Pleasants, and Harold Keehnel.

Initial interest was developed among residents of Alma through Ingathering. At that time only one church member, Mrs. Herbert Gooden, lived in Alma. Bible studies, and later evangelistic meetings were conducted in connection with the local daily VOP broadcast.

C. ELWIN PLATNER, *Departmental Secretary*  
*Georgia-Cumberland Conference*

mighty lay movement now going forward will result in thousands of baptisms.

One layman, Urbano Castillio, is less than five feet tall and of slight frame, but a giant in the winning of souls. An early convert in the Philippines, he was baptized in 1915 by L. V. Finster. He supported himself at first as a colporteur, and later as a dental technician. Through the years, however, Brother Castillio has been active in lay preaching. At 63 he says he plans to go on until the end of his life teaching and preaching. He has been responsible for more than 800 baptisms, and has erected scores of churches and established many companies of believers. His lay assistant is Brother Resurrection. Together they "invade" new territories where no work has ever been done. It was heart-warming to see his earnest, happy face as he told of God's blessings through the long years.

W. I. Hilliard, evangelist for the Japan Union Mission, relates that at the Osaka Evangelistic Center a Bible-marking class was conducted during the past winter. The weather was particularly severe, and the snow became deeper and deeper and there was danger that buildings would collapse from the load, but the classes continued night after night, with only one night so stormy that the meeting had to be canceled. Among those who came nightly was one woman who did not miss a single meeting. She lived six miles from the Center. By the time the meeting was over each night the buses had stopped

running, and she had to walk home through the deep snow. She is one of many who have since been baptized.

In his report W. T. Clark, president of the Japan Union Mission, said: "The Japan Publishing House is pressed to keep our literature evangelists supplied with books. Early this year 10,000 copies of *The Desire of Ages*, volume 1, came off the press. Fifteen weeks later they were sold out, and another edition will soon be ready for distribution. Our student colporteurs, 127 strong, sold more than 7,500 copies of *Mount of Blessings* this summer. In the first seven months of this year 50,000 volumes of *Spirit of Prophecy* books had been delivered.

Missionary Volunteers are on the march, 68,000 strong. More than 6,400 of them were baptized during the first three quarters of 1963. More than a million pieces of literature and 317,181 Bible studies were given in the past two years. A 1964 goal of 5,000 new young people brought into the church was set. These and many other facts are found in C. D. Martin's MV department report.

"Leaders concede that from 75 to 85 per cent of all baptisms are traceable in a large degree to the efforts of the laity," reported H. E. McClure, home missionary and Sabbath school secretary of the division. "Indonesia," he said, "reported at least 500 baptisms on one Sabbath recently as a result of the 1963 Bible Evangelism Crusade, a laymen's program. In the city of Djakarta a substantial number of Moslems are now in baptismal classes.

These were organized at the conclusion of several laymen's efforts in that city."

More than 1,500 colporteurs have delivered more than 235 million pages of literature during the past two years, with a value of U.S. \$1,548,687. E. A. Brodeur is publishing department secretary.

On June 30, 1963, there were 2,948 organized Sabbath schools in the division, with a membership of 268,909. There are 2,260 branch Sabbath schools serving 35,888 members. Before the end of 1963 more than 1,000 Vacation Bible Schools were held, with an enrollment in excess of 95,000.

C. H. Davis, retiring president of the Korean Union Mission, has given 50 years of service to the Far East. The work in Korea is moving forward so rapidly that it seems impossible to keep pace with it. Two incidents illustrate the situation. Elder Davis was traveling in a vicinity where an interest in the message had been reported. He found a new church building already built and a company of believers occupying it. No worker had ever been located there. On another occasion he visited a place and found an academy with eight teachers and 176 pupils in operation, an institution of which he had not heard before.

The annual mission offerings in Korea have almost tripled, and the tithe has more than doubled from 1960 to 1963. These gains were made in spite of a very serious failure in the rice crop in 1962 as the result of drought and an extensive barley crop failure in the spring of 1963 because of too much rain. The workers in Korea have held 1,000 evangelistic efforts during 1963, and no one now knows how many will accept the message as a result.

In 1963 more than 80,000 children were enrolled in Korean vacation Bible schools. Believers and workers in Korea have built the equivalent of one church every five days during the two-year period. Surely the Lord is doing great things for His cause in this far-off land.

W. L. Wilcox, president of the Indonesian Union Mission, reported, "God's people on the more than 3,000 islands making up the archipelago of Indonesia are on fire for their Saviour. Scores of evangelistic meetings have been held and are still in progress. Hundreds have been baptized and hundreds more are still in the baptismal classes. From small villages to cities with populations of more than 3 million souls, the message has been proclaimed. By evangelists, interns, laymen, and young people the last message has been given. In the East Java Mission alone 80 erstwhile followers of Mohammed have taken their stand under the blood-stained banner of Christ. There have been 124 Moslem baptisms in the first three quarters of 1963."

The South China Island Union Mission, with widely scattered interests in Hong Kong, Taiwan, and adjacent territories, serves a diverse population. Here special emphasis has been placed on getting the Spirit of Prophecy books translated into Chinese. C. B. Miller, president of the union, remarks: "It is now possible to purchase from our Book and Periodical Houses 22 of the volumes written by Mrs. E. G. White. Another book,

*The Adventist Home*, is in the hands of the printers at this time. English is the only language in which more volumes of the Spirit of Prophecy books are printed."

The largest field in the Far Eastern Division is the North Philippine Union Mission. In this union, consisting of 7,100 islands making up the Philippine Archipelago and other adjacent islands, we have 30,000 baptized believers. This union supports 64 elementary schools, five academies, and one senior college. Philippine Union College has an enrollment of 1,386 in all departments.

A. J. Robbins, president of the North Philippine Union, spoke of the program in the Manila Center: "During the months of February, March, and April, Clinton Shankel, ably assisted by C. A. Galang, preached three nights weekly to large audiences. To climax the campaign, 195 were baptized, May 4. Later, additional baptisms brought the total to 263. Already 804 have been baptized in the Center since its opening in 1960."

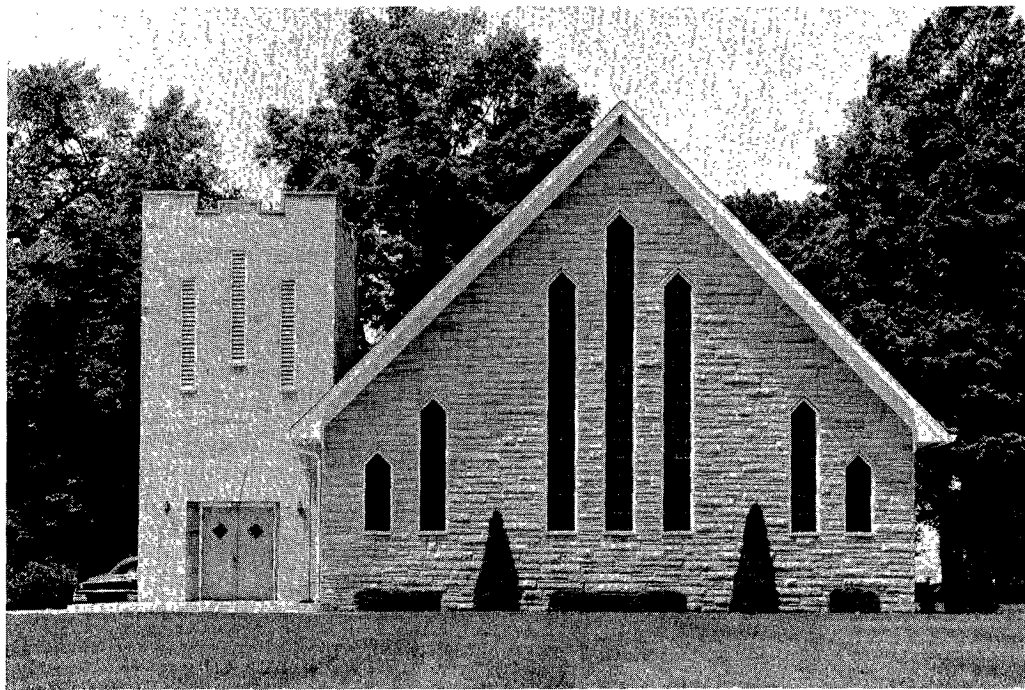
Through the years the work has progressed slowly in West New Guinea, now known as Irian-Barat. Nevertheless, we presently have a Sabbath school membership of 1,000, and 250 baptized members in this territory. Each of the four MV Societies on this part of the island plans

an evangelistic effort in 1964. C. G. Oliver, president of the mission, plans to hold eight regular efforts during the year. We may expect things to move forward in Irian-Barat.

A devastating typhoon passed over Guam, in the Far Eastern Island Mission, on November 11, 1962, leaving widespread devastation. G. A. Haas, president of this mission, reported: "Almost the entire year has been devoted to rebuilding our work after the destruction caused by Typhoon Karen. We are thankful to the Lord for His protection and guiding hand during this period of reconstruction, while we replaced roofs on all our damaged buildings, rebuilt our Dededo church, and built our Far Eastern Island Mission Academy. We did not have one serious accident."

In this distant island field we have two full academies offering 12 grades of education. There are six organized churches with 473 members, and 618 in the Sabbath schools.

There is a deep resolve among the leaders of the work in this extensive division to finish the work quickly. To this end all of those gathered in this meeting pledged themselves. Under God's guidance, and by His providence and blessing, great things are in store for the Far Eastern Division.



## Cicero, Indiana, Church Dedicated

The Cicero, Indiana, church was dedicated November 2, 1963. Guests who took part in the weekend program included V. C. Hoffman, former principal of Indiana Academy, now superintendent of education in the New York Conference; R. S. Joyce, president of the Indiana Conference; J. D. Smith, president of the Lake Union Conference; and W. A. Geary, Missionary Volunteer secretary of the Indiana Conference. Others who helped were: T. I. Rush, secretary-treasurer, and Ralph Combes, Sabbath school secretary, of the Indiana Conference; and Mrs. Josephine C. Edwards, of Ellijay, Georgia.

Five of the 47 charter members who still live nearby were honored. Thirteen others who had been members at least 30 years were given ribbons.

During the fund-raising campaign the church reached all its major financial goals. Tithe increased 62 per cent; and the local church budget was expanded 650 per cent. A welfare center was opened in a dark county, and a three-teacher school was operated.

C. E. PERRY, Pastor

## OPERATION FIRESIDE



Left: Mr. and Mrs. Glover and their four children, who were won by the Rest Haven Operation Fireside group. Nick Tkachuk, the MV leader, is at the right. Right: Some of the eight young men who preached at a voice of Youth meeting in Montgomery, Alabama. Pictured are the quartet and the youth preacher.

## Missionary Volunteers Aim for 30,000 Baptisms in World in 1964

By Lawrence Nelson  
Associate Secretary  
GC Missionary Volunteer Department



Emblem used by MV's in North America to call attention to their aim of 3,000 baptisms in 1964.

Something is happening! What took place among Advent youth around the world in 1963 could well lead to the greatest event of the year 1964. A consecrated, well-trained army of youth is God's answer to the manpower shortage of this critical hour of history.

Scattered reports from the Florida Peninsula to the new State of Alaska, and from Canada to the sun-bathed shores of California, bring the wonderful news of how God is giving success to youthful ventures in evangelism in North America. These reports deal with four soul-winning projects used in the 1963 pilot experiment to prepare the way for MV TARGET 3,000 in 1964: (1) Voice of Youth evangelistic meetings conducted by young people; (2) Bible studies in a plan called Operation Fireside; (3) Friendship Teams in connection with the pastor's evangelistic meetings; and (4) branch Sabbath schools conducted by Missionary Volunteers.

In 29 projects thus far reported, 110 persons have already been baptized, with a large number still preparing for this sacred rite. These and many other such projects prove that Adventist youth under the leadership of God are well able to assume the responsibilities of soul winning. Hundreds of youth evangelistic projects are now in the planning stage for 1964. Success seems assured for MV TARGET 3,000 in North America, and for the world MV TARGET 30,000.

For the first time in the history of

Missionary Volunteers our youth around the world are working unitedly for souls. One youth expressed his personal reaction to this great surge of evangelism in these words: "It gives me a spirit of belonging to know that I am part of a great army of young people around the world marching together to finish the task."

Each division of our world field has shown unprecedented enthusiasm in this united drive toward youth evangelism. After careful study and much prayer these baptism goals were adopted by seven of our world divisions:

Australasian—500  
Central European—300  
Far Eastern—5,000  
Inter-American—6,000  
South American—1,004  
Southern African—9,000  
Southern Asia—1,000

The potential of 30,000 baptisms through youth evangelism in the world field is a thrilling prospect to the church. Who can estimate the saving influence of such an endeavor upon the youth of the church who participate? Thousands of our own youth will be saved in the kingdom because of the spiritual blessings received.

In the coming months Advent youth will need your prayers and encouragement. We solicit the help of our pastors and conference administrators to harness this mighty army of young people into a soul-winning potential that will hasten the coming of our Lord Jesus Christ.

## The Five-Day Plan in Sacramento, California

By W. B. Bristow

J. Wayne McFarland, M.D., and Elman Folkenberg, of the General Conference, conducted a Five-Day Plan to Stop Smoking clinic at the Sacramento Inn in Sacramento, California, from November 10 to 14. Approximately 700 smokers attended the opening meeting. Throughout the five days, approximately 600 people were in attendance, and 512 of those registered attended the entire session. One man who had smoked for 64 years was among those who gained the victory over tobacco.

Three conferences participated in this training session—Central and Northern California, and Nevada-Utah. Morning training sessions were held in the North Sacramento Seventh-day Adventist church for approximately 75 pastors and physicians, to prepare them to conduct clinics in their own areas. In the evening they observed the techniques employed by Dr. McFarland and Elder Folkenberg. They also acted as ushers, and mingled with those taking the class, talking with them about their problems. A devotional service was conducted each morning.

The impact of the plan on Sacramento was tremendous. A reporter from the Sacramento *Bee*, one of the largest dailies, attended each evening and wrote a daily graphic report of his own progress. A TV news reporter reviewed his experience on his news program each day.

Dr. McFarland told the group on the

H. M. Krebs, a smoker for 64 years, with Elman Folkenberg (left).



follow-up night that this was the largest and most successful of all Five-Day Plans conducted thus far. As a result of this training session many physician-minister teams are planning to conduct the Five-Day Plan in their own areas in the near future.

## By Mule to Patohoco, Bolivia

By Karl H. Bahr, Director  
Bolivian Mission

Modern modes of transportation have not yet reached all of our mission fields. Some isolated places can still be reached only by mule or on foot. One of these is Patohoco, our most out-of-the-way mission station in Bolivia.

We set out from Vinto, where our Colegio Adventista de Bolivia is situated, in a little Volkswagen. With us were Mariano Pairo, the supervisor of mission stations; Monroe Duerksen, educational and MV secretary of the mission; and the writer. It was 4:30 in the morning. Pastor Pairo kept the conversation going to keep the sleepy driver awake and so avoid going over the precipices. Numerous large rocks lay in the narrow roadway. About daylight we reached the snow level with its accompanying mud.

After six hours the road ended in the little village of Cocapata. We began looking for the mules that were to have been arranged for us the previous week, but there were no mules! They had left about an hour before our arrival—the owner apparently having given up hope of our coming. We immediately dispatched a young man to run ahead and tell him that we were coming. Hiring two boys to help us with our luggage, we began the hike, heavily loaded ourselves.

The mules were a welcome sight to us when we finally caught up with them, after about two hours. We were ready to ride, but we were told that the descent was too steep for riding. But at least the mules carried our baggage!

By evening we reached our first camping site, San Jacinto—on the other side of a river we must find some way to cross. It was too deep to wade, and only a heavy steel cable reached from one side to the other. A new cable had been installed, since the other one had broken two or three months before. A hook-and-wheel mechanism was usually used for swinging across on this wire. But it was growing dark, and we camped on the near side of the river, hoping for a good night's sleep. Unfortunately, the mosquitoes and gnats prevented the realization of this hope. When daylight finally dawned the situation seemed more bearable.

With the help of one of the more experienced users of the cable, the river crossing proved to be uneventful. We continued our journey after a hearty breakfast of soup provided by the owner of the mules.

A different set of mules was used for the second day of travel, as the mission station director had arranged for some of the brethren to send their mules down



Karl Bahr, Monroe Duerksen, and Mariano Pairo rest with their faithful mules on the trail to Patohoco, Bolivia.

for this last day of the trip. The path was uphill almost all day, and it was fortunate that a few extra mules had been provided. The writer discovered that a man weighing 190 pounds exhausted several mules on a trail such as this.

We visited a number of schools along the way, and at each place food was offered us. Here, as in so many other places in the world, the offering of food is considered a gesture of hospitality.

Late that evening we finally reached Patohoco. Men and mules were equally exhausted. For the third time that day, the soup tasted delicious!

During our two days at Patohoco we visited the members, gave the year-end examinations at the six-grade school, baptized 32 new believers in the stream near the station, and audited the church books.

We made the return trip over the same route by which we had come, and it seemed that the hills were not quite so steep as they had been a few days before. Could it be that we were getting used to this type of travel?

We thank God that His message reaches the honest in heart even in the out-of-the-way places of Bolivia.



## Loma Linda Foods Awards Dietetic Scholarships

For the fifth year Loma Linda Foods has assisted outstanding students of nutrition at Loma Linda University with scholarships of \$350 each. This year, five students were selected by the university to receive scholarships totaling \$1,750. Two students are from Columbia Union, two from the Lake Union, and one from Canada. Shown making the presentation to Dietetic Instructor Rose Budd is Loma Linda Foods general manager C. P. Miles. Students from left to right are: Barbara Jemison, Shirley Wettstein, Marlene Ellstrom, Miss Budd, Linda Baird, and Sharon Culpepper.

FREDRIK W. EDWARDY



Cecil A. Williams, of the Korean Union Mission, holding the Order of Cultural Merit citation awarded him by the Republic of Korea's Acting President Pak Chung Hee.

## Korean Missionary Awarded Citation

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

Twenty-thousand people filled the Seoul Stadium August 15 to celebrate the eighteenth anniversary of the liberation of Korea. Speeches were made by Acting President Pak Chung Hee, government officials, and representatives of the diplomatic corps and the U.S. Army. The last event on the program was the presentation of the country's top cultural award, the Order of Cultural Merit Medal, to seven persons, including Cecil A. Williams, home missionary secretary of the Korean Union Mission. In presenting the medal the Acting President praised Seventh-day Adventists for their welfare and relief work, and Pastor Williams for his untiring leadership.

During 1962 the Seventh-day Adventist Welfare Service (SAWS) distributed corn meal, flour, oil, milk powder, and

bulgur wheat to feed more than 100,000 people in orphanages, children's hospitals, refugee camps, and leprosariums. The program has been increased in 1963 to assist in feeding more than 300,000. Pastor Williams directs the distribution of this United States surplus food and over 1,000 bales of clothing provided by the Dorcas Societies in America. Much of this relief material is channeled through the home missionary departments of the five local missions of Korea to the Dorcas Societies in the local churches.

Pastor and Mrs. Williams arrived as new missionaries to Korea in January, 1950. When the Korean war broke out six months after their arrival, they were evacuated to Japan. A year later the men were allowed to return, and their families joined them three years later.

## Progress in the Dominican Republic

By Gabriel Castro, *President*  
*Dominican Conference*

Despite unsettled conditions on this beautiful Caribbean island, God's work is going forward. The Dominican Conference has a membership of nearly 6,000. There are 9,000 Sabbath school members and 325 branch Sabbath schools. By the end of September 700 new converts had been baptized. We now have 46 organized churches and 80 groups.

Evangelistic efforts have been held recently in Santo Domingo and Santiago by Americo Ciuffardi and J. P. Valentin. Attendance in each place was approximately 500 persons every night. Already 40 have been baptized, and we hope that more than 100 new members will be added to our church before the end of the year.

The publishing department passed its delivery goal for the year in August, with the delivery of U.S. \$30,868 of literature. By September 30 we had received more tithe than during all of 1962—a total of U.S. \$108,501, an increase of 50 per cent over the same period last year.

Building is going forward at a rapid pace. New classrooms are being built in Santo Domingo and elsewhere. Six new churches were completed and dedicated

before the end of 1963. In three other churches substantial remodeling has been done.

Enrollment in the 30 primary schools has increased considerably, to 25 per cent above last year. We have 53 consecrated teachers and more than 2,000 pupils.

The Dominican Academy opened in 1963 with the dormitories filled to double their normal capacity. Enrollment is now 194. A baking industry has been added, which in the future will provide work opportunities for a number of students. New equipment has been purchased for the school laundry. Tulio Haylock, the new principal, and his teachers are making great plans for our Dominican youth.

Last summer for the first time 25 students went out canvassing, and most of them earned full scholarships.

We rejoice that the Dominican Republic enjoys complete religious liberty. With humble hearts we solicit the prayers of God's people in behalf of His work in this land that Christopher Columbus loved the best.

## A Strong Evangelistic Program in Hamburg

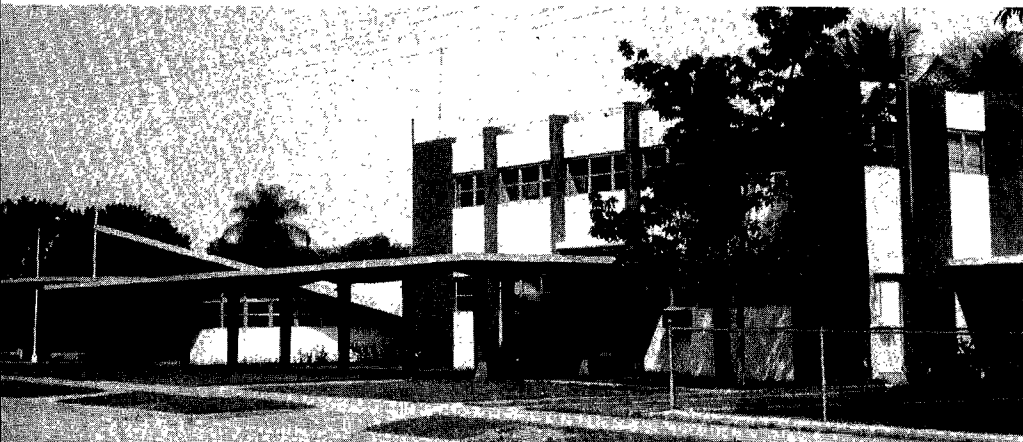
By E. Bartz, *President*  
*Hansa Conference*

Plans for a strong evangelistic effort in Greater Hamburg were laid in a united counsel. The ministers and elders of the churches of the city were invited, and they all participated in the planning.

On September 2 the project got under way. Five young preachers of the other conferences of the West German Union came to visit the believers in their homes and solicit their support. Every morning a devotional service was held under the direction of A. Strala. On the Sabbath the participating ministers addressed the congregations of the various churches. Through the visits to the homes of the believers many were refreshed spiritually, lukewarm members were encouraged, and many friends of members and backsliders were won to the church. The meetings scheduled for Tuesday evenings increased from week to week, and on Friday evenings prayer circles were organized in many of the churches.

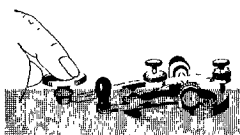
As far as possible, Bible studies were organized, and many members who had been separated were reunited. In this way, before the actual evangelistic effort had begun, the church was preparing itself for the task. The five meetings that took place in the Music Hall had a good attendance. Gradually the people who attended the lectures felt the impact of truth. One evening at about the middle of the series 650 persons present gave more than 1,300 German marks as the offering of the evening.

It is a cause of joy to learn that through these efforts several persons have already answered the call and are preparing to participate in the next baptism. These decisions bring joy to the workers and members. Meetings are continuing in Grindelberg, to facilitate the follow-up work. We are eagerly looking forward to our next baptism.



The Dominican Conference headquarters building in Santo Domingo, Dominican Republic.





# Brief News **OF MEN AND EVENTS**



## Columbia Union

Reported by  
Don A. Roth

► The 50th anniversary of the Sayre, Pennsylvania, church was observed with a rededication program. Guest speaker was Robert A. Tyson, educational superintendent of the conference, who presented the Friday night program with slides of the Holy Land and Egypt. Arthur Kiesz, president of the conference, was the Sabbath speaker.

► At 78 years of age, Mrs. Minnie Bunn, a semishut-in, who is unable to attend services regularly, has raised \$117 for Ingathering and is "sorry I can't do more."

► A new church was organized at Kettering, Ohio, with 136 members. The new congregation met in the auditorium of the Charles F. Kettering Memorial Hospital. The speaker was Donald W. Hunter.

On December 21 Francis W. Wernick, newly elected Ohio Conference president, met with the group. The pastor will be M. W. Deming, formerly pastor of the college church in Lincoln, Nebraska.

► Dedication services for the Reisters-town, Maryland, church were held on November 30, climaxing seven years of working for this new church valued at \$60,000.

► Arthur Kiesz, president of the East Pennsylvania Conference for the past four years, has been appointed religious liberty secretary for the Columbia Union Conference. He replaces Cyril Miller who was elected president of the Chesapeake Conference.

► C. C. Weis, home missionary secretary of the Columbia Union, announced that \$590,401.20 had been raised by December 17 for Ingathering. This was \$24,373.20 over 1962's achievement at the same time, and represented a per capita of \$13.88.

## Honors at a Two-Conference Camporee

W. E. Dopp (right), MV secretary of the Georgia-Cumberland Conference, interviews two Pathfinder workers of long experience during a recent two-conference camporee at Florida's Camp Kulaqua. Mrs. Vivian Littell (left) and Mrs. Lillian Hannon lead out in the Graysville, Tennessee, club. Both have been active in Pathfinder work for twelve years. Mrs. Hannon has spent 42 years in youth leadership in various MV activities, including participation in the initial organization of summer camps for juniors in Nebraska. The Graysville Pathfinder drum and bugle corps may be seen in the background. Nearly 1,000 Pathfinders from the Florida Conference and the Georgia-Cumberland Conference attended the joint camporee on a recent weekend. G. Ray James, MV secretary of the Florida Conference, was codirector with Elder Dopp.

CHARLES R. BEELER, *Departmental Secretary*  
Florida Conference



► Ernest T. Gackenhaimer is the new secretary of the home missionary, Sabbath school, radio-TV, and public relations departments of the Chesapeake Conference. He takes the place of Alva M. Karolyi, who has responded to a call to the West Virginia Conference as departmental secretary.



## Lake Union

Reported by  
Mrs. Mildred Wade

► The Italian church in Chicago, Illinois, reached its Ingathering goal of \$4,550 for the year 1963 in record time. It took the members just five weeks, and during the campaign they distributed 7,500 pieces of literature. The new pastor, John D. Valcarengi, formerly pastor of the Brooklyn, New York, church, arrived for the last two weeks of the campaign.

► The first welfare center to be established in the Lake Region Conference was opened Sunday, October 6, at Benton Harbor, Michigan. Xavier Butler, home missionary secretary for the conference, cut the ribbon at the opening ceremony. John Wright, pastor of the Main Street church, addressed the group. A number of civic leaders were present, as well as a number of Dorcas leaders from the surrounding area.

► Frank B. Phillips, who has spent ten years as youth leader in the Illinois Conference, has accepted a call to the Pacific Union, where he will be connected with the White Memorial Hospital as personnel director.

► The Chicago Hyde Park church was dedicated November 9. C. E. Bradford, president of the Lake Region Conference, addressed the congregation at the morning service, and in the afternoon Jere D. Smith, president of the Lake Union, presented the dedicatory sermon. M. J. Nunez was pastor when the church was first organized in 1952. Earl Moore, the present pastor, gave the final emphasis necessary to achieve this milestone in church progress.

► Lyle G. Euler, a graduate of Emmanuel Missionary College, has accepted an invitation from the Illinois Conference to become pastor of the Moline district. Brother Euler first entered the work as a teacher in Michigan, and later transferred to Ohio, where he has been laboring as a minister and district pastor.



## Northern Union

Reported by  
L. H. Netteburg

► The South Dakota Conference enrolled 1,490 people in the Bible correspondence course during the month of October.

► The year's literature sales in South Dakota topped \$50,000 in mid-December.

► A special offering was taken on December 28 for the Indian work in South Dakota. More than 40 Indian children and youth are attending our schools this year. Some families have taken Indian children into their homes as boarding students so that they may attend Christian schools.

## Taiwan College Wins Students for Christ

At the close of the recent Week of Prayer at Taiwan Missionary College in Taipei 68 young people took their stand for Christ and joined the baptismal class.

Many of the students here come from non-Adventist homes, and this group included nearly every one of these students. Most of these will be ready to join the church next spring.

Pictured is G. E. Volsch, newly appointed to Taiwan Missionary College, speaking at a Week of Prayer service. The college president, M. D. Lee, was his interpreter.



equipped medical institution in their midst. L. E. Hubbs is the hospital administrator.

► Ray Schoepflin, assistant manager of the Washington Book and Bible House, recently moved to the Iowa Conference where he will be manager of the Book and Bible House. Lee Anderson, a 1960 graduate of Walla Walla College, is now serving as assistant manager in the Washington Book and Bible House.



### Pacific Union

Reported by  
Mrs. Margaret Follett

► On the afternoon of December 7 the new church at the Navaho Mission School in Holbrook, Arizona, was dedicated with R. R. Bietz, president of the Pacific Union Conference, delivering the sermon. Others taking part in the service were Frank Daugherty, principal of the school and pastor of the church; W. J. Blacker, secretary-treasurer of the Pacific Union; D. C. Butherus, president of the Arizona Conference; Dr. and Mrs. Glenn Mayer, of Lindsay, California; Ernest Pohle, M.D., medical secretary of the local conference; and H. R. Trout, local conference secretary-treasurer.

► Four senior ministerial students have been called as interns and will be sponsored by the Southern California Conference at Andrews University next year before assuming their pastoral work. Three are from La Sierra College—Larry Veverka, Jim Hooper, and Bailey Gillespie. Dick Winn is from Pacific Union College.

► Coming from Austin, Texas, to serve as minister of the Hemet, California, church is Richard C. Douglass. In Texas, Elder Douglass served not only as pastor of the Austin church but also as religious liberty secretary of the Texas Conference.

► Lawrence R. Scott, formerly pastor of the Orlando Sanitarium church, has joined the working force in the South-eastern California Conference, as pastor of the Yucaipa church.

► Mr. and Mrs. Thomas Yanagihara have joined the staff of Pacific Union College, he as a linotype operator at the College Press and she as an assistant librarian.

► Dr. Harold E. Graham, of Sacramento, California, has been appointed by the Pacific Union Conference committee as dental consultant for the union.

► Harold A. Young, formerly treasurer of the Nebraska Conference, has arrived in the Southern California Conference

to take over duties as administrator of Ventura Estates, a home for senior citizens.

► Newly named as personnel director of the White Memorial Hospital is Frank B. Phillips who has served as Missionary Volunteer secretary in the Illinois Conference for nearly ten years.

► Ralph Larson and M. T. Bascom, of the Northern California Conference Words of Life evangelistic team, began a two-month series of meetings in Sacramento on January 11.

► Robert W. Olson, chairman of the department of religion at Pacific Union College, conducted the autumn Week of Prayer at Fresno Union Academy.

## Church Calendar

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

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

## REVIEW and HERALD

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

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**Consulting Editors:** R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts  
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### North Pacific Union

Reported by  
Mrs. Ione Morgan

► On December 4, Gem State Academy was accepted as an accredited school by the Northwest Association of Secondary and Higher Schools. Previously the academy was accredited by the State of Idaho in the spring of 1963. R. T. Carter is the principal.

► The newly elected MV secretary for the union is Edward H. Webb, who has been giving strong leadership to the youth work in the Washington Conference. He replaces John H. Hancock, who accepted an invitation to become an associate secretary of the General Conference MV Department.

► On the evening of December 7, 325 Walla Walla College students and other college church members joined in a well-organized Christmas caroling program to benefit Ingathering. In approximately two hours they raised \$750, which was shared with the other churches in the area. Keith Dearing and Glenn Masden, home missionary leader and associate leader, respectively, organized the project.

► On November 24, Walla Walla General Hospital held open house for their new 20-bed wing, dining room, and chapel. More than two hundred business friends and officials of the city attended. The reaction from the visitors was most satisfactory and all indicated their appreciation in having such a modern well-



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## Trans-Africa Division

The mission division territory formerly known as the Southern African Division was, as of January 1964, renamed the Trans-Africa Division. The new name was voted by the General Conference Committee on recommendation of the division committee, in order more correctly to designate the group of nations that comprise one of the denomination's large world mission areas on the continent of Africa.

## Outstanding Growth in Arequipa, Peru

The following cable has just been received from South America: "Three new churches organized Sabbath December 21, Arequipa [Peru]; 335 baptisms this year. Miracle God's grace."

This message takes our minds back a few years to the problems that our evangelists encountered in this same city. Strenuous efforts were made to stop our work. Influential people endeavored to sway the city officials against us, but God raised up a noble Catholic champion through whose efforts, largely, we were able to proceed with our meetings. At the close of the campaign, the brethren went to this lawyer to pay him for his valuable services. His reply was, "Gentlemen, you do not owe me anything." God has His champions in all lands.

R. R. FIGUHR

## The Report on Tobacco

The long-awaited U.S. Government report on smoking, particularly the relationship of cigarette smoking to lung cancer and certain other diseases, is finally out for all to read. Before us is a copy. It contains 387 pages of relatively small type, bristling with graphs, tables, and bibliographies. One cannot read it without being impressed that an enormous amount of work went into its preparation. The committee that produced it had been selected for their range of medical knowledge. The chairman was the Surgeon General of the U.S. Public Health Service. One of the most significant features involved in the selection of the committee was that certain learned groups, plus the Food and Drug Administration and the Tobacco Institute, Inc., were allowed to veto any name proposed for membership in the committee, without giving any reason for the veto. Further, no one was selected for membership on the committee of ten who "had taken a public position on the questions at issue." In other words the committee was chosen almost with the same care that a court selects a jury. The most significant feature of this was that the tobacco industry, after having agreed to the committee personnel, could hardly go back on the

conclusions of the committee. It is a bit amazing that they allowed themselves to be put in this difficult position. Probably they did not quite know how to escape this dilemma. They were also "invited to submit statements and any information pertinent to the inquiry."

A further and even more important point was that virtually all of the conclusions reached by the committee—and all such conclusions were printed in bold-faced type—were unanimous ones. Nor did they hurry to their conclusions. "Between November 1962 and December 1963, the full committee held nine sessions, each lasting from two to four days, in Washington or Bethesda" nearby. Subcommittees met frequently. We doubt whether medical literature contains a more comprehensive study of the subject of tobacco and health.

And the conclusions reached? Most of our readers have already read the answer, thanks to the speed of transmission of news to the daily press, to say nothing of radio and TV. A weekly journal cannot compete with this. On the most moot of all points, the relation of cigarette smoking to cancer of the lungs, the conclusions are clear and emphatic. They are also damning in regard to the relation of smoking to other and related maladies that take a heavy toll of life.

Some newspapers have played up the fact that the committee report dealt kindly with pipe smoking and cigars. A careful reading of the report reveals that its kindness seems to be a matter of giving these forms of smoking the benefit of the doubt. The paragraph just preceding the boldface list of conclusions in Part I says: "For cigar and pipe smokers combined, there was a suggestion of high mortality ratios for cancer of the mouth, esophagus, larynx and lung, and for stomach and duodenal ulcers. These ratios are, however, based on small numbers of deaths." Evidently we must await a later day for more full and exact figures on cigar and pipe smoking.

Those who wish to study the report in detail may write to the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402, asking for Public Health Service Publication No. 1103, *Smoking and Health*, and enclosing \$1.25.

## Late Report on Stanborough Press Fire

A letter from J. A. McMillan, president of the British Union Conference, provides additional details on the fire at the Stanborough Press, reported on this page last week. Elder McMillan writes that the fire "in a very short time enveloped the whole of the front building so that the stockroom, and the accounting, editorial, and dispatch departments were destroyed. Today there is just the blackened ruins of walls and gaping windows and a yawning mouth opened mutely toward heaven where once there was a roof.

"Fortunately the factory at the rear was not damaged extensively and some machines were not damaged at all. Our new litho machines are covered in debris and we cannot see to what extent they have been damaged until engineers can strip them and see how they have stood up to the heat.

"This has been quite a blow to us, but we feel convinced that the Lord will turn this calamity to our advantage and that out of the ruins of the old building will come a much more modern, efficient, and worth-while publishing institution."

## Report About Cyprus

The president of the Middle East Division, Roger A. Wilcox, recently visited Cyprus to evaluate the present situation on that troubled island. After his visit he cabled the following message to the General Conference: "Cyprus believers and church property safe." He then recommended that the two missionary families under appointment to Cyprus proceed as planned. We are glad for this on-the-spot check and reassuring report from the division president.

E. W. DUNBAR

## Million-Dollar Weeks in Ingathering

In last year's Ingathering campaign for the first time dedicated workers and loyal members in North America raised one million dollars in one week (third week of December, 1962). In the present campaign the North American Division had two weeks each with a million-dollar record (second and third weeks of December, 1963). This is a remarkable achievement in a crisis year—marked by national tragedy at the beginning of the crusade, a late Thanksgiving date, which delayed the crusade's launching by a week, and unusually bitter winter weather.

Sabbath, January 4, closed a banner year with a record total for North America of \$5,477,272.32—a gain of almost \$70,000 over the same week last year. We are proud of the determined overflow spirit that motivated self-sacrificing services and all-out participation.

J. ERNEST EDWARDS



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

MINNEAPOLIS, MINN.—District Methodist leaders charged here that two local billboard companies refused to sell them space for a poster intended to discourage drinking of alcoholic beverages at Christmas.

DES MOINES, IOWA—Ten Iowa counties have voted to remain "wet" and five to become "dry" since a new State local option law went into effect last July 4.