

REVIEW and Herald

April 7, 1966

*First in a series of six articles
on church standards.*

SATAN'S CAMPAIGN TO INVADE THE CHURCH

By R. R. BIETZ
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ONE of the most effective ways through which the influence of the church can be destroyed, is for the forces of evil to concentrate on depreciating her high standards. There is no question but that this is Satan's approach today. We read in Revelation 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Satan is making his final thrust against the people of God, who teach the principles of the law of God and strive to live in harmony with them. The evil one knows that the quickest and surest way to render the power of the church impotent is to negate her Christian standards. Once the church has lowered her standards to conform to the world, she can no longer say, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). If her standards of Christian living are no different from the standards of the world, the purpose of her existence no longer is valid.

Not only does the minimizing of church standards have a detrimental influence upon those without, but it also destroys the fellowship within. The brotherhood of the remnant church is meaningful only if the members "walk in the light, as he is in the light" (1 John 1:7). To say that we have fellowship with Christ but live according to the standards of the world gives the lie to our profession. The church of Christ consists of people who have been called out of the world into a spiritual fellowship. One of the significant factors of spiritual growth can be our association with believers of like ambitions, objectives, aspirations, and desires. Those



COURTESY OF
NATIONAL BUREAU
OF STANDARDS

The National Bureau of Standards is responsible for setting and maintaining standards for nearly everything imaginable. Here, a technician inserts a krypton-86 lamp, which is used to produce light waves as a standard of length, into its metal-cased Dewar. The orange-red light emitted by the isotope krypton-86 has replaced the official platinum-iridium meter bar, pictured in the insert, as a standard of measurement throughout science, commerce, and industry. The meter bar, however, is still important because of the ease with which it can be used for certain types of measurements. The small cylinder beside the bar is a kilogram weight, the national standard of mass. As exacting standards are indispensable to industry and science, so Christian standards are essential to successful Christian living and to the church.

within the church are such as "seek ye first the kingdom of God." They are in direct contrast with those who are "lovers of pleasures more than lovers of God."

In order to experience genuine fellowship one must be born into the family of God. One day Nicodemus, the ruler of the Jews, came to Jesus and said, "Rabbi, we know that thou art a teacher come from God: for no man could do these miracles that thou doest, except God be with him." Jesus said in reply, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:2, 5, 6). A person may have his membership
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WHAT has Vatican II accomplished? The council was the battlefield where the flying columns struggling for renewal and change collided openly, albeit not viciously, with the Curia-led columns favoring the *status quo* within Catholic ranks. The liberal forces promoting renewal and updating in the church of Rome can be divided into two groups: those advocating "practical reformism," and those working for "theological reform." The first approach is a sort of realistic response to many external pressures exerted by the social, economic, cultural, and political forces of the modern world. The religious liberty advocates belong in this category, and so do those bishops campaigning against excessive wealth, titles, poverty, hunger, war, celibacy, an unrestricted birth rate, and the present Catholic policy regarding mixed marriages.

More theoretically inclined theological "reformists" are spearheading a "return to sources" (Biblical and patristic studies), chiefly through the Biblical and liturgical movements. Collegiality, ecclesiology based on the people-of-God concept, putting the brakes on Mariological evolution, revitalization of worship, and increased emphasis on Scripture in the context of the "one source" theory of revelation, are some of the major theological revisions sponsored by these liberal reformists. There is, of course, considerable overlapping between practical and theological renewal. Such matters as ecumenism and the new attitudes to be adopted toward the laity and Jews belong as much in the practical as in the theoretical category.

In the council collision on the theoretical and practical levels, between "conservatives" and "progressives," three basic conflicts have had a decisive influence upon the accomplishments of the council:

1. *Romanism versus catholicity.* The liberal majority is endeavoring to broaden the appeal of the Catholic Church by loosening the Roman-Italian strangle hold, and by promoting the "open door mind" and a more outgoing worldwide evangelistic approach to Catholic-non-Catholic relations.

2. *Autocracy versus collegiality.* This conflict represents an effort on the part of the "advancing wing" of Catholicism to weaken the autocratic methods of the Papal Curia and the Holy Office, while all the time professing unquestioning loyalty to the pope himself.

3. *Trentism versus ecumenicity.* Here Catholic ecumenists struggle against the Catholic counterreformation, "closed-shop," sealed-off-fortress mentality that has prevailed in post-Trent Catholicism. The conservative "integralists" are sure that the ecumenical third columnists will bring the blight indifferentism, or mildew the liberalism of the philosophical humanism type, into the ranks of the faithful. The ecumenical *avant-garde*, on the other hand, believes that Catholic confessional isolation is leading nowhere, and that the poles of religious tension in so-called Christian countries like the United States are shifting from Catholic-Protestant to Christian-secularist. The solution to the problem of Christian division is not the standard "grand return" of integralism, but integration of the "separated brethren" with a reformed, attractive Catholic Church.

Having set the stage for the conciliar tug of war, we come back to our question regarding the accomplishments of the council. These have been so many and so varied that we can only presume to touch summarily upon just a few of the most significant results.

Throughout the centuries of Catholic history much has

*Now that the council
has passed into history
we can begin to
evaluate its practical
results.*

The Accomplishments of Vatican II

By B. B. Beach

*An appraisal of the
Second Vatican Council
by the special
Review and Herald
representative, who
attended all four
sessions of the council*
—Part 3

been written regarding the doctrine of the church, but rather surprisingly infallible pronouncements on the subject have been consistently eschewed. In view of the relative Catholic dogmatic openness on the subject, it is with considerable misgivings that many ecumenists watched Rome broaching the topic of the nature of the church, and tying herself to a doctrinal "Constitution on the Church."

Traditionalism Versus Collegiality

The traditional Catholic view of the church has centered attention on the hierarchy. The church was a juridical society, founded by Christ, with legal limited membership identical with the Roman Catholic Church. As the mystical body of Christ, the church was seen as the earthly extension of the Incarnation, and therefore part and parcel of the saving process. This notion presented an infallible church with a monarchical pyramid—the pope at the pinnacle as the source of all power and glory and the laity at the bottom. The new collegial view of Vatican II implies, in contrast, the metaphor of concentric circles, the widest circle representing the people of God, with the pope in the center as the source of all unity. This new view sees the church not as a conquering army subjugating mankind, but as a servant ministering to mankind. The church is viewed not so much as a commanding ruler, but as a loving mother; not so much as an anchored juridical structure, but as a pilgrim people. According to this view the church is not so much a triumphant elite as it is the humble people of God; not so much the ally of the rich and mighty, as the friend of the poor and lowly. This is, of course, at present only a beginning, a groping view. *De Ecclesia* can still become a frozen constitution or a dead letter. There is still plenty of "triumphalism" (as evidenced by some of Pope Paul's speeches) in the church of Rome. Furthermore, the juridical, absolutist, hierarchical structure based on the unscriptural theory of apostolic and papal succession has by no means been abandoned.

Prior to Vatican II it appeared beyond the shadow of a doubt that Vatican I (1870) had lodged in the pope all supremacy of power and infallible authority within the

Catholic Church. All matters of faith and morals were the final competence of the Petrine chair, without the consensus of the bishops. It seemed that this authority was *exclusively* that of the supreme pontiff. As a result, councils appeared to be a thing of the past. As could be expected, not all bishops have been satisfied to sit back idly watching their claimed status as successors to the apostles reduced to that of diocesan administrators for the Papal Curia.

Leaving aside the crucial question whether Catholic bishops are the legitimate successors to the original twelve disciples it is abundantly clear that Christ ordained *all* the apostles. He did not ordain *only* Peter, who in turn presumably ordained (or gave effect to the ordination of) the other eleven. No wonder there was a clamoring at the council for episcopal participation in supreme authority over the whole Catholic Church, and for a return of powers that over the centuries have been pre-empted into the papacy by the Curia. Episcopal subservience to temporal governments resulted often in a local power vacuum, which was gradually filled by papal control.

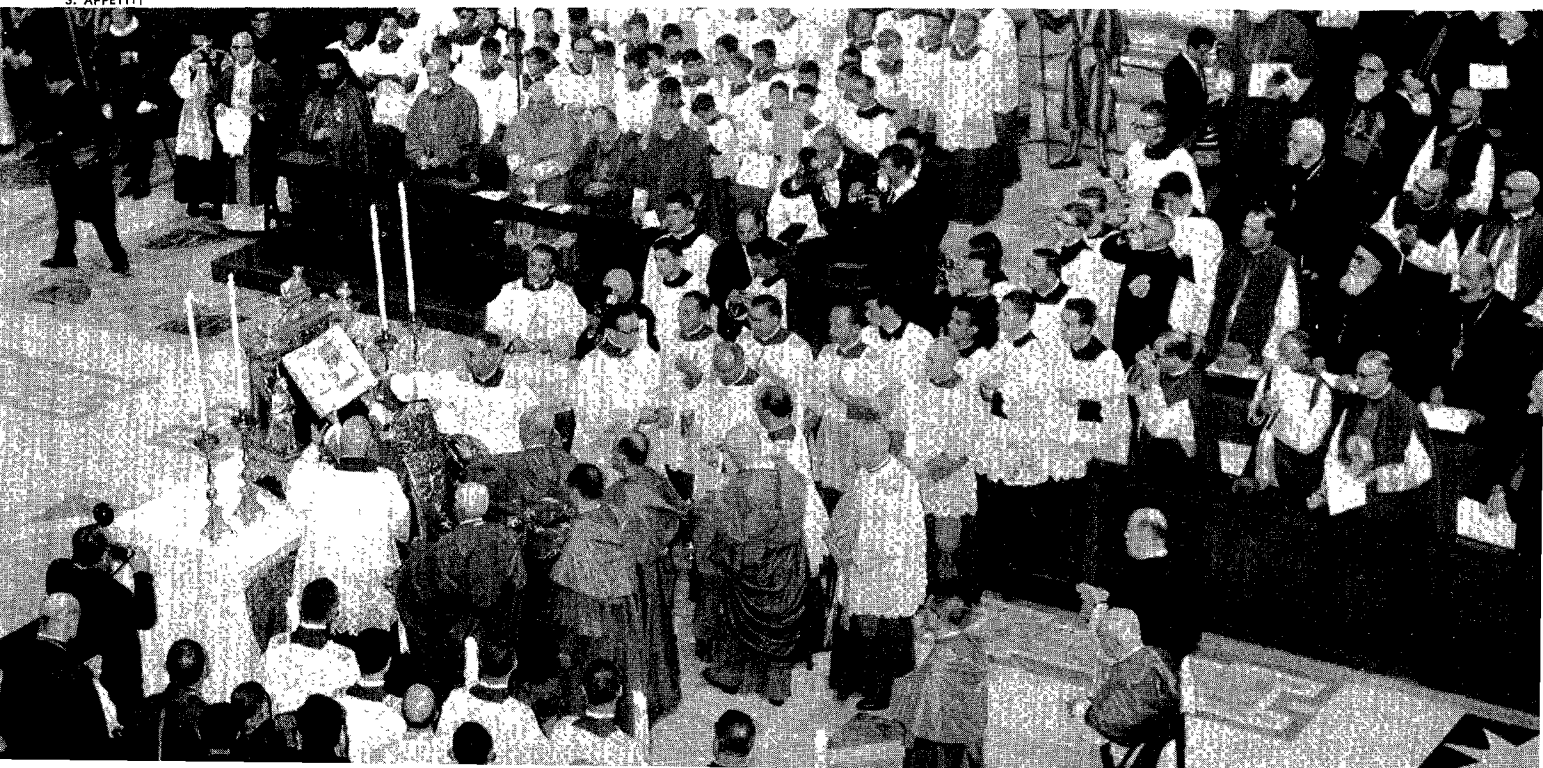
Collegiality Versus Papal Authority

By calling Vatican II, John XXIII seemed to be calling in question unconditional papal supremacy, and hundreds of dissatisfied bishops immediately hopped aboard the collegiality bandwagon. According to this new doctrine the bishops share with the pope as their head—but *never without the pope*—supreme authority over the worldwide church of Rome. The pope, however, can exercise his authority *without the bishops*. There is thus really no threat to the primacy of the pope; he still remains in "splendid isolation." Until we see real evidence pointing to serious and authoritative episcopal participation in the over-all government of the Catholic Church, we shall suspect that collegiality is "much ado about very little."

Ever since the pontificate of Leo XIII (1878-1903) Catholic interest in Biblical studies has been growing. There have been many ups and downs, but Catholic Biblical scholarship has become increasingly significant, until it is nowadays to be seriously reckoned with in Protestant theological seminaries. The Catholic Biblical

Pope Paul enthroning the council gospel. This symbolic act, at the opening of each day's deliberations, expressed recognition of the authority of Scripture.

S. APPETITI



movement is perhaps the mainspring of contemporary Catholic efforts at renewal. This growing emphasis on the Bible has made tensions within Catholicism inevitable, as the supporters of tradition as a source of revelation separate from Scripture try with decreasing success to halt this movement and, if possible, even to set the clock back. The old view regarding tradition is that there are two separate sources of revelation, and that the truths of revelation given through tradition are to be added to those obtained through the Bible. In other words, presumably, some truths are known exclusively through tradition, and the Bible as a source of revelation is insufficient.

The Two Views on Inspiration

The old view emphasizes *quantity of revelation* and *unchangeableness of doctrine*. The newer view interprets Trent's teaching as stating that revelation is contained both in Scripture and in tradition, and not partly in one and partly in the other. There is only one source of revelation: the Word of God. Tradition is not really something separate from Scripture. The emphasis is on *quality of revelation* and the *growth of doctrine*. The extreme new view goes so far as to see Roman Catholic tradition as simply an interpretation-tradition of Scripture, as an adaptation and application of the Bible to the changing historical times. The trend in the new Catholic theology is to stress the view that all revealed truth is found in Scripture.

The "Constitution on Divine Revelation" is a compromise document that tries to steer a middle course, leaving open the question as to whether there is one source, or two sources. Tradition is given the broadest possible meaning: all that the living church is, teaches, and can give. While the general tendency of the document is to raise the Bible to a higher level, it is by no means presented as superior to, outside of, or a regulator of tradition.

It is not without tempered satisfaction that we behold Catholic theology being partly freed from the stranglehold exerted by the old embrace of scholastic juridical tradition and tending toward a more Biblical way of presenting the church and its doctrines. Nevertheless, it is rather disconcerting to watch Catholic theologians making *ex post facto* and patchwork use of Biblical support to bolster a number of other tradition-based dogmas. Too often the old dogmatic cart is put on the doctrinal road before the Biblical horse, and then one witnesses almost

A Letter From Our President

DEAR FELLOW BELIEVERS:

The fiftieth General Conference session of Seventh-day Adventists is soon to convene. In our earlier denominational days, such gatherings came frequently. With the growth of the work and the development of our church organization, it has been found more practical to have these gatherings less often. Every four years is now considered sufficient.

The coming session, June 16-25, will probably not only be the largest but it will also be the most important of all like meetings. We are living in changing and critical times. Perplexities are increasing everywhere. New issues face us in the prosecution of our church program in many lands. It is essential therefore that, as we come together in this great meeting, with representatives from the very ends of the earth, we do so in a spirit of seriousness, recognizing the importance of the occasion.

Years ago, the messenger of the Lord saw and revealed to this people the cunning plans of the enemy to weaken God's work and to divide His people. He endeavors to direct their attention and interests to this present world and away from spiritual values. In the remarkable section, "Snares of Satan" in Testimonies to Ministers, the evil one's methods are clearly revealed. "As the people of God approach the perils of the last days," writes the Lord's messenger, "Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith." He outlines his plans to his evil associates, especially with reference to those who keep the Sabbath and obey God's commands. "We can separate many from Christ by worldliness, lust, and pride." Then he directs them further: "'Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasures here.'" "We must be present," he says, "'at all their gatherings. In their large meetings especially our cause will suffer much, and we must exercise great vigilance, and employ all our seductive arts to prevent souls from hearing the

desperate efforts to find suitable texts to provide the necessary motive power.

Ecumenism

The Catholic attitude toward other Christians has experienced a number of turning points. There was the age of the Inquisition; then came the age of polemics; now Rome has entered the era of ecumenical dialog. Prior to 1959 it seemed doubtful that Rome would ever participate in ecumenical endeavors. During the early decades of the ecumenical movement the Papacy took a very dim view of these activities. Typical of the Catholic attitude was the 1929 papal encyclical *Mortalium Animos*, which called ecumenists "pan-Christians" and regarded their efforts as an imitation of political methods to achieve national unity. The only way to bring about the unity of the church was the return of all Christians to the one true, visible Roman Catholic Church.

Vatican II has now given the Catholic seal of approval to ecumenism. Perhaps it would be psychologically more accurate to say that the council

had ecumenism thrust upon it. There is little doubt that ecumenism played a greater role than was envisioned at the beginning of the council. The observers were more than observers, and had considerable indirect influence on the course of events.

The ecclesial character of the churches born of the Reformation is now being recognized. Interconfessional dialog is warmly recommended, prayer with Protestants is permitted, and practical collaboration involving many social and welfare programs is advocated.

Why is Rome now hitting the ecumenical trail? Many answers could be given. One thing seems clear: Catholic leadership has come to the conclusion that non-Roman churches are no longer on a divergent or even a parallel course, but that they are now moving on a converging course, leading inevitably toward intersection with Rome. (If churches were converging in the past it was on a collision course!) Through its ecumenical activities Catholicism now plans to help hasten the time of intersection, or unity.

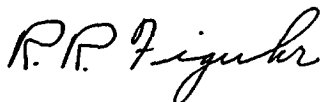
truth and becoming impressed by it." "We must cause distractions and divisions."

Here we have the program of disruption as outlined by Satan himself. We may be sure that he will endeavor to disrupt the program at the coming session. His plans and activities must be resisted.

Seventh-day Adventists are a united people. We are of many nations and races, but all are on an equality before God. Loyal Adventists will not organize or promote movements along national or racial lines. If such a movement were to succeed, the very nature of Adventism would be destroyed. It is significant and heartening to note that history demonstrates the futility of such efforts. Occasionally, one here or there has arisen, caused a slight sensation, and then has passed on into oblivion. Such activities cannot prosper among Adventists.

It would be strange if, among such a diversified people as we are, there did not arise, at times, national and racial questions, along with others. But there are none that patience and confidence cannot resolve. If loyalty to God and to His cause are underlying motives, all difficulties can readily be ironed out. The apostle Paul points out the disgrace that it brings upon the church when brethren who are at odds go to court and to non-believers airing their differences and seeking solutions there. It is equally unfortunate and injurious to the good name of God's church when national or racial issues are handled the same way. The followers of the Lord should demonstrate their confidence in God's organization by submitting their problems to it rather than by following worldly methods or seeking worldly solutions.

This fiftieth session of the General Conference will be a great gathering of many languages, nationalities, and races. But though the various groups may appear to differ from one another, the difference will be only external, for in heart and purpose they all will be wonderfully united. They will be Seventh-day Adventists, joined together in the message that they all love. In Detroit there will be seen in a remarkable manner the harmony that reigns in the midst of apparent diversity. We look forward to this impressive and significant gathering as an eloquent testimony to the power of the Advent message.



President, General Conference

Religious Liberty

One of the most exciting dramas to take place in Rome during the council concerned the "Declaration on Religious Liberty." The road leading to the final vote of approval was difficult and tortuous. There was, indeed, a great deal of hocus-pocus in council affairs regarding religious liberty. The fact that some 250 bishops fought against it to the bitter end plainly shows that the opposition was determined, and that a forward step has been made. The greatest obstacle, as Bishop de Smedt of Bruges, one of the main promoters of this declaration in the council, expressed himself to the writer, was "past Catholic teaching." Briefly stated, the traditional Catholic doctrine still advocated by some 15 per cent of the council was that there is no such thing as religious liberty for those in error. At most there can be religious *tolerance* when the "common good" demands it. The erroneous conscience has no right to liberty, or to be put—in civil affairs—on a par with the correct conscience. Since the Roman Catholic Church is the only true church, it should be encouraged, supported, and, where necessary, protected by civil government in order

that it may always enjoy a privileged status in respect to other religious bodies.

The final text approved by the council represents a compromise. In order to give satisfaction to the die-hard conservative opposition a paragraph was included proclaiming the Roman Catholic Church as the one true church, that it has the truth revealed in Christ, and that it has received the divine order to proclaim the gospel. Such a claim is, of course, quite irrelevant and incompatible with a declaration regarding the civil religious liberty of people, especially since the title "one true church" cannot be "copyrighted" and is freely claimed by just about every church under the sun. Of course, every man is morally duty bound to follow divine truth, but this has nothing to do with civil religious liberty.

Simplifying things and leaving out some important ramifications, the new basic doctrine of the Catholic Church regarding religious liberty is that every person has the right to perform his religious duties according to his conscience, if his conscience is morally upright and true. If his conscience is in error, then he has the right not to

be kept from performing his religious duties according to conscience, as long as he does not engage in activities that would infringe upon the right of others, disturb public order, or transgress against public morality.

We could write reams regarding this new doctrine, but space does not permit. Suffice it to say that the right of non-Catholics to religious liberty is *not* a *positive right* to teach their doctrines, but a *negative right*, which consists in not being pressured or impeded in exercising their religious convictions. In other words, the new Catholic doctrine does not grant to all the right to religious liberty, but it appears to guarantee (theologically) its exercise to all. There are, to be sure, some—perhaps inevitable—loopholes such as "public order" and "public morality."

It would now seem that the classical Catholic position viewing religious liberty as a private right of the Catholic Church, has been revised or at least contradicted. Religious liberty—which Gregory XVI and Pius IX branded as the "ravings" of mad liberals—now appears to have been given an honorable standing in Catholic circles.

Space does not permit comment on many other interesting developments at Vatican II, in such areas as the lay apostolate, liturgical renewal, Mariology, missions, education, family life, and church and society. This last category covers a multitude of important questions.

The main accomplishment of Vatican II seems to us to be a new spirit in the Roman Catholic Church, and a change in thinking, attitude, and atmosphere. The core of Catholic dogma stands essentially unchallenged, but profound psychological changes are there for everyone to see and feel. The claims of Rome have not diminished, but they have been reshuffled and given ecumenical clothing. Previously the atmosphere was that of an awkward, rigid, arthritic, bedridden ecclesiastical colossus with crushing metallic qualities. Now Rome has taken on certain more supple, adaptable, and movable qualities. She appears less robot and cyclopean and more responsively human, less closed and more open.

At this stage, doors have been opened; that is about all. Some doors have been shut, but more doors have been opened than shut. The council sessions are only a beginning. The decisions taken are only on paper. If not implemented by precise directives in the spirit of the council majority, many council texts will, to use an Italian expression, remain "dead-letter."

(Continued next week)

Great Prudence Through Critical Years

By Arthur L. White

LATE in 1900 Ellen G. White returned from her sojourn of nine years in Australia, and took up residence at Elmhaven, in northern California. She lived there until her death in 1915. On arrival in the United States she was eager to visit the Deep South where the work was now well under way. When invited to attend the General Conference session to be held in April, 1901, she planned her journey to Battle Creek by the Southern route so she might see for herself the fruitage of six years of earnest labor among the area's colored population. Further trips through the South in the ensuing eight years kept her in touch with endeavors close to her heart.

Personal contact with the Southern field revealed substantial numbers of Negroes joining the ranks of the Adventist Movement. There were schools in operation and churches established. This personal contact led her to reiterate the principles of the brotherhood of mankind and at the same time it substantiated all that she had written concerning the cautions which Seventh-day Adventists must exercise if they were to succeed in proclaiming the third angel's message in areas made sensitive by race antagonism.

One of the most widely read statements on race relationships presented in the setting of the ministry of Christ she published in 1905. It reads:

Christ recognized no distinction of nationality or rank or creed. . . . Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.

The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life. . . .

He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.—*The Ministry of Healing*, pp. 25, 26.

The Course of Expediency

But Ellen White recognized that the prospect of a fruitful work among both the colored and white peoples of the South as she had personally seen it could easily be changed by ill-

advised moves, and she was led to declare:

The time has not come for us to work as if there were no prejudice. Christ said: "Be ye therefore wise as serpents, and harmless as doves." Matthew 10:16. If you see that by doing certain things which you have a perfect right to do, you hinder the advancement of God's work, refrain from doing those things. Do nothing that will close the minds of others against the truth. There is a world to save, and we shall gain nothing by cutting loose from those we are trying to help. All things may be lawful, *but all things are not expedient.*—*Testimonies*, vol. 9, p. 215. (Italics supplied.)

With no denial of the often enumerated principles of the brotherhood of mankind and ever calling upon the church for the most earnest endeavors for the neglected colored people, Ellen White, under the direction

GOD'S CARE

By PAULINE GODDARD

My Father watches over all
His creatures large, His creatures small,
And if He notes a sparrow's fall,
How can I doubt He hears my call?

of the Spirit of God and in the phraseology of Holy Writ (1 Cor. 6:12), *led the church into a course of expediency.* Anything short of this would at the time have led to disaster and the loss of many souls.

This guidance, calling for an expedient course, that the cause of God be not hindered, she set forth in several articles, and embodied them in *Testimonies*, volume nine, published in the year 1909 in the section entitled "Among the Colored People." As these counsels are readily available to all they need not be quoted here at length. Some reference to their historical setting is in place, and a few key statements will be given:

Ellen White repeatedly referred to the racial prejudice which existed in the South and she reminded the church that "circumstances warn us that discretion is the better part of valor" (page 205). And she warned:

The powers of hell are working with all their ingenuity to prevent the proclamation of the last message of mercy among the colored people. Satan is working to make it most difficult for the gospel minister and teacher to ignore the prejudice that exists between the white and the colored people.—Page 208.

Then in words which surprised some who had not seen the instruction to workers laboring in the South but remembered her early counsel that our colored believers should hold membership in the church with the white brethren, she set before the church the only course which could be followed and keep doors open for the spread of the third angel's message.

Let us follow the course of wisdom. Let us do nothing that will unnecessarily arouse opposition—nothing that will hinder the proclamation of the gospel message. Where demanded by custom or where greater efficiency is to be gained, let the white believers and the colored believers assemble in separate places of worship.—*Ibid.*

At the same time Ellen White made it clear that in that critical period no universal or timeless rules could be laid down. As we should forge ahead with the work of proclaiming the third angel's message and were confronted with the color line question, two points must be kept in mind:

In different places and under varying circumstances, the subject will need to be handled differently.—Page 213.

We are not to be in haste to define the exact course to be pursued in the future.—Page 209.

With tenderness and concern Ellen White recognized the difficult position in which the colored believer would at times be placed in accepting the prudent course into which God was guiding us and she urged that

the matter is to be presented in such a way that the truly converted colored people will cling to the truth for Christ's sake, refusing to renounce one principle of sound Bible doctrine because they may think that the very best course is not being pursued toward the Negro race.—Page 215.

The church was counseled to provide the colored people who accept the truth, with places of worship of their own, in which they can carry on their services by themselves. This is particularly necessary in the South in order that the work for the white people may be carried on without serious hindrance.

Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshiping with white people, because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way.—Pages 206, 207.

The messenger of the Lord envisioned arising from the ranks of the colored people men and women of ability who would serve the church as capable evangelists, pastors, teachers, colporteurs, Bible instructors, et

cetera, and she declared that "their voices are to be heard in the representative assemblies" of the church (page 207).

And she wrote:

Our colored ministers are to be treated with consideration. . . . These men are to be encouraged to obtain a thorough knowledge of the truth. They are to learn how to be efficient in teaching the truth to others.—Page 223.

Near the close of the series of articles on the colored work in volume 9 Ellen White restated the paramount truth which all must ever keep in mind:

The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men. With Him, character decides their worth. And we are to recognize the Spirit of Christ in whomsoever it is revealed.—*Ibid.*

And she counseled:

No one need be ashamed to speak with an honest black man in any place or to shake him by the hand. He who is living in the atmosphere in which Christ lives will be taught of God and will learn to put His estimate on men.—*Ibid.*

One point gave Ellen White deep concern. That was the matter of controversy among brethren. She foresaw the possibility of difficulties arising that would consume much precious time to adjust (page 213). Agitation would not solve, but would intensify, these problems. And she urged:

Let every believer do his best to prepare the way for the gospel missionary work that is to be done. But let no one enter into controversy. It is Satan's object to keep Christians occupied in controversies among themselves. He knows that if they do not watch, the day of the Lord will come on them as a thief in the night. We have no time now to give place to the spirit of the enemy and to cherish prejudices that confuse the judgment and lead us away from Christ.

It will take money and earnest, persevering effort to do that which needs to be done among the colored people. Every man needs now to stand in his lot and place, confessing and forsaking his sins, and working in harmony with his brethren. God's workers are to be of one mind and one heart, praying for the impartation of the Spirit and believing that God will fulfill His word.—Page 216.

Thus Ellen White set before the church certain great principles and lines of counsel. She made clear the brotherhood of man. She made clear the responsibility of carrying the third angel's message to the growing population of colored Americans. From time to time, she set before us in words of caution the dangers which we faced and the course of action which, in expediency, we should pursue so as to accomplish the work which must be done. She recognized that Seventh-day Adventists were in a very sensitive position. To sum up her counsel: As we go forth proclaiming the Sabbath truth, we are being closely watched by white and colored. This should ever lead us to exceptional caution, for ill-advised moves would lead to persecution and the Sunday issue.

The genuinely high regard she had for colored people she ever made clear in her statements, and constantly reminded the church of its responsibility.

Counsel Results in Strong Work

Following these counsels, a strong work in the South was developed. Inspired expediency—great prudence—was the watchword. There were large accessions to the church. Institutions of learning and for the care of the sick were developed, and are in good running order. Regional conferences

were formed, providing maximum opportunities for numerous men and women from the rank and file of our colored congregations to fill responsible positions. Under this leadership growth has been very rapid so that at present the ratio of Seventh-day Adventist believers to population in the United States is greater among the colored constituency than among the whites. God indeed has blessed as men and women with confidence and with restraint, ever putting the interest of God's cause first, have walked in the light God has given to guide safely in this very sensitive area of race relations.

The heart of the counsels of volume 9 is the phrase, "until the Lord shows us a better way" (page 207). Coupled with this is the oft-repeated thought that though all things may be lawful, all things are not expedient. We are to go forward in a way to accomplish the greatest good with the least controversy, tumult, or opposition. It is evident that Sister White did not give rigid, timeless specifications for carrying on the work for the nation's largest ethnic minority. As she so wisely counseled, in another connection, time and circumstances must be taken into account in interpreting certain specific counsels. This we must ever keep in mind.

As always, the Spirit of Prophecy counsels give sound and constructive guidance. There is to be a readiness on the part of Seventh-day Adventists to move into new opportunities, to face new challenges, to move forward with new and better plans as the way opens, and indeed we as a church are so doing.

(Continued next week)

PHOTO BY THE AUTHOR



LET'S GET ACQUAINTED

The Chinese language really isn't difficult—according to little Lynne Colburn. Lynne has been in Taiwan only two years, and enjoys conversing in Chinese with her new playmates. Her father, publishing department secretary of the South China Island Union Conference, preaches in Chinese. Your missionaries are ably carrying the gospel to all the world.

W. A. HIGGINS
Associate Secretary
GC Publishing Department

Satan's Campaign to Invade the Church

(Continued from page 1)

recorded on the books of the church, but this is not necessarily evidence that he has been adopted into the heavenly family. It could be a mere paper transaction.

Adopted Into the Heavenly Family

When one accepts the Lord Jesus through faith, he experiences the new birth and becomes a son of the heavenly family. He has family connections. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). This birth into the church of Christ is a mystical union stronger than earthly ties. Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). The true value of membership can be understood only by those who are actually born into the family of God.

Thinking about my boyhood days, I remember many pleasant experiences of fellowship with the neighbors. Pictures are still hanging, as it were, on the walls of my memory. There are portraits of friendliness, companionship, understanding, and cooperation. However, the fellowship in our own home was of much greater depth and significance. This intimate fellowship was not experienced because we read about it in a book but because of birth. Although association with neighbors had its place and its objectives, it could never take the place of the intimate fellowship of the family circle.

In the church family, too, every member is added through birth. This makes the fellowship close and significant. There is a son and a daughter relationship with the heavenly parent. To enjoy being a Seventh-day Adventist member, one must be a born-again Christian. To be truly happy with the redeemed, one must be redeemed. There are members who don't enjoy the church because they have never given up the world. They find it difficult to live in harmony with church standards because they are attempting to serve two masters. One cannot mature spiritually trying to serve both the church and the world. We should make up our minds which we prefer. Although spoken centuries ago, the words of Joshua addressed to God's people are apropos today: "Choose you this day whom ye will serve; . . . but as for me and

my house, we will serve the Lord" (Joshua 24:15).

The apostle Paul, speaking about our allegiance, asked, "What common interest can there be between goodness and evil? How can light and darkness share life together? How can there be harmony between Christ and the devil? What business can a believer have with an unbeliever? What common ground can idols hold with the temple of God? For we, remember, are ourselves, living temples of the living God. . . .

"Wherefore Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.' With these promises ringing in our ears, dear friends, let us keep clear of anything that smirches body or soul. Let us prove our reverence for God by consecrating ourselves to him completely" (2 Cor. 6:15-18, Phillips).*

Speaking about the standards of the church Ellen G. White said, "Let every one, for Christ's sake and for his own soul's sake, shun conformity to the world, to its customs, vanities, and fashions. Beware of human commandments that will obscure the holy commandments of God. The pleasure lover is ever unsatisfied, and continually desires to seek again the excitement of the ballroom, the theater, or the part of pleasure. . . . Better be a worldling than a common, cheap, professed Christian. *Dare to come out from the world and be separate.* Dare to be singular because you love Jesus better than the world, and righteousness with persecution better than disobedience with worldly prosperity."—Letter 82, 1895. (Emphasis supplied.)

"I appeal to the churches in every

* *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

conference: Stand out separate and distinct from the world—in the world, but not of it, reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and byways of the earth."—*Testimonies*, vol. 6, p. 437.

In these latter days Satan is making every effort to downgrade the church. He "seeks to counterwork the work of God, and he is constantly urging men to accept his principles. . . . The Lord desires through His people to answer Satan's charges by showing the results of obedience to right principles. These principles are to be manifest in the individual Christian, in the family, in the church, and in every institution established for God's service."—*Christ's Object Lessons*, p. 296.

We should always remember that living in harmony with the standards of Christ is the most effective way to evangelize the world. One ounce of Christian living is worth tons of preaching and profession. "Steadfast fidelity in maintaining the honor and sacredness of the law of God will attract the notice and admiration of even the world, and many will, by the good works which they shall behold, be led to glorify our Father in heaven."—*Testimonies to Ministers*, p. 17.

By and large, the Christian world is becoming more and more lax in teaching the law of God and the standards of the Word. According to certain eminent leaders of thought in the field of religion there is no absolute standard of conduct. The great moral code, the ten-commandment law, is only relative, we are told. In some situations any one of the Ten Commandments, so it is asserted, might no longer apply. This would mean that if one feels that it is permissible to steal in a given situation, he should not hesitate to do so. This kind of philosophy gives man authority over the law of God. It makes a god out of man. This is a violation of the very first commandment, which says, "Thou shalt have no other gods before me" (Ex. 20:3).

Many religious leaders have pigeonholed the law of God, and we now have what is called a "new morality." According to this new morality, there are no more moral fences. There are no more trespasses. In the name of this new morality our twentieth-century civilization could well follow in the footsteps of Rome and finally sink into oblivion. This so-called new morality is really not new at all, it is the old immorality dating back to the days of Sodom and Gomorrah. It is in direct opposition to the Word of God, which says, "Sin is the transgression of the law" (1 John 3:4).

Hospitality

By MABEL E. BROOKS

When harassed much by enemies,
Sometimes our Lord would say,
"I'll go and spend a little time
In Bethany today."
He knew that there awaited Him
A welcome true and kind,
And loving hospitality
In that sweet home He'd find.
Dear Lord, who watchest all our ways,
Bless those who do their best
To help the weary ones of earth,
Who open hearts and homes for rest.

If man no longer recognizes the law as a standard of life, he will recognize no sin. If there is no sin, there is no need for a Saviour. Perhaps this is why a certain Protestant professor said to a group of high school students that "neither rape nor incest, nor any other sexual act, nor indeed the denial of one's Lord or the violation of the First Commandment by having another God, is necessarily and always wrong."

If a sufficiently large number of professing Christians will accept this blasphemous teaching, then Satan will need no other tool to destroy the church. This will do it, and with finality! Because Satan is wroth with the woman, because he is determined to destroy her influence, it behooves the children of light to "put on the whole armour of God," that we "may be able to stand against the wiles of the devil." We must have our "loins girt about with truth, and have on the

breastplate of righteousness." Paul tells us, "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10).

This is no time for the church to acquiesce more and more to the world, and to adopt her ways. This is an hour when we need to stand boldly for the principles of righteousness and the standards of truth. If we yield now, and lower the standards of Christ, then we are helping to destroy the very church we profess to love. Church fellowship becomes futile and meaningless if, within the church, one class accepts and the other rejects her standards. If the church condones practices of dishonesty, participation in worldly amusements, and the disregarding of moral standards, why join the church in the first place? Joining a service club might do more good. In fact, many persons belonging to service clubs have a strong conviction that through this avenue they

can render greater service to humanity than through the church. They have this feeling because the church has degenerated to the low level where her standards are no more challenging than are those of an ordinary service organization.

Certainly in this day of lawlessness we need to pray, "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works" (Ps. 119:27). "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart" (verse 34). It was Jesus who said, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). Through the power and spirit of Jesus Christ we, too, will respond, "Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way" (Ps. 119:127, 128).

(Continued next week)



The Art of Living..... when



you're

young

by Miriam Hood

Anonymous Letters

A FRIEND of mine received an anonymous letter recently, a cruel, stinging, ugly thing. The writer proudly declared that he'd been a member of the church for about 40 years—a faithful member! Therefore, by virtue of having occupied a pew (taken up space, that is) for such a long time, he felt perfectly competent to author a poisonous missive anonymously. Perhaps it wasn't the first time he'd performed such a cowardly action; I have read that people who write one anonymous letter will write others. It's an addiction.

But I must tell you what had roused this "good" brother's wrath. It was a prayer at church—a beautiful, eloquent, tender, sincere prayer, offered on New Year's Sabbath. Now, if there is one thing above all others that would seem off bounds for anonymous carpers, it is a prayer. Supposedly at that point in the service all hearts are joined in unison—all minds are at one as they come into close communion with the Saviour of man. The words of the one praying should, and can, become the expression of all hearts. What, then, could be criticized? The length of the prayer! It was just a fraction longer than our self-appointed judge of prayers deemed appropriate; therefore the vicious letter.

Before discussing the larger aspects of anonymous letters, I should like to comment that very few people spend so much time in prayer that an extra

minute or two publicly is out of line. An interesting ratio might be that of time spent in prayer and time spent in watching TV.

Anonymous letters represent probably the ultimate in cowardice. Since the latter is a quality above all others most detestable, I wonder how a person can endure looking into the mirror at a real, live, proved, irreversible coward. The point is that we all have bursts of irritation, perhaps downright rage, because of the actions of others. That's the way life is. If we become incensed enough, we may even put our resentment into words. Notice that I use the term "may put." Because somehow it is not all that easy to walk calmly up to another person and start tearing him to pieces verbally. There is a healthy reluctance we all feel that keeps us from this sort of thing to any great extent.

Personally, I know a number of people who irritate me supremely; I've toyed with the idea of making it my business to "straighten them out." But I always give it up because I haven't the courage (or lack of good manners, I hope!) to embroil myself. And as far as I'm concerned, if I haven't the courage to stand toe to toe and eyeball to eyeball in a confrontation, I will never compound my cowardice by hiding behind an anonymous letter.

In a sense, it is similar to tying a person's hands behind his back and then beating him unmercifully. In

either case, your victim can't fight back. Not a pretty picture, is it?

One of the most devastating aspects of anonymous letters is that they cause the receiver to view his friends with suspicion. He simply cannot help scrutinizing each of his acquaintances with that dreadful question in his mind: "Were you the one?" Because obviously the sender wanted to continue to enjoy the privileges of friendship or acquaintanceship; otherwise he would have declared himself. (What hypocrisy!) Sometimes it takes years for a letter victim to feel that he really has any true friends. Having received some anonymous letters myself, I'm prepared to state from experience that this is the case. The bright, beautiful world looks ugly and dirty for a long time. Chance remarks become wedges of doubt.

That sometimes it is quite right and proper to express disapproval, even annoyance, is perfectly true. After examining your motives, after searching your heart, after sincere prayer, if you still feel constrained to speak—do so.

I would like to paraphrase a text, however. "If thou have aught against thy brother—go to him." Do not send him an anonymous letter!



Gethsemane

By STANLEY COMBRIDGE

So you are through the Garden's gate—
Gethsemane with all its weight
Of sorrow, pain, and dark despair;
Alone, alone you suffer there.
Did not your Saviour pass that way
When prostrate on the ground He lay?
"Let this cup pass," and with the cry
"Not Mine, but Thine," He went to die.

He rose the victor o'er His foes,
He failed not 'neath the tyrant's blows;
He fought the battle there alone
And for your weakness did atone.
He triumphed through the realm of prayer
And you will triumph too, just there;
His peace was in His Father's will,
Yours only can be found there still.

The Cross

By MATT BYERS, JR.

To take one look
At Jesus' cross,
Is all it takes
To see that God
—is love.

Should Jesus Bear the Cross Alone?

By FRANC
STOCKTON
PUMMILL

Should Jesus bear the cross alone?
It was our sins that nailed Him there;
He shed His blood that we might live
And in His heavenly glory share.

Shall Jesus bear the cross alone?
He suffered much for you and me;
To set us free from sin and shame,
He paid the awful penalty.

He said, "Take thy cross and follow Me,
Be neither faint nor lay it down,
Till in that city, bright and fair,
I'll place upon your head a crown."

He must not bear the cross alone,
For He has shown such wondrous love;
We all must daily bear our cross,
To wear a crown with Him above.

My Father knows that through this day
He must lead me a certain way;
He knows I'll wonder oft' the while
My way seems dark and full of trial.

Calvary First

By
ELSIE SMITH GARVIN

But gleams of joy will change the hue,
And when my Saviour's smile shines thru
I'll know He planned my day ahead
To teach me that He suffered, bled;

But after that there came a morn,
Glorious, shining, hope reborn,
The day He won new life for me;
But first He suffered Calvary.

His crowned head bowed,
Eyes sealed with blood,
His side pours forth
A cleansing flood
—for us.

God gave us all,
His own dear Son.
The Son gave all,
His precious life
—for me.

Eternal time
Will ne'er allow
To be repaid
The debt I owe
—to Him.

One thing I give,
Though not my own,
Is this short life
That He has loaned
—to me.



The virtue and grace of adaptability.

To Adjust or Not

By Thelma Beem

WHEN you opened your eyes this morning, did you happen to think about just how much you would do, say, or think today would really be you, and how much would be the product of your effort to adjust to the culture of which we all find ourselves a part? One can almost go through the turn-up-the-thermostat, bring-in-the-milk, let-the-cat-in-and-the-dog-out routine while scarcely being conscious. Waking the children and taking a brisk shower bring life more into focus. A few moments alone with your morning watch begins the day with a certain air of assurance acquired in no other way.

So far so good. Up to this point there have really been no great decisions, but brace yourself. They are about to start. At breakfast time Bobby announces that he doesn't

want his oatmeal. He wants a special breakfast food with a face mask on the box just like the kind Fred's mother next door serves to him. Ruth is explaining how she will simply die if she has to wear those shoes again. Just nobody wears that kind of heel any more. When reminded that she had nearly died because she feared mother would not buy those same shoes a month ago, Ruth said that she didn't dream the style would change so soon.

Dad was chewing his toast thoughtfully and looking out the window. Presently he wondered out loud if he should change cars again this year. Nearly everyone on the block had already done so, and it might look as if he were not doing so well if he drove his old car another year. Mother wondered if that might hinder her getting new drapes for the living room be-

fore she entertained her ladies' club next month. She certainly wanted to make a good impression, for she understood that two of the new members were quite observing and style conscious. Now all of this was at the breakfast table, mind you, and the day had scarcely begun. A vast number of opportunities still awaited our friends to adjust and conform to their society before they should lie down to rest that same night.

I shall not attempt to follow the Blake family all day, and comment on their problems and decisions. In the first place, it would not be possible; and what they did would certainly not be my business. I do believe we can all identify ourselves with the Blakes, in so far as our present society applies pressure to conform to a stipulated pattern of action is concerned. Most of these pressures have

EASTERN PHOTO SERVICE



Between Showers

By ARDIS JAESCHKE KRANER

The lilacs will be nice this year—
Plump little leaf buds, swelling,
Open revealing flowerlets,
Their lovely scent foretelling.

Narcissus stalks bow weighted heads,
And peonies are springing
Up from confining winter beds;
A few songbirds are singing.

Red Emperors add scarlet notes
To the symphony of spring
Which God conducts this April day,
Making creation ring.

a commercial or social foundation.

Of course, society cannot make you or me do a thing, so it is its studied aim to make us want to feel the necessity of purchasing and conforming. The tools used in this selling job are legion. Nothing is overlooked or considered small that will assist in accomplishing this purpose. Should we prepare to destroy every agency that attempts to touch us in this way? Oh no! How grateful we should be for the products and information regarding each helpful artifice to help us be more comfortable, healthy, useful, and happy. Efficiency in our work is often dependent upon a wise choice of tools and equipment. So it would seem that much depends upon what we really want from life, and what we intend to do with our allotted three score and ten years.

If one has a plan, or individual preferences and ideals, he need not be confused and influenced by every wind that blows. One will know, yes, almost sense, if this or that suits his purpose. Much is attractive that is not necessary or even desirable. We should make a real effort not to confuse taste and refinement with pretentious show, nor should we consider pretentious show as taste and refinement. To spend much time, strength, and money upon that which does not bring comfort or help to ourselves or others might better be spent differently. It is here where values must be evaluated, and this pertains to small expenditures of everyday living as well as the occasional large decision. It is usually the thrifty people who can afford to be generous.

Status seeking is in today. There are some stalwart souls among us who can go on about their work and lives unaffected. One cannot help but admire these refreshing individuals and the atmosphere of peace and calm that usually surrounds them. Contrast this with the constant bustle of the ambitious and sometimes frantic ones. The status ladder is fragile indeed. One is never sure of it at any point, and to climb it is a harrowing experience fraught with dangers too numerous to mention. Some, seeing the futility of such a way of life, step off this ladder. Still, many ride it through to the very end.

The Guilt of the Gilt-edged Society

In our world today, bordered on all sides by complacency, the dignity of labor is almost alien. Perhaps the school as well as the home should share guilt for its stress on competition and pseudo-intellectualism that are accented today with loving disregard for others. Children become insulated against the needs about them and suffer a reverse cultural depriva-

tion. Parents should not expect the schools alone to produce self-respect, moral values, and self-discipline.

Someone has said, "The advantaged adolescent troublemaker usually has his sights set on cash, clothes, a car, and conformity. His problem eventually becomes as acute as that of his cell mates, the underprivileged children. Both are common denominators of a gilt-edged society, quite content to provide a counterfeit world for children only too eager to accept it." A lack of social diversifi-

cation imbues him with a caste-system philosophy as real as India's. This system has no time for lesser mortals.

A recent television satire, *A Carol for Christmas*, ruthlessly presented the result of such a philosophy of the selfish life, in its character the "Invincible Me."

May we learn to grasp our Saviour's example of effective simplicity, loving concern for others, and how and when to adjust or ignore adjustment so that we may truly enjoy the abundant life.



The Funny Boy Next Door

By Maryane Myers

GARY felt like grumbling. His best friends had moved away from the house next door, and now there wasn't anyone to play with. He did not like to play with Peggy, his sister. She liked girl games and usually carried a doll with her.

Gary climbed a tree and looked at the vacant house. It had been empty for almost a month.

"I hope a family with a boy will move in soon," he said to himself. And to his surprise, just then a car drove up and stopped in the driveway next door. A boy his own age hopped out.

Instead of grumbling as usual, Gary surprised his mother with a happy tone of voice when she asked him to go to the store.

JOHN GOURLEY, ARTIST



With him were his father, mother, and little sister. But Gary noticed that the boy began helping unload the car.

"They're going to stay, he thought. He was sure of it when he saw a moving van back up near the front porch.

It did not take Gary very long to jump down from the tree. He ran to the new boy.

"I'm glad to see you," he said. "I'm Gary Martin. Come over to my house and play with me."

The new boy grinned. "Hi. Call me Ted. We must be near the same age. We'll have lots of fun together."

"Come over and play."

"I won't be able to today. After we get the things into the house I'm going to help my mother unpack boxes and get the furniture in place."

"Your father is here to help."

"He has to go back to work. Besides, I like to help mother. My little sister is too young; she is only four."

"See you later," grunted Gary, and kicked at the grass as he walked back into his own yard.

Gary watched Ted work. He also listened to him. The windows were open, and Ted was whistling and singing as he worked. It sounded to Gary that Ted was having a wonderful time unpacking the boxes and moving furniture.

"That's the funniest boy I ever saw. I don't understand him," Gary confessed to himself. "He likes work, and he seems much happier than I am."

Just then Gary's mother called to him. She wanted him to go to the store. Instead of grumbling as usual, he surprised her with a happy tone of voice. "Be right there." He sounded almost like that funny boy next door.

When Gary's mother gave him the grocery list and money, he noticed that she was smiling. He knew his changed attitude had made her happy. Strangely enough it made him feel happier too.

The next day, and the days and months that followed, were fun for Gary. He had learned a secret of happiness from a boy who was so funny that he liked to work.



A Prayer

Our Father who art in heaven: At this glorious season of the year when the bright sunshine is warming the cold earth, when apparently lifeless trees are bursting into leaf and blossom, when creatures of the forest are forsaking their places of sleep and hibernation, we feel a mysterious stirring in our souls. We feel a desire for a spiritual awakening, a desire for quickened energy, a desire for revival. We come to Thee, believing that Thou hast created within us this desire, and that Thou art able to reveal Thy power in us even as Thou dost through nature. Fill us with Thy Spirit, that we may blossom and bear fruit abundantly for Thy glory. We pray this in the name of the living Christ, our Saviour. Amen.

IQ and Personality Pep Pills

The human brain is a fabulously intricate electrobiochemical computer whose effective operation depends in no small degree upon the quality of the chemical solution in which it is immersed, the strength of the electric current on which it operates, and good electrical contact between its myriads of cells. No part of the human mechanism is more fearfully and wonderfully made.

At the annual meeting of the American Association for the Advancement of Science in Berkeley, California, last December it was suggested that the day is not far off when it will be possible to control the mind by the use of drugs. In fact, according to Dr. David Krech of the University of California, progress in this area is being made "with unprecedented speed." A symposium on the brain indicated that science is already experimenting with chemicals that stimulate memory and learning. These experiments link memory with a complicated compound known as ribonucleic acid (RNA), a master chemical of life that directs the production of all protein made in living cells. RNA is thought to carry the code by which information is stored in the brain as memory.

Much has been done during the past five years to decipher this almost infinitely complicated ribonucleic code, an accomplishment that is necessarily the first step in learning to use it. The drugs described at the symposium are believed to influence memory and learning either by affecting the brain's RNA content, or its production of protein. In one experiment, certain drugs were found to enhance memory in rats, and others to erase memory in goldfish. In another experiment aggressiveness in monkeys was turned on or off at will by radio signals sent to electrodes implanted in their brains.

How About Character Control?

Will an occasional injection of some super-wonder drug one day raise Johnny's very ordinary IQ a few dozen points, and enable him to learn, remember, and solve problems like a genius? And will some other magic potion subdue his anti-social tendencies? Will biochemists eventually be able to transform and "save" the human race? Perhaps, in one sense. We have come to take scientific miracles for granted. Within another four years or so, the National Aeronautical and Space Administration assures us, three astronauts will actually make Jules

Verne's imaginary trip to the moon. We will, presumably, be disappointed if they do not.

But the trouble with these improvements in intellect and personality control is that they do not alter character, the basic motivating factor in all mental processes and in conduct. Students would doubtless discover how to use intellectual pep pills to get better grades without working for them, or to help them cheat more cleverly. Criminals could take shots of the drug to enable them to plan and execute their predatory activities with greater precision and success. Dictators could use them to make their slaves more docile, to brainwash unwilling victims of their wiles more effectively, and thus to bind their shackles more securely about the minds and bodies of men. Without a basic change in character it is futile to improve the intellect, and superficial to improve the personality. Knowledge and personality without moral control are dangerous.

Chemicals alone will never be a satisfactory substitute for the transformation of character of which Paul speaks in Romans 12:1, 2. The wonder drugs of which we write would actually hinder the development of character by suppressing the undesirable symptoms. The only way to develop character is by hard, stern battles with self. Drug control is no substitute for self-control. The gospel of Jesus Christ is the only true panacea for minds, personalities, and characters that have been crippled by the cerebral palsy of sin. Furthermore, this potent and effective remedy is available today. No one need wait wistfully for an exciting discovery on some far-off tomorrow.

In the meantime, much can be done to improve the chemistry of the cerebrospinal fluid in which the brain cells are immersed, by a wise diet, for instance; to strengthen the electroneural current by adequate exercise in the fresh air; to regulate the emotions by inviting Christ to take control of them. At the same time there will be a categorical rejection of everything that tends to impair the operation of the brain, to warp the personality, and to deprave the character—things such as alcohol, over-eating, TV shows, and trash that masquerades as literature, to name but a few.

R. F. C.

Our Duty to the State

One of the major religious bodies is on record as opposing "on both moral and legal grounds the organized effort to induce young men to beat the draft." It also spoke against "the organized attempt being made to convert the religious principle of conscientious objection for the purpose of draft dodging."

In all this we can concur heartily. In some instances through the years it has seemed a little hard for onlookers to see any real distinction between conscientious objectors and those who were either too apathetic, too cantankerous, perhaps even too cowardly, to respond willingly to a draft call for the army. We like to feel that the distinction is much more clear today. It is important that it should be, for Seventh-day Adventists have long felt that, though we be ready to serve our country, we ought to seek to serve in some capacity that would not involve our taking life, and where we could obey the Sabbath command.

Basic to our whole thinking has been the premise that

we owe a duty, not only to our God but also to our country. That is an important point, for there are those who, in their zeal for God, forget that we live on this earth and have certain duties to society. And we should be ready to perform those duties. Adventists stand ready to do so, except in those instances where carrying out the orders of the state would directly conflict with obeying God. We have ever taken as our own, the words of the apostle, "We ought to obey God rather than men" (Acts 5:29).

But rather than this being a symbol of an unwillingness to serve the state, with the suspicion that we are seeking to save our necks, we have been able increasingly in America and in certain other lands now to make our staunch first allegiance to God prove the means of causing us to give a maximum service to the state, so that we can stand before men, not as seeking to save our own lives, but the lives of others.

Medical Cadet Corps

We refer to the Medical Cadet Corps set up on the campuses of so many of our schools, where a kind of basic training, in the context of Adventist ideals and standards, is given to our youth by Adventist officers. Our youth thus have a kind of running start when they must needs enter the army. They are also conditioned to avail themselves intelligently and constructively of the possible 1-A-O status. We wish the army had a better name for this status than "conscientious objector." In the army, the word "objector" has acquired a meaning confusing at best, and odious at worst. True, we object to taking up a gun in the army and shooting a man, not because of some personal beatnik whim, but because we believe that thus to kill would go contrary to the will of God. We do not ask others, necessarily, to agree with our understanding of the Book of God. We ask only that they respect our conscientious understanding of the Holy Book. We are happy to state that not only the United States Government but an increasing number of other governments thus view our position as sincere.

But the best part remains still to be said. Our young men, because of their views, are generally placed in the medical corps. In other words, they become "medics." Now medics go out on the battlefield to minister to the wounded. They go forward performing their life-saving work with their eyes on the wounded and not on the enemy. They are out there, exposed, without weapons to defend themselves. We have a feeling that there are few men who would feel quite ready to go out into an exposed position with nothing at hand to defend them. But that's what the medics do regularly. And it is into that branch of the service that our Seventh-day Adventist youth quite regularly go. It was in that branch of service that the young, slight-built, quiet-voiced soldier, Desmond Doss, was functioning when he won the Congressional Medal of Honor for outstanding valor in saving the lives of 75 soldiers.

Yes, we have a duty to the state. Let us never forget that. Let us seek to perform that duty willingly, faithfully, and if need be heroically, at the risk of our lives. There is nothing in our religion to make other men ashamed of us on the battlefield. Let us thank God for the vision and foresight of those who brought the Medical Cadet Corps to its present efficiency. Let us keep increasing the number of such corps all over the earth as rapidly as is feasible. We love our God. We love our country. Let us ever seek to find ways to love both without any conflict between.

We have nothing in common with draft dodgers or draft-card burners, nor so far as we know, do Adventist youth go in for hair-raising oddities on their faces. Hair is a mark neither of courage nor of good sense. We like

to think of Adventist youth as holding to the standard of being not only clean in mind and heart but clean of countenance, at least figuratively speaking.

F. D. N.

The Empty Tomb

In this bewildering time, when even ministers are proclaiming that "God is dead," how refreshing it is to hear the words of the angel at Christ's open tomb: "He is not here: for *he is risen*" (Matt. 28:6). "Far-out" theologians may feel that the historic expressions of Christianity have little meaning today; existentialist ministers may declare that it is unimportant whether Christ actually came forth from the tomb—the important thing is that the disciples believed He did; but undisturbed by all the controversy is the Biblical record which says in simple, understandable language, "He is risen!"

We believe this record. We believe that it speaks directly to human need in the space age, even as it did 19 centuries ago. We believe, with the apostle Paul, that "if Christ be not raised, your faith is vain" (1 Cor. 15:17). Everything hinges on the fact of the resurrection.

Over and over during His earthly ministry Christ declared that He would die and be raised again the third day (see Matt. 16:21; 17:23; 20:19; Mark 8:31; 10:34). The fulfillment of *this* promise validates *all* His promises. Because He came forth from the tomb as He promised, we can rest our faith unquestionably on His word. We can safely stake our lives, if necessary, on every "Thus saith the Lord."

Further, the uniqueness of Christianity stands or falls on the resurrection story. The founders of other religions taught many things, then they died and were buried. Christ alone came forth from the tomb. Christ alone lives today and mediates on behalf of lost mankind at the right hand of the Father. Seen in vision by John the beloved, Jesus declared: "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

Our hope of eternal life likewise rests on Christ's resurrection. If Christ did not come forth from the tomb, the dead, no matter how ardently they believed in Christ, will remain in their graves. Depressing thought! "But," protests Paul, "now *is* Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Just as surely as Jesus arose, so also will His followers arise. "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (verse 23). "The trumpet shall sound, and the dead shall be raised incorruptible" (verse 52).

In addition to all its other blessings, Christ's resurrection provides the Christian with a solid reason for continual happiness. Every day is a better, happier day because of the resurrection. The resurrection story is a kind of essence which, added to life, sharpens its joys and makes bearable its sorrows.

To change the figure, the resurrection is a light that brightens all of life—past, present, and future. What a privilege is ours to live between the glory that shines from the empty tomb and the bright beams that radiate from the waiting mansions. Somehow we feel that the "God is dead" theologians reckoned without the message of Easter when they proclaimed the irrelevance of traditional concepts of God and His message to man. Breaking through the meaninglessness, artificiality, and despair of our times, the story of Christ's resurrection says in thunder tones: Heaven's plan to save men has succeeded. The power of sin and death has been broken. Apparent defeat can be changed into glorious victory! Let us thank the living God for this living message!

K. H. W.

Reports From Far and Near

Harris Pine Mills Continues to Prosper

By R. R. Figuhr, *President
General Conference*

Another annual meeting of the Harris Pine Mills was held recently. Through the courtesy of the Central California Conference the meeting was held in the commodious conference office of that field, in San Jose, California.

The reports of the officers of the Harris Pine Mills Corporation and of the board were rendered, and showed a most encouraging growth. The dedication and devotion of the leaders cannot be too highly commended. We believe this same spirit permeates the entire organization. Each one, whatever his capacity, recognizes that this business is not operated for the benefit of any individual. It belongs to the church, it operates under the guidance of the church, and the gains accrue to the church.

The president, Charles Nagele, is one of our General Conference field secretaries. He and his associate leaders work under the direction of the board. This board consists of the president of the General Conference as chairman, several General Conference officers, the presidents of the North Pacific Union Conference, the Oregon Conference, and the Upper Columbia Conference, and two or three from the Harris Pine Mills organization.

Since this business was turned over to the church 15 years ago, \$3 million has come to the denomination from this

source. The indications are that future contributions will be even larger.

We regret that space does not permit the inclusion of all the reports rendered. We must limit ourselves to quoting only excerpts from that of the president, Elder Nagele.

The year 1965 was the best year in the history of the company. It reflects the untiring efforts of a large and dedicated group of employees and a capable staff, now comprising 14 plants and distribution centers from coast to coast. In 1965 we furnished some labor to more than 1,000 students from the various academies and colleges. Many of these young people could not obtain an education were it not for this help, and this in itself is gratifying.

"In 1965 the parent company showed an increase in sales of \$1,041,000 over the previous banner year. Total sales for the year under review, including subsidiaries, amounted to approximately \$15,250,000 compared with approximately \$14,250,000 for the previous year. The payroll for 1965 amounted to \$3,174,000. Most of the several divisions shared in making this gain, but the furniture division showed the strongest increase.

"A solid maple line was introduced in late 1965 by the acquisition of the Laurelcraft Industries at Laurelwood Academy. This is a new venture that has promise; however, it will take a complete reorganization and some additional machinery and buildings. We hope to have this well along by mid-1966.

"By-products and salvageable waste continue to be an important part of our

operations. Pulp chips, electrical generation from sawmill waste, shaving and waste sales at Watsonville, core-blocking from salvageable waste wood at Pendleton, and wood and sawdust sales, in all, could account for dollar figures approaching our entire profits. In other words, the day has passed when we can ignore by-products and salvage operations and still be competitive and profitable. Plans are under way for a continuation and even a refinement of these avenues.

"Another most important progressive step under way is the slicing and veneering plant authorized at our last annual meeting. The building is completed and much of the machinery has been secured, some nearly new from operations discontinuing, at great savings over new equipment. It would be hard to exaggerate what this new concept of furniture manufacture will mean to sustained long-term operations, especially as addressed to material supply."

Harris Pine Mills now occupies a prominent and important place in our church organization. When this business was turned over to the church, no one thought that it would develop to the place of importance that it occupies today. Those connected with it recognize the guiding hand of God in its development and His continued blessing upon it. Here is a practical demonstration of how a gift to God's cause can result in bringing continuing strength and strong financial support to the program of our church. It continues to be a source of deep satisfaction to Brother and Sister Harris that faith led them, 15 years ago,

Loma Linda Foods Holds Sales Conventions

Sales conventions for sales representatives of Loma Linda Foods were held recently—the first (left) for Western Division sales personnel at the company headquarters in Riverside, California, and the second (right) meetings in mid-January for the Eastern Division sales personnel at Mount Vernon, Ohio.

At the Western meeting R. R. Bietz, president of the Pacific Union Conference and chairman of Loma Linda Foods' governing board, and W. J. Blacker, vice-chairman, were in attendance. Also present and participating were A. G. Munson, C. C. Kott, and Herbert Ford of the Pacific Union Conference staff. Andrew Fearing of the General Conference Ministerial Association conducted the devotional as the meeting began.

Mr. Ben Schwartz, who serves on the board of directors of Certified Grocers, one of America's largest food-distribution co-

operatives, was a featured speaker at the Western meeting. A representative of the Kroger Grocery chain spoke at the Eastern Sales Convention.

Preceding the regular sales convention at both Riverside and Mount Vernon, meetings were held for the Medical Products Division representatives. A number of outstanding medical authorities were participants in these meetings for this specialized selling group.

The Western Division convention was under the area's sales manager Robert MacGowan, and Eastern Division's P. L. Maguire was in charge of the Mount Vernon, Ohio, convention. General Manager C. P. Miles directed the over-all activities of both meetings.

WERNER E. CARLSON



to make the momentous decision that they did, and to turn over to the church they love their entire business, which they so carefully built up through some 40 years.



Newly registered servicemen consulting their schedules for information in regard to the February 11-13 Korean servicemen's retreat.

Servicemen's Retreat in Korea

By Adrian Zytoskee, *MV Secretary Korean Union Mission*

"I have prayed more in the last two days than in the past six months. I know God led me here." These were the words of a U.S. Army master sergeant who attended the servicemen's retreat held February 11-13 at the U.S. Eighth Army Retreat Center in Seoul, Korea.

He told how during one day he had received three letters inviting him to the retreat, two from the United States and one from our mission headquarters in Korea. It seemed that God was sending a personal message to him. He responded and, once again, found his God.

Among the 30 servicemen attending the three-day gathering directed by the writer, three were not members of the Seventh-day Adventist Church. One of these young men was on leave just prior to being sent to Vietnam. While traveling on an army bus, he sat next to one

of our Adventist servicemen and heard of our retreat. Although he had no buddies there, he decided to attend. He was so interested in our program that he spent the remainder of his leave on the Korean Union Mission compound, and is looking forward to meeting our SDA chaplains in Vietnam. Perhaps he, too, found God.

Another of these young men responded to an invitation from an Adventist fellow soldier. Throughout the weekend he listened intently to the challenging messages of C. D. Martin, Far Eastern Division MV and National Service Organization secretary, and T. V. Zytoskee, acting educational secretary and assistant National Service Organization director for the division. He was present during the inspiring Sabbath school conducted by R. S. Watts, of the Korean Union Mission, and he took part in the thought-provoking Sabbath afternoon discussion period. As the sun set Sabbath evening, he was among those who attended the vesper service and felt the quiet drawing power of the Holy Spirit.

He gave up smoking during the retreat and has subsequently made other changes in his personal habits. Shortly after this gathering he notified those in authority of his desire to join the Seventh-day Adventist Church and thus change his status in the army. Although he was informed that this would be a complicated process and even involve psychiatric tests, he persisted. He is presently preparing for baptism with the help of one of our ordained ministers.

These stories are thrilling and worthy of special attention, but they are not the whole story of our servicemen's retreat. That story must include the many faithful SDA boys who every week attend our special Sabbath services in Seoul and who considered this occasion a spiritual high point of their stay in Korea. It must also include those whose lonely witness for Christ takes place daily in the unlovely little barbed-wire-enclosed compounds facing this section of the bamboo curtain. It must include all of these who came together on this winter weekend to seek and find their God.

Servicemen present at the February 11-13 retreat in Seoul, Korea.



► Sylvia Clarks, student at the Southwestern Region Academy, of Dallas, Texas, won first prize in the temperance oratorical speech program of the Southwestern Union Conference. Five academies competed. The annual event was held in the L. C. Evans auditorium on the campus of Southwestern Union College Academy, at Keene, Texas. E. Frank Sherrill, temperance secretary of the Southwestern Union Conference, presented the first-award plaque to Sylvia Clarks.

► The Tucson, Arizona, Pathfinder Club adopted a three-year-old crippled girl, of a poor family with ten children, as a Christmas project. Four of the children in the family were born with deformed feet and legs, and this little girl was released from the children's hospital just four days before Christmas. The Pathfinders brought gifts of all kinds, as well as food and children's papers, for the entire family.

► Plans are being made to conduct one "Social to Save" each month in Spokane, Washington, in the interest of youth, ages 15-30. Ninety youth attended the first social Saturday night, February 12. During the worship period five servicemen (four of them from Spokane) were honored by the group; Larry Knauft, Alvy Aronson, Loren Clark, Jr., Gerald Belcher, and Major Earl T. Lee. Each young person was asked to write a few lines of encouragement to these men. The letters, along with five boxes of fresh and dried fruit which had been brought to the social, have been sent to these Adventist servicemen.

► The students and two faculty members at Maplewood Academy conducted a series of meetings in Glencoe, Minnesota, a town 15 miles from Hutchinson, where our academy is located. The main contribution of the students was for the music direction of the evangelistic campaign under the guidance of Glenn Wheeler, chairman of the music department of Maplewood Academy. The speaking was conducted mostly by Charles Felton, Bible and guidance teacher of the academy, and Richard Warner. Elder Warner is pastor of the Maplewood Academy church.

► Wilma Jean Jarvis, Pathfinder director of the Albuquerque coordinated Pathfinder program, reports that 27 Pathfinders organized and conducted their annual family night February 13. High light of the program was a banquet for the Pathfinders and their families, and a demonstration of activities including marches, commands, and demonstrations in first aid. First-aid instruction was given by Lt. Ralph Chavez and Mrs. John Kolpacoff. Kenneth Cox, pastor, challenged the young people to learn all that they can now in order to help their fellow young people to use their talents in Christian service.

Annual Retreat for SDA Servicemen in Europe

By Clark Smith, *Director*
National Service Organization

The annual religious retreat for Seventh-day Adventist servicemen and their families from the American armed forces stationed in Europe was held at Berchtesgaden, Germany, February 7-11. One hundred forty filled the Alpine Inn to capacity, with many others staying in hotels and hostels of the area. Joining the military personnel and their families were American students studying at Marienhöhe in Germany and Bogenhofen Seminary in Austria.

Seventh-day Adventists were the first denomination to hold a religious retreat in Europe for their members in the U.S. armed forces. This was in 1952, two years before the U.S. forces religious retreat house was opened at Berchtesgaden. These annual meetings similar to camp meetings in the home conferences, have been well attended through the years.

The Alpine Inn was originally built as a recreation center for the higher officers of the German Air Force prior to World War II in one of the most scenic vistas of the world. The U.S. forces in Europe have added a beautiful chapel and use it for religious retreats.

S. O. Francisco, placed by the General Conference National Service Organization as a civilian chaplain in Frankfurt, Germany, to minister to our church members among the U.S. forces in Europe, led out in the planning for these meetings. Speakers included O. Gmehling, W. Mueller, O. Bremer, and Eberhard Fischdick of the Central European Division; Professor Rochelle Kilgore of Atlantic Union College; Major Jerome Bray, Captain W. H. Heisler, and Captain Jack Gibbons, all of the U.S. Army Medical Service; Chaplain (Lt. Col.) Allister Sinclair, retreat house director, and the writer. Guiseppe DeMeo, the dean of men at our school in Florence, Italy, gave two vocal concerts at the retreat.

A climax of the meetings was the Investiture of 14 Master Guides, as well as Friends and Companions and some in



Medical and ministerial personnel cooperate as thousands of people line up for shots and wheat at the Rumah Sakit Advent (Bandung Mission Hospital).

each of the four pre-Friend classes. Elder Fischdick, MV secretary of the Central European Division, was one of the Master Guides invested. He is the second Master Guide to be invested in the Central European Division, where MV classes are just being introduced.

Bandung SDA Hospital Given First Prize for Health-Day Achievement

By E. B. K. Supit, M.D.
Staff Physician

November 12, 1965, was the first National Health Day for Indonesia. In preparing for the day the Bandung, Java, City Health Department asked for representatives from each medical institution within the city to join a planning committee. A. L. Lesiasel and I represented the Bandung (Seventh-day Adventist) Mission Hospital (Rumah Sakit Advent). Plans for this special day in-

cluded: (1) A health convention in the morning at the city hall, (2) city cleaning, (3) free vaccinations at the 60 health centers of the city, (4) demonstrations and lectures of healthful cookery, (5) a day of free medical service by all doctors.

To finance the project, druggists, hospitals, and individuals were invited to contribute. Rumah Sakit Advent gave along with others.

The subcommittee for vaccinations set a goal of 120,000 for the day, or an average of 2,000 for each health center. This was conceded to be rather high, but we suggested that we would be happy to do even more than this if possible. The health officers gave us sufficient vaccine for 5,000 people.

The house committee of Rumah Sakit Advent felt that the giving out of some A.I.D. food contribution would encourage the poorest of the people to come, and indeed it did! On November 11 Dr. Holm gave out coupons to the heads of the nearby dwelling areas, with the assurance that anyone coming in for the

Servicemen with their families who attended a retreat at Berchtesgaden, in the Bavarian Alps, February 7-11.





Nurses of Rumah Sakit Advent give injections to two little Indonesians who came to the hospital on National Health Day.

free vaccination would also receive one kilo of ground wheat.

On the morning of November 12 the doctors of R.S.A. and some of the nurses were on hand at 5:30 A.M. Soon thereafter Operation Vaccine began. At this early hour there were scores of men, women, children, and babies with a vast variety of containers. They began to fall into one of the 14 lanes prepared on the hospital compound. At the end of each line was a highly organized vaccination and immunization team. After being vaccinated the people were channeled into the one wheat distribution line.

Our chaplain's department took this opportunity to distribute literature. Thousands took with them informative tracts on health.

By 1:30 P.M. our records revealed that more than 3,300 had been vaccinated in less than eight hours!

National Health Day at the Rumah Sakit Advent was a success. The city health department awarded the hospital first prize for its full cooperation and splendid accomplishment. This was the only medical institution that met and went far beyond the goal set by the city health department.

Spirit of Prophecy Emphasis in Inter-America—Part 1

By D. A. Delafield, Associate Secretary
Ellen G. White Publications

It is a never to be forgotten experience to stand on the narrow hill where West Indies College is situated in Mandeville, Jamaica, and survey the great stretch of green valley below dotted with lush trees and humble farmhouses; or to stand on a similar vantage spot on the island of Puerto Rico where Caribbean Union College commands a similar position.

Such hilltop experiences conjure up happy thoughts about the Adventist youth of those islands and the pre-eminent position of our schools in the life of the church in the Inter-American Division. The influence of the nine colleges and principal secondary schools of that vast field with a membership of approximately 200,000 believers is tremendous, mostly upon the spiritual life and activities of the movement, but the intellectual factors are prominent as well.

In company with David Baasch, secretary of the Inter-American Division, and Walton Brown, division educational secretary, I had the privilege during two recent months of conducting Spirit of Prophecy Emphasis Weeks at all of these major institutions. The itinerary began at Colombia-Venezuela Union College on the outskirts of the beautiful Colombian city of Medellin, in the mountains. Colombia is a mountainous land with three magnificent ranges running north and south, down from which lovely rivers flow north to the sea or south into the Amazon hinterland.

In this country and in Venezuela the Advent message has a strong following and the youth of Colombia-Venezuela are among the finest that the church can boast anywhere in the world. The un-

ion conference committee and college boards met with Elder Baasch while I was there, and one matter that called for closest attention was the relocation of the college away from the growing city, which for years has threatened to engulf it.

The interest of the ministers, faculty, and students in spiritual things is strong. Just before I arrived a program of Bible reading had just been consummated. Within a few months most of the students on the campus had read the New Testament through. Their interest in the Spirit of Prophecy messages was keen, and a ministerial institute in Spirit of Prophecy study proceeded along with our chapel and classroom exercises.

Leaving Colombia, Elder Baasch and I flew north to Panama. Landing at Panama City, we were met by E. H. Schneider, president of the mission. The following day we spoke to the workers in the mission office. But our stay there was brief. We were headed north for our school in Chiapas, southern Mexico, Linda Vista Academy, also the Central American Vocational College near San José, Costa Rica.

Our visit to the Costa Rican school coincided with national independence day. It was a holiday filled with games, picnic, formal celebrations, speeches, et cetera, like the Fourth of July in the United States.

The Central American Vocational College is situated on the slopes of a volcano, Poas, mildly active at the present time. But a short drive of an hour brings one to the real tyrant, Irazú, which for two years dumped tons of ashes on San José and the surrounding countryside, causing enormous damage and trouble. We drove to the top of the 11,000-foot volcano, still spouting steam and smoke, but relatively quiet. Not too long ago a mud torrent a mile wide poured through a town at its foot and nearly buried the little city.

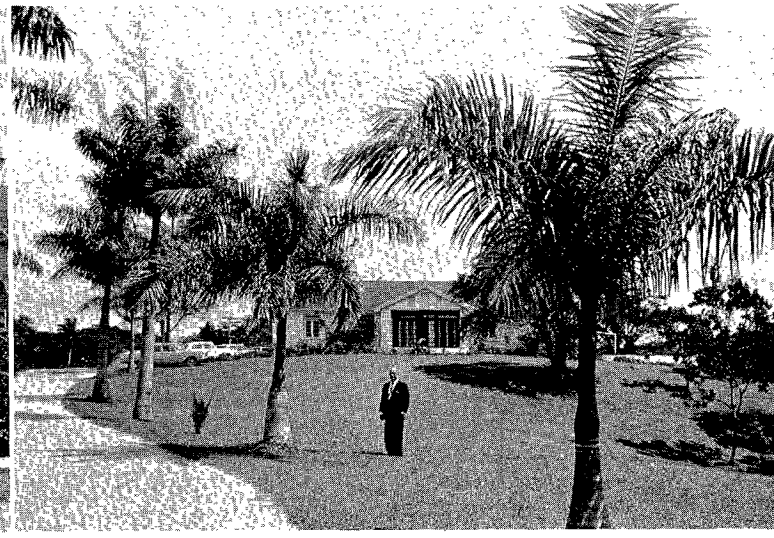
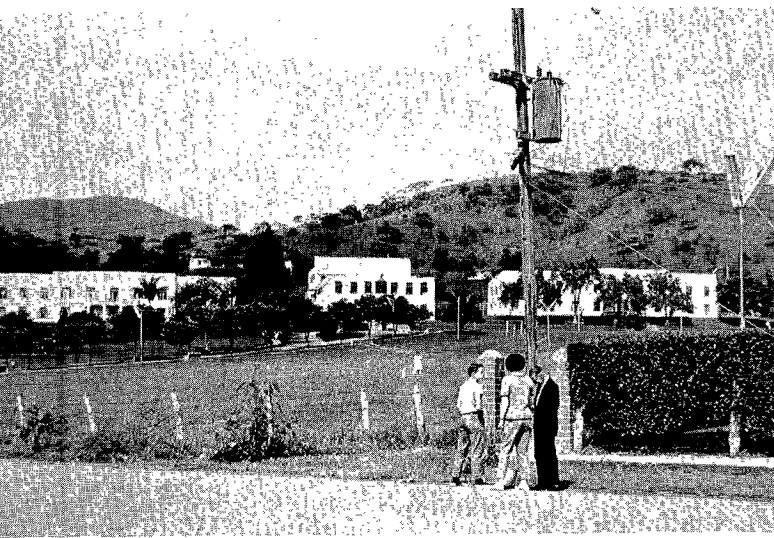
The students at the college represent the different nations of Central America, all united by a common language, Spanish, and the love of God's truth. We found enthusiasm for the Spirit of Prophecy here and everywhere on our journey. The students were deeply grateful for the new understanding that came to them as the result of our religion-science discussions and emphasis on fulfilling prophecy.

At Guatemala City—our next stop—the union workers met with representatives from the local mission in one of the churches in the city. Guatemala is mostly an Indian country and like Mexico it is more intensely proud of its Indian than its European backgrounds. At the meeting we discussed the place of the Spirit of Prophecy in the rise and development of the Advent Movement.

Flying north from Guatemala City, we reached the federal district of Mexico—that is, Mexico City—built on a 7,000-foot plateau. It was a breathtaking sight to fly past Popocatepetl and Ixtacihuatl. Our plane hugged these peaks (nearly 18,000 feet) in a brief, passing gesture. We could almost feel the coolness of the snow as we skimmed the white-topped mountains.



A baptism in the open-air baptistry on the campus of our college at Linda Vista, Chiapas, South Mexico.



Left: Colombia-Venezuela Union College on the outskirts of Medellín, Colombia. Right: Headquarters of the West Indies Union Mission, Mandeville, Jamaica. E. J. Parchment, educational and MV secretary, stands on the lawn in front of the building.

We spent only a night in Mexico City, then replanned for Tuxtla in southern Mexico. Then began a 75-mile journey by car into the backwoods to our isolated and beautiful Linda Vista school, situated in a little valley just a couple of hundred feet beneath the little ridge on which the Yerba Buena self-supporting medical unit operates. Both institutions work together harmoniously, and students and medical workers joined enthusiastically in our evening and night meetings. An institute of ministers from south Mexico was conducted in connection with the Spirit of Prophecy Emphasis Week at the school.

Chiapas is the southernmost province of Mexico. Our work here is strong. Mexico is a large country with about 40 million people. The distance from Tijuana in the north to Yucatan in the south is about the same as the distance between San Diego, California, and Jacksonville, Florida.

I have a high respect for Mexico and for Mexicans after this visit. They are a warmhearted, friendly, intelligent, and dedicated people. Their government has steered a course of nonintervention in the political affairs of North and South America and other nations of the world. It is, they feel, the only way that it is possible for them to retain their sovereignty. The government is stable and the economy is prospering.

(To be continued)

January for Goroka, in the highlands of New Guinea. Brother Voight has been an adviser in agricultural pursuits with

the West Australian government. He will join an agricultural expert in demonstrating scientific methods of agriculture at the Kabiufa Adventist College.

Michigan Sets New Ingathering Record

A new world's record for Ingathering funds solicited by a local conference was established this year by Michigan under the leadership of W. M. Buckman, home missionary secretary. The total was \$327,045.09. Funds still are trickling in and it is expected that the final figure will reach \$330,000. Youth in our schools raised \$55,000 of the total.

Of the 162 churches in the conference, 151 reached their goal. The highest per capita was achieved by the members at Irons. They had an average of \$50 per member. Two other churches raised more than twice their goal—Ironwood with \$43.56 per capita, and Grayling with \$41.95. Ninety-two churches raised more than their goal.

The evangelistic rewards of the campaign also were large. At the time of the Ingathering Victory Day, more than 400 names had already been sent to the conference office from those who had clipped the coupons requesting the free Bible course offered in the Ingathering paper.

In the picture Elder Buckman and N. C. Wilson, president of the Michigan Conference, present a symbolic check to A. W. Bauer, right, home missionary secretary for the Lake Union.

ERNEST N. WENDTH

Esther Hunt left Sydney January 9, for Mount Hagen, in the highlands of New Guinea. With several years of teaching experience in the homeland, Miss Hunt is well qualified to be the teacher in charge of a church school to be opened this year in Mount Hagen.

Brian Faull, a teacher graduate from Avondale College in the class of 1965, traveled on January 9 to Goroka, in New Guinea. He connected with the staff of the Kabiufa Adventist College for teaching work.

Mr. and Mrs. Lance Hooper and child left Sydney January 11 for Rabaul, and from thence to the Lou Island in the Manus group. Brother Hooper has had experience in primary school education with the New South Wales Education Department. He will serve as headmaster of the Pisk Adventist School.

Marlene Broad, on January 13, joined the staff of the Mount Hagen Hansenside Colony in New Guinea, for nursing work. Miss Broad is not entirely new to mission service, having served as a nurse and matron at the Karalundi Aboriginal Mission in the desert area of Western Australia.

Judith Engelbrecht transferred on January 16 from the staff of the Sydney Sanitarium and Hospital, in Wahroonga, New South Wales, to the office of the Coral Sea Union Mission in Lae, New Guinea, to take up stenographic and clerical work.

Rhyl Brown, who has served several years as a schoolteacher in the homeland, transferred to the staff of Jones Missionary College, at Rabaul, in the Bismarck-Solomons Union Mission, on January 23. Miss Brown will continue her teaching work, helping in the training of young people from the Solomon Islands and New Guinea.

Miss Merle Bruce, a qualified schoolteacher from Australia, on January 25 joined the staff of the Kabiufa Adventist College at Goroka, in New Guinea.



Australasian Division

Allan Butler, whose previous experience has been in accountancy work with the Sanitarium Health Food Company at its Melbourne wholesale branch, left Sydney, December 29, for Lae, New Guinea. He responded to the call for a 12 months' appointment as assistant to the accountant in our Coral Sea Union Mission office.

Mr. and Mrs. A. L. Voight and two children left West Australia in early

Fred Skeers left Sydney January 20 for Port Moresby, Papua, where he will take up building work for a two-year period with the Coral Sea Union Mission. He is a qualified tradesman in carpentry work.

Pastor and Mrs. K. J. Bullock and their three children, during the early part of January, connected with the staff of Jones Missionary College, at Rabaul, in the Bismarck-Solomons Union Mission. Pastor Bullock has been appointed principal of the college.

Pastor and Mrs. S. A. Stocken and family transferred on January 30 from South New South Wales to Port Moresby, Papua, in the Coral Sea Union Mission, where Pastor Stocken will serve as pastor and evangelist in the area. This family has already given 16 years of mission service in the South Pacific, and after three years in the homeland they now return to missionary activity.

Pastor and Mrs. R. O'Hara and two children completed their furlough during the month of January, and returned to Suva, Fiji, for a second term of service. Brother O'Hara returns to duty as headmaster of the district school at Buca Bay, in the Fiji Mission.

Mr. and Mrs. Neil Hughes and children returned in January, following furlough, to the Central Pacific Union Mission. Brother Hughes is principal of the Parker Missionary School at Aore, in the New Hebrides Mission.

North American Division

Virginia Leonard, of the New England Sanitarium and Hospital, Stoneham, Massachusetts, sailed from New York City on the S.S. *Mormacsaga*, March 2, for Rio de Janeiro, Brazil. Miss Leonard has accepted appointment as supervisor of nurses in the Silvestre Hospital.

Mr. and Mrs. Malcolm S. Graham and three children, of Kelowna, British Columbia, Canada, sailed on the S.S. *United States*, from New York City, March 8, for Le Havre, France. Sister Graham's name before marriage was Ellice Lorine Baynham. They will stop over in Switzerland for six months to study French. From there they will proceed to Nyanza, Rwanda, where Brother Graham will serve as principal of Gitwe Seminary.

Mr. and Mrs. George Elmer Bryson and two children, returning after furlough, left Washington, D.C., March 9, for Monrovia, Liberia. Sister Bryson's maiden name was Jeanette Patricia Wright. Brother Bryson will continue as a teacher in Konola Academy.

W. R. BEACH

Condensed News

Alberta Conference Session

The thirty-fifth biennial session of the Alberta Conference was held in the Calgary church, February 27. This conference was organized in 1906, and today

the membership stands at 3,360. It is made up of 27 well-organized churches, which sent a total of 175 delegates to the session.

The officers had organized the program of the day well. Inspiring reports of work accomplished and financial gains made were rendered by the president, Philip Moores, and the secretary-treasurer, H. C. T. Johnson. The departmental leaders also reported healthy gains along every line of church activity.

Of special interest was the goodly increase in baptisms and gains in tithes and offerings and churches either built or completed during the past two years. Alberta has some beautiful churches. A wonderful spirit of unity and fellowship was manifested throughout the session.

Elders Moores and Johnson were chosen to serve again, for another two-year period. These men are highly esteemed by both the working force and laity throughout the field. The men holding responsibility in the various departments also were re-elected. Some changes were made on a rotating basis in the membership of their committee and two new members were added.

The three days following the session were given to a workers' meeting and committee work. The Lord came near.

O. O. MATTISON, *Field Secretary*
General Conference

New Church Formed in Wichita, Kansas

Eighty-three charter members were organized into a new church on February 19 in the auditorium of the Seventh-day Adventist intermediate school, Wichita, Kansas.

E. K. Walter, Central Union Conference evangelist, was featured speaker for the occasion. Others assisting with the service were H. C. Klement, Kansas Conference president, S. E. White, conference secretary-treasurer, and R. E. Brewer, pastor for the newly organized church.

The new church was formed to relieve the crowded conditions in Wichita's First Seventh-day Adventist church and to give opportunity for extended evangelism in other parts of the city.

Organization of the new church was recommended by the Kansas Conference committee on January 15 after plans were presented by Elder Brewer and members in Wichita. The new church is part of the evangelistic planning for the city. An evangelistic crusade is presently under way by the Central Union evangelistic team, consisting of Elder and Mrs. E. K. Walter, Elder and Mrs. R. E. Lange, and Elder and Mrs. D. L. Parkhurst.

H. C. KLEMENT

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

AN old Kentucky mountain woman, eager to procure some schooling for her 12-year-old granddaughter, according to a story from his childhood by Carl R. Woodward, president of the University of Rhode Island, pleaded with the principal of the Berea College preparatory department to give the child a chance. "Hit's got sense," she said, "but hit's got to larn how to use hit's sense. Hit's larned up to hit's chance, but hit's had a pore chance." Then, seemingly packing a lifetime of struggle and yearning into a single sentence, she concluded, "Hit's a lot worse to be soul hungry than to be body hungry."*

Millions of people are soul hungry because they cannot read. A whole world of wonder, of marvelous thought vistas, of ministry to the spirit, is closed to them because all the doors to books are tightly shut. But to you who read this column, doors to privilege beckon on every hand. How many do you open in a 12-month period?

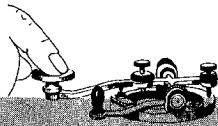
A visit to many of the ancient baptistries of Europe a few years ago initiated the interest of Henry F. Brown in the history of the baptismal rite from early times and led him to write

* From *The Wonderful World of Books*. By permission of The New American Library, Inc.

his well-documented volume *Baptism Through the Centuries*. He lets church fathers, Reformers, historians, and other witnesses speak for themselves. It deals with baptism as an ancient purification rite and reviews every form of the rite used in various eras of the Christian church. The center section of the book is pictorial, portraying mosaics and photogravures of many baptismal fonts of varied shapes and designs. Here is a reference handbook every evangelist, pastor, and church leader will prize. 122 pages. Impressive bibliography. \$3.95. Pacific Press.

Those dollar Summit Books by the Southern Publishing Association are proving increasingly popular. The newest one, *Elijah, God's Mighty Witness*, by Harold E. Metcalf, is an illuminating bit of fuel for stoking your spiritual fires. We can never exhaust the lessons from the life of this intrepid prophet of God. In this book, sprinkled with interesting anecdotes, the author draws numerous parallels from the experiences of Elijah that are pertinent to the daily life of every Christian today. 96 pages. Colorful paper cover. \$1.00.

Some of our books of perennial value because of the maturity of their contents have a continuing circulation. And people who are looking for a gift book for any occasion should not forget J. D. Snider's beautiful book of spiritual illumination, *The Vision Splendid*. Every chapter is a throne room of inspiration to the devotional heart, from "Life's Greatest Bargain" to "Invitation to Greatness." Beautifully bound, stamped in gold, and gift-boxed. 128 pages. \$2.75. Review and Herald.



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
D. A. Roth

- After serving in the office of the Far Eastern Division for nearly ten years, Rosemary Richards left Singapore on March 1 for the United States on permanent return. She will be connected with the Book and Bible House of the Kentucky-Tennessee Conference, Nashville, Tennessee.
- Lo Hing So, principal of the Kowloon Sam Yuk Middle School in Hong Kong, has been asked by the Far Eastern Division to visit Asian students attending schools in Australia. He is a delegate to the General Conference session in Detroit, Michigan.
- Mr. and Mrs. Daniel Tan, who spent the past 18 months at Andrews University, are now back in Singapore connected with the Southeast Asia Union College. He is acting president and she heads the secretarial department. Both received Master's degrees from Andrews University.
- Dr. Carl Bauer has arrived in the

Far Eastern Division to take up work at the Tokyo Sanitarium and Hospital. He is from the White Memorial Medical Center in Los Angeles, California.

- Garth Thompson, head of the Bible department of Southeast Asia Union College, conducted the Week of Prayer at two colleges in Indonesia, one in the west near Bandung, and the other in the east near Manado.
- The Week of Prayer at Philippine Union College was conducted by Tate V. Zytkoske, acting secretary of the department of education of the Far Eastern Division.
- G. A. Haas, president of the Far Eastern Island Mission, Guam, has been given a permanent return to the United States. He is rounding out his second term of service in the mission field.
- The first large Five-Day Plan to Stop Smoking was conducted in Tokyo, Japan, early in March. The directors were Dr. Ralph Waddell and Pastor Paul Eldridge, both of the staff of the Far Eastern Division.
- Lowell Hagele has been appointed math and science teacher at the Far

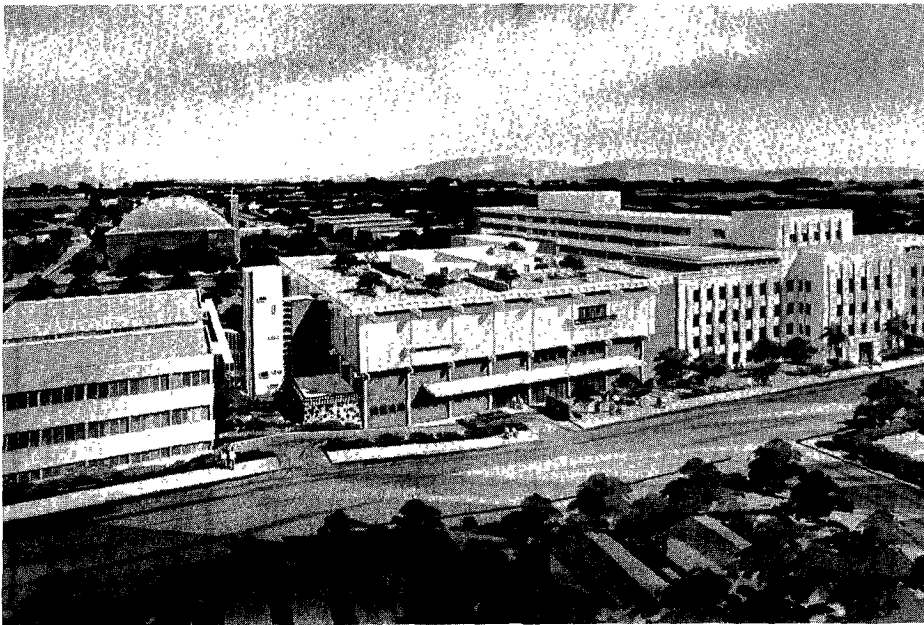
Eastern Island Academy on Guam. He takes the place of R. R. Greve who is now on the staff of the Far Eastern Academy in Singapore. Mr. Hagele will go to Guam after he finishes the present school year.



Inter-American Division

Reported by
D. H. Bausch

- W. T. Collins, president of the Guatemala Mission, reports record baptisms for 1965. Although there were only four ordained ministers and three ministerial interns to care for the 4,000 members in the seven church districts of Guatemala, they baptized 732 converts during 1965. For 1966 the workers have set a baptismal goal of 935.
- The Antillian Union had a record year for baptisms in 1965, according to A. R. Norcliffe, president of the union. A total of 2,659 new members joined the church in that field, which includes the two Cuban conferences. More than half these baptisms were reported from the Dominican Republic.
- Twenty-five of the 32 radio stations on the island of Puerto Rico carry the Voice of Prophecy radio broadcast, according to Americo Ciuffardi, radio and public relations secretary for the Puerto Rico Conference. One of these is the first in the Inter-American Division to carry the Voice of Prophecy daily program. Most of the broadcasts are Spanish, but three stations broadcast the English program.



Atlantic Union

Reported by
Mrs. Emma Kirk

- The Rochester, New York, club of the National Association of Negro Business and Professional Women's Clubs, Inc., recently chose S. A. Hutchins, pastor of the Jefferson Avenue church, Rochester, as one of the recipients of their achievement awards. Elder Hutchins was given this award for helping to organize the Negro community of 35,000 people to take better advantage of the educational, economic, and social opportunities afforded by the city. He also worked and is still working with the Board of Rehabilitation as a community representative of 1,500 families who must be rehabilitated over a period of the next seven years.
- The Olean and Wellsville, New York, churches have placed 275 copies of *Your Bible and You* in ten leading motels in their area.
- Theodore Carcich, vice-president of the General Conference for North Amer-

Groundbreaking at White Memorial Medical Center

As a part of the continuing program to strengthen the work of the White Memorial Medical Center and the church in Los Angeles, ground was broken on Sunday, March 13, at 1:00 P.M. for a new diagnostic and treatment center, which will replace the original outpatient clinic, in use since 1918. The new building also will provide facilities for operating suites, medical library, and pharmacy.

Participating in the ceremonies were leading church, city, county, and State officials. Completion of the new \$4.2 million facility is scheduled for late in 1967.

In the artist's sketch of the White Memorial Medical Center (above) the new diagnostic and treatment center is in the center foreground.

WALLACE J. LIGHTHALL, *Director
Development and Public Relations*

ica, and Dr. Walter Howe, associate secretary, General Conference Department of Education, were guest speakers at the open house held Sunday afternoon, January 30, for the new Greater Boston Academy in Stoneham, Massachusetts. Elder Carcich was the first chairman of the board after Greater Boston Academy became a 12-grade school in 1944. Other invited guests included Dr. William W. Dunn, former headmaster of Kents Hills School, Kents Hills, Maine; Dr. Stuart Marshall, School of Education, Boston University; Mrs. Dana Cotton; Mr. Ralph West; Mrs. William G. Phelps. These guests represented the New England Association of Colleges and Secondary Schools. Representatives from the Atlantic Union Conference, the Southern New England Conference, Atlantic Union College, and other academies also were present.

► A number of transfers have been made in the Northeastern Conference. George Earle, former pastor of the Bethel church in Brooklyn, New York, has accepted a call to become pastor of City Tabernacle; Everett Alexander is the new pastor of the Bethel church; the new Jamaica church has been organized with a present membership of more than 400, and C. F. Warren, former pastor of the Hanson Place church, is the minister; D. B. Reid is now pastor of the Hanson Place church in Brooklyn, while Edwin Humphrey replaces Elder Reid in Buffalo, New York; J. A. Edgecombe goes to the Mount of Olives church in Brooklyn; William Alleyne is the new minister of the Mount Vernon church; J. J. North, who for a number of years has been pastor of the Nyack church, has now become minister of the Springfield Gardens church; and Andrew Shorter from Montgomery, Alabama, has accepted the responsibility of pastoring the New Rochelle church.



Columbia Union

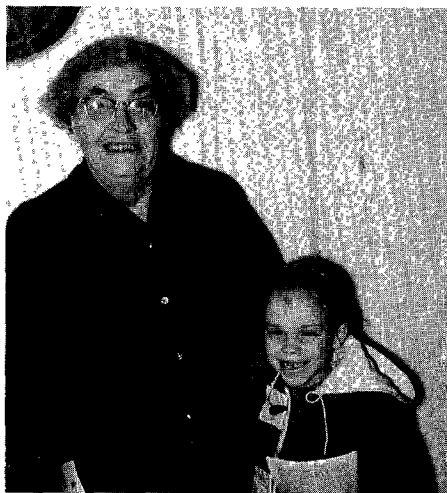
Reported by
Morten Juberg

► A new transmitter for WGT5-FM has been approved by the Columbia Union College Board of Trustees. The college-operated station is off the air temporarily due to the breakdown of the old transmitter, but officials hope to have the station on the air in April.

► Members of the seven Spanish churches in the New Jersey Conference met at the Hoboken church recently for a Sabbath school workshop. Leading out in the program was R. D. Steinke, Sabbath school secretary of the conference. Guest speaker was L. L. Reile, president of the Greater New York Conference.

► Members of the Beaver Falls, Pennsylvania, congregation have purchased a new church. For some years, while meeting in rented quarters, they have set aside funds for a church. They were able to purchase the former Italian Christian church in the neighboring city of New Brighton.

► With the aid of student labor, Blue Mountain Academy has completed a



Ingatherers from 7 to 77

Those who took part in the Ingathering caroling for the Las Vegas, Nevada, church ranged in age from 7 to 77 years of age. Cindy Robinson (at right) solicited \$140.44 in 17 nights, and Mrs. Lena Stibel (left), received \$81.85 in seven nights. The total amount solicited in caroling by 114 participants amounted to \$6,057.43.

Adding to this the amount received from the business solicitation and personal donations brings the total Ingathering for the Las Vegas church to \$10,084.79. This is a per capita of \$49.17, the largest in the history of the church. The pastor is Lewis L. Dinwiddle.

ENCELL L. STOKES
Public Relations Secretary

three-bedroom home for additional faculty housing. The work, under the direction of Robert Dauns, head of maintenance at the school, resulted in an estimated savings of \$6,000. Plans call for the construction of a new home each year until the present housing shortage is alleviated.

► Members of the West Virginia Conference joined in a cooperative venture on Sabbath, March 26, when an offering was received to aid the Richwood congregation. The funds will be used to purchase land for a new church for the 20-member group.

► Work is under way for the construction of roads, landscaping, and water and sewer facilities at Highland View Academy. The new school is located adjacent to Mount Aetna Academy and will eventually replace it. It is operated by the Chesapeake Conference.

► Each Tuesday night is family night at the newly organized Towson, Maryland, church. After a short devotional message by the pastor, R. H. Wood, the church divides into groups for Dorcas Society and Pathfinder work, and other projects.

► A summary of patient activities at Kettering Memorial Hospital for its first full calendar year of operation shows 11,512 patients admitted. More than 1,000 infants were born at the hospital during 1965 and nearly 11,000 outpatient visits were recorded.



Lake Union

Reported by
Mrs. Mildred Wade

► The first month of 1966 produced an outstanding Ingathering Victory Day for the Southfield Junior Academy in Detroit, Michigan. With an enrollment of 197 they raised \$5,365, which is well over their \$3,000 goal. Forty-four students in grades 9 and 10 brought in \$2,546. Ten solicited \$100 each: Richard Seaman, Sue Medrano, Cheryl Chaffin, Connie Szalay, Eleanor Betat, Karen Hamstra, Jackie Davidson, Billy Erickson, Kris Erickson, and Marlene Buechler.

► D. S. Weinberg, pastor of the Du Quoin district in the Illinois Conference, was recently made president of the Du Quoin Ministers' Alliance.

► The Seminar group from Adelpian Academy, in Michigan, has been holding services in the churches at Chesaning, South Flint, Williamston, Midland, Holly, Oxford, Fenton, Durand, and Ferndale. They hold MV, Sabbath school, and church services with as many as ten Seminar members participating in a single meeting. Plans call for several more church visits, and a student Week of Prayer.

► The Broadview Academy Student Advance Movement recently contributed \$1,500 toward the purchase of a GMC1 highway-type bus.

► A. W. Perrine, a former minister in the Michigan Conference, now retired and living at Berrien Springs, has been appointed head of the health and welfare department of the Pioneer Memorial church at Andrews University. He will give particular attention to the health and welfare center operated jointly by the Pioneer Memorial and Berrien Springs Village churches.

► Rudolph Dolinsky has recently joined the Wisconsin Conference as pastor in one of the districts. He comes to the Wisconsin Conference from Andrews University where he had been a student.

► The new "Bible Speaks" program of Christian witnessing is going forward in Wisconsin with unprecedented participation and zeal, reports H. J. Harris, conference home missionary secretary. In the six weeks since its beginning, more than 2,000 Bibles and lesson guides have been placed in non-Seventh-day Adventist homes.

► A new wing for Wisconsin Academy, located at Columbus, has been completed at a cost of about \$150,000. This wing furnishes a library, office, and classroom space. F. R. Stephan is principal.



North Pacific Union

Reported by
Mrs. Ione Morgan

► A group of dirty, ragged dolls, which were on their way to the city dump, were "rescued" by the Dorcas workers of the

Portland St. Johns church. After they were cleaned and fixed up, the dolls were delivered to the Navaho Indian girls at the Monument Valley Mission, by Mrs. C. M. Hellman. In addition to 50 dolls, there were a few trucks for the Indian boys. Seventeen blankets went to Monument Valley Hospital where the Hellmans' foster son, Roy Wesson, is business manager.

► Dr. and Mrs. Gerald Jones of Portland, Oregon, will leave next month for Surat Hospital, Surat, India—100 miles north of Bombay.

► A neighborhood story hour was held January 29 at the Eagle, Idaho, church with Mrs. Charles Ferguson as coordinator. The church was filled. Approximately 90 children were in attendance, with more than 50 from other churches of the community. Many parents and friends of these children also were present. Copies of *Guide*, *Primary Treasure*, and *Our Little Friend* were given to the visiting boys and girls, who will continue to get the papers each week for a month's time, or until the next story hour.

► The Eagle, Idaho, church members, who number less than 100, left the book *Steps to Christ* at every home in the towns of Eagle, Meridian, Star, and parts of Boise during the last Ingathering campaign. Books and other missionary literature totaled 2,500 pieces. In addition, 1,300 radio logs were distributed. They have recently started a Bible study hour at the Treasure Valley Manor rest home in Boise, with Ron Mace as superintendent. The services are held each Sabbath afternoon with a promising attendance.

► The 28 pupils of the Tonasket-Oroville church school in the Upper Columbia Conference, taught by Mr. and Mrs.

Gerald Knapp, contributed \$21.80 to Faith for Today in lieu of a Valentine exchange.

► The department of education at Walla Walla College will become the department of education and psychology this summer, with the addition of a psychology minor, approved recently. The 31-hour minor serves as a basis for further training for a variety of occupations, including careers in school counseling, industrial guidance services, and certain types of social work. Joining the faculty of the department this summer as assistant professor of education will be Lynn R. Callender, who is currently a candidate for the Ed.D. degree at Arizona State University.

► A fourth teacher will be added to the department of mathematics at WWC next school year. Dale Myers will join the staff as instructor in mathematics in September, coming from the University of California at Berkeley, where he will receive the M.A. degree in mathematics in August.



Northern Union

Reported by
L. H. Netteburg

► Investment offerings in South Dakota totaled \$8,161.97 in 1965. This represents a gain of \$505.35 over 1964.

► Sunday, March 6, was designated as Total Telephone Day in Iowa. Every church member was assigned a list of 10 names to call on the telephone inviting people to listen to or view the Voice of Prophecy and Faith for Today.

New York Conference Ministers' Meeting

The New York Conference ministers met at Union Springs Academy January 9-11 to plan the United Evangelism Thrust scheduled to begin April 3. Under the direction of A. J. Patzer, president, the ministers determined to make 1966 an outstanding year for evangelism. All prayed that they would work closely with the power and Spirit of Christ.

Seated, left to right: L. W. Taylor, H. J. Harris, R. C. Mills, A. J. Patzer, V. C. Hoffman, R. A. Van Arsdell, R. E. Wallace. Second row: J. C. Milton, D. Logan, C. M. Christianson, J. D. Everts, G. H. Greene, R. T. Heiner, W. K. Dennis, H. F. Anderson, L. H. Cox, H. A. Uhl. Third row: H. E. Walsh, L. Venden, R. L. Vaughn, A. S. Anderson, R. H. Wentland, Jr., W. H. Baker, B. F. Plumb, G. L. Pursley, L. J. Tessier, R. E. Schermerhorn.

JOHN MILTON, PR Secretary
New York Conference



Pacific Union

Reported by
Mrs. Margaret Follett

► A tragic accident involving personnel of the Monument Valley Mission occurred the evening of March 3 near the "Four Corners" area where Colorado, Utah, Arizona, and New Mexico join. Robert Doyle Glass, newly arrived laboratory technician at the Monument Valley Hospital, was killed when the car he was driving collided with another auto, which had illegally entered the highway from a side road. Critically injured in the crash was Jeanine Purdy, a nurse at the hospital. Mrs. Glass was only slightly injured.

► New faculty members at La Sierra College next year will be Helen Weismeyer, now teaching physical education at La Sierra Academy; Gary Ross, history department, now at Washington State University; Robert Warner, presently at La Sierra Academy, to join the industrial arts department of the college; Patricia Jenkins, to teach in the English department; and Ruth Sanders, currently director of diploma program at Paradise Valley Hospital, to become chairman of the new nursing education program at La Sierra.

► Vern D. Walton joined the South-eastern California Conference accounting staff, February 1.

► Edwin Zackrisson joined the Southern California Conference as assistant pastor of the Alhambra church in February.

► Dr. and Mrs. Daniel Walther of Andrews University spent a few days in Hawaii recently. While there Dr. Walther spoke in several churches and provided an opportunity for many of the workers and others to discuss educational programs as they relate to attendance at Andrews University.

► Thirty-four Pacific Union Conference students have been accepted for study at Loma Linda University School of Medicine this fall. They will be part of the 85 members of the freshman class.

► D. E. Venden is conducting ten-night series of revival meetings throughout the Northern California Conference, emphasizing the importance of the prophecies of Daniel and Revelation.



Southern Union

Reported by
Oscar L. Heinrich

► Fourteen sophomore nursing students of the Bachelor of Science Degree program were capped recently at Southern Missionary College.

► The E. S. Portis Chapter of the Georgia Youth Federation of the South Atlantic Conference met in Atlanta, Georgia, on Sabbath, January 29. Speaker for the worship hour was L. G. Rahming of the Wilmington, North Carolina, church.

► The Missionary Volunteer Society of

Highland Academy sponsors and provides a 30-minute weekly radio broadcast on WFMG, Gallatin, Tennessee.

► Ground was broken January 23 for construction of a new church at Boynton Beach, Florida.

In Remembrance

ABEGG.—Samuel John Abegg, born May 10, 1886, in Seattle, Wash.; died Feb. 11, 1966, at Loma Linda, Calif. He earned his way through Battle Creek College by giving hydrotherapy and massage treatments. He became assistant to the manager of the Kansas City branch of the Pacific Press Publishing Association. Later he transferred to the Mountain View office, where he was an assistant manager. For 13 years he was manager of the branch in Portland, Oregon. His last two years in the publishing work were spent as general manager of the foreign literature publishing house at Brookfield, Illinois. Survivors are two daughters, Elizabeth Giles and Marion Abegg; several grandchildren; and a brother, Dr. Arthur Abegg.

ALLI.—Rose B. Meyers Alli, born June 20, 1887, at Harper, Kans.; died Jan. 15, 1966, at Paradise, Calif.

ANDERSON.—Beatrice Horton Anderson, born July 12, 1892, at Rapid City, S. Dak.; died Jan. 15, 1966, at Dinuba, Calif.

ANDERSON.—Donald W. Anderson, born Sept. 30, 1926, at North Branch, Minn.; died Nov. 9, 1965. He is survived by his wife. [Obituary received Feb. 21, 1966.—Eds.]

ANDERSON.—Mary Jane Rasmussen Anderson, born April 23, 1874, in Alameda County, Calif.; died at Sanitarium, Calif., Feb. 4, 1966. Her husband, Ellis, survives.

ARKEBAUER.—Adrian Frederick Arkebauer, born Nov. 22, 1882, at Nokomis, Ill.; died Feb. 1, 1966, at Takoma Park, Md. His wife, Esther Garber Arkebauer, survives.

AUCREMAN.—Charles Aucreman, born Dec. 21, 1889, at Rock Island, Ill.; died Nov. 28, 1965, at Inglewood, Calif. His wife, Denise, survives.

BAUGHMAN.—Thelma Grace Jenkins Baughman, born Sept. 10, 1907, at Modale, Iowa; died Jan. 30, 1966. In 1925 she was united in marriage with B. Y. Baughman, and the same year they joined the church. Her husband is presently connected with the Central Union Conference as stewardship counselor secretary. The survivors, in addition to her husband, are a daughter, Betty Biller, of Denver, Colo.; two sons, Dr. Norman, of Loma Linda, Calif., and Benjamin, serving in the armed forces; several grandchildren; her mother, Helen Bean; a brother; and two sisters.

BONJOUR.—Lloyd Dee Bonjour, born Sept. 18, 1933, at Ames, Iowa; died Feb. 12, 1966. His wife, Billie, survives.

BOSHONIG.—Bernard Boshonig, born April 10, 1889, in Vienna, Austria; died Jan. 26, 1966, at Hot Springs, Ark.

BOSHONIG.—Rose Boshonig, born March 12, 1904, in Austria; died Feb. 3, 1966, at Hot Springs, Ark.

BOVEE.—Wright I. Bovee, born Aug. 18, 1871, in Michigan; died at Modesto, Calif., Feb. 11, 1966. He was a colporteur in Ontario, Canada. In 1895 he married Ethel Hall, and later began his teaching career. He taught until the age of 83. He is survived by a daughter, Dorothy Connors, also a teacher.

CANTRIL.—Ethel Ruth Cantril, born April 21, 1878, in Indiana; died Dec. 8, 1965, at Torrance, Calif.

COOK.—Lucy Bent Cook, born Aug. 3, 1879, near Eagle, Neb.; died Jan. 15, 1966, in Los Angeles, Calif. She took nurse's training at the Boulder, Colorado, sanitarium, and worked there for a number of years. She and her husband, Robert R. Cook, served as missionaries in India and Burma. After their return to the States, they worked in three California sanitariums, St. Helena, Paradise Valley, and Glendale. Survivors are her son, Wells C. Cook, M.D., of North Hollywood; and four grandchildren.

COON.—Savalash Leach Coon, born Oct. 12, 1885, at Sabensville, Pa.; died Jan. 12, 1966, at Elgin, Ill.

CUMMINGS.—Roy Alfred Cummings, born Dec. 21, 1892, in Chicago, Ill.; died Sept. 22, 1965, at Santa Barbara, Calif. His wife, Lillian Gibson Cummings, survives. [Obituary received Feb. 20, 1966.—Eds.]

DAVIS.—Lulu Adelaide Cobb Davis, born Nov. 30, 1886, at Potterville, Mich.; died June 14, 1965, at Portland, Ore. She was the great-granddaughter

of Hiram Edson. [Obituary received Feb. 7, 1966.—Eds.]

DINGLE.—Paul Edward Dingle, born March 30, 1910, at Uniontown, Md.; died Jan. 12, 1966, at Hagerstown, Md. His wife, Philena May Fritz Dingle, survives.

DRIVER.—Mary Bell Driver, born Aug. 19, 1898, in Ingham County, Mich.; died Jan. 24, 1966, in Fresno, Calif.

DUPRE.—Ida Dupre, born Jan. 12, 1879, in Alabama; died Dec. 24, 1965, at Azusa, Calif.

FLYTE.—Clarence I. Flyte, born July 4, 1881, at Flandrean, S. Dak.; died Jan. 28, 1966, at Hinsdale, Ill. In 1905 he married Bessie Herbison. For a number of years he was employed as engineer at the Wabash Valley Sanitarium, then he became chief engineer at the Hinsdale Sanitarium and Hospital. Survivors are his wife; three sons; two daughters; 16 grandchildren; and nine great-grandchildren.

FOX.—Albert Craig Fox, born Nov. 14, 1882, at Storm Lake, Iowa; died Dec. 6, 1965, in Los Angeles, Calif. His wife, Walburga, survives.

FRANCIS.—Daisy Francis, of the Fort Smith, Arkansas, church, died Jan. 24, 1966, at the age of 81.

FRANK.—Annie L. Frank, born Sept. 2, 1873, at Sheridan, Mont.; died Feb. 8, 1966, at Lynwood, Calif.

GLENN.—Theophilus M. Glenn, born in 1887, near Piper City, Ill.; died in January, 1966. His wife, Lois, survives.

GOODWIN.—Ralph Abraham Goodwin, born April 26, 1884, at West Kirby, England; died Jan. 4, 1966, at Bradenton, Fla. His wife, Myrtle, survives.

GREER.—Gerald O. Greer, born April 18, 1906, in Mercer County, Ill.; died Dec. 31, 1965, at Aledo, Ill. He graduated in 1930 from nurse's training at the Hinsdale Sanitarium and Hospital. He was employed at the Hinsdale Sanitarium and Hospital, Quincy Memorial Hospital, and Pewee Valley Sanitarium and Hospital. In 1934 he married Mary M. Pender, who survives. Other survivors are a daughter; his mother; and two brothers.

GUNDY.—Margaret Alice Ridge Gundy, born July 23, 1875, in Scotland County, Mo.; died Jan. 2, 1966, at Kirksville, Mo.

HANKINS.—Bessie L. Rentfro Hankins, born March 15, 1879, at Sigourney, Iowa; died Dec. 12, 1965, at Glendale, Calif. Her husband survives.

HANKINSON.—Jennie Hankinson, born Dec. 25, 1880; died Nov. 22, 1965, at Lakeland, Fla. In 1909 she became a Bible instructor in Georgia. This was her lifework.

HASSEN.—Lena Oerdt Hassen, born Oct. 23, 1879, near Austin, Tex.; died Jan. 17, 1966, at Windsor, Mo. Among the survivors is a daughter, Bertha Cromwell, food service director at Southwestern Union College.

HAWKINS.—Martha Jane Branson Hawkins, born Aug. 18, 1876, in Wayne County, Ill.; died Jan. 6, 1966, at Du Quoin, Ill. In 1899 she was connected with an evangelistic group in Murphysboro, Ill.; and two years later she married Delmar W. Hawkins, who survives.

HEDEEN.—Ellen Lindstrom Hedeem, born July 28, 1872, at Alexandria, Minn.; died in St. Paul, Minn., Feb. 12, 1966.

HEDQUIST.—Roland John Hedquist, born May 29, 1899; died Feb. 22, 1966, at Takoma Park, Md. At the age of 19 he married Alvina Olds. In 1921 he moved with his family to Takoma Park, and was employed by the Review and Herald. His latest work with the Review and Herald Publishing Association was in the production office. Before World War II he became a Red Cross first-aid instructor in the first large SDA Medical Cadet Training Corps of the Washington area. Survivors are his wife; a daughter, Betty Jago; and four grandchildren.

HEITMAN.—Nellie Annette Stretter Heitman, born May 15, 1884, near Platte Center, Neb.; died at Loma Linda, Calif., Nov. 13, 1965. She graduated from the nurse's course in 1907, and in 1912 she married Arthur H. Heitman. For several years they were engaged in the colporteur work. Survivors are her husband; a son, Elder Claude A. Heitman, of Beaumont, Calif.; a granddaughter, Gloria Barrett, of Oakland; a sister; and two brothers. [Obituary received Feb. 15, 1966.—Eds.]

HELLER.—Charles Heller, died Jan. 25, 1966, at Abilene, Texas, at the age of 83.

HEUBACH.—Luise C. Heubach, born Jan. 20, 1883 in Germany; died Jan. 7, 1966, at Arlington, Calif. She was the mother of Elder Paul C. Heubach, pastor of the Loma Linda University church, at Loma Linda, Calif.; of Carolyn Mote, wife of Elder Grant Mote, secretary-treasurer of the Minnesota Conference; and of Freida Wangerin, wife of Reuben Wangerin, Bible home manager of the Arizona Conference.

HORRALL.—Nora Helen Horrall, born Jan. 18, 1879, in Indiana; died Jan. 13, 1966, at Sanitarium, Calif.

HUDYMA.—George A. Hudyma, born in 1901,

in Canada; died Dec. 7, 1965, at Kenner, La. His wife survives.

ILES.—Marion Frances Isaacs Iles, born in Springfield, Ill.; died Jan. 23, 1966, in southern California. Survivors are her husband, Harold, manager of the Southern California Book and Bible House; a daughter, Renee, of the Voice of Prophecy; a son, Robert; and two sisters.

INGRAM.—Martin V. Ingram, born March 24, 1881, in Roane County, Tenn.; died Dec. 29, 1965, at Hinsdale, Ill. His wife, Harriet Ann, survives.

ISAACS.—Elma Isabel Pierson Isaacs, born Jan. 4, 1917, at Gatske, Minn.; died Feb. 4, 1966, at Allegan, Mich. Among the survivors are her husband, Robert, and a brother, a missionary in Nigeria.

JACOBS.—Effie Cary Jacobs, born June 9, 1886, at Mound City, Kans.; died Jan. 20, 1966, at National City, Calif. She graduated from the second nursing class at Loma Linda Sanitarium in 1910.

JOHNSON.—Minerva Johnson, died Feb. 17, 1966, at Keene, Tex.

JONES.—Floyd Harriman Jones, born Oct. 11, 1911, at Oakland, Calif.; died Jan. 22, 1966. In 1937 he graduated from the School of Medicine of Loma Linda University, and obtained his Master's degree in surgery from the University of Pennsylvania. He served in the armed forces from 1942 to 1946. While he was president of the alumni association from 1962 to 1963 he and his wife traveled thousands of miles visiting alumni members in mission fields throughout the world. He is survived by his wife, Dr. Geneva Beatty Jones; his mother, Ethel Jones; and two sisters.

KAMENZIND.—Louis Benjamin Kamenzind, born March 23, 1870, at Neosho, Mo.; died Nov. 26, 1965, at Hereford, Tex. His wife, Birdie Van Sickle Kamenzind, survives.

KING.—Zona Carr King, born April 2, 1883, at Shelby, Mich.; died Jan. 14, 1966. She attended Battle Creek College and was a Bible instructor and church school teacher in Michigan. In 1908 she married Roy B. King. For 27 years they were on the faculty of Madison College, Tenn. Survivors are two daughters, Hazel and Audrey King, of Meridian, Miss.; and a twin sister, Nona Richards, of Lake City, Mich.

KLINE.—Naomi Elizabeth Kline, born Aug. 2, 1901, at Wolfsville, Md.; died Feb. 5, 1966, near Hagerstown, Md. Her husband, James Russell Kline, survives.

LAIRD.—Vernon Edgar Laird, born Sept. 16, 1943, in Salt Lake City, Utah; died Oct. 13, 1965, near Salinas, Calif. Among the survivors are his wife, Claudia, and a son. [Obituary received Feb. 14, 1966.—Eds.]

LEE.—Allen Lee, born Dec. 17, 1889, at Brandt, Pa.; died Feb. 2, 1966, at Madison, Tenn. He had been the lay leader of churches in Beaumont and Houston, Tex., and in the Oceanside and Escondido, California, areas. At the time of his death he was an employee of the Southern Publishing Association. Survivors are his wife, Hazel Mynard Lee, a teacher at the Greater Nashville Junior Academy; two sons, Russell, of Portland, Tenn., and Raymond, of Collegedale, Tenn.; and seven grandchildren.

LEWIS.—J. Sanford Lewis, born March 5, 1940, at Dayton, Tenn.; died Jan. 9, 1966, in Chattanooga, Tenn. He graduated from Mount Pisgah Academy and attended Southern Missionary College. He worked for a time in the public relations department of the Southern Union on the staff of the *Southern Tidings*. Survivors are his wife, Myrlene and daughter Julie, of Hinsdale, Ill.; his father, J. P. Lewis, Georgia-Cumberland Conference builder, and his mother, of Atlanta, Ga.; his sister, Cathy, at Pacific Union College; and his maternal grandmother, Laura Moyers, of Graysville, Tenn.

LOFTON.—Ida Nell Gillit Lofton, born March 22, 1888, at Baird, Tex.; died Feb. 19, 1966, at San Juan, Tex. Her husband, John R. Lofton, survives.

LUTZ.—Anna Elizabeth Dean Lutz, born Nov. 27, 1873, in Holt County, Mo.; died Feb. 20, 1966. Her second husband, William Henry Lutz, survives.

MADDOX.—Ralph L. Maddox, born Feb. 27, 1921, in Washington State; died Nov. 19, 1965, at Novato, Calif. He graduated from Auburn Academy, and obtained his B.S. degree at Union College. In 1949 he graduated from Loma Linda University, receiving an M.D. degree. His wife, Patti Randall Maddox, survives. [Obituary received Feb. 15, 1966.—Eds.]

MC OMBER.—Minnie McOmber, born June 10, 1889, at Mankato, Minn.; died Feb. 3, 1966, at Niles, Mich.

MILLER.—Russell Ellsworth Miller, born March 2, 1903, at Muncie, Ind.; died Jan. 30, 1966. For two years he was a member of the executive committee of the Indiana Conference. His wife, Irene Slagle Miller, survives.

MONTGOMERY.—Dora A. Mathewson Montgomery, born Aug. 29, 1874; died Jan. 13, 1966, at Takoma Park, Md. She was sent to Canada to sell *The Great Controversy* with the first group of colporteurs from the Michigan Conference. In 1893 she married Elder Oliver O. Montgomery. She served at various times as Sabbath school and MV secre-

tary in conferences where her husband was president. She was a frequent speaker in meetings for parents and youth. From 1915 to 1921 the Montgomerys served in South America, where he was the first president of that division. From 1922 to 1936 they lived in Takoma Park, Md., and she accompanied her husband, who was a vice-president of the General Conference, on extensive trips to Australia, New Zealand, Fiji, Europe, Asia, Africa, and Latin America. During the past 11 years she made her home with Elder and Mrs. R. L. Odum in Takoma Park. Her daughter, Martha Odum, wife of R. L. Odum, of the General Conference, survives, as do four grandchildren and three great-grandchildren.

MOORE.—Julia May Moore, born Nov. 6, 1873, in Chicago, Ill.; died in Nashville, Tenn., Jan. 1, 1966. She taught church schools in Memphis, Tenn., Lexington, Ky., and West Palm Beach, Fla. Survivors are her sister, Mary Hunter Moore, formerly of the Southern Publishing Association; and a niece, Miriam Grace Moore, of Glendale, Calif., who was reared as her own.

MOORE.—Lillian Moore, born Aug. 18, 1889, at Knoxville, Tenn.; died Jan. 18, 1966, at Garnett, Kans.

NELSON.—Minnie C. Wineteer Nelson, born Feb. 4, 1886; died Jan. 25, 1966.

NELSON.—Reuben Emmanuel Nelson, born May 6, 1888, in Pierce County, Wis.; died Jan. 23, 1966, at St. Paul, Minn. His wife, Alice, survives.

PEUGH.—Alfred L. Peugh, born near Visalia, Calif.; died Feb. 13, 1966, at Sanitarium, Calif. His wife, Elisabeth Vipond Peugh, survives.

POITZ.—Curtis Poitz, born Sept. 15, 1893; died Feb. 16, 1966, in Denver, Colo. His wife, Lula, survives.

RABB.—Hattie Cavin Rabb, died Jan. 13, 1966, at Ferriday, La., aged 82.

REYNOLDS.—Cecil Coleman Reynolds, born April 2, 1880, at Pomeroy, Kans.; died Dec. 10, 1965, at Butler, Mo. His wife, Nellie, survives.

RICHMOND.—Nina Newton Richmond, born June 12, 1893, at Ferrysville, Wis.; died Dec. 20, 1965, at Galesburg, Ill. Her husband, Milo, survives.

ROBERTSON.—Augusta Robertson, born Oct. 21, 1880, at Bloomville, Mo.; died Jan. 13, 1966, at Long Beach, Calif.

ROINE.—John O. Roine, born Dec. 28, 1883, in Finland; died Jan. 4, 1966, at Santa Rosa, Calif. His wife, Senja M. Roine, survives.

ROSE.—Emma Carol Rose, born June 28, 1889, in Wisconsin; died Feb. 1, 1966, at Loma Linda, Calif.

ROSS.—May Ross, born Sept. 27, 1875, at Roosevelt, N.Y.; died Feb. 23, 1966, and was buried in the same cemetery as Hiram Edson.

ROWELL.—Delia Rowell, born May 11, 1882; died Jan. 14, 1966, at Owosso, Mich.

RUSSELL.—Lela May Worster Russell, born May 29, 1888, at North Liberty, Ind.; died Feb. 16, 1966, at Takoma Park, Md. She attended Emmanuel Missionary College and taught school in Indiana. In 1921 she was united in marriage with Elder Clifford A. Russell, who served many years in the Educational Department of the General Conference. She is survived by two sons, Harold L., of Allegan, Mich., and Dr. Hollis K., of Tunkhannock, Pa.; four grandchildren; and seven great-grandchildren.

SCHIFFNER.—Marie Schiffner, born April 24, 1885, in Kansas; died at Long Beach, Calif., Dec. 9, 1965.

SCHULZ.—Carolyn Schulz, born in Kenton, Ohio; died Jan. 2, 1966, in Portland, Oreg.

SCHWIDDE.—Lillie Elizabeth Schwidde, born Feb. 27, 1883, in Crawford County, Mo.; died Jan. 2, 1966, near Bourbon, Mo.

SCOTT.—Anna Dampf Rannabarger Scott, born Dec. 18, 1882, at Russellville, Mo.; died Jan. 26, 1966.

SMOUSE.—Lester Earl Smouse, born Dec. 27, 1887, at Mount Pleasant, Iowa; died June 17, 1965, in Denver, Colo. His wife, Sarah, survives. [Obituary received Jan. 26, 1966.—Eds.]

SOASH.—Bessie Blim Shinew Soash, born Sept. 7, 1884, in Crawford County, Ohio; died Jan. 17, 1966, at Bowling Green, Ohio. Her husband Ross survives.

SQUIER.—Miles Lytle Squier, born April 24, 1880, at Fairburt, Minn.; died Jan. 3, 1966, at Banning, Calif. He studied nursing at the Battle Creek Sanitarium and sometimes assisted Mrs. E. G. White up the steps of the Old Dime Tabernacle when she went to address the congregation. He entered the colporteur work when *Christ's Object Lessons* first came off the press. In 1903 he married Flora Bell Horton. Besides canvassing throughout the Minnesota area, he canvassed around the Colville, Washington, area. Survivors are his second wife, Gertrude; four daughters; a son; 15 grandchildren; 30 great-grandchildren; two brothers; and two sisters.

STOUGAARD.—Johanna Stougaard, born Oct. 26, 1911, at Palermo, N. Dak.; died Jan. 17, 1966.

STRICKLAND.—Willevan Theodore Strickland,

born April 3, 1894, in Florida; died Feb. 7, 1966, at La Sierra, Calif. For more than 30 years he was an employee of the Glendale Sanitarium and Hospital. Survivors are his wife, Lenna, and daughter Myrna May.

TONKIN.—Louis Bennett Tonkin, born Aug. 9, 1899, in Chicago, Ill.; died Jan. 24, 1966, in New Mexico.

VELDMAN.—Henry Veldman, born Oct. 16, 1893; died Jan. 6, 1966, at Hinsdale, Ill. His wife survives.

VOH.—Lena Voth, born Jan. 24, 1886, at Clark-son, S. Dak.; died at Sanitarium, Calif., Jan. 22, 1966. She was a graduate nurse from Wichita, Kans. She was employed for some time at the White Memorial Hospital and the St. Helena Sanitarium and Hospital. Among the survivors are her brother, Henry, and a nephew, Harvey Voth, principal of Lodi Academy.

WAINSCOTT.—Effie Wainscott, born in 1883, near Kinmundy, Ill.; died Jan. 18, 1966, in Springfield, Ill.

WENZEL.—Frank A. Wenzel, born Jan. 8, 1883, in Michigan; died Feb. 7, 1966, at Banning, Calif. His wife, Myrle, survives.

WINCHELL.—Annie Mary Cunningham Winchell, born in 1878, in Missouri; died Jan. 22, 1966, at Loma Linda, Calif.

YARNO.—Mary Luthera Yarno, born June 4, 1879, at Bladen, Nebr.; died Dec. 15, 1965, at Long Beach, Calif.

NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

Josephine Cunningham Edwards, 2202 Ellis Ave., Caldwell, Idaho, needs *Guides* (even old ones), and *Little Friends*, for use in Gem State Academy.

Discontinue sending literature to Mrs. A. W. Brown, Rt. 1, Box 540, Alpine, Calif. 92001.

Simeon Diego, Barong-Barong, Brooke's Point, Palawan, P.I., urgently needs old Bibles, songbooks, Sabbath school supplies, children's books, cards, *Quarterlies*, *Life and Health*, *Signs*, *Instructor*, *Review*, and other missionary material including greeting cards.

Bernarda Vargas, Pook Nabas, Aklan, P.I., needs at once *Signs*, *Liberty*, *Worker*, songbooks, *Quarterlies*, *Your Health and Home*.

Send *Signs*, *These Times*, *Little Friend*, *Guide*, *Life and Health*, *Message*, and *Listen* to Mrs. A. de Beer, Private Bag 21, Odzi, Rhodesia.

Pastor E. A. Akintunde, SDA Mission, 49 Iragbiji Road, Ikirun, W. Nigeria, W. Africa, desires *Instructor*, *Primary Treasure*, and *Signs*.

Elder Brigido Peligro Gulay, Mangagoy, Bistig, Surigao del Sur, P.I., wishes prophetic charts, flannelgraphs, visual aids, English Douay Bible, King James Bible, *Signs*, *These Times*, *Message*, songbooks, and *Quarterlies*.

K. C. Thanga, SDA Church, Khawruhlian, Mizo Dist., Assam, India, desires *Review* and other missionary papers.

Mrs. E. C. Beck, P.O. Box 1253, Colombo, Ceylon, needs used Christmas cards, birthday cards, and get-well cards.

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Church Calendar

Church Missionary Offering	April 2
Loma Linda University Offering	April 9
Health and Welfare Evangelism	May 7
Church Missionary Offering	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 14
Christian Record Offering	May 21
Bible Correspondence School Enrollment Day	May 28
World Evangelism (Million-Dollar Offering)	June 4
North American Missions Program	June 11
One Hundred Fiftieth Anniversary Program	June 11
American Bible Society	June 25
Thirteenth Sabbath Offering (Middle East)	June 25
Medical Missionary Day	July 2
Church Missionary Offering	July 2
Pioneer Evangelism (Unentered Counties)	August 6

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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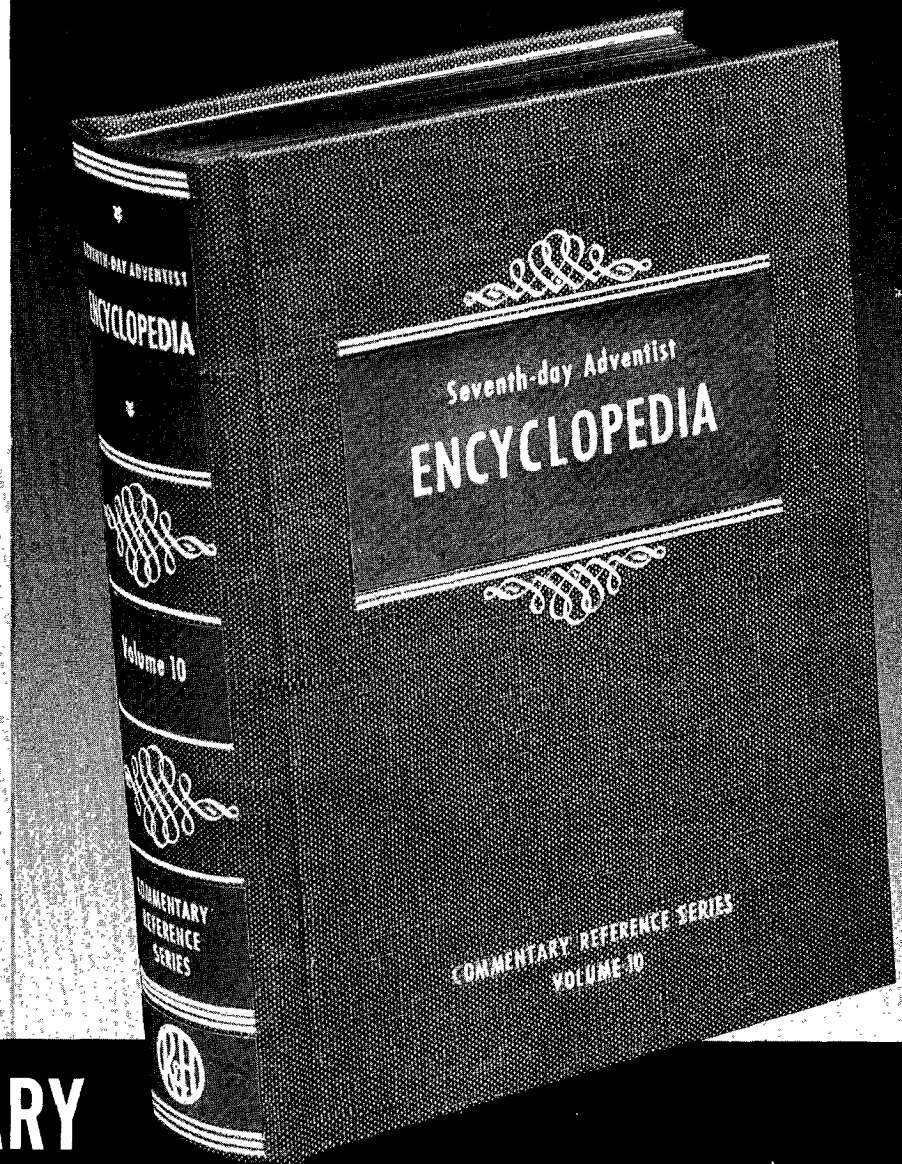
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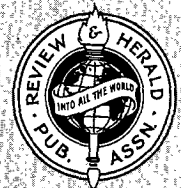
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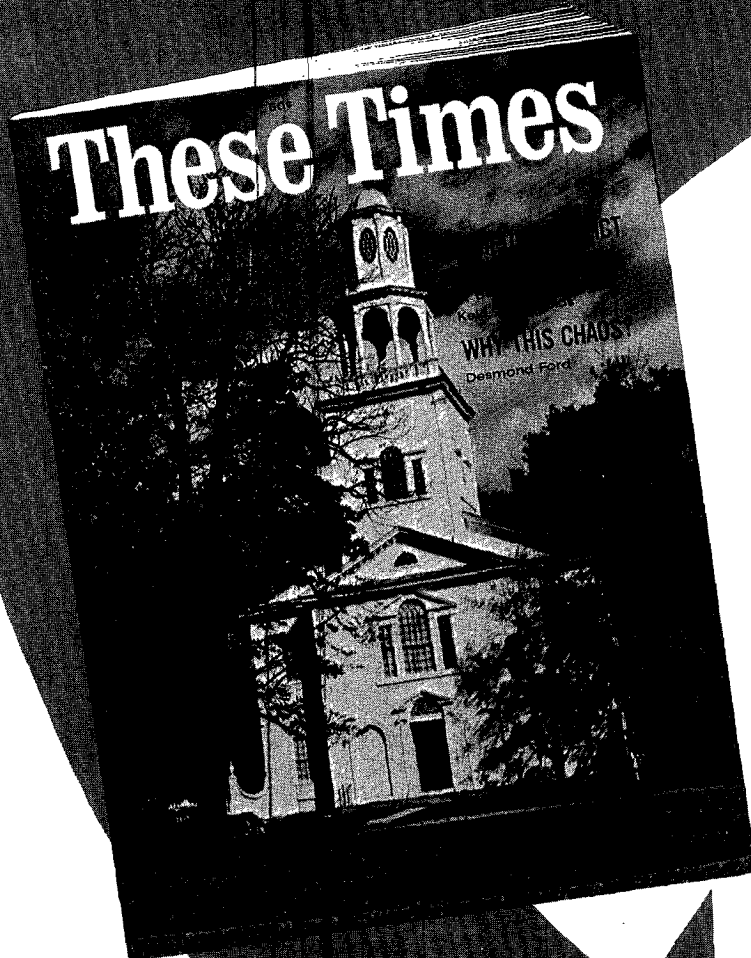
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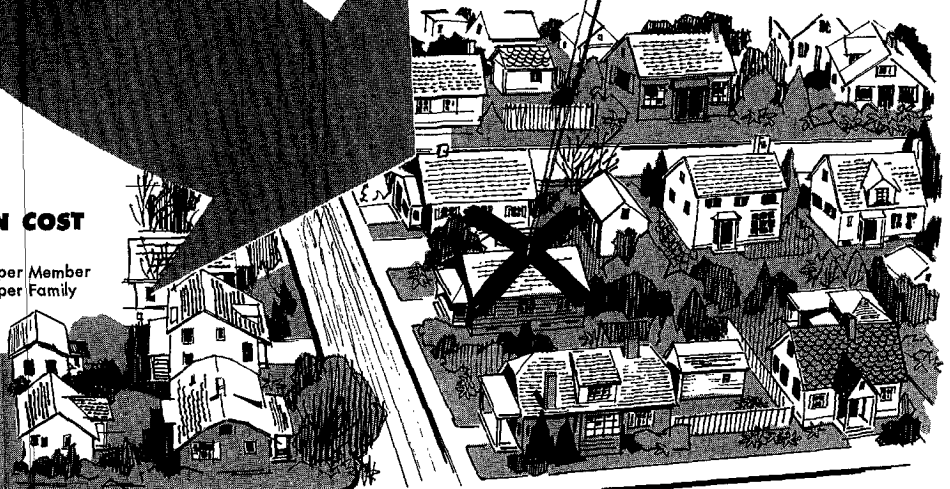
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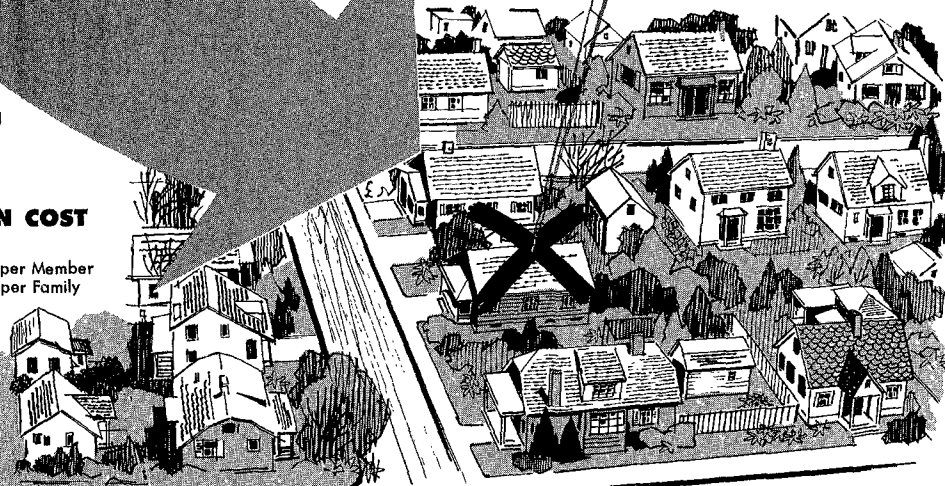
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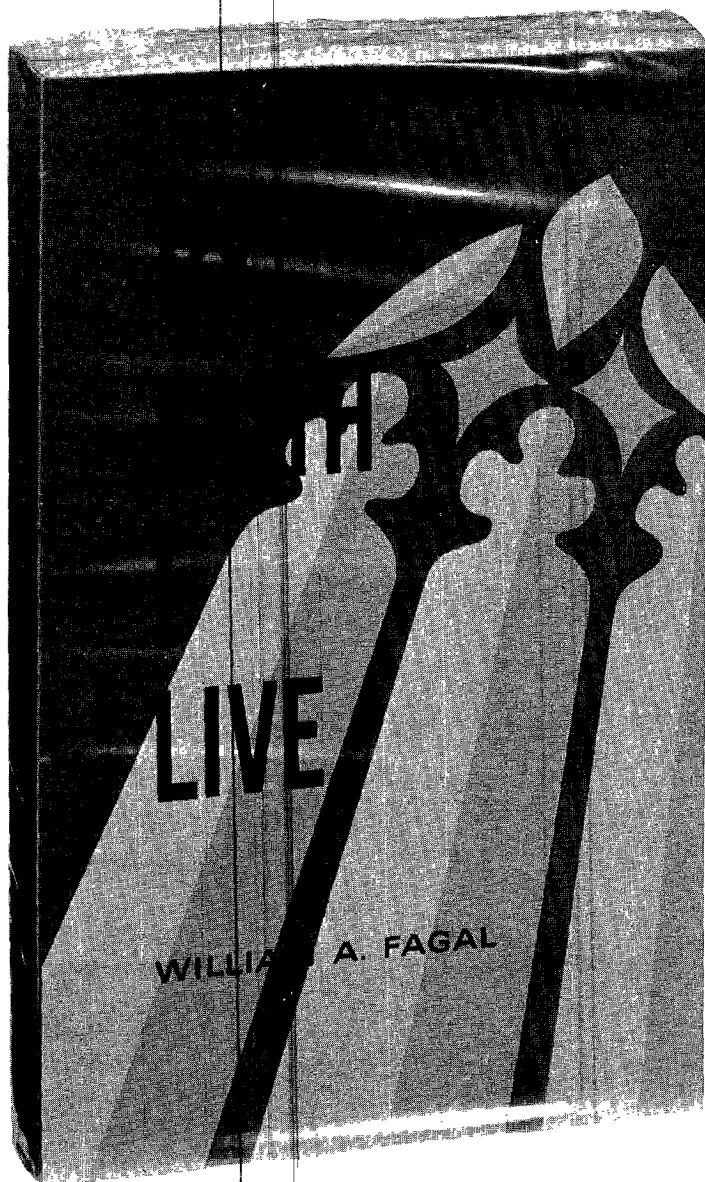
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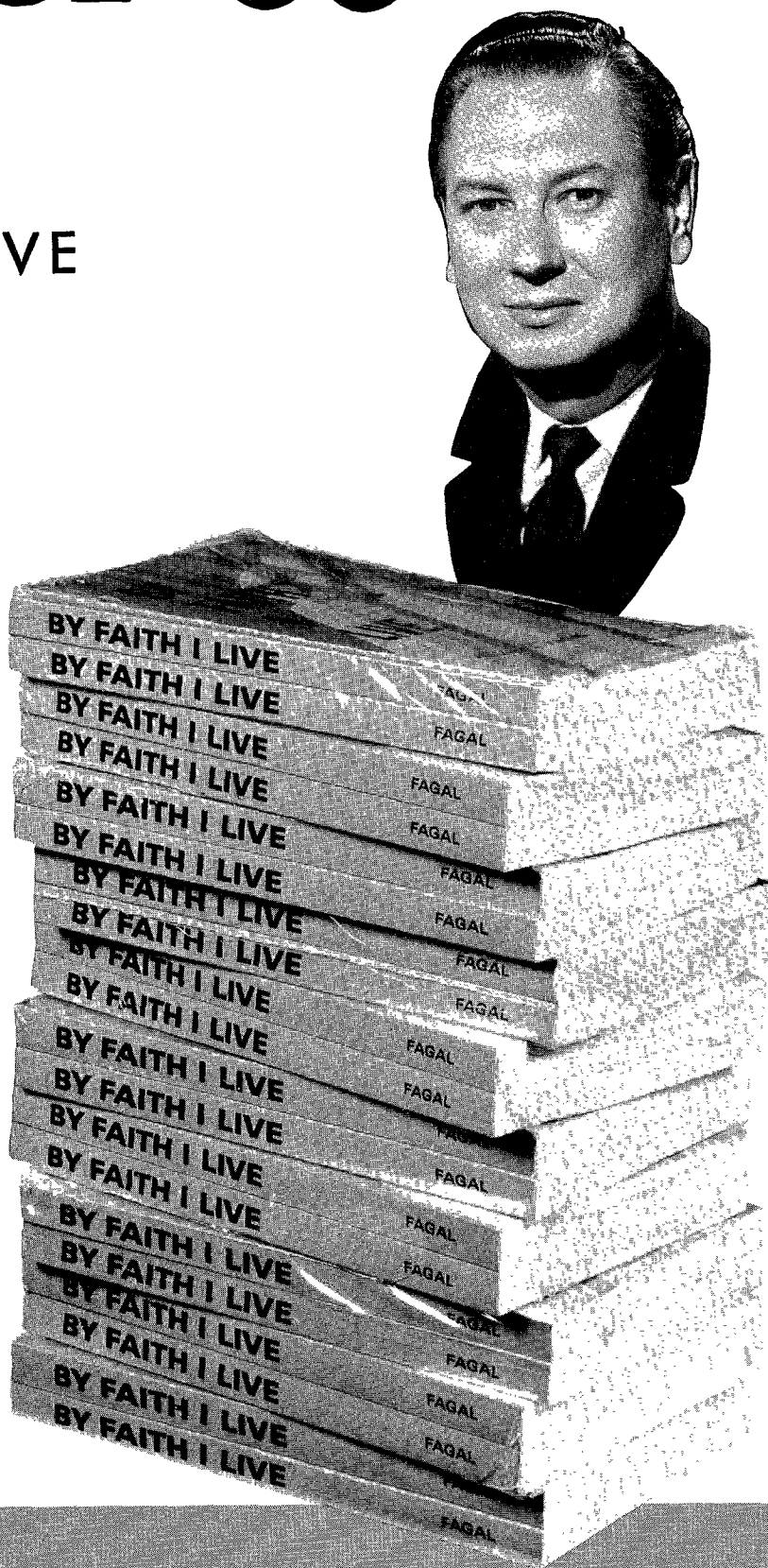
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News of Note

Publishing House Sales Top \$22 Million in 1965

In 1965 the total retail sales of the four publishing houses in the United States and Canada amounted to \$22,343,070.65. Following is an analysis by institutions and departments:

	Book Dept.	Periodical Dept.	Total
Pacific P.	\$ 5,152,822.18	\$3,361,925.25	\$ 8,514,747.43
R. & H.	4,585,805.53	3,612,877.41	8,198,682.94
So. Pub.	3,240,451.78	1,755,288.01	4,995,739.79
Kingsway P.	633,900.49	633,900.49
	\$13,612,979.98	\$8,730,090.67	\$22,343,070.65

The total sales in 1964 for these four publishing houses amounted to \$20,792,864.58. We are thankful for the good gain of \$1,550,206.07 in 1965.

D. A. McADAMS

Nebraska Conference Biennial Session

The Nebraska Conference held its biennial session March 20 on the campus of Platte Valley Academy, some 20 miles from Grand Island. A spirit of courage and satisfaction prevailed among the 325 delegates. The total membership of the conference now stands at 5,351.

The recently organized Capitol View church, of Lincoln, was received into the sisterhood of churches, bringing the total number of churches to 59.

For the ensuing term, the session re-elected F. O. Sanders president, L. F. Webb, secretary-treasurer, and a good staff of associates. A fine set of plans for future development, called Blue Print Nebraska, was adopted by the delegates.

W. R. BEACH

A Discussion of Church Standards

On page 1 of this issue begins an important series of articles on church standards by R. R. Bietz, president of the Pacific Union Conference. For Seventh-day Adventists, church standards are important. We have something to live for, and something to live up to. Heaven is our destination, and the standards by which we live can help or hinder us on the journey heavenward. The series by Elder Bietz is refreshingly reasonable, practical, and specific. We believe that every article in it rates a careful and prayerful reading.

Minnesota Conference Session

The 1966 constituency meeting of the Minnesota Conference was held on Sunday, March 20, on the campus of Maplewood Academy, at Hutchinson. Reports showed that during the 1964-1965 biennium there were 395 additions by baptism, making the present conference membership 4,667. The pastors of the Twin-City

area are in contact with 685 families interested in the It Is Written meetings. The tithe of the last biennium totaled almost \$1.3 million, which was about \$100,000 more than in the 1962-1963 period.

G. C. Williamson and R. G. Mote, president and secretary-treasurer, respectively, were re-elected together with the entire departmental staff. W. E. MURRAY

Australian Alcoholism Institute

The fourth annual session of the Australian Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of Queensland University, May 16-20. Ernest H. J. Steed, executive secretary of the Australian National Committee for the Prevention of Alcoholism, under whose auspices the Institute is being conducted, indicates that a three-day seminar on the prevention of alcoholism is also being planned for the Territory of Papua, New Guinea, at Port Moresby, immediately following the Brisbane Institute.

W. A. SCHARFFENBERG

Southwest Region Conference Session

The Southwest Region Conference biennial session was held Sunday, March 13, in Dallas, Texas. Two hundred official delegates returned V. L. Roberts as president and the entire Region staff to office for two more years. Reports indicate the Region is now reaching 4,000 in membership and third in membership and church school enrollment among the Regional conferences of North America. L. C. Evans, president of the Southwestern Union Conference, praised the rapid growth of the conference during the ten years it has been headed by Elder Roberts.

J. N. MORGAN

New Hospital Nearly Ready in British Guiana

The Davis Memorial Hospital in Georgetown, British Guiana, was named to honor the pioneer missionary Davis who served among the American Indians in the interior of British Guiana. The hospital was started 12 years ago in a two-story house of typical Georgetown design. It rests on eight-foot brick posts, a design made necessary by the wet, low ground on which the city is built. The city is below sea level and is habitable only because the sea is kept out by strong dikes. Rain water and small streams flow through one-way gates into the ocean at low tide.

To the present time this hospital has functioned in this two-story wooden house.

The operating room is the former kitchen. The sterilizer is mounted in the former pantry, which serves as a workroom. The living room and bedrooms of this house are divided into cubicles to provide the most elementary services and space for 20 beds.

In these meager facilities, in 1964, 1,604 inpatients were cared for, 498 major surgical cases done, and 889 babies were born. All of this was in addition to attending to the needs of 18,714 outpatients in the clinic uptown.

It is greatly to the credit of physicians and nurses that they have been willing to work under such limiting circumstances for so long. The brighter side of the Davis Memorial Hospital picture may be seen out beyond the edge of the city where a beautiful new 40-bed modern hospital will soon be ready for occupancy.

T. R. FLAIZ, M.D.

New York Conference Session

More than 4,100 members from 61 churches and four companies were represented at the twenty-third biennial session of the New York Conference, March 20, at Union Springs Academy. A. J. Patzer and R. C. Mills, president and secretary-treasurer, respectively, of the conference, assisted by leaders of the departments quickly presented a clear picture of past accomplishments and tentative plans.

Baptisms during the past biennium totaled 428. Five hundred fifty students are enrolled in the church schools. During the biennium 85 boys and girls from these church schools were baptized.

R. A. Van Arsdell and D. A. Orsburn, experienced publishing department leaders of the New York and Idaho conferences, respectively, are exchanging posts. The officers and other departmental leaders were re-elected. DUANE S. JOHNSON

South Central Conference Session

R. S. Watts, vice-president of the General Conference, brought the devotional message at the tenth biennial session of the South Central Conference. H. H. Schmidt, president of the Southern Union, served as chairman of the nominating committee, and D. J. Williams, pastor of the Montgomery district, as secretary. Re-elected were C. E. Dudley, president, and the entire departmental staff. J. E. Merideth was elected secretary-treasurer of South Central, and Charles Woods was elected assistant treasurer, auditor, and Book and Bible House manager.

Reports of progress were given by C. E. Dudley, president, L. E. Ford, the treasurer, and each of the departmental secretaries to the 335 delegates, representing 61 churches and 5,200 members, assembled in the Oakwood College pavilion. After Brother Ford gave the financial report, he stated that after 47 years in the work of the church he should not be considered for the office of secretary-treasurer. The delegates voted thanks and appreciation to Brother Ford for his long years of faithful service in God's work.

F. L. BLAND