

REVIEW and Herald

★ **Catholicism and
Freedom** —Page 5

★ **Progress in the Colombia-
Venezuela Union** —Page 18

Bible Two's—1

The Two Worshipers

By H. H. SCHMIDT
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IT IS inherent in man to worship. Man is impelled to worship something or someone. If he does not worship God in heaven, he will worship some other god. This god may be in the form of money, political power, personal achievement, athletic attainment, or worldly entertainment.

Solomon, a great king of Israel, found himself during a period of his life doing this very thing. He became ensnared with, and consequently became a worshiper of, personal achievement, wealth, and political power. This worship drew him away from the worship of the true God, who had placed him upon the throne of Israel.

In the worship of the true God it is possible to worship in the wrong spirit. If the spirit is wrong, the worship is not accepted. God accepts the spirit of worship that is born of a meek and quiet spirit. God will honor the worship that flows from a heart conscious of its own sins and failings but seeking after righteousness.

In the New Testament (Luke 18:10-14) Jesus set forth this contrast in the experience of the two worshipers who went into the Temple to pray. One man was "a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

After giving the context of the two prayers, Jesus gave His

*In what respects did
the Pharisee differ
from the publican?*

personal evaluation of the two worshipers: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

In this experience we see a marked difference in the attitude of the two men who worshiped God. One man represents those who feel no spiritual need, yet want to worship in some manner. The other man represents those who feel a spiritual need and recognize their own unworthiness to ask that the need be met. But they ask in faith, with all humility of worship, believing God will not ignore them. What a difference in attitude on the part of the two worshipers! Also, what a difference is evident on the part of God as He deals out His blessing!

True worship is prompted by right motives; false worship is prompted by wrong motives. The Pharisee apparently was prompted by self-interest. He was full of self-praise. His every attitude and movement seemed to bear this out. He drew apart from others with a "holier than thou" haughtiness. He was completely satisfied with himself, content and complacent. He began his prayer by recounting his good deeds and then making a comparison of himself with other men, men who were extortioners, adulterers, and unjust. He singled out the publican, the other worshiper, the man whom he felt was the direct opposite of what he considered himself to be in devotion and integrity. Why do men compare themselves with other men when God's standards are the only standards worthy of consideration and emulation?

A man wrapped up in himself is a small package indeed. The Pharisee trusted in himself, in his own goodness. According to Luke 18:9, whoever trusts in himself will despise others. So in the case of the Pharisee. He
(Turn to page 4)



HOW shall we conduct our sanitariums and hospitals in the years ahead so as to continue to justify including them in the circle of institutions operated and financed by the Advent Movement? My answer is in four parts:

1. First, and before all else, we need to refresh our minds as to the prime reason for the founding and operating of an Adventist medical institution. Obviously, we should operate it to heal the bodies of the sick. Also, we should try to teach them the laws of health, that they may retain their health. But there is a third reason. Unfortunately, the community-hospital concept hardly tunes in with this reason, and the shortness of the patient's stay makes it difficult for us to give adequate expression to it. God has made emphatically clear that our highest reason for conducting a medical institution is to heal the souls of men. And healing men's souls, as Mrs. White makes clear, means bringing them to a saving knowledge of the truth in the framework of the third angel's message.

That does not mean that we should hold an evangelistic series of lectures nightly at the sanitarium, or that we should seek to teach our doctrines methodically to all the patients coming to us. In most cases this obviously would be the wrong approach. And Mrs. White so states. The question is not whether we should seek to reach all patients with the message God has given us, but *how* we should seek to reach them. In the setting of this qualifying statement let me give a few typical statements—among many—that Mrs. White has made on this point:

"The Great Object"

Never are we to lose sight of the great object for which our sanitariums are established—the advancement of God's closing work in the earth.—*Counsels on Health*, p. 233.

The Lord has ordained that sanitariums be established in many places to stand as memorials for Him. This is one of His chosen ways of proclaiming the third angel's message.—*Ibid.*, p. 248.

The establishment of sanitariums is a providential arrangement, whereby people from all churches are to be reached and made acquainted with the truth for this time.—*Ibid.*, p. 470.

If a sanitarium connected with this closing message fails to lift up Christ and the principles of the gospel as developed in the third angel's message, it fails in its most important feature, and contradicts the very object of its existence.—*Medical Ministry*, p. 28.

I have heard it said that these statements by Mrs. White don't quite apply, because we are now operating hospitals instead of sanitariums. If we

are supposed to take this comment seriously, then we must conclude that our *objectives* have changed. Certainly it is true, as already explained, that we have had to make certain adaptations in procedures to meet changes in modern medical care. But the day that we surrender the spiritual as our highest reason for conducting a medical institution, that day something very great and far reaching has happened to our medical program.

We firmly believe that our highest objective for Adventist medical institutions is, and always must remain, what it has been from the beginning. In light of this, then, how important that every policy governing our medical institutions should contribute to this holy objective.

But let us go on, now, to numbers two, three, and four, which seek to answer more fully the question as to how we may increasingly justify including our medical institutions in the circle of those agencies operated and financed by the Advent Movement.

Community Hospitals

2. As we look into the future I think we ought to resolve to be slow about further tying up men and means in strictly community hospitals. If we do acquire or even build community hospitals, we should make certain, in harmony with my thought of a moment ago, that we can soon secure enough of our own paid personnel to provide a dominantly Adventist atmosphere in the institution. When that atmosphere is missing, it seems to me that most everything is missing—at least most everything that would justify our operating the institution.

Enlargements of Hospitals

3. I think we should be slow about making great enlargements of present major institutions. The counsel is still good that we should have many small institutions. I am not forgetful of the fact that today an institution must be of a certain minimum size to operate economically. But some of our hospitals reached that size quite a while ago. Furthermore, by keeping the total patient beds less than the total needs of the community, we can maintain more fully our distinctive standards without fear of being unable to fill enough beds to break even financially. God did not assign us the task of providing every kind of hospital facility for every kind of sick person in the country. Needless to add, I am not here including any hospital in

Recapturing in Par

connection with our medical school. Here is a clear exception. We must have enough clinical material for our young doctors in training.

New Kind of Institution

4. As we look into the future let us explore the possibility of creating some medical institutions that would specifically seek to meet the needs of those who are not acutely ill. Believe it or not, there are millions who do not need any of their anatomy removed, yet who can profit by medical care, care of a different kind from what is offered at a community hospital.

The 1960 census showed that in the United States there were 41,737,851 people more than 50 years old representing 23 per cent of the population. People live longer today. It is in the period of life from 50 onward that the majority of the degenerative diseases are found.

Then there are multitudes of people who have no discernible organic maladies, but whose nerves are in a sorry state. True, they may have discernible stomach ulcers, but the ulcers often find their etiology in an unhealthy state of mind and nerves. Is there nothing better to offer these people than a tranquilizer?

A physician at Mayo Clinic declared recently that "more than 50 per cent of the patients in any waiting room are there because of the vicissitudes of life" (from an address at the 1963 meeting of the Section on Religion and Medicine of the American Medical Association, Atlantic City, June 16-20, 1963). He went on to speak of functional disturbances in such people, and of the need of religion to bring help to them—religion, first of all, on the part of the physician. Does this not suggest that we sorely need a distinctive type of medical in-

BY THE EDITOR

[Part 4 of an address commemorating a century of our health message, given at the recent convention of the Association of Self-supporting Institutions held at Battle Creek, Michigan.]

The Sanitarium Idea

stitution that singularly blends religion and medicine in a calm and measured way? Not the seven-day plan of healing that marks our hospitals for acute diseases! There are patients whose nerves the neurosurgeon cannot relieve, and patients whose tachycardia the cardiologist cannot calm.

Public Press Prepares Way

Again, an increasing total of articles in the press on the importance of healthful living and eating have singularly conditioned many people today to appreciate the unique kind of medical care that our sanitariums were created to provide. Note the popular health lecturers today. Even though their large claims are generally offset by their small scientific knowledge, they easily secure big audiences at a good admission price.

Why should we not seek to meet this varied need more fully? We once did in our earlier sanitariums. Until the worldwide financial crash in 1929 the Battle Creek Sanitarium was one of the most imposing health centers in the United States, with many of its large and prosperous clientele not acute medical cases. Is there nothing to salvage from all our unique successes of the past? I believe there is. If anyone thinks there are few affluent people today compared with the old days, he must be unacquainted with the widely circulated *Wall Street Journal*.

Some say that to attempt to revive in any way the sanitarium idea is to return to nineteenth-century medicine. Those who so speak have not read much of the gruesome history of nineteenth-century medicine or hospitals. What I am talking about is the reviving of certain distinctive sanitarium concepts in a context of mid-twentieth-century medicine in behalf of people who are not acutely ill.

Two reasons prompt this suggestion. First, I believe that the basic reasons for our having medical institutions are still valid, even though incapable of full expression in a community-hospital type of sanitarium. Second, I read an account of a medical meeting in the 1930's that still intrigues me. Before me is a copy of a booklet entitled *History of the Committee on Religion and Medicine of the Federal Council of Churches of Christ in America and the New York Academy of Medicine, 1923-1936*. The report discusses various meetings of the joint group up to the year 1936 and dwells on the fact that throughout all their meetings they were controlled by the thought of "the essential one-ness of the human individual."—Page 6. I quote:

Medical men of high standing are coming to realize that the spiritual resources of life constitute an important and largely unexplored aspect in the practice of medicine and in mental hygiene. . . .

Careful consideration was given to a project for helping to establish a Rest Home to be maintained by Church groups under supervision of physicians, to which people who were tired in body, mind, and spirit (including those attending psychiatric clinics) could go for the physical recreation, mental re-education, and spiritual regeneration needed to prevent a serious nervous breakdown. This project had the heartiest approval of the Joint Committee and it was with great regret that lack of funds necessitated putting off its fulfillment.—Pages 5-7.

Need More Than Community Hospitals

Does this not all add up to a need of something beyond community hospitals with streamlined skill in opening and closing us up again—perhaps, soon, with the aid of abdominal zippers—and sending us on our way in a week's time? Are there not aspects of ill health that no scalpel or hypodermic needle can relieve? At least that was our sanitarium thinking long

ago, and it has become respectable thinking today. But we have been caught in the trend of speeded-up medical care and the inevitable changes it has made in the care of the acutely ill. What I appeal for is not less, but more good medical service—distinctive medical centers where we can give renewed emphasis to areas of healing and of preventive medicine that now have become so respectable, but for which there exist no specialized medical institutions.

As I've remarked, we have a goodly per cent of our population now middle-aged and more, the very per cent that are most likely to realize their need of health education, of general medical care, particularly of psychosomatic therapy in the context of religion. To quote again the words of the Mayo Clinic doctor, many suffer from "the vicissitudes of life." Now, if these "vicissitudes," these "slings and arrows of outrageous fortune," had fractured their skulls or collapsed their lungs, a regular hospital could care for them. But they suffer, rather, from fractures of the personality and a collapse of the spirit.

Now there are far more such people who are able to afford the unique kind of help for body, mind, and spirit that we were ordained to provide than we can ever afford to build sanitariums to accommodate. Call this type of institution what you will. I am not greatly concerned to revive the name "sanitarium." A rose by any other name would smell as sweet. I only want to be sure that the institution has the fragrance of the rose rather than the dominating odor of antiseptics and ether.

An Ingathering Brochure for a New Kind of Medical Institution

Perhaps I can more fully describe this kind of institution by quoting a few words from an imaginary brochure that could be sent to prospective patients. The brochure might read:

This institution is unique and seeks to fill a distinct need. We are prepared to serve all age groups—but particularly those in middle life and onward—who wish, in the quiet of a rural setting, to rest for a time under the care of medical specialists. Here you can have a complete medical checkup, among other things. Here you will receive both restful and tonic treatments—hydrotherapy and related types of physical medicine. Meals are served in terms of the latest nutritional knowledge and under the guidance of medical dietitians. Here you may listen to medical specialists give lectures on how to follow rules to improve your health and to ward off sickness. Also lectures on the relation of the mind to health. The goal of this unique medical institution is to give you increased health of body and greater peace of mind.

This is a place with all the advantages of a quiet vacation spot plus the best of medical care and fascinating lectures. You will meet no sight of the sorely sick to depress you. You see, instead, the beauties of nature. No

odor of antiseptics, only the fragrance of the flowers nearby. Here is the setting in which to learn better how to keep your health or how to improve it. Why not come and enjoy a new kind of vacation that may help you live to enjoy many more in the future?

One of a chain of medically accredited institutions that began a century ago.

Not operated for the acutely ill or for regular medical or surgical patients.

This brief imaginary description gives you a partial picture of what I am trying to present. I don't suggest that we immediately open a chain of such institutions, but I do hope we may soon have a pilot project started. Perhaps it could be adjacent to one of our hospitals, if the hospital were in a truly rural spot. Or perhaps we could initiate at least one such project with the money we might have spent on a million-dollar addition to one of our larger hospitals. Let me make emphatically clear that I am not envisioning a rest home or a convalescent home or a geriatric unit, as those terms are generally used. I think we have quite a supply of these already.

Someone will say that the plan I suggest wouldn't work. Frankly, I believe it would, and very particularly because I believe it would provide a much-needed kind of medical service presently missing in America. More important, because I believe it would provide a setting in which we could better set forth, in institutional form, the kind of health education, medical

Love Conquers

By Mildred Grant Willis

Rebellious heart, be still
And know that only love
Can conquer wrong.

Rebellious heart, repent;
You cannot force his steps;
Love conquers wrong.

Converted heart, your way
You've won, because, love-filled,
You conquered wrong.

therapy, and spiritual help that Mrs. White long ago envisioned. I think that we, the children of Adventist pioneers of a century ago, ought to be slow to say that any good thing can't be done.

Incidentally, in the type of institution I here suggest, we would make heartening contacts with a stratum of society that we do not too frequently meet in our regular hospitals. And do we not have a duty toward this stratum? I could easily picture great corporations making provision to send their top executives to such an institution at regular intervals as a kind of health insurance. F. D. N.

(Concluded next week)

Questions on healthful living Answered

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

Calories and Food

How Many Calories Does Food Contain?

The caloric values of foods differ widely. So do the weights of servings. For accuracy in the calculation of the calories of a diet, the foods are weighed and their calories figured from a food composition table. However, under ordinary home conditions this is seldom necessary or even desirable, since it entails some training and considerable effort.

The nutrients in foods that yield calories are protein, carbohydrate (sugars and starches), and fats. The first two yield approximately four calories per gram (114 calories per ounce), while fat yields nine calories per gram (256 calories per ounce). Thus, weight for weight, fat yields 2¼ times as many calories as either protein or carbohydrate. Therefore foods rich in fat are always high in calories.

A rough estimate of the calories in an average serving of food may be made by assuming that an entree (main dish) contains 150-300 calories; unsweetened fruit 50 (add 35 calories for sugar in canned or frozen fruit); plain vegetables 35 (add 35 calories if seasoned with fat); a medium potato 100; plain fresh-vegetable salad 15 (add 50-75 calories for salad dressing or mayonnaise); cereal or one slice of bread 70; mayonnaise, butter, margarine, or peanut butter 100 calories per tablespoon.

An average serving of dessert (pie or cake) is 300-500 calories; of lean meat 300; of American cheese 100-150; of cottage cheese 100. Whole milk provides 20 calories per ounce and skim milk half as much; an egg provides 80 calories.

For more detailed information the reader may obtain a bulletin entitled Nutritive Value of Foods, Home and Garden Bulletin No. 72, from the Superintendent of Documents at the United States Government Printing Office, Washington, D.C. 20402. The price is 20 cents.

The Two Worshipers

(Continued from page 1)

felt only disdain for the publican. The wise man says in Proverbs 28:26, "He that trusteth in his own heart is a fool." The Pharisee's spirit of self-elevation, and the spirit of downgrading his fellow men barred the way for him to enter into communion with God. How empty his worship!

The publican's prayer was prompted by an awareness of his own personal need. He drew apart from the other worshipers who came into the Temple, but for a different reason than the Pharisee. He felt himself unworthy to unite in their devotions. He stood afar off. He wouldn't so much as lift up his eyes to heaven, but smote himself and prayed that God's mercy might be upon him, a sinner.

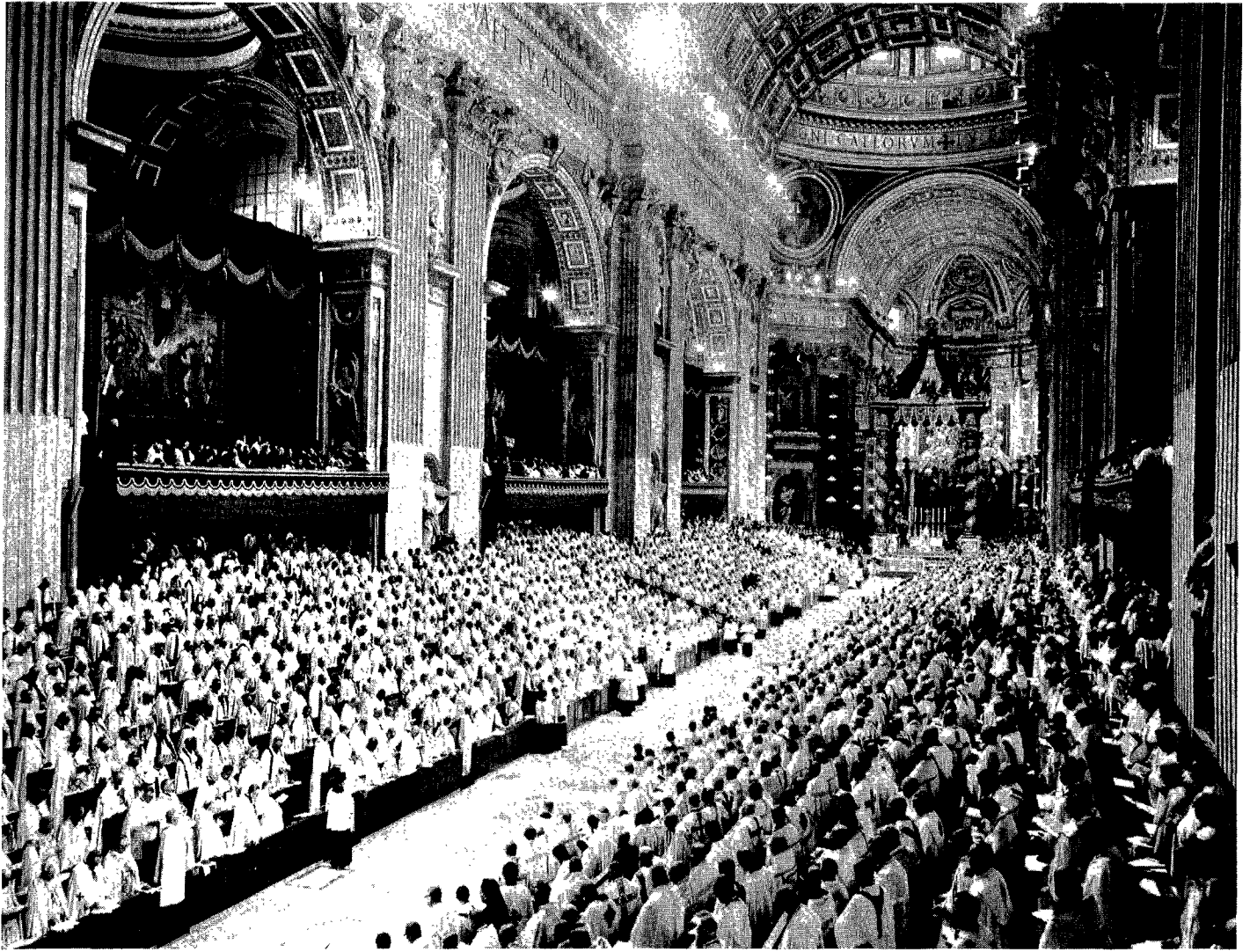
He didn't presume to compare himself with other men; he saw himself in the light of God's holiness. He was overwhelmed with a sense of guilt, and he stood as if alone in God's presence. His only desire was for pardon and peace; his only plea was for the mercy of God. This man worshiped in a spirit that brought him the blessing he needed. He went down to his house justified.

Both Worshipers Are Christians

The two classes of worshipers represented by these two men in the Temple are not Christians and non-Christians. Both worship God even as Cain and Abel, the two sons of Adam and Eve, both worshiped God. But the outcome of their respective approaches to God was markedly different. God accepted the worship of Abel, but not the worship of Cain. Abel came confessing sin and showing faith in God's mercy and willingness to pardon. Cain worshiped according to his own inclinations.

No man can of himself understand his own sinful nature or recognize his own soul's need. He must stand in God's holy presence to correctly evaluate his own position. It is not sufficient for the lips to reveal a poverty of soul that the heart does not acknowledge. As man beholds Jesus, the Saviour of men, he sees what is needed. Of the publican, Christ said: "This man went down to his house justified."

To be completely possessed of the true spirit of worship, every soul must accept, by faith, God's power to change man's sinful nature. To truly worship, every soul must love God "because he first loved us."



Vatican Council II in session in St. Peter's basilica, Rome. The enormous size of this hall becomes apparent when one understands that the canopy by Bernini over the altar (at end of central aisle in photo) is 90 feet high, and the letters on the dome above it are 12 feet high.

Catholicism and Freedom

By B. B. Beach

Is the Church of Rome on the verge of softening its historic "hard line" against religious liberty?

EVER since the opening of the Second Vatican Council the question that perhaps has been watched most closely by many non-Catholic onlookers has been that of religious liberty. Famed Catholic theologian Father John Courtney Murray calls the subject of religious freedom "the American theological issue at the Council."

For many months it was known that the Secretariat for the Union of Christians was preparing a statement defining the present Catholic position regarding this delicate problem. But the first session of the council ended with no statement on religious liberty being issued. The second session opened, and weeks passed, but still nothing on religious liberty came to the council floor. It was common knowledge that the Secretariat for the Union of Christians had finished preparing its draft months before, so who was stalling or throwing up a roadblock?

Perhaps it was the theological commission (which finally approved the

statement 18 to 5), but more likely the trouble was primarily the slow mechanics of council deliberation and procedure (though there were definite efforts to block discussion of the religious liberty issue). The statement on religious liberty was eventually included as chapter five of the schema on ecumenism, and it had to wait for the discussion on the preceding schemata to be closed by the council moderators, in order for the ecumenism schema to reach St. Peter's council hall.

Early in November I asked several observers, council fathers, and experts (*periti*), whether they thought the religious liberty question would come before the council during the second session. Most observers said they were hopeful that it would be discussed, and some even felt that it would be voted upon. As events later proved, the latter group were too optimistic. Canon G. Fittkau, in charge of the German press section, stated that the religious liberty question would not come up at this session at all, especially since it was not of vital importance and actually represented only the practical outworking of the council decisions on other more fundamental matters! The learned canon will have to forgive us if we are of a rather different opinion.

When we approached Cardinal Koénig, of Vienna, regarding religious liberty, he assured us that the matter would be introduced during the present session and that he was certain we would be quite pleased with the wording of the statement. The distinguished prelate further stated to Dr. G. Rossi, Italian Union religious liberty secretary, and me that he personally was very much in favor of religious liberty. He was acquainted with the existing situation in countries such as Spain, and he was opposed to having the church protected by the civil government. He felt that the Catholic Church was stronger where this was not the case.

Father Gustave Weigel, of Baltimore, one of the council experts, stated on November 10 that the religious liberty document had not yet been printed. He said it was hard to see how discussion on this question could be completed before the adjournment date of December 4. Even starting the discussion was problematic in view of the slow progress being made on the schema then being debated.

As things turned out, Father Weigel's prediction was quite correct. The religious liberty statement was introduced on the council floor on November 19 by Bishop Emile-Joseph de Smedt, of Bruges, Belgium, who read a paper in the name of the Secretariat

for Christian Unity, explaining the nature of the chapter on religious liberty in the ecumenism schema. Opportunity was given for several council fathers to make some revealing statements on this subject during the general debate that followed on the schema as a whole, but the council adjourned before the religious liberty chapter was reached in the more detailed chapter-by-chapter discussion.

In fact, only the first three chapters of the ecumenism schema were accepted by the council as a basis of discussion. The last two chapters, dealing with the Jews and religious liberty, were merely aired a bit. They will be taken up during the third session of the council scheduled to assemble September 14, 1964. Cardinal Bea, during his closing speech, quoted in this connection an old proverb: "What is put off is not put away."

Dr. A. F. Carrillo de Albornoz, a research associate employed by the World Council of Churches for the study of religious liberty, authored a booklet on *Roman Catholicism and Religious Liberty*, published in 1959. The significance of this publication is enhanced by the fact that Dr. De Albornoz is considered by many to be the most highly placed former Catholic priest to have left Catholicism. He is said to have been quite closely associated with Pope Pius XII. Today he is an Episcopalian.

He sums up the traditional Catholic attitude on religious liberty as follows: (1) Concerning *policy*, where they are in the minority, Catholics ask for religious liberty; and where they are in the majority, they deny the external manifestation of other beliefs. (2) Concerning *doctrine*, the orthodox Catholic theory is the distinction between "thesis" and "hypothesis." In "thesis," when it is possible, "error" has no rights and must not be propagated. In "hypothesis," that is, when practical circumstances do not permit, Roman Catholics are to tolerate provisionally freedom of "error" and religious liberty for non-Catholics as a lesser evil.

Dr. de Albornoz states, correctly, that for many leading members of the Catholic hierarchy this is the orthodox position. On the other hand, he assembles a wealth of evidence to point out that numerous Roman Catholic writers and theologians today favor religious liberty for all as "thesis" and are completely opposed to the disturbing and cynical theory that religious liberty for non-Catholics is only a matter of opportunistic tactics, the lesser of two evils.

"It would be an understatement," Dr. de Albornoz claims, "to say that for *one* book or article in favor of the traditional doctrine, *ten* have been

published defending universal religious freedom as 'thesis'; and we should note that they have all been published with the 'nihil obstat' of the Roman Catholic authorities," which always means that nothing in such a book is *against* official Roman Catholic teaching.

Coming back to the chapter on religious liberty presented to the council, and to Bishop de Smedt's paper analyzing this draft, it appears that the newer doctrine of universal religious liberty is being advocated. In other words, what formerly was labeled "hypothesis" is now put forward as "thesis."

The draft affirms that every man who is following his conscience in religious matters has the *natural* right to authentic liberty. Also, those in error have the right to religious liberty, provided they are following their conscience sincerely. To impede a man serving God according to the dictates of his conscience is a serious abuse of power. Catholics must therefore abstain from attempting to compel the conscience of non-Catholics.

The draft then goes on to deal with the actual exercise of religious liberty and affirms that this liberty must be permitted to manifest itself in external ways. However, this right to public manifestation of religious beliefs is not without limitations, otherwise it could encroach upon the rights of others. It is the responsibility of civil authority to temper this right according to the common or public good.

Four Reasons

In presenting the historical and doctrinal background of the religious liberty draft, Bishop de Smedt offered four reasons why the council should proclaim man's right to religious freedom: (1) Because it is a matter of truth, (2) because it is necessary for self-defense against totalitarian tyranny, (3) to promote peaceful cohabitation, (4) for ecumenical considerations in order to avoid the charge of Machiavellism. The bishop went on to trace a brief history of the religious liberty doctrine in Catholicism dating from the time of Pope Pius IX, in the last century.

Bishop de Smedt is here at his weakest, for he tries to demonstrate the impossible. He claims there is only a formal, but no substantial, contradiction between the statements of such popes as Pius IX and Leo XIII condemning religious liberty and of the present schema approving it. Thus the very strong condemnations of religious liberty proclaimed by Pius IX exactly one century ago in *Syllabus* (1864) and *Quanta Cura* (1867), and later by Leo XIII, are considered by Bishop de Smedt to be in basic agree-

ment with the present schema advocating religious liberty. They represent simply a stage in the evolutionary process that basic Catholic concern for the liberty of man has undergone. This "consistent" development culminated in John XXIII's encyclical letter *Pacem in Terris*, which is considered to be the summit document on this subject.

It is not possible for the objective viewer to avoid being disconcerted, not to say appalled, by the theological acrobatics used in the attempt to make Pius IX, the pope of the First Vatican Council, and his *Syllabus*, agree with the religious liberty schema presented to the Second Vatican Council. "However, it is an old Catholic principle to want to demonstrate at all costs, often against all the historical and logical evidence, that even the most amazing changes of doctrine are nothing but the discovery of new aspects of the same fundamental truth, which has remained identical throughout the centuries . . . and been affirmed by the Church. . . . It spoke truth in 1864 when it condemned religious liberty, and it speaks truth in 1963 when it solemnly affirms the right of religious liberty."—From the 15th news bulletin of the Federal Council of Protestant Churches in Italy, Nov. 26, 1963.

Since the present position favoring religious liberty is considered by the Catholic Church as being consistent with its past position denouncing religious liberty "as supremely destructive for the salvation of souls" (*Quanta Cura*), non-Catholics would seem justified in wondering whether Catholic "consistency" would not permit another swing of the pendulum back to the hostile view, should future conditions make such a stand seem advantageous to Rome. This line of thought seems doubly possible since the council has been told that the new statement on religious liberty is not a dogmatic treatise valid for all future time, but only a pastoral decree "intended for men of today."

In commenting on the religious liberty draft before the council, Bishop de Smedt made it quite clear that on the practical level of the individual's exercise of his religious liberty the external manifestation of this right is not unlimited. It must be regulated in view of the "common good"; however, he gives no precise definition of what the "common good" limitation is. It is obvious that the "conscientious cannibal" must be restricted, but invoking the "common good" as a limiting factor has its dangers. A Catholic majority could limit the religious liberty of a Protestant minority, or vice versa, simply by justifying its action on the basis that

Who Will Carry . . . Liberty?

By Dianne Tennant

I heard the cold clanking of chains
And never on my ears fell such strains.
It was a bondage song of binding fetters.
I turned to see the slaves, the captive debtors.
In vain I looked, but no forms I discerned,
Yet so loud the clanking chains, my heart
burned!

The bound were friends, kin, and people of
every land.

Sin's fetters bound them—mind, heart, and
hand.

Oh, for those to hear their woeful cry,
For those to lift the torch of truth high!
Truth will break the fetters, make them free,
But where are those who will carry this
liberty?

granting full liberty would be against the "common good."

"Common good" is a very broad expression. It could refer to public peace, the general order of justice and morals, basic social convictions, or the common welfare of civil society. In theory it sounds fine, but in practice this concept has been used more than once to justify the fiercest intolerance by using vague principles of limitation of religious liberty to negate its very essence.

That there are still plenty of Catholic prelates opposed to religious liberty for non-Catholics is indicated by opinions like those expressed on the council floor by Archbishop Ermenegildo Florit, of Florence, Italy. He stated that diffusing a false religion is basically wrong, and no one can claim the right to do wrong. All error is against the "common good," though for reasons of expediency ("common welfare") it may at times be better to allow the diffusion of false religion than prohibit it publicly and officially. Many, perhaps most, bishops and other members of the hierarchy agree that individual man has rights and his conscience should not be forced, but what many bishops oppose is the idea that individuals have the right to congregate with like-minded believers in "erroneous theories" and spread their "false teachings."

Three Interdependent Levels

It seems to me that there are three interdependent levels of religious liberty: (1) Individual belief and conscience, (2) meeting with like-minded believers, (3) propagating individual and collective beliefs and practices. While the present text that has been prepared for council consideration seems to advocate quite clearly religious liberty on the level of individual conscientious belief, it is less

specific concerning the level of congregational worship, and is inconclusive in the matter of freedom to propagate one's faith. The following basic problem is left wide open: "Is a man's right to think and act according to his conscience, and meet with fellow believers, the same as his right to propagate his beliefs and practices?"

Chapter four of the schema on ecumenism is a draft proposal officially titled "The Attitude of Catholics Toward Non-Christians, Particularly Toward the Jews." Jews have long felt that one of the causes of anti-Semitism is what has been taught about the Jews by the Roman Catholic Church through its preachers, catechisms, and schools throughout the centuries. These beliefs can be summarized by the statement that the Jews bear collective responsibility and guilt for the crucifixion of Jesus and are, as a result, condemned throughout the ages to dispersion and persecution. Such beliefs have never been part of official Catholic dogma, but the concept of the "perfidious Jews" is still fairly widespread among large masses of the Catholic population (and also among many non-Catholics).

The proposed council decree rejects the idea of collective Jewish guilt, speaks respectfully of Judaism, and underlines the obvious truth that Christianity is rooted in Judaism and therefore there is an affinity between these two religions. Zachariah Shuster, European director of the American Jewish Committee, is quoted by the Divine Word News Service in Rome as stating that "Jews of this generation will feel fortunate to have witnessed this historic step" made by the Roman Catholic Church. We can fully approve this Catholic initiative for improving relations with the Jews. We only wish that such a statement could have been made many years ago.

As was the case with the religious liberty draft, the statement regarding Catholic-Jewish relations was not discussed as such by the council "fathers" and will be taken up again during the third session. It is not certain that these two chapters will then still be a part of the final text on ecumenism, for a good number of council members feel that these topics (especially the one on the Jews) are outside the subject of ecumenism and should be treated separately. On the other hand, Bishop Angelo Jelmini, of Lugano, Switzerland, speaking in the name of the Swiss bishops, pointed out to the council that "without a firm stand on religious liberty there can be no ecumenism." Time alone will reveal what disposition the council will make of these two chapters.

By R. M. Ritland

LONG before the publication of Darwin's *Origin of Species* in 1859 and the general acceptance of the evolution theory, there had arisen among geologists and biologists an idea that the fossil record demonstrates some sort of progression of life. Baron Cuvier in Paris, a dominant figure in biology and paleontology during the early decades of the nineteenth century, was responsible for what is known as the "doctrine of catastrophes." Studying the remains of animals preserved in the series of rock strata of the Paris basin and other European localities, he came to the conclusion that the nature of the deposits indicated they were a result of a series of earth upheavals. The Flood described in Genesis was thought to be the last such major event.

He postulated that the earlier catastrophes were not universal and that in each case life from different remote areas not affected later spread out to repopulate the earth. Hence the plant and animal species would vary from level to level, depending upon the source area from which they had come. Several of Cuvier's students postulated a series of successive special divine creations after each catastrophic destruction, and the idea of a progression of life became widespread.

Modern geology had its true beginnings in England, where such men as Sir Richard Owen and Adam Sedgwick conceived of a progression in which the succession of life was enriched by intermittent creative additions. In his presidential address to the Geological Society of London in 1851, Charles Lyell cited quotations that reflected the common belief:

"There are traces . . . among the old deposits of the earth of an organic progression among the successive forms of life. They are to be seen in the absence of mammalia in the older, and their very rare appearance in the new secondary groups; in the diffusion of warm-blooded quadrupeds (frequently of unknown genera) in the older tertiary system, and in their great abundance (and frequently of known genera) in the upper portions of the same series; and lastly, in the recent appearance of man on the surface of the earth." (p. xliv.) "This historical development . . . of the forms and functions of organic life during successive epochs seems to mark a gradual evolution of creative power, manifested by a gradual ascent towards a higher type of being."—Ibid. p. cliv. "But the elevation of the fauna of successive periods was not made by transmutation but by creative additions."—From Sedgwick's Discourse on the Studies of Cambridge.

It should be noted that both Sedgwick and Owen, and for many years Lyell also, strongly opposed Darwin's ideas on evolution first published a few years later. Thus the idea of pro-



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The Record of the Rocks—4

BIAS IN THE FOSSIL RECORD

Can fossils in all rock layers be accounted for by one catastrophe, the Genesis Flood?

gression cannot be attributed to a belief in the evolution theory.

But when Darwin's ideas were generally accepted, what seemed to be an apparent progression of life in the fossil record was thought by many of his followers to provide the documentary proof of the new theory of evolution. Darwin himself, however, recognized in the fossil record major objections to his theory—notably (1) the absence of any intermediate links between basic types and (2) the presence of highly organized and diverse animal forms in the oldest fossil-bearing rocks (see *Origin of Species*, Sixth edition, chapter 10).

Nevertheless, the fact that in the lower layers there seemed to be no evidence of mammals, birds, reptiles, insects, and flowering plants, commonly thought to be higher forms of life, was taken as proof that evolution must have occurred even if the connecting links were not to be found. It was expected that with more exploration of the living world and collecting of fossils such links would be dis-

covered. But even after a century of intensive search no series of links between higher categories has ever been found.

Apparently Contradictory

Now let us look carefully at the nature of the fossil record. It seems at first to contradict itself. On the one hand, it provides apparent evidence for progression of life, which, it is commonly assumed, must be by evolution. At the same time, it provides the most compelling evidence against the evolution theory as discussed in previous articles.

The easiest and most natural solution, and one we have searched for evidence to support, would be to assume that *all* rock layers containing fossils are a result of one event, the Genesis Flood. This has been suggested by sincere Christian apologists and is a commonly held belief of many Christians.

Although beyond the scope of this article to consider the details, there are many facts regarding the fossil

record which indicate that the solution is not quite that simple. The presence, at repeated successive levels, of stumps of trees exactly in position of growth in the same mountainside or cliff exposure suggests the destruction and burial of several forests at successive intervals, possibly in postflood times.

Most people are familiar with the coral reefs of the tropical seas, formed as generation after generation of attached animals live and die and are succeeded by new generations attached to the former. Some of the great fossil coral reefs may represent



accumulations in pre-flood seas. Numerous comparable examples suggest that ever since sin entered the world there may have been accumulation of sediments in low areas and sea bottoms, some of which preserve animal remains.

If there is any truth at all to the idea that the lower fossil layers are in some areas somewhat older, is there any possible explanation as to why these lower deposits seem not to have certain higher forms of life preserved in them? More than a century ago, in opposing the idea of a progression of life, Lyell pointed out that the record of past life is an exceedingly small sample, and in many ways an intensely biased one. Absence of a given type from the record does not always mean that it did not exist.

Unequal Preservation of Types

Only animals or plants with hard or resistant parts are commonly preserved; hence one would tend to get a false picture of relative abundance in many deposits. Many shelled ani-

mals may be preserved at nearly every major marine horizon from the lowest to highest layers. By contrast, the living soft-bodied sea anemone *Edwardsia* closely resembles the fossil called *Mackenzie*, which is delicately preserved in the Cambrian shales of British Columbia; but no trace of it has been found in higher deposits. To the evolutionist this is "one of the largest and most baffling gaps in the evolution of any animal group. . . . Only the accidental burial of the former under conditions so unusual that they have seldom been repeated in all geologic time, reveals the great span of the skeletonless anemones" (Shrock et al., *Principles of Invertebrate Paleontology*, McGraw-Hill, 1953, p. 133). The long absence from the fossil record cannot possibly mean these types were not living on the earth.

The same phenomenon is occasionally exhibited by more resistant types. The true mosses are found relatively low and high in the record, but not in between. Likewise, certain fish types (coelocanth) supposed by evolutionists to have been extinct for more than "60,000,000 years" and certain mollusks (monoplacophoran) thought extinct for nearly "300,000,000 years" have recently been discovered still living.

The overwhelming majority of animals and plants, including those with resistant hard parts, rapidly decompose or are destroyed or made unrecognizable by the action of weather, bacteria, scavengers, et cetera, within a few days or years at most. Conditions competent to bury and preserve remnants are only rarely present. Newell tells of examining alluvial deposits from a tropical river where more than 10,000 species abound and of finding the remains of only 10 or 15. Even in a tropical coral reef where conditions favor preservation, only 50 to 75 of a possible 3,000 living species may be preserved. Many major types of life are completely absent from the record.

Even under the most favorable conditions for fossilization the record may be completely unequal. As a typical example, in northwestern Wyoming and adjacent Montana an intermittent series of explosive volcanic eruptions blanketed a region of many square miles with a series of layers of volcanic ash and tuff. At a number of distinct levels stumps, twigs, and leaves of trees are delicately preserved. Approximately 100 species are represented, many of which are almost identical with trees living in the southeastern United States and central China today.

Both of these areas have a luxurious, warm, temperate-to-subtropical mixed forest. Judging by such forests

today, the fossil plants—nearly all trees—represent only a small fraction of those existing in the area at the time. While mammals, birds, reptiles, amphibians, insects, and other animals must certainly have been abundant, as far as I am aware not more than a scrap or two have been found. Negative evidence—absence from the fossil record—does not mean that a given type did not live at the time.

Unequal Preservation of Habitats

Because sediments capable of preserving fossils for a very long time ordinarily accumulate only in lowland basins or the oceans, organisms living in such habitats are the ones most likely to be preserved. Even then in vast areas of the oceans and lowlands sedimentation may be extremely slow, so that only a few of the living types are preserved. Furthermore, for the fossils of such deposits to be discovered, a later uplift, erosion, and exposure of the sediments must take place.

To illustrate, while shallow marine deposits are abundant in the fossil record, truly deep-sea deposits are almost unknown, apparently rarely exposed on the surface. Older upland valley and continental sediments stand a great chance of destruction by later erosion. Land types or fresh-water types have little chance of preservation as fossils.

In the deeper rock layers of the earth's crust marine deposits are almost the only sedimentary rock deposits known to exist. Is it surprising, then, that the higher animals, which live on land, and many higher plants are unknown in these older deposits? It does not mean they "had not yet evolved." Not at all; but they would not be expected in oceanic deposits. The middle series of deposits are predominantly marine, but with some strand line and lowland deposits, and it is only in the upper levels of sedimentary rock that we have any good evidence of upland deposits at all. This may account for the "sudden appearance" in the upper layers of abundant flowering plants and the mammals that are dependent on them for food.

For many years students of plant evolution have held that most major classes of land plants evolved from a "primitive" group called the Psilophyta, which in turn evolved from aquatic forms sometime in the Silurian epoch. According to uniformitarian estimates, this would place the origin of land plants about one third of the way up from the bottom of the series of fossil-bearing rocks, or about "200 million years" after the beginning of the Cambrian.

Within the past ten years studies

on plant microfossils, spores, pollen grains, and tissue fragments have demonstrated the presence of most of the complex groups of higher plants in the Cambrian, the very lowest rocks with appreciable fossils. Included are such complex forms as the conifers, ferns, lycopods, and horsetails. Recent studies are summarized by Axelrod in the journal entitled *Evolution* (vol. 13, January, 1959, p. 2). This completely undermines many of the

ideas on the supposed pattern of plant evolution prevalent in textbooks for the past several decades.

What is the explanation? Quite obviously, the higher plants were not represented because land deposits are scarcely represented at all in the lower fossil layers. But microfossils now prove that at least some were present. Wind-transported microfossils might be expected to blow in from the nearby land areas and occasionally be

preserved in marine deposits. So the apparent absence of certain higher types of life in the lower fossil layers does not prove that such life did not then exist. It does not in any way prove that evolution is a fact.

An illustration given many years ago by Charles Lyell of a research reported in 1850 is still most illuminating. Studies were made of the nature of remains of living forms from recent sediments dredged up from the sea bottom off the coast of England. One hundred and forty dredgings were made at distances ranging from one-quarter mile to 40 miles from land. In such fresh sediments one might expect to find remains of many forms that would never be fossilized if time should continue, because at the sea bottom all stages of attrition and decomposition might be found.

The results were most interesting. Various types of marine invertebrates were common, but although fish are abundant in the sea, only five or six traces such as ear bones or vertebrae were found. No sea mammals, whales, porpoises; no sea birds; no reptiles, birds, or mammals from the nearby land were encountered. A few wood fragments showed up in the near-shore dredgings, but otherwise no traces of land plants. If confidence could be placed in negative evidence, we might conclude that we live in an impoverished world. Lyell concludes, "We are bound to remember that it has been evidently no part of the plan of Nature to hand down to us a complete or systematic record of the former history of the animate world."

Next time you read that complex forms of life must have evolved because they did not exist in the more ancient deposits, do not be disturbed. Remember that the more ancient deposits completely miss major land, fresh-water, and many oceanic environments. Probably not one-thousandth part of the life in existence at the time is indicated by this part of the fossil record.

As we reflect on the fossil record it becomes evident that the supposed "proofs" for evolution seem to fall apart under careful scrutiny. It is true that there are many problems for which we do not yet have answers, but there are still greater problems for those who believe in evolution. The fossil record neither proves nor disproves the evolutionary theory. It seems to me that the balance of scientific evidence at the present time is weighted heavily against the general theory that supposes basic groups arose by evolution. For an accurate record of primary origins we must turn to the Holy Scriptures.

(Next week: An Ancient Theory Revived—Spontaneous Generation)

The Art of Living..... when you're young

Who's a Hypocrite?

I REFUSE to be a hypocrite!" How many times have you heard this ringing declaration delivered with an ardor worthy of Demosthenes or Patrick Henry! For that matter, how many times have you made this declaration yourself? Almost always the statement is made to end a discussion as to the great benefit that would be yours if you'd actively participate in a religious exercise of some sort, or maybe join the church for the first time, or support the idea of prayer bands, et cetera.

Obviously, the speaker intends to convey the idea that if he can't be 100 per cent, absolutely, superlatively, completely, and forever *perfect* in his involvement, then he's doing the church or the project, or whatever it is, a favor by standing aside (and aloof); and that's simply all there is to it!

But I think there's a little more, really.

I must confess to a naughty impulse that comes over me occasionally when I hear the remark we're discussing. I feel tempted to retort briskly, "Well, why should you be any different from the rest of us?" The truth of the matter is that we're all (or nearly all) hypocrites at one time or another—not because we *plan* to be or *want* to be, but because the chasm between the real and the ideal is often fairly wide. It isn't always bridged with complete success. And this is why I stated that I don't think the problem can be dismissed summarily; it can't be taken care of by a ringing declaration that sounds good on the surface but which serves only to cover up an unwillingness to *try*.

The human condition is one of frailty, of a constant striving to shake off the fetters that chain us to imperfection. Most of us are aware of our shortcomings. We may not be eager, or even willing, to admit them (even to ourselves), but 'way, 'way down we *know*. And we feel sick at heart over our failures. The most crushing self-disappointment comes with the realization that our own—let's call it what

by Miriam Hood

it really is—hypocrisy may have so obscured our Saviour's image in other minds that it will never come clear again.

But having said all this, and admitted all this, I am still firmly convinced that the risk of hypocrisy must be taken if our church and our world program is to go forward. In almost no other areas do you find people saying that they'll have to be assured of 100 per cent success or they won't even begin! Perhaps I'm suggesting a rather labored illustration, but if you were to use the "I won't be a hypocrite" thesis in education, you'd have to get all A's in your schoolwork or feel that your efforts to acquire knowledge were useless. You'd have to be a concert pianist, or feel it foolish to study piano at all. You'd have to be student-body president, or refuse to participate in any student activity. As I said, these illustrations aren't completely logical, but I hope they convey my idea.

I'm certainly not condoning hypocrisy. Would anyone? I'm endorsing the thesis that the people who *try*, who resolutely put one foot in front of the other, who plod along, slipping off the path at times, aren't necessarily hypocrites. (The real hypocrite is the person who excuses himself from *trying* by saying he doesn't want to be a hypocrite!) It occurs to me that to avoid completely the danger of hypocrisy, you'd have to endorse and stand for *nothing at all*. Because it's a rare person who never deviates even one iota from his values and beliefs.

There's another complicated facet of the problem. Who's to say who's a hypocrite? I think we can safely leave it up to the great Judge to decide who's a hypocrite. And we can claim divine power to make steady progress toward the goal of perfection for which we are striving.



A NEW CHALLENGE to the Church

By W. H. Bergherm*
Chaplain of a State Training School for Boys

A NEW challenge confronts the church of Jesus Christ in every city and every village. Spelled out briefly it is this: Fatherless and motherless babies, small children and teen-age boys and girls, literally the outcasts of modern society, need homes.

Let us look at the size of the challenge. This year 4 million babies will be added to the population of the United States. While most of these will be wanted babies, loved and cherished by devoted parents, one out of every eight will need the care of society at large if it is ever to reach a sound and useful adulthood. Failing to receive this help, it will drift into a life of delinquency and crime. Many will anyway—possibly one-half million—because nobody cared enough. Here is a situation more serious than clothing the naked or feeding the hungry, at least in this prosperous nation today.

Youth guidance centers in nearly all our major cities are shamefully overcrowded. Little hollow-eyed, sin-saddened children are there, each day hoping that someone will come and take them away. Rejecting mothers, uncaring fathers, are unwilling or unable to assume the responsibility of parenthood in their behalf, and each year the divorce courts preside over the breakup of countless homes that are producing an unhappy harvest of disillusioned children.

Meanwhile, social agencies are looking desperately for compassionate mothers, and for social-minded fathers in average happy families who will take up the burden where others have dropped it. Truly these last days have

brought about a sin-sick society, and it is the innocents who are suffering for the sins of their fathers, while society must pay the bill. And these bills are not small. In one State the annual budget for the care and rehabilitation of wayward youth under 20 was 374 per cent greater than its budget only ten years before. Apparently the problem itself has increased almost four times in ten years. Where will it be ten years hence? One stubborn fact stands sure: Money alone can never produce the change needed. There must be spiritual power from somewhere.

Some Churches Are Alert

Let it be said that many denominations are endeavoring to alert their members to this challenge and have set up homes to receive infants and homeless children. The Roman Catholic Church maintains a number of such homes. They conduct a program



MAX THARPE

Chaotic, rejecting homes lie behind many forsaken little ones; before lies heaven or hell.

through the press and other agencies aimed at securing more Catholic foster homes. They recognize the great increase in homeless children during the past few years. A survey in one county of average size yielded the amazing disclosure that there were "more than 800 children in need of foster homes" in that county alone.

The instruction contained in Holy Writ leaves no doubt as to the duty of the Seventh-day Adventist Church in meeting this new challenge. Through Isaiah the prophet the Lord bids His people, "Bring the poor that are cast out to thy house" (Isa. 58:7). Says the messenger to the remnant church: "Christianity must supply fathers and mothers for these homeless ones. The compassion for the widow and the orphan manifested in prayers and deeds will come up in remembrance before God, to be rewarded by and by."—*Welfare Ministry*, p. 220. She points to a specific responsibility that is ours. "As far as lies in your power, make a home for the homeless."—*Ibid.*, p. 222.

Sometimes I am asked, "Is it possible to find boys and girls of promise among these castouts?" My answer is that I meet such boys daily and know them well. They are of tender years, but they are languishing like fading flowers as motivation ebbs and confidence slips away. They are reaching slowly the conviction that nobody cares for them or wants them around. Many of these are talented boys with considerable natural ability.

The Case of Eddy

I think of an 11-year-old boy who at this moment is hoping that some kind soul may soon provide for him that which he might call his home. We shall call this boy Eddy, although that is not his real name. I have known Eddy for almost a year. He sings in my choir. Not long ago he came into my office with tears in his eyes. He had just been told the sad truth that his own mother was too preoccupied with other things to want him. His father, living elsewhere, was indifferent to the situation.

What was I to say to this utterly forsaken little boy? I could only comfort him with the hope that perhaps a Christian foster home might be found for him. That was a month ago,

* [While this article was being processed, word came that Elder Bergherm had lost his life as the result of an automobile accident.—EDITORS.]

and Eddy is still hoping—and losing faith fast.

Eddy's schoolteacher made the following report: "This boy, if properly motivated, could become an exceptionally good student. He has a very good potential and could have a bright future. His behavior is normal; he relates well with his peers. He has no severe emotional disturbance and possesses a pleasing personality."

Eddy's supervisor volunteered this pointed comment: "The next year will tell the story for Eddy. If he can be well placed in a good foster home he will be saved for society; if not, with his natural ability, I hate to think what his future might be. But it will not be good."

And so we might continue. We could mention others just as hopeful. They are found in every community. Chaotic, rejecting homes lie behind them. Before them lies either heaven or eternal death. These tragic children have increasing feelings within them that they were not made for the former. Will the church of God stir itself to answer this need? Will it help solve this problem that is mounting with an ever-increasing intensity as the backwash of sin rises in this evil generation?

The Scriptures outline the appropriate steps that the church should take. In the fifty-eighth chapter of Isaiah we discover that the steps to be taken include fasting and prayer, with definite reforms to break the bonds of wickedness and let the oppressed go free. It is a fast that calls for deeds of unselfish charity in sharing our bread with the hungry and in clothing the naked. It is a fast that requires the people of God to bring the poor, the outcasts of society, into their own homes.

We suggest a visit to the office of the welfare agencies of your community for full information as to how you may have a part in the blessings that follow the call made by Isaiah. We recognize that not all are in a position to undertake this ministry. Some, because of age and other conditions beyond their control, would not be permitted to do so. But there are many, especially those living in the more rural sections, whose home would bring a great blessing to some homeless waif of this world and might mean his eternal salvation in heaven.

It is heartening to know that when God's people enter into these reforms, the promise of a rich blessing is sure and certain. Says the prophet: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer" (Isa. 58:8, 9).

A Story FOR THE YOUNGER SET

Bill Crow

By Inez Storie Carr

A BLACK river flowed across the sky and disappeared into the rosy sunset. Thousands of crows from the Texas peanut fields were going home with full crops to roost. That was before the Texas war on crows.

Those crows were Bill Crow's relatives. They worked for their living. But Bill Crow was different! he had his food served to him in aristocratic style.

At first he was just an ordinary white crow egg laid high up in a post oak, but later, when twelve-year-old Roger Dennman climbed up the trunk and came down with one ugly-looking fledgling, that crow turned out to be different from any other crow ever hatched in Texas—a teacher of life.

"What I'll do with this crow while you're at school I'd like to know," said Mother Dennman with one arched eyebrow and a wry smile, for there had been some unpleasant experiences involving this crow and the household routine. Such as that Monday morning when mother was busy in the washhouse and black wings swooped in the door and perched on a rafter overhead.

"Hello there," mom had said, and Bill Crow answered with his usual "Hulla."

Mom had laid her wrist watch on a table. Bill Crow cocked his head to one side, swooped down, and with it dangling in his beak by the bracelet, went back to his rafter perch eyeing her with a beady, roguish gleam.

"Oh, now what shall I do?" gasped mom. "If he drops it on the concrete floor or if he flies off and hides it I'm without a watch."

Mrs. Dennman knew Bill loved flattery, so in her most soothing tone she said, "Bill Crow is a nice birdie; he is going to get some peanuts soon." As she slowly inched up the ladder to the loft she kept flattering him. When she was within

Bill Crow cocked his head to one side, swooped down, and with the watch dangling in his beak went back to his rafter perch.

HARRY BAERG, ARTIST



arm's reach she began to rub his head, at the same time gently pulling the watch out of his beak. Bill Crow was so pleased and flattered he did not notice he was losing his treasure.

Bill Crow attended grade school regularly. This came about naturally enough, for when Roger went Bill went also by way of the air and sailed into the classroom with grace and ease. There were always bright-colored pencils to pick up and bottles to nibble on, and no one seemed to care.

Mr. Crow's hobby was eating. We lived across the street from the school, and when I went out to feed the goldfish, black wings circled overhead until I held the jar of fish food up where he could drive his beak to its hilt into the granules. But Bill Crow had good table manners. He did not gulp the food down in one big swallow. Instead, he perched on the rose trellis, unloaded his beak, turned his head sideways, and shoveled in a few grains at a time.

But life was becoming too easy even for a crow. All things in nature, as well as people, need to have hardships—wind, storm, trials, and difficult things to make them strong. Bill's easy life was unfitting him for happy living and making him selfish and lazy, as well as developing an evil temper in him. Unlike his brothers and sisters, he did not have to hunt for nuts, nor did he even have to work to crack them; so his muscles grew weak and flabby. He was not even courteous to those who loved him.

"Here, let me have that," he said by his actions one day as he hopped into a large sandbox. Some little red toy cars caught his beady eye, and he wanted them. When he was not allowed to carry them off he became angry and pecked little toes and fingers and beat his wings in his playmates' faces. Screams for help brought mother to the rescue, and Bill flew away to vent his anger on a clothesline. Hopping from clothespin to clothespin, he tugged and pulled until the ground was white with damp little shirts and pants he had succeeded in unfastening.

Mrs. Dennman's telephone began ringing at all hours. "Your crow has stolen a little silver chain I had laid on a front porch chair." "That crow of yours has let my fresh wash down on the ground." "That crow flew into my little girl's hair when she refused to give him her spoon. His feet got so tangled in her hair that I had to work them out one at a time."

"This can't go on," Mrs. Dennman announced emphatically one day. Since a crow cannot be advised or told how unhappy ugly, ill-mannered ways make a fellow, to say nothing of driving away his friends, there was just one thing to do to help Mr. Bill Crow. Can you guess what it was?

They took him for a long, long ride and released him among companions of his own kind. There he began his education all over again, the "crow way." He learned to share, give, work, and be happy as all good crows should. ("Those who are always busy, and go cheerfully about the performance of their daily tasks, are the most happy and healthy."—*Testimonies*, vol. 2, p. 529.)



Pilgrimage to the Holy Land

Roman Catholic proponents of economy and simplicity within the church must have been disappointed by the extravagance and luxury so evident on the Pope's recent trip to the Holy Land. Instead of traveling inexpensively and humbly, as a follower of the meek and lowly Jesus, the Pope traveled like a king, with all the outward trappings that help create an image of worldly success and secular authority.

For example, the Alitalia jet airliner which the Pope used for his flight, was completely redecorated for the pilgrimage. The usual pale-green walls were covered with red damask bearing the papal seal, and the floor was recarpeted in red. All standard seats in the first-class compartment were removed, and in their place a special armchair was provided for the Pope. Four other armchairs were grouped around a table. The standard seats were retained in the compartment behind the Pope, used by his entourage, but the seats were reupholstered in red. On the fuselage of the plane was painted a yellow-and-white Vatican flag to show that the plane was under charter by the Papacy.

Now, we think it entirely right that the 66-year-old Pontiff should travel in comfort. In this age of speed, nothing would be gained by his traveling by ship and on foot as did the apostle Paul, or on a donkey, as did Jesus on His triumphal entry into Jerusalem. But for the Pope to travel like an earthly potentate was, in our opinion, both unwise and unnecessary. In fact, it was a disservice to his church, on at least three counts. First, it widened the already enormous gulf between the hierarchy and the laity. Second, it made doubly clear the fact that the Church of Rome is not merely a church, it is a state. Its head is a king who wears the crown not merely of ecclesiastical authority but of secular authority. Third, it required the expenditure of funds that could certainly have been used to better advantage—for various Catholic charities, for example.

Less Power, More Pomp

Commenting on conditions in the world nineteen centuries ago when Jesus lived upon earth, Sister White says: "With the people of that age the value of things was determined by outward show. As religion had declined in power, it had increased in pomp."—*Testimonies*, vol. 8, p. 222. Apparently the people of the twentieth century are not much different from those of the first. Outward show still impresses the multitudes, and decadent religion still uses pomp as a substitute for spiritual power. "The purple and scarlet color, the gold and precious stones and pearls, vividly picture [in Revelation 17] the magnificence and more than kingly pomp affected by the haughty see of Rome."—*The Great Controversy*, p. 382.

It has taken Rome nearly 20 centuries to reach its present state of apostasy, with its almost complete abandonment of apostolic principles. But some Protestant churches have come almost as far in 400 years. "While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world."—*Ibid.*, p. 385.

The remnant church must stand in sharp contrast to everything that represents apostasy, everything that is unlike the blessed Jesus. Its way of life must stand as a clear rebuke to all that is superficial, extravagant, and false in the contemporary religious and secular world. So let us resist stoutly every tendency to depart from the simplicity of the gospel. Heaven must be able to point to Seventh-day Adventists and say of them: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

K. H. W.

Bigger Task, Smaller Task Force

Students of statistics on religion have been poring over the 1964 edition of the *Yearbook of American Churches* ever since it was published earlier this month. The *Yearbook* is the standard source for statistics on religion in the United States.

Among the interesting facts in this year's volume (which reflects the picture in 1962, the latest year for which complete figures are available) are the following: 117,946,002 Americans are members of churches, compared with 116,109,929 in 1961. This total represents 63.4 per cent of the population, unchanged from 1961 but a .2 per cent loss from 1960. Protestants number 64,929,941, or 34.9 per cent of the population, while Catholics total 43,847,938 or 23.6 per cent. The largest Protestant denomination is the Southern Baptist Convention, with 10,191,303 members. In second place is the Methodist Church with 10,153,003. The number of ordained ministers dropped from 381,252 in 1961 to 364,475 in 1962, a loss of 16,777 in one year.

In some ways the most disturbing comparison is the latter one. While God is not dependent on clergymen to reach the multitudes with the Gospel—every Christian can be an effective witness—it is hardly a good trend for the company of men dedicated to the task of carrying forward the work of the kingdom to be shrinking while the population is exploding. How can one explain the fact that the number of young men enrolling in theological seminaries has been decreasing for several years? Is God issuing fewer calls to the ministry?

We have no dogmatic answer to this question. We believe, however, that many young men would enter the ministry if they would ask God sincerely, "What wilt Thou have me to do?" and be willing to do whatever He says. God has a plan for each life, and true happiness can be found only in conformity to His plan. If God wants a man in the ministry, no other line of work will bring maximum satisfaction. Men must be willing to do what God wants, and feel the same conviction concerning their work as did the apostle Paul when he declared: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

What a forward thrust the church would make if pulpits everywhere were occupied by preachers who felt a personal, inescapable commission from God to bear the message of truth! Present meager gains in membership as revealed in the *Yearbook*, would quickly give way to impressive gains. Best of all, the gospel would quickly be carried to all the world, and Jesus would come—soon.

K. H. W.

Reports From Far and Near

Rekindling an Extinguished Flame in the South Philippines

By L. E. Montana
Union Evangelist

ARGAO, Cebu, was one of the dark cities in the East Visayan Mission territory. Determined to lighten it in 1962, the mission requested me to lead out in an evangelistic campaign.

Argao occupies a memorable place in the early history of our church, for it was the first town worked by Dr. U. Carlos Fattebert, our pioneer missionary, when he came here with his wife about 1912. He was followed in the late twenties by a minister who afterward apostatized and has since become a violent opposer of our work here.

Through the labors of these two workers a small church was built; but death, migration, and apostasies exacted a heavy toll. Eventually the group was disbanded. When we arrived in Argao there was only one believer, a new convert baptized at our Capitol Evangelistic Center.

This town is a bulwark of Catholicism in a highly Catholic province. It has given more than 30 of its sons to the Catholic priesthood, with almost the same number studying in the seminaries. The only cemetery is owned by the Catholic Church, and this is one of the strongest hindrances to the evangelistic program of any non-Catholic group. If people are forbidden the use of the only cemetery, what can they do?

Argao was the birthplace of my father, and I was born just six miles away. As a literature evangelist in 1948 I worked this territory.

The Free Evangelical Church, Jehovah's Witnesses, and Iglesia ni Kristo are working in the area. Spiritism has succeeded in gaining a foothold among a large segment of the Catholic population. None of these groups opposed us frontally, at least during the early part of our campaign. However, they did their utmost to keep our interested people from making their final decisions in the crucial stages of the campaign.

The local mission was eager to begin

the work as soon as possible, so we set an early date to begin the meetings. We began on the night of January 27, with a partially finished auditorium and with the evangelistic team still scouring the area for living quarters, as housing was difficult to find owing to prejudice. The meetings proceeded while the team worked on the unfinished building, at the same time living in one room that a neighbor kindly offered us free. It was our storeroom, bedroom, kitchen, and dining room.

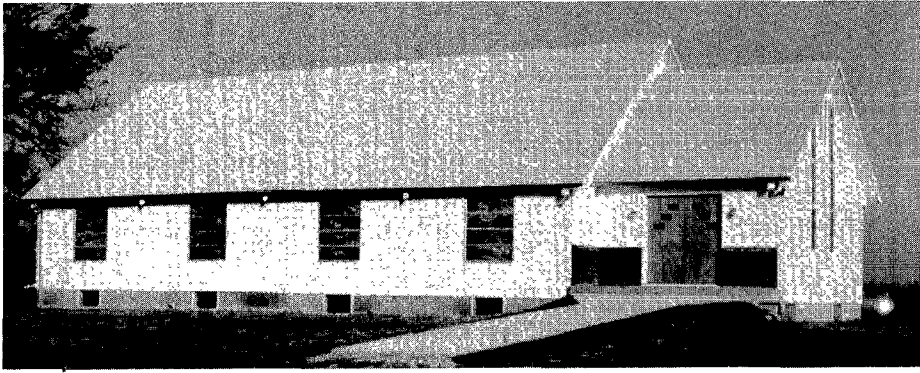
When after two weeks of meetings we found that our hall was not big enough for the crowd, we had to undertake another construction job. Later, when we found that a suitable house was unavailable, we constructed a canvas extension at the back. This served as our living quarters for more than four months.

Living under these substandard housing conditions, enduring the intense heat, and exposed to hordes of flies by day, swarms of mosquitoes by night, and heavy rains occasionally flooding us, the team—A. S. Trocio, N. L. Ornopia, E. G. Frasco (an intern who joined us midway through the campaign), my wife, and I—put forth every effort so that the gospel light once kindled and extinguished would burn brightly once more. Those early handicaps affected very much our visitation program at the first part of our work.

To establish the work on a firm footing, we lined up 70 sermon topics and 35 Bible-marking studies. We also provided folders in which the interested people could file all the mimeographed materials for permanent reference. And we started a Bible correspondence school using the Faith course. After presenting the first 70 topics in the series and conducting several baptisms, we held meetings on Saturday and Sunday nights to build up the new converts and reach those still in the valley of decision.



Left: Members of the Argao evangelistic team. Left to right: N. L. Ornopia, A. S. Trocio, L. E. Montana, Mrs. Montana, E. G. Frasco. Right: One of the groups baptized as the result of evangelistic meetings at Argao, Cebu, Philippines.



Kingsville, Missouri, Church Dedication

The Kingsville, Missouri, church was dedicated November 9. Guest speaker was R. H. Nightingale, president of the Central Union Conference. The dedicatory prayer was offered by E. L. Moore, treasurer of the Missouri Conference, and James E. Chase, president of the Missouri Conference, led out in the Act of Dedication.

JAMES E. CHASE, President
Missouri Conference

As might be expected, the devil was unhappy over this "invasion" of his territory. During the middle of our series a district rally was led by the archbishop himself to strengthen his members. When we made a call for baptismal decisions 72 responded, but the devil did all he could to hinder the final surrender. Physical force, intimidation, and procrastination were used against the believers.

Threats and Violence

Four families were for a while broken up by conflicts in the home. A young woman who was a prominent member and leader in Catholic church activities was threatened with death by her husband. She was one of the first baptized. Many times she had to enter her home by climbing a tree next to her window, because the husband locked the doors of the house.

A man sharpened his bolo (knife) one Sabbath afternoon and threatened to kill his wife and us if she went ahead with her plan to be baptized that day. Nevertheless, we proceeded to the seashore and baptized her.

Two sisters of priests were so severely persecuted and closely watched that they deferred their baptism. One, a local leader of the Catholic Women's League and daughter of an American, had to duck to escape a flying bolo flung at her by her enraged husband. The other, a young college woman, had to stop her studies when her parents found out that she skipped classes in order to attend our church services.

A young man of 19, formerly a delinquent in his neighborhood, was cuffed about the head by his uncle in my presence after his baptism, and I too was challenged to fight. This young man stood true to his faith and is now leading another group of believers in his barrio. He was instrumental in winning five of those baptized.

Prospects for the future are bright in this place. After 30 years of spiritual blackout the gospel light has again been kindled. Two Sabbath schools have been organized—one in the poblacion with

about 58 members, and the other in Casay, six miles away, with about 15 members. Fifty persons have been baptized so far, with more than 20 still being followed up. A resolution, introduced by the leading councilor who decided to be baptized on December 30, provides for a municipal cemetery.

A lot has been purchased at the entrance of the poblacion for the Fattbert Memorial Seventh-day Adventist church, which will be built soon. We will gladly furnish pictures and more information on the progress of the work in this place to relatives of the beloved doctor and his wife who pioneered the work in Argao. We thank the Lord for His blessings. Please include the work in Argao in your prayers.

The team that conducted a Voice of Prophecy rally in Baxley, Georgia. From left, Wayne Pleasants, Del Delker, Harold Richards, Jr., Elder and Mrs. Harold Keehnel, C. M. Wolff, and Brad Braley.



Voice of Prophecy Holds Rallies in Georgia

By C. Elwyn Platner
Departmental Secretary
Georgia-Cumberland Conference

"I have listened to the Voice of Prophecy for many months, but I never dreamed I would ever meet Elder Richards and the King's Heralds in person," an elderly south Georgia insurance agent confided after a personal visit in mid-November with Elder Richards. "He has the kind of religion I need and want. His program has done more for me than anything else I know," he added.

This man explained that he happened to tune in the daily Voice of Prophecy broadcast on the local radio station as he rested after dinner one afternoon nearly a year before. After that he became a regular listener.

When the special Bible-marking program was announced he wrote for a free Bible and studied the course faithfully each day for eight weeks beginning September 2. In October the district pastor, C. M. Wolff, chanced to meet the man while making Ingathering calls. The man told of his interest in the Voice of Prophecy and also said he hoped a Seventh-day Adventist physician would occupy the town's vacant clinic.

This insurance agent was typical of many Voice of Prophecy listeners who attended evangelistic meetings conducted by two crusade teams in Atlanta and Baxley, Georgia, from October 26 to November 17.

The Baxley crusade was conducted by Harold Richards, Jr., assisted by two other Voice of Prophecy personalities, Del Delker, contralto, and Brad Braley, organist. Others on the team included Elder Wolff, Wayne Pleasants, Elder and Mrs. Harold Keehnel, conference singing evangelist, and F. H. Birden, Bible worker regularly associated with Elder Richards.

At the conclusion of the Baxley crusade three people were baptized and another baptism was set for December. Team members are continuing to make contacts

with these people. Elder Wolff reports: "We have found two Negro women, one in Hazelhurst and the other in Baxley, who have taken the Voice of Prophecy Bible correspondence course and are teaching others what they themselves have learned. One is studying with eight families, and the other with five."

Simultaneously with the Baxley crusade, the Atlanta crusade was conducted by H. M. S. Richards at the Atlanta Voice of Prophecy auditorium. On the concluding Sabbath, 14 persons were baptized, and more baptisms were scheduled in each church during December. Working with Elder Richards in Atlanta were the King's Heralds quartet, Atlanta area pastors, D. G. Anderson, E. E. Cumbo, J. J. Millet, and Robert East, also Robert Baldwin, singing evangelist.

Attendance on weekends at the auditorium was always near capacity, and on the final night, when the quartet presented a special all-request program, attendance reached a peak.

In addition to the regular evening meetings Elder Richards and the quartet presented special programs for eight service clubs, appeared on five telecasts, held five Sunday church services, and five services in Atlanta area Adventist churches.

Condensed News

Week of Spiritual Emphasis at Southern Missionary College

It was my privilege to share in the blessings of a Spiritual Emphasis Week held October 25 to November 2 at Southern Missionary College, Collegedale, Tennessee. The Southern Union MV Bible Conference played a large part in the success of this Week of Prayer, because a group of students returned from this conference fully dedicated to the task of praying and working for fellow students who lacked a strong connection with God. Earnest prayers and testimonies were given by this group during special prayer bands besides the regular daily prayer sessions. Two all-night prayer bands were organized by the students themselves prior to a decision meeting.

The results testified to the efficacy of earnest intercessory prayer. The testimony meeting conducted on the last Friday night was exceptional. Never in all my experience have I heard more powerful testimonies. The ordinance service climaxed the final Sabbath morning worship hour.

J. R. SPANGLER

Medical Meeting Emphasizes Need for Nurses

Mazie A. Herin, associate secretary of the General Conference Medical Department, spoke to a group of Southern Union Conference presidents, hospital administrators, nursing personnel, and students who gathered recently in the Madison College (Tennessee) cafeteria to discuss the nursing needs and potential of



Nearly 95, and Still Healthy

Sister S. Temple is the pride and joy of the St. Thomas, Ontario, church. She celebrated her ninety-fourth birthday on August 30, 1963, and is highly alert for her age. Her speech is the clearest I have ever heard for a person of her age. She is well known as Dear Sister Temple. Born on August 30, 1869, she was married to Arthur Temple in 1888. She reared a family of 12 children.

In 1917 a faithful layman conducted an effort in Port Stanley, Ontario, and there she became a Seventh-day Adventist. She was already a Sabbathkeeper. One day after reading her Bible in secret—she was a Roman Catholic—she found out that Saturday was God's Sabbath. She told her husband, but he was disinterested. She kept studying her Bible, and one day went to her neighbor and said, "Mrs. Jones, today is Saturday. But from now on it is going to be my Sabbath!"

To this her friend said, "Mrs. Temple, are you crazy? Don't tell me you are going to be like those Seventh-day Adventists!"

"What Seventh-day Adventists?" Mrs. Temple asked. "Who are they? Do they keep Saturday for Sabbath? Tell me where I can find them." It was then that she established contact with the St. Thomas church and attended the lay effort. As soon as the man began to speak she said, "I knew it was right, and it rang down into my heart."

Sister Temple is healthy and rejoices in the hope of her Saviour's soon coming. She knows many Bible texts by memory. Although her sight is diminished considerably, she rejoices in God's Word.

A. B. FERRIER, Pastor

the Southern Union. The deep spiritual experience the missionary nurse must have if she is to be prepared to give spiritual as well as physical help to the people she serves was the theme of Miss Herin's remarks.

Don R. Rees, president of the Southern Union Conference, emphasized the great need everywhere for consecrated Christian nurses. He outlined the growth and development of the denomination in the Southern Union, which began as a medical work and now includes eight States, seven conferences, 465 churches, 45 medical institutions and nursing homes, and 47,000 members—with baptisms in 1963 totaling some 4,500.

The group was dismissed after local conference presidents and hospital ad-

ministrators presented their local needs. Robert W. Morris, administrator of Madison Hospital, acted as master of ceremonies for the occasion.

DORIS E. NOBLE

Florida Sanitarium to Raise One Million

The Florida Sanitarium and Hospital, at Orlando, for the first time in its 55 years of service has launched a public subscription campaign. The goal is one million dollars. Don Welch, administrator, estimates that the one million dollars is one tenth of the total cost of the modernization and expansion program now in progress.

A new east wing will open early this year and will provide 102 additional patient beds. A cobalt unit, for the treatment of cancer and other related diseases, is included in the east wing with new X-ray, pharmacy, central service, laboratory, and outpatient department. In addition, the present kitchen must be enlarged to care for the added patient load. The present south wing, a wood-frame structure, is to be demolished and replaced as soon as funds are available.

HOMER GROVE

New Feature Sponsored by Columbia Union College

By M. K. Eckenroth

The behavioral science department of Columbia Union College, assisted by other members of the faculty, recently conducted a "better family-living institute" in Akron, Ohio. It is believed that this was the first institute of its kind conducted under the auspices of any of our colleges.

The institute began Friday evening, December 6, in the Akron Seventh-day Adventist church. Pastor Melvin Sickler, his church board, and the membership entered into this new program with encouraging enthusiasm.

During the institute groups met to discuss the following six general areas relevant to better family living: (1) Religion in the home, (2) how to be better parents, (3) dating and marriage, (4) problems of the preschool child, (5) children of school age, and (6) the teen-ager.

In addition to these group discussions, personal interviews by the faculty and particularly the director of the program gave counsel to church members regarding home problems, situations, and concerns that affect their homes.

On Friday evening the director of the program, Dr. W. John Cannon, chairman of the behavioral science department of the college, gave a challenging message on the need for strengthening society's great bulwark for good—the home. This address was followed by a motion picture challenging all to a finer appreciation for the family altar.

Sabbath morning M. K. Eckenroth, director of religious activities, delivered the sermon at the worship hour, using as the basis of his remarks the significant

question of David: "Is the young man . . . safe?" (2 Sam. 18:29, 32).

The afternoon session was opened by considering questions addressed to the faculty panel. These questions were analyzed and discussed. It was with reluctance that we saw this feature of the program come to a close, for many areas of interest could not be considered because of lack of time. The next section of the schedule compensated somewhat through the group discussions, at which time problems and questions relating to the areas of interest of various groups that met separately were discussed. The institute concluded in the early evening with the showing of a motion picture on dating and marriage, which pointed out the dangers of interfaith marriages.

The participants in this first family-living institute included Dr. W. John Cannon, assisted by Arthur J. Hirsch, assistant professor of sociology; Robert F. Schwindt, instructor in psychology; M. K. Eckenroth, director of religious activities; and Leonard Holst, marriage counselor and guest lecturer in sociology. Other members of the faculty scheduled for participation in future family-life institutes include, in addition to the foregoing, Dr. Winton H. Beaven, academic dean, CUC; Dr. Lloyd W. Mauldin, chairman of the department of education; and Arlyn D. Stewart, associate professor of psychology.

South American Division Annual Council

By O. O. Mattison
General Field Secretary
General Conference

The forty-seventh annual council of the South American Division has just closed, and the budget has been presented. It has been a wonderful meeting, and the reports show excellent progress everywhere in the division field.

The division officers, the departmental men, and the union presidents are men of high caliber and deeply dedicated to the work of God. For this meeting the treasurers of the unions and heads of the major institutions were invited to meet with the committee.

The symposium Sabbath afternoon was one of the most inspiring I have had the privilege of listening to. There is every indication that this year's goal of 15,000 baptisms will be far surpassed, and they have set their goal for 18,000 for 1964. They have also taken action to double the number of colporteurs. Strong plans were laid for the strengthening of every department, and especially to push evangelism in a strong way.

It was my privilege before arriving here in Montevideo to visit Belém, Recife, and Rio, and in each of these places I found a strong work, churches full to overflowing, and a wonderful spirit among the workers.

Traveling Library Started in Iowa

By F. J. Kinsey
Departmental Secretary
Iowa Conference

Twenty-five books are going from home to home in Iowa as part of a traveling library project initiated recently by F. J. Kinsey. The first book, *Century of Miracles*, was given to Mrs. Gail Marquart, originator and owner of "Bible Bookettes" (a visual-aid device designed to teach children the books of the Bible). Mrs. Marquart for some time had been discussing with me various plans of distributing "Bible Bookettes." She had made previous favorable contacts with Seventh-day Adventists and wanted an Adventist minister's opinion on her product.

I first gave her the book *Your Friends*



Mrs. Gail Marquart, originator and owner of "Bible Bookettes," examines the book *Century of Miracles* with F. J. Kinsey, departmental secretary in Iowa.

the Adventists. She seemed to appreciate it, so I decided to give her *Century of Miracles*. Then the idea for the traveling library was born.

Instead of giving her the book, I asked her to read it, autograph it, and pass it on. I told her that I wanted to see how many autographs the book could accumulate between Christmas of 1963 and Christmas of 1964. I wrote the following statement on a sheet of paper and pasted it in the front of the book:

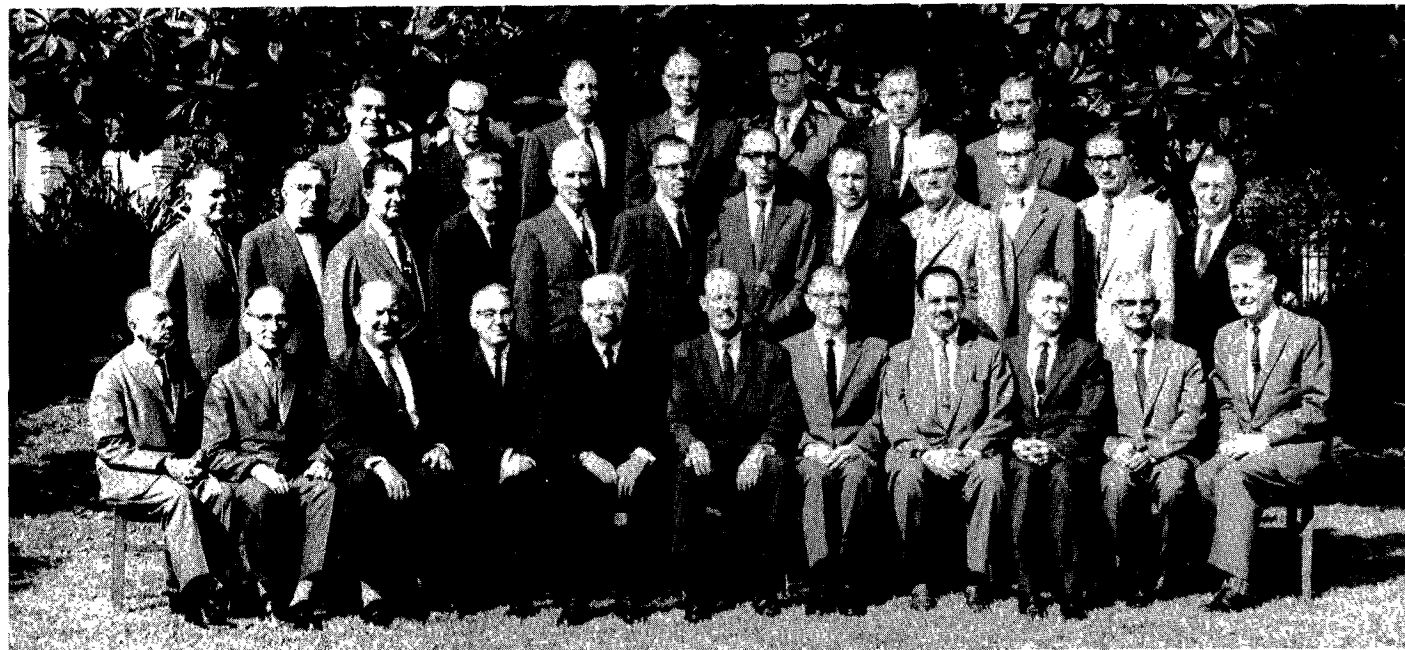
"This book is one volume in a traveling library owned by F. J. Kinsey, 705 Valhigh Road, West Des Moines, Iowa.

"Please read the book, autograph it some place, and lend it to a neighbor or friend to read and autograph.

"Whoever has the book just before Christmas 1964 should return it to Mr. Kinsey. He is eager to see how many autographs there will be in the book from Christmas 1963 to Christmas 1964."

A few days later Mrs. Marquart stopped at my office and expressed enthusiasm for the book. She reported that two neighbors had already read it and autographed it, and that she knew of at least 25 others whom she wanted to read it.

The enthusiasm of Mrs. Marquart en-



Leaders of the South American Division at the recent annual council.

couraged me to try the same plan with other books. I took them with me and gave them to Ingathering donors. Each one carried the same message inside the front cover. Twenty-five books are now in circulation.

Among the books in the traveling library are *Beyond Tomorrow*, *Courage for the Crisis*, *The Great Controversy*, *Drama of the Ages*, *God Speaks to Modern Man*, *What Jesus Said*, *The Seventh Day*, *Your Bible and You*, *What Catholics and Protestants Should Know*.

Progress in the Colombia-Venezuela Union

By C. L. Torrey, *Treasurer*
General Conference

[This report was sent from Medellin, Colombia, December 11.—EDITORS.]

Our brethren from the Colombia-Venezuela Union now in session send warm greetings and Christian love to their brethren and sisters in North America. They are deeply grateful for the young men and women sent to them as missionaries and for the financial support of their work. As I sit with the leaders of this large union I am impressed by their dedication and determination to finish their task.

The men and their families in Colombia are in constant danger. They know well the meaning of persecution, for they live with it daily. However, in the face of threats of death and death itself, they move ever forward proclaiming the message with boldness, winning souls for the Master.

At last Sabbath's service we bowed our heads in reverence and in remembrance of three of our faithful brethren who through religious persecution have lost their lives during the past 12 months. They now await the call of the Life-giver. I want to invite our people to remember in their prayers those who mourn the loss of their loved ones.

Persecution in Colombia has continued for many years except for short intervals. In 1946 when I was transferred to North America from the Inter-American Division the church membership in Colombia was 3,540. Now, after years of persecution, bombings, poisonings, and the killing of some of our people in other ways, our membership as of September 30, 1963, stands at 15,332.

Evangelism takes precedence over everything else. The largest goal in the union's history has been set for baptisms in 1964, representing a 36 per cent increase over any previous accomplishment.

It is interesting to note that in 1962 the baptisms in Colombia totaled 1,581 compared with 231 in 1946.

In 1946 in Venezuela, where our work has gone so slowly through the years, there were 73 baptisms. It is expected there will be 600 baptisms by the close of 1963.

A new day has come to Venezuela. Said Harold Bohr, president of the East Vene-

zuela Mission: "Interests are springing up in many places. It is impossible with our small corps of workers to answer all the calls coming to us. There never has been anything like it. We are making plans to cover our field as best we can with the manpower at our disposal."

There is great interest in this union in branch Sabbath schools. The goal for 1964 has been set at 6,130, and it is believed that the goal can be reached.

The tithe goal is 30 per cent in excess of 1963, and the total missions offering goal is also 30 per cent above that of 1963.

One of the high lights of the session was the report of the plans for laymen's activities. The goal for lay efforts in 1964 is 540, and the laymen expect to win at least 2,000 souls for the coming year. These laymen have set for themselves a goal of distributing 500,000 tracts and giving 500,000 Bible studies. Owing to the consecration of the laymen, our leaders confidently expect greatly increased baptisms from this avenue of service, for our laymen in the Colombia-Venezuela Union are on fire for God.

The work in the union under the dynamic leadership of the president, A. H. Riffel, and the treasurer, L. S. Camacho, and the able leadership in the local fields, will continue to prosper and grow. We thank God that our work in the Colombia-Venezuela Union is in the hands of consecrated and determined men. They are doing exploits for God. I am confident that 1964 will be the finest year for the Colombia-Venezuela Union!



► In the Atlantic Union academy temperance oratorical program held at Union Springs Academy on Saturday night, December 7, Thomas Gibbs, of South Lancaster Academy, won in the oratorical phase of the program. Others who participated were Dorothy Hiscock, Greater Boston Academy; Ronald Colligen, Greater New York Academy; and Henry Foote, Union Springs Academy. Winners of the poster, essay, and jingle phases of the program also were from South Lancaster Academy.

► During the first semester, a number of Atlantic Union College students, in teams of two, shared their faith in the form of door-to-door witnessing. These young people, under the direction of Phillip Faudi, theology student, and his assistant, Malcolm LeBrun, visited homes in the city of Leominster, eight miles from the college. Prospects for Bible studies were visited the second time and were given an opportunity to study with the teams regularly each week. To date four studies are in progress and more contacts are being made each week. This effort is part of a two-year evangelistic endeavor being conducted by the theology

department of the college under the direction of H. E. Douglass and J. M. Clemons. Last semester a Bible-marking plan program was held for eight weeks, and the Five-Day Plan to Stop Smoking was presented in addition to the Bible study work. Students engaged at present in the door-to-door aspect of the program are: Harvey Bidwell, Vernetta Butterfield, Gary Carlin, Paul Chambers, Donald Corkum, Meredith Corkum, Martha Cowen, Ruth Currie, Earle Doughty, Alice Dunn, Richard Fattic, Phillip Faudi, Mark Finley, Robert Frost, Margaret Gibbs, Brenda Greenman, Joyce Hanscom, Charles Holmes, Patsy Kongorski, Malcolm LeBrun, Godwin Mitchell, Raymond Nelson, Frank Philbin, George Poppo, Robert Quillin, Pauline Richter, Orest Roshak, Ernestine Tenny, Kenneth Voorhees, Eveline Weber, and Ernest West.

\$3,000 Equipment Grant for Southwestern Union College

By Raymond S. Moore

Southwestern Union College has been selected from among universities and colleges of its area to receive a \$3,000 grant from one of the nation's largest corporations, the Minnesota Mining and Manufacturing Company. Dallas and Fort Worth television and radio carried the announcement.

Selection was made basically on the "distinctive nature of the college," "3M" officials pointed out. In addition to the emphasis placed on the way in which the equipment would be utilized, the "high academic standards of Southwestern Union College" entered strongly into the judging, as well as the willingness of the teachers to work in the development of new programs.

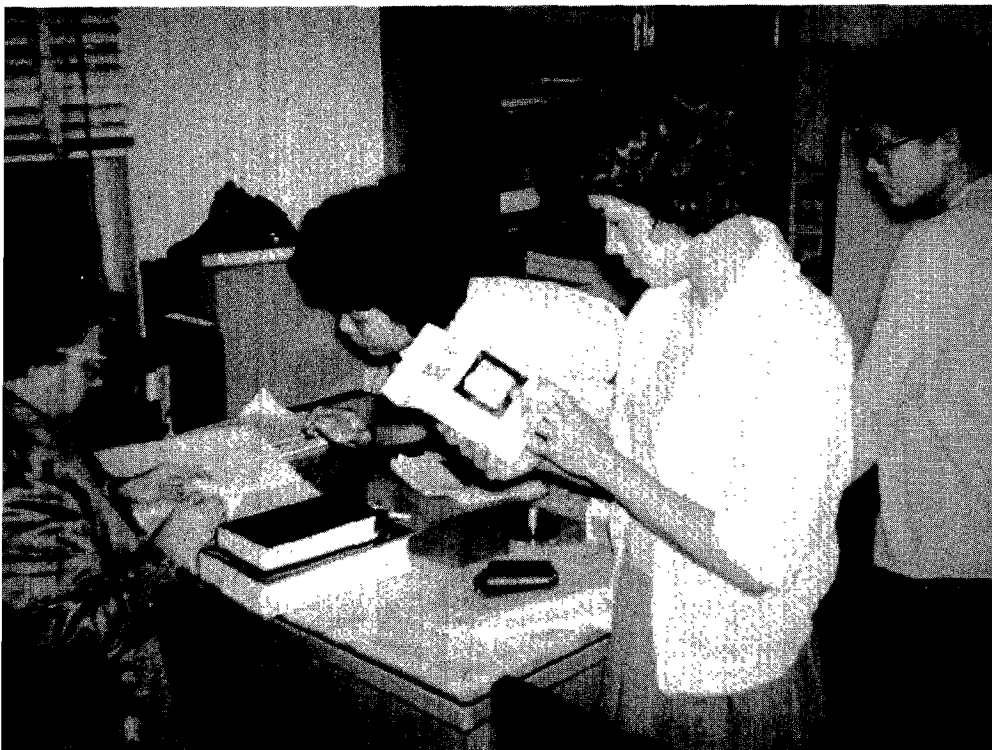
This gift to SUC provides classroom equipment that the school could not have otherwise afforded. The teaching aids included ten classroom overhead projectors, one portable overhead projector, two 4-second copying machines for producing transparencies, and a year's supply of Thermo-Fax copy paper and transparency film.

Southwestern Union College was the only institution of higher learning in this region to receive such a grant. Judges of the applicants included the dean of the Evening College of Texas Christian University, dean of arts and sciences of Arlington State College, and curriculum consultant to the Castleberry School System of Fort Worth.

"Learn English" Evangelism in Taiwan

By G. E. Volsch, *Instructor*
Taiwan Missionary College

Several weeks ago, the brethren of the South China Island Union Mission, under the direction of Gilbert Bertocchini, placed a small one-inch advertisement for one day in one newspaper about



Glenda Rolf and a group of workers looking over papers after the "Learn English Bible Class" at Taipei, Taiwan.

a "Learn English Bible Class." The plan was to teach simple Bible truths in English. Those who attended would be of the educated class, and converts would be a real help to the church.

More than 1,000 responded to the advertisement and applied to take the qualifying English test. No building was available for a group of this size, and the thousand were divided into ten classes and assigned to meet at various places on the union compound. After eliminating those with only a meager knowledge of English, nearly 500 still remained. It is anticipated that 90 per cent of these will finish the course, and that a fine number will be added to the church.

First Instructors Training Course for Lay Preachers in South America

By S. Cesar Souza
Departmental Secretary
Rio Grande do Sul Conference

Forty lay preachers from widely separated places in Rio Grande do Sul matriculated in the laymen's instructor training course, September 28 to October 5. These men, like the first disciples, left their daily occupations, their shops, their farms, and came to learn new methods of saving souls.

The course was given under the direction of the home missionary department of the South Brazil Union. New methods were presented to carry on all the aspects of our work. Samuel F. Monnier taught the methods classes; Oscar L. Reis, denominational history; and S. Cesar Souza, Bible doctrines.

A spirit similar to that of our pioneers was noted in the pupils who attended the course, held in an old hotel in Torres, a quiet retreat. They showed great interest and eagerly received the instruction offered.

One of the new ideas suggested was that in every church there be organized a social-work club. The women would be invited to belong to the Dorcas group and the men to the Samaritans. The women, going two by two to visit fami-

lies, would obtain addresses of needy people and then ask the church members to cooperate by giving used clothes, shoes, blankets, coats, et cetera.

The women of the church would mend the clothes and distribute them to the poor, while the men of the Samaritan group would repair the houses of the poor or make necessary alterations in them. This work would be done on Sundays. It was suggested that shoemakers, bakers, seamstresses, et cetera, be invited to cooperate with us, even if they are not Adventists.

By this method contact will be made with both the rich and the poor. Some of these will doubtless open their hearts and homes to us, making it possible for us to give them spiritual help.

Training Course for Domestic Servants

Plans were made for all the women of the church who work as domestic servants in the city to be invited to attend a course especially planned for them. There will be classes in cooking and in psychology, ways to face certain difficulties that might arise in their work, courses in child care, and how to do missionary work with their employers. It was mentioned that in a certain church 71 domestics were receiving training each week, and as a result many rich families were giving preference to Adventist maids. If our church can grasp all the opportunities available, we can extend our influence greatly.

Those who completed the course were full of fervor, missionary spirit, and the conviction that the work of the laymen forms a significant part of God's plan to finish the work. This was the first laymen's instructor training course held in South America. It is our desire that each year all the fields can offer such a course.

The classes and time spent at Torres were so inspirational that the pupils named the place Mount Moriah—after the mount where God spoke to Abraham.



Laymen who attended the training course for lay preachers, in Torres, Rio Grande do Sul. This was the first time such a course had been given in this field by the home missionary department of the South Brazilian Union. The picture was taken in front of the Catholic church. Since the priest was passing by, he was invited to join the group, which he did. Seated (left to right): Oscar L. Reis; Samuel F. Monnier of the South Brazil Union; the priest.



Hilal Dose (left), president, Egypt Section of the Middle East Division, and Abdul Malik, a recent convert.

Conversion of Egyptian Church Leader

By Ralph S. Watts
Vice-President
General Conference

The high light of a recent service at the Adventist Evangelistic Center in Cairo was the baptism of Abdul Malik, an Egyptian, 50 years of age. For more than 30 years Abdul has been a very active Protestant layman. During the past ten years he served as first elder in the most prominent Protestant church in Cairo.

A few months ago when Hilal Dose, who is president of the Egypt Section of the Middle East Division, was conducting evangelistic meetings at the Center, Abdul was invited to attend. At first he refused, but an intimate personal friend, Younan Michael, a teacher in a government school who had himself been attending the meetings, finally persuaded Abdul to "come and see for yourself." He did. He was deeply impressed by this first contact with Seventh-day Adventists, and on August 31 both Younan and Abdul were baptized.

Following his remarkable conversion, Abdul faced determined resistance and later, persecution from his own family. This opposition increased until at last his eldest son, revolver in hand, forced Abdul to leave his own home. He first found refuge in the Cairo Center and later among friends, where he remained hidden for several weeks. All appeals for reconciliation with his wife and family seemed futile, for he was told there could be none unless he gave up his new religious beliefs.

One night Brother Abdul prayed most earnestly for his family, and particularly for his son. He prayed that he, like Saul of Tarsus, might be turned from persecutor to believer. That same night the son had planned to find his father and take his life. Through the restraining influence of the Holy Spirit these evil intentions were completely abandoned. Instead, the son sought out his father with great remorse of heart and deep repentance. After this reconciliation father and

son together went to the family home and found that his wife and other members of the family had gathered to work out an amicable Christian understanding.

Brother Abdul is now back with his family. Each Sabbath his tailor shop, across from his former church, is closed. His faithful adherence to his new faith has awakened a genuine interest in the Sabbath among 17 different Protestant congregations in Cairo.



Mrs. Helen Knutson left Los Angeles, California, December 3, for Japan, returning after furlough. She will resume her work as a church school teacher in the Japan Union Mission.

Mr. and Mrs. Clifford A. Ortner and two children, of Lodi, California, left San Francisco, California, December 6,

for Sarawak. Brother Ortner will be principal of the Ayer Manis School in Kuching.

Mrs. Lyndon K. McDowell and three children sailed from New York City on the S.S. *Mormaclake*, December 21, returning after furlough and leave of absence, to South Africa. Brother McDowell plans to leave in January. They are citizens of South Africa. He is head of the theology department at Helderberg College.

Elder and Mrs. Orson I. Fields left New York City December 25, returning to Nyasaland after furlough. Brother and Sister Fields first connected with the Southern African Division in 1930. They will resume their work at the Matandani Industrial Training School, where Brother Fields is director and Sister Fields is school supervisor.

Mr. and Mrs. George Dunder and three children, of Elizabethton, Tennessee, sailed from New Orleans, Louisiana, on the S.S. *Nancy Lykes*, December 30, for Southern Africa. Brother Dunder has accepted appointment as a teacher in the Ikizu Training School, in Tanganyika.

N. W. DUNN



Middle East Division

Reported by
W. R. Leshner

► Bethlehem, Jordan, the village of the Saviour's birth, resounded to the Christmas music of the King's Heralds quartet during the 1963 holiday season, and a large tree in the main square of town, close to the traditional site of the stable, was decorated by the Seventh-day Adventist church by permission of the mayor. The attention of thousands of visitors who throng this area during the festive season was thus favorably attracted to the name and existence of the Adventist Church.

► A record amount of 2,240 Lebanese lira (about \$700) was collected by the students and staff of Middle East College on their annual Ingathering field day, December 5. A large number of the students participated, including several non-SDA students.

► Reports show that Seventh-day Adventist schools in the Middle East Division have enrolled 2,020 students for the 1963-1964 school year. This is an increase of 25 per cent over last year.

► The Istanbul church recently witnessed the first "120" commissioning service ever conducted in Turkey. Five were commissioned. The service came to its climax with a Torch of Truth ceremony, each member standing and pledging his life to work in Christ's service for others.

► A new auditorium for the Adventist

Girls' School in Amman, Jordan, has been completed. This auditorium will seat 300 and will provide space for chapel services and social gatherings for the school and church. Amman is the headquarters of the work in Jordan.

► *The Desire of Ages*, in the Arabic language, has been designated the Missionary Book of the Year for 1964. This book is now on the press, and R. E. Anderson, manager of the Middle East Press, reports that the printing is running on schedule.

► Plans for the publishing work laid during a recent visit of G. A. Huse, of the General Conference, include the printing of *Your Way to Health and Happiness*, by Dr. Clifford Anderson, in the Farsee language. This volume will be distributed by colporteurs in Iran.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Two new dentists have located in New York State. Dr. Robert Knipple has opened an office in Jamestown, and Dr. Charles Smith in Falconer, a suburb of Jamestown. Both of these men are graduates of the School of Dentistry, Loma Linda University, class of 1963.

► The Samuel Gooden family sailed for East Nigeria on Thursday, December 5. Mr. Gooden will join the staff of the Nigerian Training College at Ihie Rica,

Nbawsi, as a science teacher. Mr. Gooden has been a teacher for the Northeastern Conference in the New York City area for more than 15 years. He taught in the Manhattan Elementary School and was science teacher and assistant principal of Northeastern Academy. More recently he served as principal of the Bethel Elementary School in Brooklyn, the position he left to take up his duties in Africa.

► Ralph E. Wallace, Jr., of Cumberland, Maryland, has accepted a call to pastor the Cortland, New York, district. Elder Wallace spent more than four years in military service, with three of these years in the Pacific Theater during World War II. His college education was received at Pacific Union College. He has served in Maryland and West Virginia and for a number of years was publishing secretary in the Chesapeake Conference.



Central Union

Reported by
Mrs. Clara Anderson

► Union College's annual Ingathering field day resulted in raising \$4,583.19. Sixty-one bands went out, with 370 students and faculty members. The total for this year is \$560 more than was raised last year. Seven cars received more than \$100, with one car getting a check for \$100—the largest single donation of the day.



Columbia Union

Reported by
Don A. Roth

► W. R. May has been elected to a new post in the Chesapeake Conference. He will serve as coordinator of evangelism and will direct in an evangelistic training program for the pastoral-evangelistic staff of the conference. He comes to the Columbia Union Conference from the Texas Conference, where he served in a similar position for the past several years.

► Stewart Rhoda is the newly elected secretary of the publishing department of the Ohio Conference. He replaces Paul Bernet, who has been elected secretary of the publishing department of the Potomac Conference.

► The total amount of Ingathering turned in to the Columbia Union Conference up to December 24 was \$766,810.36, a per capita of \$18.02.

► Two students from the Columbia Union Conference have been granted \$350 scholarships from the Loma Linda Food Company toward their expenses at the Loma Linda University School of Dietetics. They are Sharon Culpepper and Linda Baird. These girls already have received their Bachelor of Science degrees and are serving their internships for certification with the American Dietetic Association.

► A series of meetings by Kenneth McComas at the Fredericksburg, Virginia, church resulted in the baptism of eight persons.

► Harold Heath, pastor in the Ohio Conference, reported his two churches "over the top" with an Ingathering total of \$4,626.88 on November 9, the official opening of the campaign in that conference. The New Philadelphia (Ohio) church finished in three days, and two days later the Canton church reached its goal. The churches had up to 20 bands out on some evenings.

► Members of the Cleveland Yugoslavian church broke ground for a new church home at 1113 Edison Road.

► With Mrs. Isabelle Adams, Investment secretary, and Mrs. Mable Zuber, superintendent, the Burlington, New Jersey, members raised an Investment offering of \$500, or nearly \$12 per member.

► Members of the Culpeper, Virginia, church, although only 18 in number, are planning a new church building. A modest-sized church with attractive design has been decided on and will be built on Route 29, 2½ miles south of the city.



Lake Union

Reported by
Mrs. Mildred Wade

► On December 21 Wayne W. White baptized 16 new members in the Benton Harbor, Michigan, church. Three of these new converts had raised \$50, \$75, and \$100 in Ingathering before they were baptized.

► Dr. Alger F. Johns, associate professor of Old Testament literature and exegesis at Andrews University, has had another book published, entitled *A Short Grammar of Biblical Aramaic*. It is unique in its field and is especially designed for teaching Aramaic in theological seminaries. It is used as a student text at the Theological Seminary at Berrien Springs. Dr. Johns states that "there is one other Aramaic grammar book printed in English, but it has an entirely different approach."

► Jere D. Smith, president of the Lake Union Conference, was the guest speaker November 16 at the Irvington, Indiana, church dedication. This church, organized in 1958 with a charter membership of 78, is largely made up of members from the Indianapolis North and South side churches. Within a month they obtained this beautiful building, which will seat 140 persons, at a cost of \$25,000. They have had three pastors: Wayne Mas-sengill, Harold Boyer, and L. A. Kraner. Twenty-four new members have been added by baptism. Others participating in the service were R. S. Joyce, president of the Indiana Conference, T. I. Rush, Merton Henry, Clarence Van Fossen, Alvin Ford, Hilman Culp, and Mrs. Mildred McNelly.

► The Week of Prayer at the Hinsdale Sanitarium was conducted by S. K. Lehn-hoff, new pastor of the Hinsdale church. Five services were conducted daily on the theme "Fellowship With God."



Bolivia Training School Graduates

Twenty-five young people graduated this year from the four-year normal course and from the six-year secondary course of our Bolivia Training School at Cochabamba. Many of these graduates will be continuing their studies in institutions of higher learning here in Bolivia and also in Argentina and Peru, to prepare for service in the Lord's cause. We are thankful for these educational institutions.

KARL H. BAHR, *Secretary-Treasurer*
Bolivia Mission



North Pacific Union

Reported by
Mrs. Ione Morgan

► H. H. Hill, executive director of the Alcohol Problems Association, was guest lecturer at a community-wide temperance rally in Cashmere, Washington, on December 8. Most of the 160 people present were teen-agers from local Protestant churches. The Cashmere Ministerial Association sponsored the rally.

► Eighty-nine charter members were organized into the Lake Forest Park church in the northeast part of Seattle, Washington, on December 7. For the present they are holding services in the Ridgecrest Community Baptist church. Trevor Delafield is carrying the responsibility of pastor of the new church. N. R. Dower, conference president, and Francis F. Bush, pastor of the Green Lake church in whose district the Lake Forest Park church is included, were speakers during the organizational service.

► On November 30 a unique church was organized in the Oregon Conference. This church is made up of Seventh-day Adventist members residing in "The Village" (senior citizens' residence), in Portland, Oregon. The total number of charter members came to 35, most of whom are ministers and denominational workers with a long service record. I. M. Burke is pastor.

► Six Walla Walla College seniors have been accepted by the School of Medicine, Loma Linda University, in the first group to be announced. They are: Rosemary Kellogg, Henry Yeo, Arnold Renschler, Russel Thomsen, Anita Lenz, and Warren Willey.

► As a result of the three evangelistic efforts held in the Portland, Oregon, area by the Worldwide Evangelistic Team, of the Florida Conference, between September 8 and December 14, nearly 500 new members have been taken into church fellowship: Tabernacle church, 82; Vancouver, 112; Stone Tower, 211. Twenty-four churches in the Portland-Vancouver area actively participated in the three efforts. Hundreds of interested people are still studying the Advent message and attending baptismal classes.



Pacific Union

Reported by
Mrs. Margaret Follett

► Nine La Sierra College faculty members representing a total of 155 years of service to the college were honored at a faculty and staff party held in December. Dr. Fabian A. Meier, college president, presented the service pins. Receiving pins for 25 years of service were Mrs. Mary Groome and Dr. Margarete Hilts; for 20 years, Willeta Carlsen, Raymond Shelden, and John Clough; for 15 years, Glenn Hilts and Dr. Ralph Koorenv; and for 10 years, Elmer A. Widner and Mrs. Pauline Kooreny.

► Warren Johns, Southern California Conference attorney for the past five years, joined the staff of the Pacific Union Conference January 1. He is doing legal work for the union and handling law cases for the religious liberty department. Johns is a native of Iowa, a graduate of La Sierra College. He received his law degree from the University of Southern California School of Law in 1958.

► Philip Follett, who has been acting home missionary secretary of the Southern California Conference since last summer, has accepted the invitation of the conference committee to remain in that post. He has also been the coordinator of the large It Is Written program being carried on in the conference and will continue to carry this responsibility.

► The Missionary Seminar of Lynwood Academy in California presented the Monument Valley Mission with \$800. This was applied on the purchase of a much-needed pickup truck. The young people also collected more than 2,000 cans of vegetables and fruits for the mission.

► The new conference evangelist in the Southeastern California Conference is John H. Toppenberg, a 1952 graduate of Washington Missionary College who has worked in the Potomac and Northern California conferences.

► John Baerg, recently returned from mission service in Brazil, has located in Lemoore, California. He will pastor the Lemoore and Armona churches and will be associated with J. D. Marshall in the district.

► Mrs. Ola Mae Harris, a Bible instructor in the South Atlantic Conference since 1947, has transferred to the Southeastern California Conference, where she is working with E. C. Ward in San Diego.



Southern Union

Reported by
Mrs. Cora Kindgren

► Gordon A. Frase, formerly of the Michigan Conference, is now pastor of the Hattiesburg, Mississippi, district in the Alabama-Mississippi Conference. He succeeds D. C. Phillips, who transferred to the Clanton, Alabama, district.

► K. M. Mathews has taken over the leadership of the Birmingham First district. He is a graduate of Southern Missionary College and served in both the Kentucky-Tennessee and Georgia-Cumberland conferences of the Southern Union before assuming his present responsibilities.

► Raymond Roberts is the new pastor of the Goldsboro district in the Carolina Conference. He follows J. E. Crosby, who accepted a call to the Arkansas-Louisiana Conference. David Dobias, who has been assisting in the Wilmington district, will move to Greenville, North Carolina, where he will become district pastor.

► Students and faculty members of Southern Missionary College raised \$1,332.50 for the Greater Chattanooga United Givers Fund.

► The board of trustees of Oakwood College, Huntsville, Alabama, recently toured the nation's missile and space facilities at nearby Redstone Arsenal as part of their annual autumn meeting. The board also visited the Brown Engineering Company and the George C. Marshall Space Flight Center. The tour was arranged by the president of Oakwood College, Addison V. Pinkney.

Church Calendar

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
Church Missionary Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering (North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4
Midsummer Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and Elementary School Offering	August 15

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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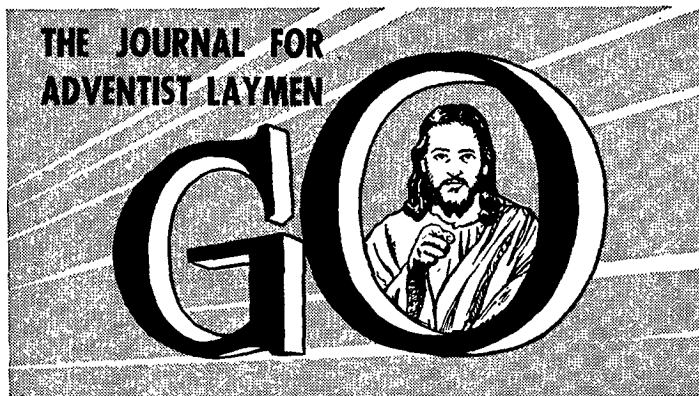
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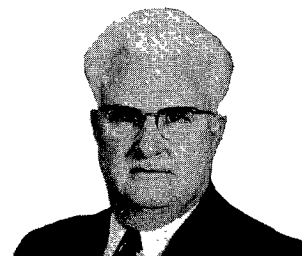
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News of Note

Landeen Named Interim President of La Sierra College

William M. Landeen, professor of history at La Sierra College, has been named acting president of the college to replace Fabian A. Meier who died of a heart attack December 30, 1963. His appointment to succeed Dr. Meier will run to the end of the current school year. Dr. Landeen was president of La Sierra College from June, 1960, to June, 1962, filling an interim term until Dr. Meier could be called as president.

In addition to his duties as president of La Sierra College, Dr. Landeen will continue teaching his scheduled classes. He also will keep the \$10 million college building program moving according to the plans and schedules laid down by Dr. Meier. E. E. COSSENTINE

Five-Day Plan in New York

Two thousand New Yorkers attended the opening meeting of the Five-Day Plan to Stop Smoking held in the Hunter College Auditorium of the University of New York, January 12-16. Thousands of people telephoned for reservations to attend the meetings, and nearly two thousand were told that they would have to wait and participate in a later Five-Day session.

An almost paralyzing blizzard struck New York City on the second day of the session, but interest in the plan to stop smoking was so keen that some one thousand people ventured out in spite of the storm. Newspapers, radio, and television had given good coverage to the first meeting, but when they realized the great public interest in the program these facilities became more eager than ever to tell the great city about the Five-Day Plan.

This New York meeting was a pilot program for the entire Atlantic Union territory. Representatives came from all parts of the field to learn how to conduct such programs in their communities.

Elman Folkenberg, one of the originators of the program, led out, accompanied by W. C. Swatek, M.D., of the Washington Sanitarium and Hospital, and J. Short, M.D., from the Central California Conference. ARTHUR H. ROTH

Advent Message Being Broadcast in Hungarian

In February, 1963, Charles J. Sohlmann began a ten-minute radio broadcast in Hungarian over station WBNX 1380, New York City, on Sundays at 1:15 P.M. Since then this well-accepted spiritual program has been extended into other areas. The nondoctrinal, Christ-centered messages are designed to win the thou-

sands of skeptical Hungarian people in America, 95 per cent of whom are unchurched.

Broadcasts of this program are now being beamed over station WXEN-FM in Cleveland, Ohio, Fridays at 10:00 A.M. A family that accepted the truth recently is paying the entire monthly costs of the broadcasts. Last month C. G. Tuland contracted to have the program on a Chicago radio station. Anticipated also in the near future is the obtaining of time on one of the radio stations in Toronto, Canada.

Elder Sohlmann says: "Our chief objective is to uplift Christ and bring praise to His wonderful name among the people." And he adds this interesting note: "I would say, with due respect to all our ministers in North America, that the newly arrived immigrants to this country from Europe and other lands bear in their bosoms the old pilgrim spirit of appreciation for the freedom which is here. They are bearers of a love for this freedom, civil rights, and so many other precious heritages obtained from the pioneers who settled this nation. I dare say that these modern-day pilgrims are in a certain sense the salt of the earth, guardians of the pilgrim spirit of the nation which has become their home."

WESLEY AMUNDSEN

Faith for Today Offering

In May, 1950, Faith for Today began televising its programs. That same year the Faith for Today Bible school was established. Since then more than one million people have applied for the Bible course. More than 10,000 persons were graduated from the Bible school in 1962, and the known baptisms for that year numbered 1,808. Since 1950, 8,000 people have been baptized.

At present 50 million families have television sets. Here is a wonderful opportunity to reach the people in their homes with the message.

We hope and pray that the offering



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

NEW YORK—Dr. John Coleman Bennett, prominent Protestant theologian and ecumenical leader, was elected president of Union Theological Seminary here by its board of directors.

NEW YORK—The death of a pope and the election of another and the Supreme Court decision on school prayer

which is to be taken up in all of our churches on February 8 will be the largest ever in view of the need to keep the present work operating strongly and to expand it. May God bless you as you give liberally to this worthy soul-winning branch of the church.

C. L. TORREY

VBS Marches on to Greater Heights

Reports covering the Vacation Bible School work of last summer indicate an all-time high in this important feature of Sabbath school evangelism. Some fields have not yet reported, but thus far we know of 2,060 Vacation Bible Schools conducted last year. No doubt the total enrollment will exceed 200,000 when the reports are all in. A goodly percentage of these children came from non-Adventist homes, and thousands of them have already enrolled in our regular Sabbath schools. Reports of baptisms in which Vacation Bible Schools played an important part increase year by year.

W. J. HARRIS

Gains Noted in Southern European Division

It is reassuring to observe definite progress in our overseas home base divisions. The Southern European Division, from whence large numbers of missionaries have been sent to various parts of the world field, continues to make encouraging growth.

Division secretary W. A. Wild indicates that even though our working force in the division has grown by 235 in the last quadrennium there is still an urgent need for more workers. At the end of the third quarter of 1963 we had in the Southern European Division 113,954 members as against 101,266 in 1959. This represents a gain during the past four years equivalent to a church of 60 new members organized every week. B. J. Kohler, division treasurer, reports an encouraging gain in tithe of 34.16 per cent and a gain in total tithe and mission offerings of 48.63 per cent. We thank God for His blessing on division president M. Fridlin and his army of leaders and members.

E. W. DUNBAR

were ranked among the top 10 news stories of the year by United Press International.

NEW YORK—A second series of illustrated lectures on the Old Testament will be telecast for 13 weeks beginning Sunday, February 2, under sponsorship of the National Council of Churches' Broadcasting and Film Commission in cooperation with the NBC-TV's Public Affairs Program Department.

WASHINGTON, D.C.—The U.S. Roman Catholic hierarchy will meet here in the spring to adopt procedures authorizing extensive use of English in the Mass and other areas of Catholic worship, it was announced by the National Catholic Welfare Conference.