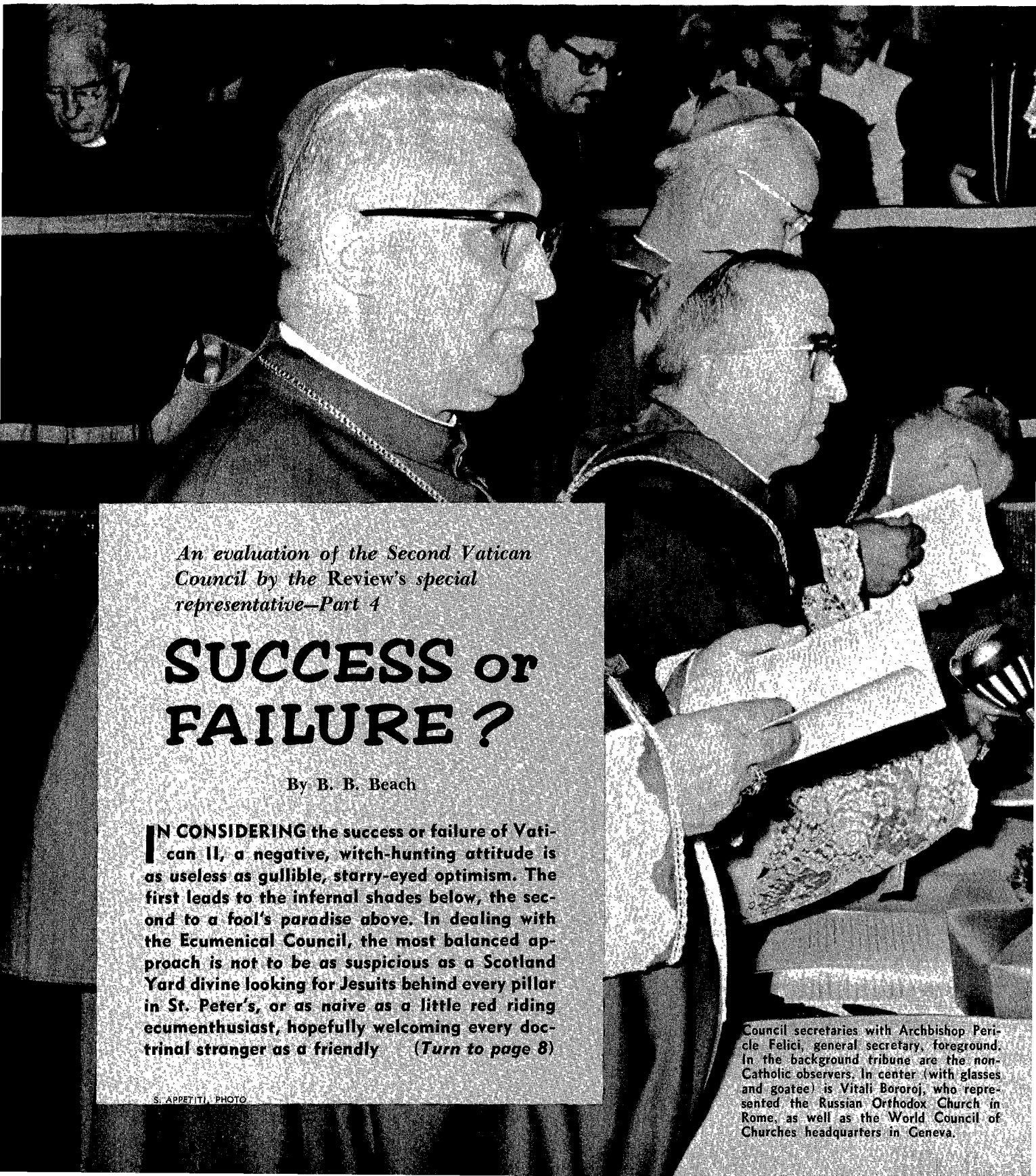


REVIEW and Herald

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An evaluation of the Second Vatican Council by the Review's special representative—Part 4

SUCCESS or FAILURE ?

By B. B. Beach

IN CONSIDERING the success or failure of Vatican II, a negative, witch-hunting attitude is as useless as gullible, starry-eyed optimism. The first leads to the infernal shades below, the second to a fool's paradise above. In dealing with the Ecumenical Council, the most balanced approach is not to be as suspicious as a Scotland Yard divine looking for Jesuits behind every pillar in St. Peter's, or as naive as a little red riding ecumenthusiast, hopefully welcoming every doctrinal stranger as a friendly (Turn to page 8)

S. APPETITI, PHOTO

Council secretaries with Archbishop Pericle Felici, general secretary, foreground. In the background tribune are the non-Catholic observers. In center (with glasses and goatee) is Vitali Bororoj, who represented the Russian Orthodox Church in Rome, as well as the World Council of Churches headquarters in Geneva.

THE apostle Peter, speaking about the importance of adornment, says, "Your beauty should reside, not in outward adornment—the braiding of the hair, or jewellery, or dress—but in the inmost centre of your being, with its imperishable ornament, a gentle, quiet spirit, which is of high value in the sight of God" (1 Peter 3:1-3, N.E.B.).*

Commenting on this text, a Christian writer says, "The Christian woman's charm should be that of character, not of make-up. That is what God approves. . . . A gentle and quiet spirit has been defined as one which 'neither worries other people, nor allows itself to be worried.'" "Neither Peter nor Paul would have approved the modern woman's virtuosity in cosmetics." "There is danger in making the outward all-important, and especially in substituting it for the real beauty of the inward spirit. 'The Lord looketh on the heart' (1 Sam. 16:7). Women may *obtain* a beauty of sorts at the corner drugstore in the form of cosmetics; they may *attain* real beauty of character in spirit only by patiently putting on the apparel of God's grace as it is known in Christ."—*The Interpreter's Bible*, vol. 12, pp. 122, 123.

Perhaps in no other area have there been so many sweeping changes through the centuries as in standards of dress. Usually these go from one extreme to another. In such matters Seventh-day Adventists have always sought to be reasonable and prudent. The counsel given to us in the *Church Manual*, page 202, makes good sense: "They [the people of God] will not be the first to adopt the new styles of dress or the last to lay the old aside."

If the church should attempt to keep up with the ever-changing fads and fashions of the world she would be wasting time that ought to be more profitably employed. For example, during the fourteenth century, women were threatened with damnation, not because they were wearing too little, but for wearing too much. Dresses were too long, and many times trailed in the mire and dust. It is strange but true that during the Middle Ages young men were upbraided for wearing too little. Many rules and regulations were enacted in an attempt to make the women wear less clothing, and the men more. Today we need regulations for the women to wear more. Dresses today are so short that the

Changing Fads

fashion designers could implement their income considerably by designing extension dresses. These would be especially in order for some who take part in church services and must appear before the congregation.

During the seventeenth century men borrowed accessories from women's attire. Believe it or not, men wore higher heeled shoes than did their ladies. Today the reverse is true. Men also wore more jewelry, and at least as much make-up. During the eighteenth century men's shirts had many more frills than the corresponding female garments.

Sometimes we think the plucking of eyebrows is a twentieth-century fad, but it isn't. It dates back at least as far as 1667. Not only did they pluck the eyebrows, they also heightened their foreheads artificially to produce the coveted fragile egg appearance so esteemed at the height of the Middle Ages.

Tertullian, Roman theologian, wrote an article on female dress around the year A.D. 200 in which he laments the fact that women torment their skin with potions, stain their cheeks with rouge, extend the line of their eyes with black coloring, and change the color of their hair with saffron dye. He goes on to say, "We are waiting for the angels to carry us to heaven; go forth to meet them arrayed in the cosmetics and adornments of the prophets and apostles. Draw your whiteness from simplicity, your rosy hues from chastity, paint your eyes with modesty and your lips with silence. Fix in your ears the words of God and fasten on your necks the yoke of Christ."—Quoted in C. Mervyn Maxwell, *As Becometh Women Professing Godliness*.

Modern Fads

A few years ago fashion designers for both men and women seemed to take a rational approach to matters of dress, but today extremes are again in fashion. The craze today is not only for short dresses but also to appear in men's clothing. It used to be that women appeared in men's clothing only around the house, on family outings, or on camping trips. Today the shopping centers and the streets are

crowded with females so attired. The fad has gained in popularity to the extent that some women even appear in church in men's clothing. Extremes are not confined to the women. Certain of the male sex now wear effeminate coiffures. At times it's difficult to distinguish the sexes.

Some time ago Eloise Curtis, a designer of junior dresses and gowns, struck an alarming note when she said, "In many homes there is no longer an externally visible difference between the sexes. A woman donning pants subconsciously dons a few masculine characteristics in her approach to her own baby. The baby, seeing nothing but pants around, becomes confused as to where his mother begins and his father leaves off."—*San Francisco Chronicle*, Sept. 26, 1961.

Speaking about adornment, Eve Merriam, former salesgirl, fashion copywriter, and editor, says: "More and more American women pursue fashion's far-out follies. Kooky clothes and mad make-up are no longer confined to a screwball few; they are being sold to millions. Women have gone crazy. The fantastic world of women's fashion has grown into one of the greatest con games ever devised.

"Take hair, for instance; if it isn't striped, it may be spotted with gold or silver flecks dusted on like visible fallouts. Or a woman's whole head may be dipped into the dye vat. Today three out of every seven American women are changing the color of their hair. Not content with that, many are buying wigs!

"Then there are green eyelids. No longer merely a stage make-up for a spooky thriller, this funguslike look can be seen at any P.T.A. meeting. Eye-shadow kits in all colors of the rainbow sell at department stores, discount houses and dime stores.

"Fashion has turned into a relentless campaign to encompass every American female from the cradle to the grave. . . . The old are made to look infantile, and the young are high-pressured into the *femme-fatale* market before they are out of diapers.

"Women have been so bewitched, bewildered and brainwashed that they seem incapable of resisting the

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

By R. R. Bietz

and Fashions

most arrant nonsense. Anything wacky can be sold in the name of fashion. . . . The tab for fuss and feathers is now close to \$25 billion a year."—*True, the Man's Magazine*, Sept., 1962.

Of all people, Adventists should dress in harmony with principle, not fashion. Customs change, but we must not accept every fad just because it is a custom. The Spirit of Prophecy gives us good counsel: "If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress."—*Testimonies*, vol. 1, pp. 458, 459. Our church has tried to follow the standards of dress emphasized in the New Testament. "To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith."—*Ibid.*, vol. 3, p. 366.

A few years ago there came from the press a book entitled *The Conflict Within Myself*. It was written by a prominent pastor of the Baptist Church, Earl V. Pearce. He says, "The rapid change of styles to something more bizarre and striking is not simply the scheme of merchants to sell more goods but it is an art which finds fertile field in humanity. One authority of style says that every radical change in styles has started with a courtesan. She is the first to wear the shocking change. Then others, modest in themselves, take it up because they seem to be the fashion. This tells us why styles are so often immodest." It should also be said that there "is no virtue in dressing differently from those about us just to be different, but where the principles of refinement or morality are involved the conscientious Christian will be true to his convictions rather than follow the prevailing customs."—*Church Manual*, p. 201.

Dress Is Important, but Not All-important

We also do well to remember there is danger that the subject of adornment be given too much attention by well-meaning people of the church. There are those who spend most of their time criticizing. They make

the matter of other people's dress their religion. "There is no need to make the dress question the *main point* of your religion. There is something richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off, never to return. . . .

"Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right. . . . No one precise style has been given me as the exact rule to guide all in their dress."—*Evangelism*, pp. 272, 273. (Emphasis added.)

When a Boston Back Bay society woman asked Phillips Brooks what was the best rule for feminine dress and behavior, the great preacher replied, "Madam, so dress and conduct yourself that those who have been in your company will not recollect what you were wearing."—John Homer Miller, *Why We Act That Way*, p. 32.

This is a good rule for the brethren, as well.

The Spirit of Prophecy writings say much about dress and proper adornment. Reading extensively on the subject, one can only conclude that the instruction is well balanced and far from dictatorial. Speaking about the dress we read: "If others have no higher object than dress, if they can delight in outward display and satisfy their souls with bows and ribbons and fantastic things, let them enjoy these. But let me have the inward adorning. Let me be clothed with that meek and quiet spirit which is in the sight of God of great price."—*Testimonies*, vol. 2, p. 593.

Along with this statement we should also read the questions asked of an individual about useless expenditure of money for adornment. This applies not only to the women but to men, as well. "How much money [is] expended to please your fancy and win the admiration of hearts as vain as your own? It was God's money. How much good you might have done with it! And what a loss have you sustained in this life, and in the future, immortal life, by not doing this."—*Ibid.*, vol. 4, p. 646. In 1885 Ellen G. White wrote: "Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God."—*Ibid.*, p. 647. Perhaps this is not true today. What do you think?

The Bible emphasizes that the graces of the Spirit are the characteristics by which the followers of Christ are to be known. If our style of dress is so conspicuous for its gaudiness or

AKIKO MEZIAS, ARTIST



1866



1896



1926

Styles of dress change with the passing years. The Christian will not waste time and money trying to keep up with "the latest," but will endeavor to meet the standards of character that make one beautiful in the sight of God.

plainness that we can be singled out from others it is time to take a critical look at ourselves in the mirror.

The Bible emphasizes that the graces of the Spirit are the true adornment of Christians, whether male or female. The Scriptures do not accept the worship of beauty or of truth or goodness as a substitute for the worship of the personal God of righteousness and holiness. The Word of God is eloquent and harmonious on this subject. Christians will always preserve the golden mean of not being too dressy on the one hand, or too distressingly plain on the other. Some dress to show off their beautiful clothes. They are proud of their appearance. Others dress plainly to the extreme because they want to convince the world that they are humble. Both classes are proud. Both are extremists. One class is proud of clothes

and the other is proud of humility.

Certainly the Spirit of Prophecy writings provide us with excellent instruction, which we should be happy and willing to follow. "Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straight-forward course, irrespective of applause or of censure, and should cling to the right because of its own merits."—*Messages to Young People*, p. 350.

We do well to take as our guideline, the words of the apostle Paul: "Women [and men, we might add] again must dress in becoming manner, modestly and soberly, not with elaborate hair-styles, not decked out with gold or pearls, or expensive clothes, but with good deeds, as befits women [and men] who claim to be religious" (1 Tim. 2:10, 11, N.E.B.).

home several years. There are cracks in the plaster that were not there when we bought it, and the house, like its occupants, is beginning to show its age. It is home to us, though, and because of home ties and financial reasons we probably shall never move. So I often think of the next home I hope to have.

This new home of mine won't be small like our present home, but spacious and roomy. The size and height of the rooms will be just right, and the woodwork and walls will never grow old, nor will it ever need aluminum siding. For my new home, I hope, will be a mansion that Jesus has gone to prepare for me.

I know that if Jesus has prepared it, it will be just right for me. It will never deteriorate or grow old, but will stay lovely and suitable—for me. I may choose to live in it throughout all eternity, and if I choose to do so it will always stay lovely and will never grow old. I know that I must put all known sin out of my life, for even if I have done so I will still be so imperfect that I will need Christ's robe of righteousness to cover me. I know also that His white robe of righteousness will not cover up sins that I do not confess and forsake.

Yes, I have a job to complete before I can go to that beautiful new home Jesus has gone to prepare for me, and I do want to move into that brand-new mansion, which is much finer than any home I can hope to have on this old earth.

Houses

By Vivian Wake

AFTER World War II we were caught in the housing shortage, and forced to buy a very old house. How I hated it, for I did not like the arrangement of the rooms. Neither did I like the old woodwork, for no matter how I scrubbed and varnished it, it was still scarred and stained and elaborately ugly.

The back door particularly disturbed me when I ate my meals in the summer. It opened just a few feet from where I ate my breakfast, and I couldn't keep from staring at it. It was weather beaten, and so scarred that the wood looked as wrinkled as an old map. How ugly and old that door is, I thought. No use changing it, either, for the woodwork would continue to plague me, along with the ill-arranged rooms and the high ceilings, which were so hard to clean.

A few years later we bought a lovely little home, just a few years old. The day we moved I was so thrilled that I could only walk again and again through the rooms, liking the way they were arranged and enjoying the lovely woodwork and the low ceilings.

When we went past our old home and saw it looking all new on the outside, with aluminum siding, I could only think, How like sin that we cover up! The new aluminum siding looked very nice, but I knew the high ceilings and ill-arranged rooms were still there, along with the battered

back door. And the scarred woodwork. I thought of Christ's robe of righteousness. It is not like the aluminum siding. It will not cover us if we have sin hidden in our lives, but if we confess those sins and forsake them, then His pure white robe of righteousness will clothe us.

Now we have lived in our new

Fellowship of Prayer

"That Prayer Was Answered"

"Several years ago I asked for prayer for my boys that they would attend our colleges. That prayer was answered."—Mrs. B., of California.

Prayer Requests

"Please put my daughter and my husband on your prayer list. The world is calling my girl, and while she yet listens to me, I fear she will marry out of the truth. . . . Help me pray she will let God lead her. I am in this message today because my husband showed me the way. I love it and can go no other way than this. My husband is not a Christian. He is firmly attached to liquor and cigarettes. . . . Satan struggles valiantly to keep control of him. My heart cries out for my husband, yet what can I do but pray? Pray! We do constantly. Pray he may give his heart to the Lord before it is too late. Too late—oh, what heartbreaking words!"—Georgia.

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

EXPRESSIONS appearing in the body of counsels published in 1909 regarding the work among the colored people and referred to in last week's article, make clear that no one rule can be made for all areas or for all times and people, but that a change in circumstances could lead to a modification in approach to the problems.

This plan is to be followed, until the Lord shows us a better way.—Testimonies, vol. 9, p. 207. (Italics supplied.)

We are not to be in haste to define the exact course to be pursued in the future regarding the relation to be maintained between white and colored people.—*Ibid.*, pp. 209, 210. (Italics supplied.)

The counsels God gave for the work were safe counsels, and we, with surrendered hearts and wills, were to keep close to the Lord. It would be the Lord through His providences who, if a better way was to be found, would show it to us. This thought was implicit in the following admonition given at that time, which was more than 50 years ago:

Let white and colored people be labored for in separate, distinct lines, and let the Lord take care of the rest.—*Ibid.*, p. 210. (Italics supplied.)

Circumstances May Alter Cases

Two years later, but in an entirely different context, Ellen White wrote:

Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.—*Selected Messages*, book 1, p. 57.

She also stated that at times in some matters, "circumstances alter cases" (Ellen G. White letter 267, 1905). And again she declared, "Circumstances and emergencies will arise for which the Lord must give special instruction. But if we begin to work, depending wholly upon the Lord, watching, praying, and walking in harmony with the light He sends us, we shall not be left to walk in darkness."—Ellen G. White letter 192, 1906.

If there was one dominant thought in the counsels given in 1895 and 1896—and quoted in this series—regarding work in the Southern States and among the colored people, it was that the approaches must be different from those made in other places and that we must be led by the Spirit of God in meeting the situations as we found them, changing as they may be.

The counsels of 1909, published in the *Testimonies*, volume nine, gave safe guidance for that time, and do today in so far as conditions may, in certain areas, be as they were then. The expressions quoted at the opening of this article indicate the possibility of adjustments in approaches as the Lord, through His Spirit, leads us

Building on a Strong Foundation

By Arthur L. White
Secretary, Ellen G. White Estate

in relating ourselves to changing conditions.

The Church Moves Forward

It has been most gratifying to observe the progress that has been made as the years have passed by. The church membership has increased. The plan for Regional conferences was developed in 1944, which drew men and women of varied skills and talents into administrative, financial, and secretarial lines. This greatly broadens the choice of denominational employment open to our colored young men and young women coming from the colleges of the church.

It may be added here that well-qualified colored personnel have been drawn into departmental and administrative work in such higher organizations as the union conferences and the General Conference. Colored teachers fill teaching positions in most North American senior colleges, and colored physicians and nurses help to staff Seventh-day Adventist medical institutions generally.

Steadily and consistently as progress is made in the United States toward better understanding between the races, the church has moved forward, keeping pace. Perhaps the progress has not been as rapid as some might desire, but church leaders representing

both races have ever kept in mind the vital importance of avoiding a course that would jeopardize the proclamation of the message in any area. Added impetus was given to the movement for better race relations within the church with a series of formal declarations announcing the denomination's position on these matters. The progress is shown in the statements which follow.

R. R. Figuhr, in 1958, Reports Progress

From the report of the General Conference president, R. R. Figuhr, to the session of 1958, we give the following:

We are a universal church. We could not be otherwise. The divine mandate, to proclaim the gospel to every nation and people, makes us such. Consistent with this fact, we believe, is the universal brotherhood of man and that God "hath made of one blood all nations . . . to dwell on all the face of the earth," as the Scriptures say. We therefore deplore, as contrary to the spirit of the gospel, any effort to depreciate as inferior any nation or people, believing that all alike are precious in God's sight. We believe in the oneness that there is in Christ and as set forth by the apostle Paul, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28).—*Review and Herald*, June 20, 1958, p. 4.

Formal 1961 Statement on Human Relations

On October 27, 1961, at the Autumn Council of the General Conference Committee the following formal statement setting forth human relations in the Seventh-day Adventist Church was adopted:

The Seventh-day Adventist Church is a world church. The task that Seventh-day Adventists have assumed is the preaching of the gospel to every tongue and nation. They believe that all men are of one blood and are equally destined for eternity in the heavenly kingdom.

The stand of our church on these basic principles involved in race and national relationships has been set forth clearly for many decades in many of our standard publications. The following quotations are representative of our belief and teaching:

"Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life. In his strength they can live a life rich in good works, filled with the power of the Spirit."—*Testimonies*, vol. 7, p. 225.

"No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood."—*Christ's Object Lessons*, p. 386.

"The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men."—*Testimonies*, vol. 9, p. 223.

"Thus Christ sought to teach the disciples the truth that in God's kingdom there are no territorial lines, no caste, no aristocracy; that they must go to all nations, bearing to them the message of a Saviour's love."—*The Acts of the Apostles*, p. 20.

"When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds. Human hearts will love as Christ loved. And the color line will be regarded by many very differently from the way in which it is now regarded. To love as Christ loves, lifts the mind into a pure, heavenly, unselfish atmosphere."—*Testimonies*, vol. 9, p. 209.

These truths so clearly enunciated and supported in Holy Scripture, caused a new day to dawn upon our earth. They broke down the partition walls between adversaries, between races, between men. No more was there to be a distinction of a race or caste of people. The elect of God became a universal race, a new humanity. The implication was love and pity and respect toward all men—total love, unrestricted duty. Christians moved with compassion would look upon a dying world with deep concern, for God is

Crowns

By HARRY SILBAUGH

A crown of thorns
My Saviour wore,
As to the cross
Man's guilt He bore.
He died for us
That we might wear
A crown of gold
Upon our hair.

the father of mankind and all men are their brothers.

We believe that a denial in any form of this universal fatherhood of God and brotherhood of man would eat the heart out of a world movement and stifle as nothing else could the spirit of "Abba, Father."

We, therefore, rededicate our denominational purpose to these basic principles of God's universal church.—*Autumn Council of the General Conference Committee*, October 24-29, 1961, pp. 12, 13.

At this same 1961 council the following forward-looking action was taken to give substance to the general principles stated above:

In consideration of our denominational stand on human relations, and with a view to better communication and understanding, we recommend the following:

1. That we continue to encourage the employment of workers in our institutions without regard to race, color, or national origin, and on the basis of qualification and merit.

2. That we continue the service of Regional workers in overseas fields, and that we explore the possibility of finding further overseas territories in which they can serve.

3. That when circumstances require, committees be set up within the union conferences to study the problems of human relations, and that workshops be conducted to give guidance and instruction in dealing with local racial problems.

4. That a representative standing committee in the General Conference be appointed on human relations.

5. That normal church channels be used in dealing with all racial and human relations problems.—*Actions of the Autumn Council Pertaining to the North American Division*, pp. 6, 7.

Next week we shall conclude this series by citing further actions taken on human relations.

(Concluded next week)



The Art of Living.... when



you're young

by Miriam Hood

No Little Tent

ONE of the most frequently asked questions in this often-disappointing world is: "Why should this happen to me?" I suspect that the questioner doesn't really expect a satisfactory reply, since if he's old enough to ask this question he's quite old enough to realize that no answer will be forthcoming. Nevertheless, most of us are driven, at one time or another, by the extent of our desperation to verbalize our torment in this way.

More accurate, I suppose, and more reflective of our condition of mind would be the flat statement that "this has no right to happen to me! I don't deserve such ill treatment at life's hands!" Few of us feel that we're such "awful" people as to merit the "thousand natural shocks that flesh is heir to," which is the way Shakespeare's unhappy Prince Hamlet expressed it. And probably we're correct in our evaluation of our conduct. But being correct won't change a thing, as far as life's buffetings are concerned.

It seems to me that a young person who's endeavoring to master the art of living would do himself a very great favor indeed if he simply accepted the fact that many of the trials which beset us are not of our own making. (Others are, of course!) This is the kind of world in which we live. My study of the Bible on this topic has convinced me that human beings are not promised any special dispensations because they

are "good people." As a matter of fact, I'm pretty well convinced that just the opposite is the case. That "old adversary" looks upon people who try to do the right thing as his special prey; they're fair game. What God promises them is strength to endure whatever may come.

Actually, a realistic viewpoint on this "why" question is an acceptance of the fact that there's a great, overriding cause for all this. From the moment that sin entered the perfect home of Eden, it was bound to be thus. You simply cannot have a world seething with rebellion and innocent people not be hurt by it.

Perhaps it's not too inaccurate to compare the whole situation to that of a country where there's a war raging. Are the military personnel the only ones who are wounded, who are killed? Certainly not. A bullet or a bomb is no respecter of persons. Neither are the "slings and arrows of outrageous fortune." You are struck because you happen to be in the path of the arrow. The fact that there's no other place for you to be, while you're living on planet Earth, is immaterial.

So then, what's the solution? First, faith in God and His promises. We have been told, you know, that we won't be called upon to endure trials beyond our capacities. (Perhaps you've just been underestimating yourself! The Lord has a higher opinion of you

than you realized!) Then there's the comfort of knowing that you're not the *only* one who's suffering; misery really does love company! Humor helps, also. You may have to laugh through your tears occasionally, but the laugh will help, nonetheless.

And then a tranquil acceptance of life as it really is will keep you from feeling so surprised and betrayed. Countee Cullen is absolutely correct when he declares

"Let no man be so proud
And confident
To think he is allowed
A little tent
Pitched in a meadow
Of sun and shadow
All his little own.

"Joy may be shy, unique,
Friendly to a few;
Sorrow never scorned to speak
To any who
Were false or true." *

* "Any Human to Another," from *The Media*, 1935, Harper and Brothers.



The Cross

By Amy E. Harris

"He walked beside us on the way.
 We saw and talked with Him today!
 How blind we were, we could not see.
 He lives! He lives! our Lord, 'twas He.
 Say not again, What loss, what loss!
 A light is shining from the cross!"

Still down the centuries of time
 The glory from the cross sublime
 Shines down, that sinners lost, distressed,
 May see the love of God expressed.
 Though all earth's light grow dim and pale
 This glory light will never fail.

Our Saviour

By Myrtle Leora Nelson

*His cross was oh, so cruel,
 And the rocky steep was long
 As it led through the jeering cries
 Of an unjust, sensual throng.
 The agony that He suffered
 Was much for love to bear;
 And oh, the shame!
 To the cross He came
 To bear the world's penalty there.*

The Cost of a Soul

By Gertrude Patterson Rodman

Would'st know the cost of a human soul?
 Or the price that was paid for you?
 Then turn thine eyes to yon lonely hill,
 Bring Calvary again to view.

See the piercéd hand and the wounded side
 And hear the despairing cry,
 And know the anguish of the Saviour's heart
 As He hung there alone to die.

See the blood-stained face, and the thorn-pierced brow,
 Tell the cry of a broken heart,
 Shut out from the presence of God and man,
 Not of heaven or earth a part.

Would'st know the depths of a Saviour's love?
 Or the value of you or me?
 For one lost soul, He would have suffered and died
 And hung there on Calvary.

'Twas for you and me He bore it all—
 The cross and the bitter shame—
 That we, all through eternity's years
 Might live, redeemed, through His blessed name.

My King's Cross

By Harold Lloyd Walker

A king He is and rightly so,
 This Christ of Galilee;
 I see the path o'er which He trod
 To set the vassals free.

I trace His steps along the path
 Out through the northern gate;
 Faltering steps they are, of One
 Who bore sin's heavy weight.

Crimson stains on the pathway there
 Reflect His love supreme.
 Thinking of those His death would win,
 'Neath the load of a heavy beam.

At the place of the skull I stop . . .
 My heart burns free of dross
 As I gaze upon His royal form—
 My king, the crowd, His cross.

Vatican II: Success or Failure?

(Continued from page 1)

and harmless theological relative. The Biblical approach is to test all things frankly and sincerely, and to retain that which is good.

The council can be interpreted positively or negatively, with dark-gray or with rose-tinted glasses. There are good features and there are defective aspects. Most observers saw in Rome what they wanted to see. Many were more interested in grinding their own theological axes, or in observing certain particular aspects of the council than they were in interpreting it as a whole—much like the cat that went to London to see the queen but concentrated its attention on a little mouse beneath the queen's chair.

To me, the basic weakness of mainstream Protestant reporting and evaluation of Vatican II is in the lack of prophetic perspective, and in one-sided emphasis on ecumenical unity. Protestant observers in general lacked the coordinates of prophetic time and interpretation to pinpoint, by intersection with sound Biblical exegesis, the significance of the council. Most of them seemed to be carried along by the great ecumenical tidal wave, and they tended to view all council events through the single optic of how each schema or vote could bring Catholics and non-Catholics closer together. Depth of focus is hard to achieve with one-eyed theological vision. The council has indeed brought many Protestant and Catholic leaders closer together, but while it is true that Christian unity is a laudable objective, many ecumenists tend to forget the virtues of Christian separatism.

The same Christ who prayed that His followers "may be one," also prayed that God should "keep them from the evil" (John 17:11, 15). The same Paul who invited the Ephesians to "come in the unity of the faith" (Eph. 4:13), also summoned the Corinthians, in the Lord's name, to "come out . . . and be . . . separate" (2 Cor. 6:17) from unbelievers. Today the emphasis is on rather indiscriminate "going in" and "taking part." But John the revelator pointed to the fact in the time of the end there would be need for a scattered people of God to "come out" of the ecclesiastical bodies that comprise apocalyptic Babylon, in order not to be "partakers" of her apostasy. (See Revelation 18:4.)

A difficulty in describing the recent events in Rome is that many decisions, opinions, and controversies

have taken place backstage or below the surface of conciliar debate. We can only judge by examining certain outward manifestations. Theoretically, at least, delegated observers have been much better placed than journalists or others to diagnose trends, happenings, and crises, but the non-Catholic observers would be misjudging the real situation should they conclude that they had actually witnessed the veiled operations under way in the Catholic corridors of power. One of the revelations of Vatican II, at least for a Seventh-day Adventist reporter, has been how little the participants themselves knew what was going on or going to happen in the council drama. Bishops, *periti* (expert advisers), even cardinals, gave the impression of not really having complete and reliable knowledge concerning what was going to take place outside of their own more or less narrow circle of competence or authority.

Comparing Results With Expectations

In order to measure, to some extent at least, the success or failure of the Vatican Council, it is necessary to look at the expectations that the calling of the council engendered and, what is perhaps more realistic but not necessarily more valid, consider what John XXIII had in mind when he assembled the council fathers. In considering the manifold problems that confronted the Papacy, John XXIII felt the Catholic Church needed updating, study, and renewal of its internal life in order to strengthen its external manifestation, and also certain limited changes with a view to carrying out an effective pastoral mission. In his opening address, October 11, 1962, he made it unmistakably clear that the central purpose of the council was pastoral and evangelistic. It was not to define new dogmas nor to sweep old ones away. On the contrary, the "pure and integral doctrine" of the past was to be transmitted "without any attenua-

tion or distortion," and "presented in the way most adapted and most responsive to the requirements of our time." The approach to non-Catholics was no longer to be through condemnation, but rather through presentation of Catholic doctrine in the best possible light, thus endeavoring to make the Roman Church "credible," or attractive to non-Catholics.

It is obviously desirable to perfect church structures, organization, and policies. But the question in our minds is what ecclesiastical attractiveness should be composed of. To us, the important thing is not that the church itself be attractive, nor yet the preacher or evangelist, but the gospel of salvation revealed in the person and passion of Jesus Christ. The attractiveness and glory of God's church must ever be only the cross of Christ and His righteousness revealed in the regenerated lives of its members.

In the eyes of men the Catholic Church is today more "attractive" as a result of the council. Is it so, also, in the sight of God? The authentic attractiveness of the church lies in its divine mandate to present to all men the uplifted and attracting Christ.

There is little doubt that Rome has been facing a crescendo of problems. These led the late pope to call an ecumenical council in order to find some needed answers. Ever since Vatican I adjourned, back in 1870, knotty points and pointed controversies have been accumulating at a geometric rate, until the pastoral holding of "the faithful" and the successful operation of the Catholic evangelistic outreach have become increasingly difficult. The historical purpose of Vatican II appears more and more to be the breaking of the theological, liturgical, ecumenical, and disciplinary logjam that has been barring the way to what liberal Catholics call the open church. To conservatives, this course of action consists of "open abandonment of the traditional faith." (See Revelation 13:3.)

To be sure, Rome was not facing an immediate crisis. But internal and external pressures have been building up, and the Catholic Church sought—in the words of the Catholic French Academician Jean Guitton—"to reform before the crisis. It is better to anticipate the crisis, otherwise revolution rather than reform comes." Among the chronic pressures that were becoming increasingly acute were (1) The growing departure of the working masses, owing partly to the general secularization of society and also to the identification of Catholicism with forces opposed to social justice. (2) The growing gulf between a science-dominated society

God Leads

By PAULINE GODDARD

God sometimes leads o'er winding paths—
Paths rocky, rough, and steep.
But yet I know He's by my side;
My footsteps He will keep.

Though I know not the reason why
He leads me in this way,
His purpose He'll reveal to me
In time, some other day.

And when His way I understand,
Contented I shall be
To know the paths He takes me o'er
Lead on to victory.

and an obscurantist, superstition-dominated church. (3) The growing challenge of burgeoning Protestant ecumenism. (4) The growing disagreement between more open-minded and relatively Bible-oriented theologians on the one hand, and narrow-minded, traditional Catholic theologians on the other. (5) The growing friction between textbook Thomism and the more relevant existentialism.

Political, social, and cultural developments have gradually eroded the traditional Roman Catholic sources of power and support, especially in the historical-geographical strongholds of Catholicism. Since the so-called enlightenment of two or three centuries ago, she lost a majority of the intellectuals, and as a result of the French Revolution much of her financial and land-holding power structure was dismantled. Her political control also progressively diminished, and by the late nineteenth century the crowded urban and industrialized working masses in many Catholic countries had become disillusioned or indifferent, even hostile.

To make matters worse, since World War II the Catholic Church has been losing control of the country, as well as the city. Peasants have become less traditional and superstitious, and have gradually been slipping away from the anachronistic grip of the benevolent dictators of old-fashioned Catholic rural society, the parish priests.

If measured by the sanguine hopes of many Catholics and non-Catholics, Vatican II could be considered a failure. Weighed in the gospel's doctrinal balance, it is found sadly wanting. But it would be unrealistic to expect Rome to abandon its unscriptural teachings and its basic organizational structure. Had she done so, she would no longer be Rome. Measured by our expectations, however, the council has perhaps performed rather better than might have been feared.

A Measure of Success

Appraised in the light of Pope John's desire to open the windows of the church, to increase the effectiveness of Catholic penetration of the outside world, and to bring about an internal aggiornamento preparatory to an eventual reunion with Orthodoxy and Protestantism, the council must be considered to have scored a real measure of success. Viewed from the standpoint of the ecumenical movement, there can be no doubt that Vatican II has put the newly devised Catholic brand of ecumenism on the map, and from now on Rome will be a serious competitor of Geneva for ecumenical leadership. Seen from the public relations angle, Vati-

can II must be considered a resounding success.

If human liberty and the primacy of conscience are decisive factors in evaluating this council, it can be judged a limited success. While the Catholic bishops did not go so far as one might reasonably expect in the year of our Lord 1965, they did take concrete steps in the right direction.

The expectations of a person who looked to the council for a minimum of results have largely been fulfilled, even surpassed. On the other hand, considering the power, wealth, human resources, and discipline of the Roman Church, she could—humanly speaking—have done so much more.



Early-Bird Peggy

By Maryane Myers

PEGGY liked to get up early in the morning. So early, in fact, that her family called her their early bird.

There were three other girls in the family. Becky was younger than Peggy. Rhonda and Brenda were older. But they preferred to stay in bed and sleep a few minutes longer than their early-bird sister.

Peggy had a special reason for getting up at sunrise. She liked to talk with daddy before he went to work. That was the reason she hopped out of bed, dressed, and hurried into the dining room to have a little morning chat with daddy.

Peggy, who would be old enough to go to school in September, shared a bedroom with Brenda, who was in the first grade. Brenda made straight

Kneeling on the floor, Peggy helped Brenda put on her socks and shoes. Brenda was so uncomfortable with her bruised knees that she was glad for someone to help her.

AKIKO MEZIAS, ARTIST



Vatican II has effectively inserted the leaven of discussion and dialog into the hierarchy and—what is even more significant—into the laity of the church. A visible ferment is beginning to appear everywhere. Some think the council has, perhaps, opened a Pandora's box of internal dissent on the part of unfettered laymen and the more outspoken clerics. To be sure, the codified achievements of the Second Vatican Council are relatively small, but in contrast, the developments that may yet result from a clash of ideas in an atmosphere of greater internal freedom are potentially important.

(Concluded next week)

A's, and was the best reader in her class. And she often helped Peggy learn to spell and count, so that she would make good grades when she went to school. The girls loved each other very much.

One day on the way home from school, Brenda was running on the sidewalk. She fell down and badly skinned her knees. Peggy felt very sorry for her when she saw Brenda limp into the house, tears streaming down her cheeks. She tried to comfort her.

The next morning when Peggy hopped out of bed she saw Brenda struggling to get up. Her sister managed to stand up but seemed so stiff that she could hardly bend her knees.

Peggy hurried into her clothes, as usual, and when she was almost ready to go into the dining room with daddy she noticed that her sister was having difficulty in dressing.

Forgetting her eagerness to be with daddy, Peggy went across the room to Brenda.

"I'll help you," she told her. "Sit down and let me put on your socks and shoes."

Brenda was so uncomfortable with her bruised knees that she was glad for someone to help her.

In the dining room daddy was wondering what had happened to his early-bird. He waited a few minutes, and went to her bedroom door to see if she was sleeping.

To his delight he saw that she was helping her sister dress for school. He was sorry that Brenda was so stiff and sore from her fall on the sidewalk, but he was glad that Peggy had learned the golden rule.

Do you know what it is? If you ask Peggy she will tell you, "Do unto others as you would have them do unto you."

Peggy has a smile as bright as sunshine. She is happy. She keeps the golden rule. Do you?



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Does Somebody Need Your Prayers?

By Betty Eldridge O'Fill

A SCREAMING ambulance carries its injured passenger through rain-slicked streets. A friend heaves the life preserver to a drowning companion. A mother places a cool cloth on the fevered brow of her sick child. To the Christian, these are all times for earnest, pleading prayer. These are times when the helpless soul draws out of itself and upward toward God. And He would have it so, for we are told that "we may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun."—*Love Unlimited*, pp. 99, 100.

How the heart aches for a person who believes he must bear his anxiety and grief alone, who believes neither in God nor in prayer. Yet what a greater tragedy it is when the believer places himself in such a position that his prayers for himself or for someone in need cannot be answered. How the angels in heaven must wonder that puny, weak mortals, surrounded by sickness, calamity, and death, should dare to trifle with their only life line to the heavenly Benefactor!

While the promise is given that "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24), so also is given the admonition that "if we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us."—*Ibid.*, p. 95.

This admonition is not just a warning, but is also a safeguard to the Christian. What comfort would it be to know that the Lord was obliged to answer the profane prayer of a murderer crying for blood or that of the thief requesting a profitable take?

God's Word is full of precious promises, like a bank with its wealth of ready cash. But banks will not accept forged checks or honor counterfeit money. So the one who continues to

break God's law, who neglects to ask for forgiveness and turn from sin, places himself in a position where his prayers fall like pious mockery from his lips. Who has not heard someone say that his prayers go no higher than the ceiling? Perhaps so, but not because God would have it this way. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2.

In this age of lawlessness and violence, of wars and natural disasters, is it any wonder that so many who have turned their backs on God and violated His law, choose to end their lives with their own hands rather than face an uncertain future alone?

We Need God's Help

How about you? What do you do in a time of crisis? Maybe an injured husband; maybe a son on duty in one of the trouble spots of the world; or perhaps a loved one who is under conviction to join the church. When life and eternity hang in the balance we need help, the help that only God can give. How tragic it would be in that hour of great need to have our prayers of none effect. How senseless, then, to let even one cherished sin create a gulf between us and the Omnipotent.

Yet we sometimes struggle to thwart the very hand that would bring us into the presence of our heavenly Father to breathe of the heavenly atmosphere, to lay our wants, our joys, our sorrows, our cares, and our fears at His feet. He has promised that "no calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father

is unobservant, or in which He takes no immediate interest. . . . The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son."—*Ibid.*, p. 100.

Prayer is a God-given opportunity available to every Christian. Its possibilities are as limitless as heaven's storehouse. Its results may be deeper and broader than we would dare to think or ask. Its only hindrance is cherished sin.

Is there someone today who needs your prayers? Do not fail them; do not fail yourself. Make things right with God now.

On Keeping House

IN APRIL



By Carolyn E. Keeler

TO be in Branchport now that spring is here! Well, we have been up there several times lately, remodeling the house somewhat, and trimming and tying the grapes. We are hoping to move up there this spring, and if so I want to be there when the apple trees and the pear trees are a lovely cloud of fragrance and beauty. And also when the tulips and the crocuses and little grape hyacinths are out. I've been a little homesick for home these seven years in Pennsylvania, though I love Pennsylvania and the many wonderful friends we have found here.

Spring has its treasures no matter where we find them displayed. Hope springs anew with each silver shower and each new bird song. To see the wild geese flying so unerringly to their nesting places in the north. To feel the delight of all the lovely wildflowers in the woods and the violets along a mossy, stone-bordered brook.

For some time I have been hoping we could have a trellis of climbing strawberries. These could be planted along with flowers. Then there are strawberries that you can sow from seed that make into a delightful border for your flower beds. And I

want tomatoes and tomatoes and tomatoes in the garden. This past winter we have enjoyed so much the tomatoes we canned last summer and fall. Tomatoes stewed with chopped onion and green pepper and diced eggplant, cream of tomato soup made by combining hot tomatoes with a hot cream sauce, adding the tomatoes slowly to the cream sauce, are some of the ways in which we like to serve them.

I received an interesting letter from Mrs. Sylvia Ellis of Coleman, Wisconsin. She asked why I didn't add cooking oil to my bread recipe instead of heating the shortening in the hot water first. I should have added, of course, when I told you about this suggestion, that you do this only when you must use solid shortening, such as Crisco or Spry.

Mrs. Ellis also sent us a recipe for a dish she adapted from a meat recipe, one she says you can serve at any meal of the day. She calls it Quick Beef Stroganoff. She sautées until yellow, but not brown, 1 medium onion diced, and 1 clove of garlic minced fine. She combines and adds to this 1 cup undiluted mushroom soup, and 1 can diced beef-style Soyameat. Then she blends $\frac{1}{4}$ cup flour with $\frac{1}{2}$ cup of water and adds 1 cup cream, buttermilk, or undiluted canned milk. This she adds to the other ingredients and stirs over low heat until mixture thickens. Serve over cooked natural rice. She says buttermilk gives much the same flavor as sour cream without the calories, but it is good with canned milk also if you don't have the other on hand.

By the way, you are probably thinking of what you will get mother for Mother's Day next month. Here is one suggestion that I am sure she will like. Why not send her a box of Loma Linda Barkee dates? They are the aristocrat of dates—plump, tender, pitted, and delightful.

Here is a dish suggested by the USDA. I have not tried it, but it surely offers a new taste adventure for it combines pimienta with a prune rice dish. Put 1 cup prunes, $\frac{2}{3}$ cup rice, and 2 cups of water, $\frac{1}{4}$ cup chopped pimienta, 1 teaspoon salt, in a 2-quart greased casserole. Dot with 2 tablespoons of butter. Cover and bake in 350 degree (moderate) oven for $1\frac{1}{4}$ hours. Stir occasionally. Serve as a luncheon dish with tossed green salad, or as a side dish for dinner. The recipe does not say, but I would cut the prunes in small pieces before putting them in the casserole.

Speaking of homesickness, are we homesick for heaven? Homesick enough to work a little harder and give a little more to hasten the great home-going day?



Burdens

By LENA T. LEGROW

Sometimes it really seems to me
My road is rough as it can be,
And no one else is called to bear
A load so weighted down with care.

Then I see some who bravely smile
Although they suffer all the while,
And some press onward day by day
'Neath troubled skies so dark and gray.

Dear Lord, for blessings sent to me
I know that I should thankful be,
My load that now looks very small
May be the lightest of them all.

Help me, dear Father, day by day
To trust Thy leading, come what may,
Content my hand in Thine to rest,
Assured Thy plan for me is best.



A Fascinating Proposal

One Sunday in mid-March a New York City minister of the Reformed Church in America proposed that Protestant and Roman Catholics join Jews in observing Saturday instead of Sunday as the Sabbath. Taking the Fourth Commandment as the text for his sermon, Dr. Ernest R. Palen commented:

"If the Jews and Christians would join forces and have a common day to keep holy we shall have taken the longest stride toward religious unity that our civilization has yet known." "One day of the week really kept holy by Catholics, Protestants and Jews would give an uplift to the moral tone of our day that nothing else could do." "It should not be too great a break for us to observe the same Sabbath Day that Jesus himself observed."

"Our madly rushing, neurotic society needs the therapy of the silence and quietness that flows from a day kept holy, really holy. A day when our thoughts are of God, our actions are tempered by a desire to serve God and our families, a day that is so different from other days that it could make us different in our relationships to God and to our fellow men." Dr. Palen suggested that Pope Paul take the initiative in establishing Saturday as the common day of rest, and expressed the opinion that most of the major Protestant bodies would go along if the Roman Pontiff were to designate "the seventh day—the historical and Biblical Sabbath—as a day to keep holy."

Scenting a good ecumenical story, the *New York Times* forthwith sounded out the highest Protestant, Jewish, and Catholic sources in New York City for their reaction. A spokesman for the National Council of Churches replied that the loss of Sunday would certainly not be catastrophic, and might even prove to be a healthy thing. Sunday, he said, had been selected rather arbitrarily because the resurrection of Christ occurred on that day, and was by no means sacrosanct. The executive vice-president of the New York Board of Rabbis naturally welcomed the suggestion as "interesting and provocative," and was fascinated "that the Christians who once sought to cut themselves off from their Jewish origins are now talking about a return to Biblical precepts." A representative of the Roman Catholic Archdiocese of New York predicted that the Palen proposal would cause considerable debate in Christian circles.

To Seventh-day Adventists, perhaps the most interesting facet of Dr. Palen's proposal is the fact that it was made at all, especially by a disciple of John Calvin, spiritual father of the Puritanical spirit that spawned Sunday "blue laws." It is also of interest to note that Dr. Palen, Rabbi Gordon, and the National Council of Churches spokesman all agree that the seventh day of the week is the Bible Sabbath, and that Sunday sacredness rests solely on the authority of the church.

The most newsworthy aspect of the suggestion is, of course, its ecumenical motivation. These days, almost any proposal to advance Christian unity seems destined to receive more or less serious consideration. The current back-to-the-Bible trend in Catholic theology should make it relatively easy for Catholics to substitute Saturday for Sunday. Under certain circumstances, presence at a

Saturday mass is already accepted in lieu of Sunday church attendance. Furthermore, Protestants seem disposed to follow Rome's lead in most areas where they themselves no longer harbor profound convictions. Nevertheless, we find it more than a little difficult to imagine that this proposal will ever advance beyond the debate stage. Too much, both religious and secular, is involved.

From a Seventh-day Adventist point of view there is but one regrettable aspect to Dr. Palen's suggestion—the ecumenical motive he offers for shifting the Christian Sabbath back from Sunday to Saturday. True Sabbath observance arises from the heart, as a response honoring the Creator and acknowledging His goodness, a loving recognition that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," and that He has asked us to observe that day as a memorial of His creative power. R. F. C.

The Editor's Mailbag—Part 1

A subscriber inquires: "I wish you could give me some sense of direction as to the proper amount of religious knowledge I should have rightly to serve my Lord and to make ready for heaven. Through the years I have noted that a few in the church, and occasionally even in the Sabbath school class, speak at great length and with dogmatism as to what is the proper understanding of some difficult passage in the Bible. It may be the nature of God, the Trinity, Melchizedek, the nature of Christ, or the matter of just how we acquire redemption and sanctification. I generally feel a bit confused when I hear such discussion. Do I need to understand all these mysteries in order to have a healthy and growing religious experience, and to make sure that I am walking steadily on the upward road?"

Our Reply

Well, my brother, you have this small consolation, there are many others in the church who likewise are perplexed when such discussions develop. You need not feel that your spiritual IQ is below par because you are not able to follow a person who seems to have such dogmatic, precise knowledge on a great mystery of Scripture or on a very difficult text of Scripture. There are many who are thus troubled, including myself.

If you will pardon a moment's digression: We faced problems like this through the years when we were preparing *The SDA Bible Commentary*. One of the basic editorial rules we set up on this work was that we would not pretend to know what we did not know, nor would we spend long paragraphs writing on a text, only to prove at the end that we did not know. We are aware that a few dear folk who turned to the volumes of the *Commentary* as they came out, to examine what was said on particularly obscure or difficult texts, felt a little critical because they did not find an extended and oracular comment, and concluded that the *Commentary* was of small value.

We have thought more than once on this unusual reaction. There is a certain weakness on the part of certain very dear saints who are traveling with us up the road

to the kingdom. They seem unable to endure the thought of not knowing with certainty the meaning of every text. Such people feel not at all compensated by the fact that the *Commentary* contains about five million words that discuss endless passages that we can hope with reasonable certainty to understand.

All this illustrates, beautifully, a point that needs to be made clear: We should never permit our minds to be so bewitched with this or that obscure, even mysterious, passage, that we will fail to devote the prayerful, studious hours we should to the endless passages that can bring us great spiritual strength and enlightenment, and may perhaps, in time, help us a little better to understand a few of the obscure texts.

We may console ourselves by this further fact, that the present propensity of a few among us to focus too fully on a difficult text is not a new or strange Adventist turn of mind. There have been such minds through all the history of the Christian Era, to say nothing of times during Israelite history. The first general council of the Christian church held in Nicea, A.D. 325, was troubled over what was known as the Arian heresy, which may be simply described as the view that Christ was like unto God but not truly God. Some subtle minds seemed unable to accept by faith the mystery set forth in the first chapter of the Gospel of John, for example. They had to try to spell out details, and they ended up in sad conflict with all the rest of their brethren. As if it were possible to spell out the mystery of godliness!

There was also an early great controversy, more or less related, as to the nature of the Godhead, the most profound of all mysteries. Were there three Gods, or was there one God in three manifestations? For an extra refinement, Christendom split, in A.D. 1054, over whether the Holy Spirit proceeded only from the Father, or from the Father and the Son. Western Europe, under the guidance of Rome, took one position, and Eastern Orthodoxy another, with resulting mutual excommunication, an excommunication lifted by both sides only a few months ago. This was a side effect of the ecumenical movement.

There also raged controversies in the early centuries as to whether He who walked among men and was called Jesus Christ, had one will, or two wills, whether He had a divine and a human nature, or simply a composite nature. Large Greek terms described the controversy, but no one can describe fully the rancor and the schism that the controversies created.

The Great Mistake

And so we might go on describing the tragedy that generally resulted from attempts to resolve in precise detail certain mysteries which, in some instances, are at the very heart of our Christian religion. We do not say that all of these controversies were on needless, minor points, not at all. We say only that those who were in controversy made the great mistake of thinking that the finite mind, with finite words, can hope to spell out the details of a mystery. All of those in the controversy forgot the inspired word that "the secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children for ever" (Deut. 29:29).

All those in these controversies also failed to remember that the Bible discloses enough concerning the mysteries to satisfy the child of God who is willing to trust his Lord and go on to the kingdom.

If ever it was needful for a Christian to invoke what the scientific mind invokes at times, suspended judgment, he needs to invoke it with regard to the mysteries of the Holy Book.

As already mentioned, the opening chapter of the Gospel of John spells out to the trusting Christian this much

of the mystery of the Godhead, that the Son is one with the Father, and is, indeed, God. What more do we need to know? We do know that Christ partook "of flesh and blood," even as other children of this earth (see Heb. 2:14). Further, He declared on earth: "I can of mine own self do nothing" (John 5:30). He also declared, in one of the most mysterious and amazing of all of His declarations: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18).

No finite mind can put all these parts together. What shall we do with them? The answer is simple and direct—accept them, and always accept them at the highest level. We may, in part, find a harmony in terms of Philippians 2:6-11, but the mystery is too great for us fully to comprehend. Personally, I have always found that by holding a suspended judgment, and holding on the highest level what the Bible has revealed of the nature and ways of God, I find solved for me, as far as I need to have them solved, the problem of the Godhead and of the nature of Christ. Nor do I know of any other way to solve them.

F. D. N.

(To be concluded)

Gratuitous Advice

Fed up with campus demonstrations by students, a former chancellor of the University of Chicago recently indulged in some straight talk. Addressing the honorary directors of Rockhurst College, in Kansas City, Missouri, Lawrence A. Kimpton, now vice-president of the Standard Oil Company of Indiana, said:

"It is no doubt in part the bias that comes from having once been a university administrator that causes me to view student demands to take over the running of the place as intolerable. I happen to know that running a university is one of the most complex and difficult tasks, and I can't help but be appalled at hearing some callow youths assert they can do it better.

"Such demands, if met, would violate the very concept of an institution of higher learning and would greatly exaggerate the capabilities, the wisdom, and the sophistication commonly found in those of undergraduate age and experience."

He quoted the president of Notre Dame University, who advised students: "Your primary role as students here is to learn, not to teach. Students who think otherwise should go out, found their own universities, and then take lessons from their students."

The practice of giving gratuitous advice to those entrusted with leadership is not confined to the young in our contemporary society. Recent pronouncements by the National Council of Churches, advising the Government on foreign policy, are somewhat similar in that the poorly informed are offering advice to the better informed. In our view, the action of the National Council is extremely unfortunate on another count also. Churches should stay out of politics. They should not try to be the power that moves the arm of earthly governments.

In a democracy every citizen has a right to voice his opinion on matters that affect the national welfare. He may even band together with others to make his voice heard more effectively through an organization. But never should the church, the body of Christ, be preempted for secular, political purposes. God has given the church a clear assignment—to preach the gospel. It can do its work best, and maintain a higher degree of unity, if it stays clear of the emotions, prejudices, and acrimony that almost inevitably accompany debates and pronouncements on political issues.

K. H. W.

Reports From Far and Near

Five-Day Plan Creates Stir in Iraq

By Anees A. Haddad*

All preparations for the Five-Day Plan in the Republic of Iraq were on a much larger scale than those for any other we have had in the Middle East. We hoped to reach as many millions as possible through the mass communications media. The overwhelming success surprised even the most optimistic.

Two beautiful color posters were prepared especially for this occasion. One showed a smoker's arm and hand crushing a cigarette in an ash tray and a slogan in bright red, "Destroy it before it destroys you." The second poster, in red, black, and other colors, showed the word *cancer* in Arabic spelled out with lighted cigarettes. On that poster was a quotation by Dr. Alton Ochsner in which he says that nearly all of the 3,000 cases of lung cancer he has seen were caused by cigarette smoking. In large black letters appeared the question "Why gamble with your life?"

These posters were put up all over Baghdad—on walls, in show windows, and around the main squares of the city. Wherever one went, groups of people were standing before these posters, discussing the evils of smoking. Between the two posters there was an announcement of the Five-Day Plan.

On several pages of each issue of the daily newspapers we ran a picture of a young woman who was just about ready to smoke when she sees a sign saying, "Before you smoke, remember! Smoking causes lung cancer."

Pastor Behnam Arshat, president and temperance secretary of the Iraq Mission, and Dr. Adeb Fargho, the associate temperance secretary of Iraq, did an excellent job of public relations in the government offices to prepare the way for this Five-Day Plan. They also rented the largest central hall—The People's Auditorium—next to the Ministry of Defense and facing the Ministry of Health. On the fence surrounding the auditorium we put up a large sign more than 60 feet long announcing the Five-Day Plan.

The keynote speeches on opening night were given by official representatives of the Ministry of Health and the Ministry of Education and National Guidance. The opening scenes were televised. The TV reporters were so impressed by what they saw that they decided to make a newsreel out of the Five-Day Plan cam-

paign. When the 15-minute newsreel was shown on television, it was one of the finest publicity assists given the campaign.

The Ministry of National Guidance arranged a TV interview with the Five-Day Plan team. The moderator became so interested in the whole subject that the 30-minute interview lasted for 35!

We thought it would be profitable for us to see the president of the Republic of Iraq, Marshall Abdel Salam Mohammed Arif, who neither smokes nor drinks, and thank him for the hospitality of Iraq and the excellent way in which his country received the Five-Day Plan. Despite the fact that presidential appointments usually take several days to arrange, we received word from the president's secretary that we would be granted a five-minute interview on the following day.

Imagine our surprise, when instead of spending five minutes with His Excellency, we stayed 45 minutes while TV cameras whirled and official reporters took notes! The president was greatly enthusiastic about our plan, and the official news release from the palace said that His Excellency, President Arif, expressed his "admiration and appreciation" for the Five-Day Plan campaign.

He also told us that he watched our TV interview and was thrilled with what he saw. He said that we ought to have more such interviews on television. His Excellency stated that many of his minis-



Dr. Shakier Towfic, director of health for southern Iraq. After smoking 80 cigarettes a day for 30 years, he quit publicly on opening night of the Five-Day Plan in Basra.

ters and top aids had seen the program on television and greatly admired it. News agencies estimate that about half a million viewers saw the program.

The president told us about an incident when several women came to see him, and three of them were smoking. One asked whether he would kindly tell them what he thought of women smoking. President Arif told them that he would be frank with them: "Ladies are like roses in society, and who wants to smell a rotten, stinking rose?" Anees A.

Exchanging greetings in the office of the president of Iraq. Left to right: President Abdel Salam Mohammed Arif of Iraq; Behnam Arshat, president of Iraq section; Anees A. Haddad, MV and temperance secretary of the Middle East Division; Dr. H. C. Lamp, medical secretary of the Middle East Division.



* Elder Haddad, MV and temperance secretary of the Middle East Division, prepared this report in conjunction with Dr. Herschel C. Lamp, division medical secretary.

Haddad asked His Excellency whether he could have permission to quote this story on his lecture platform internationally. Not only did His Excellency consent but he said, "Consider me a soldier with you in your campaigns against smoking, narcotics, and alcoholic drinks."

That evening the interview was shown on national television and broadcast several times by Radio Iraq. The next morning every newspaper of the country carried the story in full with pictures. Smoking and the dangers of smoking became the topic of discussion by millions of Iraqis. In fact, wherever one went on the street, in offices, on the bus, and other modes of transportation, people were talking about the dangers of smoking.

From Baghdad, the team moved on to Basra, Iraq's only port on the Shatt al Arab, which is formed by the confluence of the Tigris and Euphrates rivers, about 100 miles south of Ur of the Chaldees. Here the municipality hall was acquired, and the governor of the whole southern district attended our opening program. He had requested his director of health, Dr. Shakier Towfic, to give the opening remarks. We discovered to our dismay that Dr. Towfic was a very heavy smoker, having smoked about 80 cigarettes a day for the past 30 years.

You can imagine our uneasiness when we saw him step to the lectern and light a cigarette before giving even a word of his address. The audience gasped too. But after a few words of introduction, he started on a bitter denunciation of cigarettes, telling the audience about the harmful effects of smoking. He concluded by saying, "I want you all to be witnesses—I have just smoked my last cigarette." As he put out the cigarette in the ash tray, rubbing it over and over again with great apparent disgust, he concluded, "Farewell to one that has been my worst companion."

The governor, who was sitting in awe listening to his director of health, hardly believed what he saw. After the two-hour opening program, the governor asked the director of health whether he really meant it, or whether he was just emotionally carried away. The director of health assured him that he had smoked his last cigarette. The next morning his full speech came out in the newspapers, with his declaration about stopping smoking. The paper said, "He challenged anyone to see him smoke or to find any cigarettes in his pockets or in his office or in his home."

When we visited his office two or three days later, the air was as clear as the atmosphere in a church. All that blue smoke that had been there before was gone. He looked happier and healthier. The doctor attended the Five-Day Plan again the fourth night and agreed to make a statement the final night. His closing statement to the audience was just as electrifying as his first speech. He said, "Many of you were here when I crushed my last cigarette and with it the history of smoking for 30 years, before your eyes. It has not been an easy struggle, but I have overcome through using my will power and depending upon God as the team has told us to do. 'I Choose Not to Smoke' is a great slogan. Nobody is forc-

ing it on us. We choose it ourselves, and we choose it because we are wiser. Therefore, I have given instructions through my department to all the southern district of Iraq announcing that next week shall be called, 'Antismoking Week,' during which time we shall carry on an intensive program of education to South Iraq against smoking, telling about the dangers of tobacco to health."

After thanking the Five-Day Plan team and sitting down, there was such a tremendous, continuous storm of thunderous applause, that I thought the people would never stop. It was a great campaign, the result of which can never be estimated on this earth. How grateful we are for this wonderful community service by our church, for this great instrument of public relations!

Great Giving to Meet Great Opportunities

By W. E. Murray, Vice-President
General Conference

It was a cold December day. The place was a hilltop village in south Korea. The occasion was the dedication of the church building. The congregation had gathered, filling the little building to its 250-seat capacity.

A part of the meeting was devoted to

short testimonies by those who had helped in the construction with voluntary labor. About one fourth of the cost of the building, or about \$2,500, was donated labor. One member received a present from his brethren in appreciation of his dedication. He worked "even in the rain," was their testimony. How devoted these people had been to this task! What sacrifices they had made to get a meeting place!

The work of the gospel was advancing rapidly in this village. Scarcely had the building been finished before there was necessity to have two preaching services on Sabbath to accommodate the large number who came to worship.

Reports of this kind challenge us. They challenge us to give, and give more, now, to the work of the church.

The occasion was the 1966 constituency meeting of the West Indonesia Union Mission. The place was the hospital chapel in Bandung. An evangelist was telling a thrilling story. He showed a picture of 113 candidates for baptism (see REVIEW, March 17, 1966, page 15). He had them all lined up, waist deep in a river. He tells of the struggles, the prayers, the days and nights of devoted effort, the occasions of pleading with one and another to accept the Lord Jesus Christ.

It is an interesting story, but the best came at the end when this warrior for God announced that of 113 candidates, 105 were Moslems. We can only describe



Flying Program Expansion in South America

After nearly two years of success in the Peruvian jungles with the official denominational airplane the *Fernando Stahl*, the work of the South American Division has expanded into new jungle territory in Bolivia with the purchase of a Cessna 170B to be used in evangelism and medical work. Now beginning my second term of mission service in Bolivia, I have been designated as pilot of the Cessna.

Those who have closely observed the progress of the plans for an expansion of the flying program in South America can see the hand of Providence in the culmination of several years of planning for an airplane for Bolivia.

Jim Lanning (left), an Adventist executive pilot and instructor from the Washington, D.C., area, accompanied me (at right) on the flight to South America. After some mechanical problems in Brazil, Brother Lanning had to return to the States and I continued alone to Bolivia, some 2,000 miles farther. Without doubt, the angels accompanied us on our lonely journey over sea and jungle. That assurance made the flight possible.

We need your prayers that we may safely and quickly finish the task given us by Jesus nearly 2,000 years ago.

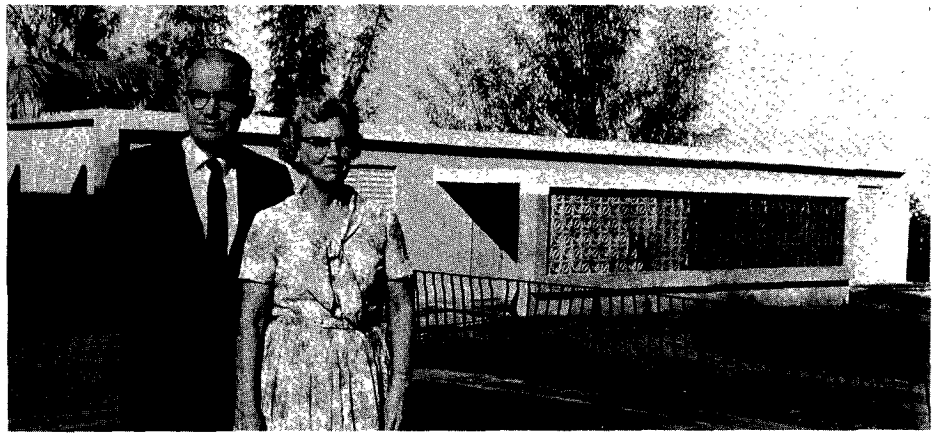
RICHARD M. GATES

this experience as amazing, a wonderful breakthrough, a significant triumph when we consider the long years our ministers have earnestly, persistently, and prayerfully labored for the Moslem people with but relative success. But now things have changed. The arm of God seems to be outstretched in a marvelous way for the salvation of these people. When God is prospering His work, that is the time for us to give. Now is the time; tomorrow may be too late.

Our hearts have been made sad at the martyrdom of Brian Dunn, that courageous Australian missionary just beginning his work on the island of Malaita. While he was ministering to a needy islander at night, a spear thrown from the darkness caused his death. His was a ministry of dedication. He made the supreme sacrifice.

Surely we are living in times when great devotion is in evidence on the part of our laymen and workers. We live in a time when God wills to finish His work in all the earth.

The World Evangelism Offering is to be taken soon in all the world field, and on June 4 in North America. Let us remember to match the devotion of our group of faithful missionaries. Let us be especially willing to sacrifice in a new way, giving more now in the day of God's power.



Mr. and Mrs. A. L. Christensen in front of new church school building at Bella Vista Hospital.

Bella Vista Hospital— a Good Place to Serve

By Bernice Larrabee

When I arrived over a year ago at the Bella Vista Hospital in Mayagüez, Puerto Rico, I found one of the most beautiful spots on earth. It was early January, poinsettias were in bloom—not just three or four plants, but whole hedges of them—around the missionaries' homes. Ferns, hydrangeas, and all manner of tropical grandeur made the scene a delight on every side.

From the hospital, situated on a ridge overlooking the rolling hills with their verdure, one could see the beautiful blue Caribbean Sea only a few kilometers away.

The superintendent of nurses, Barbara McDonald, whom the nurses affectionately call Barbe, welcomed me into her home. It was Friday afternoon, and we found her in the kitchen making orange juice by the gallon, which she very generously distributed to the other nurses, her neighbors.

Barbara hails from San Diego, California, where her father, a physician, has practiced for many years. Each member

Christian Love Reaches 11-year-old Sergio, of Mexicali

Sergio, the only son of Juanita Hernandez de Espinoza, was born 11 years ago in Mexicali, Mexico. A few days after his birth his mother noticed that his right eye was red and swollen. Within a few months the right eye became cloudy and sightless.

With only one good eye, Sergio grew up as a misfit among his friends and schoolmates, so turned to his mother for comfort and hope. Juanita, abandoned by her husband, worked as a cook during the day and took in washing at night to support herself and Sergio—*hijo de mi corazón* ("son of my heart"), she called him.

While shopping recently in one of the stores of Calexico, a clerk, noticing Sergio's sightless eye, suggested that Juanita have it taken care of. With just enough money to keep body and soul together, how would she be able to afford an expensive operation and medical care for her son?

The clerk, whose children had been patients at the White Memorial Medical Center Clinic in Los Angeles, suggested that she write a letter to the clinic asking for an appointment. Juanita knows no English, so the clerk wrote the letter.

The clinic administrator's office answered the letter stating that an appointment had been set for October 19. Juanita borrowed the money for the round-trip bus fare and took Sergio to the clinic.

After examining Sergio, the physicians recommended that the sightless eye be removed immediately to prevent damage to the good left eye. What a tremendous decision for this mother to make! Penniless, a long way from home, no friends—what should she do?

Her love for Sergio and his future far outweighed all these problems, and she agreed to the operation. But there was still the problem of finances.

The surgeons agreed to do the operation free. A gift was made of the artificial eye. A group of nurses opened up their apartment for Juanita and Sergio. The chaplain's office provided clothing. Medical Center Administration furnished the meals.

Some of Sergio's friends in Mexicali attend the Calexico Mission School, just across the border from Mexicali. When they heard of Sergio's plight they volunteered to raise the money needed for his hospitalization. Pennies, nickels, dimes, and quarters came rolling in as the students of the school gave in order that this boy might have a fresh start in life.

Surgery was performed on October 21, and Sergio was released



Juanita Hernandez de Espinoza and her son Sergio, an 11-year-old Mexican boy who was blind in his right eye from birth, rejoice with Miss Judy Smith, pediatric nursing supervisor, at the White Memorial Medical Center, Los Angeles, over plans to provide Sergio with an artificial eye.

from the hospital on October 23. On November 2 an artificial eye, so perfectly matched that it is hard to tell which eye is the good one, was placed in the eye socket. Now Sergio looks like any 11-year-old boy!

Sergio and his mother left for home November 5. He returned a month later for a final examination.

Sergio and his mother left with tears of gratitude in their eyes, grateful for the kindness shown by their new-found friends. And the Medical Center personnel too were blessed, for did not Jesus say, "It is more blessed to give than to receive"?

C. ELWYN PLATNER, *Departmental Secretary
Southeastern California Conference*

of this family of three daughters, mother and father, is a graduate of Loma Linda University. Barbara has served the Bella Vista Hospital faithfully for eight years without a day off for sickness. Her latest accomplishment is the setting up and directing of a school of nursing here at Bella Vista Hospital. It will be affiliated with our Antillian College across the valley.

A few years ago several of the practical nurses from here were inspired to go to the United States to study to become graduate nurses. At present these nurses, now registered, are the backbone of the nursing staff. The head supervisor is Susana Pellot. The surgery supervisor is Martha Carmona. Elena Portalatin Lancaster cares for the maternity department, having had as many as 21 babies in the nursery at one time. The nursery normally accommodates eight to 12 babies. Damaris Rivera Lenor is the first-floor head nurse, and Rebeca Rodriguez Irizarry is the second-floor head nurse, in the absence of Marjorie Anaya, who is on furlough.

We must not fail to mention several other faithful Adventist nurses who have come from other parts to help make a smooth-running hospital. Mrs. Manuela Mendez is the afternoon supervisor, and she has several well-trained helpers. The call for nurses has reached even to Montana. From there came Mrs. Hulda Fritz with her husband Ernest and son William after hearing of the great need for nurses from her niece, Ruth Ann Duncan (one of the present church school teachers).

The administrator is Royce Thompson, who keeps things running smoothly. His wife, Elaine, cares for their two children, makes us happy with her music, and entertains visitors faithfully. They are both second-generation missionaries.

Our chief builder and plant superintendent is Alfred Christensen. He and his wife, Beulah, have spent more years in the Inter-American Division than any other missionary family. They have served in Haiti, Cuba, Santo Domingo, and now have been in Puerto Rico for about 12 years. Mr. Christensen was called from Cuba to complete the hospital building, and in the intervening years he has built the surrounding buildings, the nurses' home, the mechanical building, the large auditorium, and now is working on a new church school building.

There are many new projects that will need his attention—extension of the nurses' home, enlargement of the hospital proper with special stress on a maternity department where babies will not have to sleep in dresser drawers and where patients in labor will not have to be carried on stretchers to the third floor when the elevator refuses to work. Mrs. Christensen is a registered record librarian, and she, with a staff of good secretaries, cares for the paper work of the hospital.

Charles Shepherd is our able laboratory technician, and his wife is also a graduate nurse.

Purposely, we have left the doctors on our staff until last. It is not surprising that with their growing practices and the running of the polyclinica and the 85-bed hospital, which overflows to more than 100 much of the time, they are too



Bella Vista Hospital staff, Mayaguez, Puerto Rico.

busy even to get together for a picture. When Dr. C. M. Donaldson, chief of staff, was asked, "Why is it that eight years ago the doctors and nurses and heads of departments all got together for a picture, and today we can't get more than two doctors at a time for a picture?" he answered, "We had only 15 patients at that time." Now one doctor may perform from 10 to 15 operations in a day, and lately there have been as many as ten deliveries in 24 hours.

Dr. Donaldson keeps the other doctors and everyone else happy with his efficient management of the hospital as chief of staff. His wife, Margaret, cares for their three children, Terry, Jimmy, and Tommy, and helps with music for the church and community. The Pathfinders enjoy her and would not feel right if they were not permitted to fill her station wagon to overflowing on their trips.

Dr. Kenneth Burden, who has been doing triple duty for many years as obstetrics and gynecology specialist and general practitioner, is already being missed after an absence of one week. No one can figure out how he delivers babies between office patients and catches a wink of sleep between delivering babies at night and then carries on the next day.

He with his wife, Clarita, have been here the longest of any of the doctors. Clarita cares for their four children, Gary, Daniel, Donald, and Debra. She also teaches music at Antillian College.

Dr. Raymond Nelson, chief surgeon, is carrying the load of three doctors, as sur-

gery has to be carried on almost around the clock when emergencies come in. His able wife cares for their four children, Cheryl, Cynthia, Cathianne, and Michael, and helps out two days a week on whatever floor most needs her.

Dr. Herald Habenicht is our head pediatrician, and many a troubled mother, suffering for her sick child, finds relief after Dr. Habenicht has treated her child for 24 hours. Donna cares for their two children, Larry and Nancy, and helps in the Sabbath school department of the conference.

Dr. Kenneth Fisher helps us all "to see right," for his specialty is eyes, and his wife, Dorothy, is in charge of the polyclinica. She is interested in every patient, as well as her corps of 29 workers. Her plans are to have special health education classes for both helpers and patients.

Not all missionaries are called to make the supreme sacrifice as did Dr. Donald Page in the sudden death of his wife, Dr. Mabel, or to bear the loss of a beloved husband, as did Joan Nielsen. They are carrying on and looking for the soon coming of our blessed Lord. Joan has put her children in school at La Sierra while she takes further work at the college. Dr. Page, when asked whether he was going back to the mission field—everyone expected him to stay in Boulder, Colorado—answered tearfully, "They need me at Bella Vista Hospital."

They do need him at Bella Vista Hospital, and they need many more Christian doctors, nurses, laboratory technicians, anesthetists, radiologists, dietitians, and physical therapists, as well as other workers in our hospitals all around the world. Two important posts were left vacant by the passing of these dear ones. They haven't been filled yet. Our physical therapy department looks empty these days without a supervisor. The X-ray department, which Dr. Mabel worked so hard to build up, is sadly in need of a good doctor to take over this phase of the hospital.

Doctors, if you can get away from your practice for a month or more, come to Bella Vista and fill a great need, as have Dr. and Mrs. Colby Dunscombe, Dr. David Duffie, who came without his family, and Dr. and Mrs. Clyde Haysmer.

Nurses, if you want to fill a real need, why don't you do as others have done, come to Bella Vista for a few months or more?

With the starting of the new school of nursing we are desperately in need of a dietitian, more nurses, a laboratory technician, an anesthetist. Won't you answer the call, "Here am I, Lord, send me"?

Puerto Rican nurses who have gone to the States for training and returned to work in Bella Vista Hospital. Left to right: Mrs. Rebeca Irizarry, Miss Susana Pellot, Miss Martha Carmona, and Mrs. Elena Lancaster.



Biennial Session of British Columbia

By O. O. Mattison
Field Secretary, General Conference

The biennial session of the British Columbia Conference convened in the new SDA church in Vancouver, February 19 and 20. The 287 delegates represented more than 4,000 members from the various churches throughout this wonderful field.

Saturday night very inspiring reports were brought to the session after a high day of spiritual activities by the officers and departmental leaders of the conference. The steady growth manifested in every report brought much courage to those in attendance.

Sunday, February 20, was given to business by the delegates in electing officers and departmental men, laying plans for the coming two years, and receiving reports from the various churches. G. O. Adams, president, and L. H. Davies, secretary-treasurer, were re-elected for the coming biennial period. The following departmental secretaries also were re-elected: R. H. Anderson, Missionary Volunteer and educational; W. E. Bergey, publishing; W. E. Kuester, home missionary and Sabbath school; M. D. Suiter, Book and Bible House manager; R. Matiko, M.D., medical department; and C. R. Montgomery, D.D.S., associate medical secretary. M. D. Suiter was elected to the new office of assistant treasurer for the conference, and David How as assistant Book and Bible House manager. A wonderful spirit of fellowship was manifested throughout.

During the past two years, many

churches have been completed and new ones started, among them the beautiful church in which we held our meetings in Vancouver. Plans were laid for the completion of more churches, and for larger evangelism, and plans are shaping up for a new academy, which is greatly needed by the youth of this field.

An encouraging report of the work of the mission launch *Northern Light* was given by Skipper Clyde Gildersleeve.

The conference session was followed by a two-day workers' meeting in which study was given to the strengthening of the churches and to wider evangelism.

Those in attendance from the Canadian Union Conference were J. W. Bothe, O. A. Botimer, C. Klam, W. G. Soloniuk, and F. B. Wells. The writer represented the General Conference.

Spirit of Prophecy Emphasis in Inter-America—Part 2

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

My visit to the school in Chiapas with D. H. Baasch, secretary of the Inter-American Division, was followed by six meetings over the weekend in Mexico City. Union and local conference representatives gathered for this meeting. Then we flew on to the Montemorelos Vocational and Professional College in northeast Mexico, and the Montemorelos Hospital.

I was impressed by the fact that at many of these schools there are a large percentage of non-Adventist students. In

some of these countries from 40 to 50 per cent are from non-Adventist homes and backgrounds. Having labored for six years in Hawaii, where the Hawaiian Mission Academy is the most fruitful evangelistic agency we have in the islands, I know something of the excellent baptisms that result from the witness of such parochial schools.

At the school in Montemorelos there were well over 100 non-Adventist students, who listened attentively as the Bible evidences for the true church were presented. The response was heartening and the interest keen. Doubtless some of these students will become Seventh-day Adventists, having heard the Biblical evidences in favor of our position on the Spirit of Prophecy.

Elder Baasch and I finished the first month's itinerary by returning to Miami for a day in early October. Then I said good-by to our much-loved division secretary and began the second half of the trip with Dr. W. J. Brown, of the division office.

West Indies College was our first stop. Jamaica, the main island served by this school, may very well be the best showcase for Adventism in all the world. I like the vigorous, progressive, forward-looking youth of this union field. They are keen mentally, spiritually, physically. Their teachers are qualified, alert, and dedicated. We spent eight days on the hilltop with the students, teachers, and many visitors who came in for the evening meetings. At the nearby union office we conducted a meeting with the ministers and workers of the union.

The large number of Adventists on this island in proportion to the population has been reported time and again in the columns of the REVIEW, but one has to visit the island to catch the reality of the large growth and development.

Jamaica is served by many excellent secondary and elementary schools conducted by the church. In the course of my stay Dr. Brown and I held meetings in schools in Montego Bay, Port Antonio, Kingston, and one or two other places.

The Sabbath afternoon meeting in the North church in Kingston was a memorable occasion. I will never forget it. The large church was packed. At one time my brother Richard was president of this field, and it seemed that I was talking to old friends when I talked to those who knew him and loved him.

On to Port-au-Prince, Haiti, and Santo Domingo in the Dominican Republic. These two countries share the large island of Hispaniola but live in isolation of each other. In both Haiti and the Dominican Republic we found thousands of loyal believers and hundreds of diligent students preparing for God's work. Here, as elsewhere, the interest was keen and the acceptance of our message wholehearted. The missionaries and indigenous ministry in many lands around the world have done a good job of teaching students and constituents the validity of the gift of prophecy among the remnant people.

Haiti is not a rich land. The language is French. The administration of the country is friendly to the Adventists. Our school in Port-au-Prince is one of

New District Entered in India

A new Sabbath school was organized recently in the Palamau District of Bihar, India. Here the group poses with Mrs. Bertha Lowry (second from left, back row), of Loma Linda, California, veteran missionary to India, who served more than 45 years in various capacities. At present Mrs. Lowry is touring India to revisit the people whom she knows and loves dearly.

Thirty-two years ago Mrs. Lowry, with her husband, labored for a time in the state of Bihar, where she was union Sabbath school secretary. As she revisited the state, accompanied by her son, W. G. Lowry, East India Section president (back row, left), she exclaimed over and over again at the progress that has been made. She also expressed her pleasure and thanks to God that even though she is now past 80, she could visit this newly established group of believers in the hitherto unentered and little-known district of Palamau. This interest was developed by the two evangelists, Brother Seth Kujur and Brother Samuel Lakra (back row, right), who had been boys in school when Mrs. Lowry labored in this field.

MRS. W. G. LOWRY



81 Years a Baptized Adventist



Mrs. M. N. Campbell, of Centralia, Washington, is now nearing 94 years of age. She is a former denominational worker and the widow of a former vice-president of the General Conference, as well as the mother of a pres-

ent holder of that office.

Of her four children, one died in infancy. Of the remaining three, all, guided by her influence, dedicated their lives to denominational service. Her elder daughter joined her husband in pioneer missionary work in Kisii, Kenya Colony, East Africa. Later, until recent retirement, their labors were in Canada and the United States. The younger daughter was a Bible instructor until marriage and since being widowed has taught in our academies.

One of Mrs. Campbell's grandsons is the Missionary Volunteer secretary of the Lake Union Conference. Another grandson, who has spent most of his service as a missionary in Africa and Southern Asia, is now educational secretary of the South India Union. Other grandchildren and nearly all of her great-grandchildren are students in denominational schools, several of them looking forward to service for God in His church.

Mrs. Campbell was baptized at the age of 13, together with her parents and grandparents, at the conclusion of a tent effort conducted by M. N. Jordan in Elroy, Wisconsin. She is now a member of the Centralia, Washington, church, which she attends, sitting in her wheel chair in the aisle beside her elder daughter and son-in-law.

E. A. BEAVON

and political ways of the United States as their own way of life.

Our last stop took us to Trinidad, a lovely island which, with nearby Tobago, is self-governing and allied with Britain as a commonwealth nation. Here in Trinidad the Caribbean Union College is conducted outside of Port-of-Spain.

The island of Trinidad, like the island of Jamaica, is inhabited by a sturdy and dedicated people, mostly African in origin, Westernized in viewpoint, and generally Christianized in character and outlook. Like the Jamaican, the Trinidadian is progressive and forward looking, strongly independent and enterprising.

The workers now in training that I met on this campus will not be forgotten. They are the equal of youth anywhere in the division territory. These students were alert, full of questions, and eager to know the truth concerning God's providence in the Advent Movement.

The island is a lovely one, mountainous, with tiny, running streams fed by daily rains. The trees are filled with exotic birds, and there is a song in the air. Lovely Trinidad, land of steel band music, happy-go-lucky people, and festivals! But today the people are celebrating, many of them at least, the arrival of

the Advent Movement, which brings with it the joy of Christ, "unspeakable and full of glory."

Inter-America is a great division with a large constituency. It is one of the fastest growing mission lands on earth, deserving of our prayers and support. C. L. Powers, the president, and his associates in the division office are dedicated men. So are the presidents of the union missions and the schools we visited. Space has not permitted me to comment on the work of these outstanding educators. But they are solid and sound in their faith and confidence in God and in His providence.

In preparation for our visit and for the Spirit of Prophecy emphasis weeks that we conducted, 30,000 copies of the book *Ellen G. White and the Seventh-day Adventist Church* were used. They were printed in the three languages of the division and were distributed among the students, workers, and people. This was done at division expense in an effort thoroughly to indoctrinate our people in the Spirit of Prophecy.



Mr. and Mrs. Calvin Lloyd Smith and child, of Salem, Oregon, left Washington, D.C., March 7, for Tanzania. The maiden name of Sister Smith was Virginia Lorene Schuler. Brother Smith is to serve as station director in the Mbeya Mission.

Elder and Mrs. Berthold H. Stickle left Los Angeles, California, March 8, for India, returning after furlough. Sister Stickle's maiden name was Alice Elizabeth Hoen. Brother Stickle will continue as auditor and assistant treasurer in the Southern Asia Division office, at Poona.

Mr. and Mrs. Ernest I. Toppenberg, of Redding, California, left San Francisco, California, for Colombia, March 9. Sister Toppenberg's name before marriage was Dorothy Marian Baxter. Brother Toppenberg is to connect with the Pacific Colombia Mission as a pastor-evangelist.

Mr. and Mrs. Darayl D. Larsen and two children, of Lodi, California, left Miami, Florida, March 9, for Colombia. Before marriage, Sister Larsen's name was Sandra JoAnn Smith. Brother Larsen has accepted appointment as a pastor-evangelist for the Atlantic Colombia Mission.

Elder and Mrs. Phaize J. Salhany and two children left New York City March 9, for Malawi, returning after furlough. Sister Salhany's name prior to marriage was Dorothy Jean Graves. Brother Salhany will resume his work as a departmental secretary in the South-East Africa Union.

Lois Rachel Wilson, of Portland, Oregon, left March 13, from Portland for Bandung, Indonesia. Miss Wilson is to be nurse-adviser in the Indonesia Union College School of Nursing.

E. W. DUNBAR

the best run I have ever visited. The students, poor as they may be, are dressed in neat green uniforms; the dormitories are clean and tidy; the grounds immaculate. The campus is beautiful. The administrators of this institution and their excellent faculty are to be commended.

The ministers of the North Haiti Mission attended our services, and there was beautiful fellowship throughout the four or five days we were there.

In the Dominican Republic there is an unsettled state of affairs. The people are zealous and dedicated to their country's interests, but the death of Trujillo, dictator of this land, left them inexperienced in self-government. Now the different factions are trying to find their way.

At the height of the recent crisis brought on by the revolution, Adventists served admirably in distributing tons upon tons of relief supplies. Dr. Brown, caught in Santo Domingo on one of his itineraries, told me that the military authorities were glad that the Adventists were around to assist them in distributing welfare supplies just at the right time.

The nearby school on the outskirts of the city is well administered and growing. In spite of a modest beginning in the 1965-1966 enrollment, the number of students has since increased, and it looks as if the school year will be a fairly normal one in spite of political troubles.

There was some shooting and there were a few deaths while we were there. The sounds of crowds in a nearby town were heard at night, and the excited barking of dogs. There were check points, with soldiers ready and armed to kill if necessary. This was a familiar sight along the highways. We minded our own business, however, and tended to our mission, which is to save men and not to destroy. We had no arms in the trunk of our car. Our only weapons were spiritual, but mighty through God to the pulling down of strongholds.

Our noninvolvement in politics has distinguished Adventists through many long years of mission service. We mind our own business—which is God's business—avoiding entanglement in political affairs. Perhaps that is why we have been able to carry on in country after country in times of turmoil and strain.

Next our journey took us to Puerto Rico. Puerto Rico, Cuba, and the Dominican Republic compose the Antillian Union. In San Juan, the modern capital, our headquarters are in a spacious, new union office. Dr. Brown and I spent several nights in the guest rooms here. We were pleased that the union leaders were so interested in our visit to Antillian College at Mayagüez that they spent several days on the campus with us.

What a beautiful school it is! The church in nearby Mayagüez is large and prospering. Not far away is the successful Bella Vista Hospital, operated by physicians from the States and others who with their families have settled in this ideal climate to carry on a most fruitful work for God.

In Puerto Rico Spanish is spoken. Yet English is a strong second language. Most Puerto Ricans have chosen the concept of freedom of choice, of worship,



Brief News OF MEN AND EVENTS



Canadian Union

Reported by
Evelyn M. Bowles

- On February 12, in Toronto, Ontario, nearly 500 people gathered to witness the baptism of the first fruits of the evangelistic campaign conducted recently by Pastor D. J. Handysides. Other baptisms are planned later.
- D. A. Delafield, of the White Publications, Washington, D.C., was guest speaker for the spring Week of Prayer at Kingsway College, Oshawa, Ontario.
- The Kingsway College choir, under the direction of Ralph Coupland, and the Kingsway College band, under the direction of Jack McClarty, combined to present an evening of sacred music of various countries of the world, Friday, February 25, for the vesper service.



Central Union

Reported by
Mrs. Clara Anderson

- A literature evangelist institute was held on the campus of Union College recently. General chairman was J. F. Kent, Central Union Conference publishing sec-

retary. Assisting were officials from the Northern and Southwestern unions and the publishing houses.

- Dr. Everett N. Dick, Union College research professor in American history, will be guest speaker and a counselor at the graduate school of the University of Denver, Colorado, for the spring quarter.
- On February 3 the Missouri Conference Association purchased the Calvary Baptist church for the Neosho Adventist members. The Neosho, Missouri, church was organized in November, 1965, and 11 members have been baptized since that time. Lloyd Sellers is in charge of this church and district.
- C. M. Maxwell, who has just completed requirements for the Ph.D. degree at the University of Chicago, will be chairman of the religion department of Union College next year. P. C. Jarnes has resigned to devote full time to teaching and development of new course offerings in the department.
- Doris Bethea, R.N., head nurse in labor and delivery, received notice recently from J. B. Lippincott, publishers, that her 16-chapter book, *Notes on Maternity Nursing for Practical Nursing Students*, has been accepted for publication.

Large Baptism in Dominican Republic

On December 25 there were 252 new members baptized in the Dominican Republic. The picture shows five ministers participating in this the largest baptism for the year in the Antillian Union. The baptism was the climax to a series of evangelistic meetings conducted by Efrain Murillo (at extreme right of ministers baptizing). He was assisted by a ministerial intern, the district pastor, and ten Bible instructors.

Political unrest was almost continuous during the time of the meetings, and a ten-o'clock curfew made it necessary to end each service on time. Many visitors had to cross the most dangerous areas of the city to attend the meetings. In spite of these problems, the hall was filled each night, except on rare occasions when it was rumored that there would be fighting.

Many marvelous victories were won. One youth named Miguel Angel Amarante, leader of a group dedicated to creating disturbances, entered the hall one evening, crawling on his hands and knees to attract attention and make people laugh. One of the Bible instructors kindly asked him to be seated. He did sit down and listened attentively, never missing another meeting. A marvelous change was wrought, for he gave his heart to the Lord and was baptized.

DAVID H. BAASCH, Secretary
Inter-American Division



Columbia Union

Reported by
Morten Juberg

- Members of the Grasonville, Maryland, church are completing work on a modern medical center adjacent to the church. Ralph Libby, a former pastor, who has taken the medical course and is now completing his internship at the Hinsdale Sanitarium and Hospital, will open his practice about July 1. Members of the church formed a board and have financed the structure. All work, with the exception of the masonry and glass installation, has been donated by members.
- Charles D. Brooks, field secretary of the Columbia Union Conference, spent a week recently at the Guadalupe English church in Mexico. Most of the members of the church are medical students attending the Universidad Autonoma de Guadalupe.
- Amazing Facts, the daily radio broadcast sponsored by the Chesapeake Conference, is now heard on two stations. Joseph Crews is the speaker and program director.
- Students and faculty from Columbia Union College are taking part in "Operation Apartment." Several high-rise apartment buildings containing more than 1,000 units, are situated close to the college. Students are visiting apartment residents with the book *Your Bible and You*.
- Russell Morrison, press secretary of the Medina, Ohio, church, has been named "press secretary of the year" for the Columbia Union Conference.



Lake Union

Reported by
Mrs. Mildred Wade

- Carillon bells were presented to the Rockford church in Illinois by Mr. and Mrs. Charles Swanson, Jr., of Chana. The bells were a silver wedding anniversary gift from Mr. Swanson to his wife. At a special dedication service Dr. Alvin F. Brightbell, from Bethany Theological Seminary at Oakbrook, played the carillon. Daily programs, provided by the Schulmerich roll player, bring great church hymns into the lives of people in the community.
- For many years the welfare leaders at Portage, Wisconsin, have felt the need of a center. The mayor of the city, hearing of their need, offered a room in the old City Hall, free of charge. Under the capable leadership of Mrs. H. Peterson, the church members have put the room in excellent condition. Visitors at the official opening on January 31, included A. W. Bauer, of the Lake Union; Mr. Andrews, county welfare director; Mrs. Dorothy

Lione, Red Cross director, and other city officials.

► Faced with the erection of a number of large buildings in connection with their academy expansion program, the Michigan Conference has decided to act as its own general contractor, and has hired as construction superintendent Rod Churchill. Mr. Churchill, who has had 18 years of experience, was baptized six years ago in Seattle, Washington, as a result of an evangelistic effort by George Vandeman.

► The Garden Court, a million-dollar, four-story residence hall, has been completed at the Hinsdale Sanitarium and Hospital, in Illinois. It provides accommodations for 84 professional women employees. There are seven two-bedroom units, seven one-bedroom units, 24 large efficiency apartments, and 32 small efficiencies. It is connected directly with the hospital and other main buildings by a tunnel.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Opening-day services were held January 29 for the new sanctuary in Sutherlin, Oregon. H. L. Rudy, president of the Oregon Conference, who was pastor of the Sutherlin church 40 years ago, was the guest speaker for the church service. Others present for the occasion who led out in the financing and construction included: Phillip Balsiger, architect; Harvey Bolin, builder; R. C. Remboldt, fundraising planner; E. V. Unterseher, pastor; and V. J. Jester, conference treasurer. Among long-time members of the church who were present were Mr. and Mrs. E. R. Holm (since 1923) and Mrs. Lillian Bratton (since 1924).

► Dr. Philip A. Pritel, a Vancouver, Washington, surgeon and chairman of the church board of elders, was one of a group of eight doctors from all over the United States who answered the call of the United States Overseas Mission to work in a people-to-people project for two months last fall. Dr. Pritel was assigned to the civilian hospital at Nha Trang, 200 miles north of Saigon. Following his two months' commitment for the government, Dr. Pritel was granted a 10-day extension of his visa to help at the Adventist Mission Hospital in Saigon, where he performed several surgeries.

► Workshops for conference press secretaries were held in Portland, Eugene, and Medford, Oregon. In addition to leadership given by E. W. Tarr, of the General Conference Bureau of Public Relations, and B. M. Preston, of the union conference office, instruction was given by Ray Paul Nelson, of the School of Journalism, University of Oregon; and Hugh Simpson, Director of Information, Southern Oregon College.

► The members of the church in Butte, Montana, exceeded their Ingathering supergoal in December. On February 27, at a dinner, recognition was given to those who qualified for double Vanguard, triple Vanguard, silver Vanguard, and Jasper

Wayne awards. Three other churches in the district—Helena, Boulder, and Dillon—also exceeded their supergoals.



Northern Union

Reported by
L. H. Netteburg

► Nine non-Adventist children attended a new branch Sabbath school conducted in Spencer, Iowa. This is the first branch Sabbath school ever held in this area.

► Elder and Mrs. Marvin Walter have taken up work for the Indian people in South Dakota. Elder Walter spent eight years in the Monument Valley area building up the work there and five years pastoring a district in Michigan.

► Paul Kemper has accepted a call to pastor the Pierre and White River churches in South Dakota. He has been a district leader in Kansas.

► Milton Erhart, of the South Dakota working force, has been invited to take up the leadership of the Huron-Mitchell-Platte district.

► Everette Calkins, of Oregon, has been called to the pastorate of the Bison-Lemmon-McLaughlin district in South Dakota.

► K. I. Foss baptized ten persons at Bemidji, Minnesota, as a result of recent evangelistic meetings and personal work.

► A branch Sabbath school has been started at Gaylord, Minnesota, following a series of meetings there.

► Ted Gilbert, new farm manager of Sheyenne River Academy, arrived on campus February 1. He also will look after the heating plant and do maintenance as time will allow.

► Eleven people from the Linton, North Dakota, area, formerly a dark county, were baptized on February 11 as a result of meetings. Plans are now in progress to find a meeting place for this new group of believers.



Pacific Union

Reported by
Mrs. Margaret Follett

► Students from eight academies of the Northern and Central California conferences met on the Pacific Union College campus for a choir festival Sunday, March 6. Participating academies and their music teachers were: Armona Union Academy, Max Qualley; Fresno Union Academy, Arlee Torkelsen; Golden Gate Academy, Larry Britt; Lodi Academy, Robert Bockman; Modesto Union Academy, Gordon de Leon; Monterey Bay Academy, Verle Betts; Mountain View Union Academy, Earl Johnson; PUC Preparatory School, James Mercer; Rio Lindo Academy, William Haynes; and Sacramento Union Academy, Bruce O'Neil.

► Beginning with the summer of 1966, nursing students entering the Pacific Union College Associate of Science degree nursing program will spend the first calendar year on the college campus study-

ing general education and nursing. The second year will be spent on the Glendale Adventist Hospital campus of Pacific Union College, where the major content in nursing and some general education will be offered. As of June 1, 1966, Ellen Gibson, presently director of the nursing education and nursing service at Glendale Adventist Hospital, will assume responsibility as chairman of the department of nursing at Pacific Union College. Blooma Woodard will continue as her associate.

► M. E. Denmark, M.D., of the San Jose Central church, worked out a plan with the Regal Company whereby the stamps given for each gallon of gas purchased were worth twice the usual amount when sent through the local church to the conference office and submitted to the gas company for Sabbath school Investment. Total receipts from this source in 1965 amounted to \$254.56, and it is hoped that this is just the beginning of a program that will greatly increase the Investment receipts.

► The Cambrian Park congregation in the Central California Conference was organized in April of 1964 and now is worshipping in their new church home, a beautiful 525-seat sanctuary on a 2½ acre plot in south San Jose. Arnold F. Storz is the minister to this group, which began with a charter membership of 80 and has grown to 135.

► Steve R. Morgan became an assistant publishing secretary in the Southeastern California Conference in January and is in charge of the literature evangelism program in Orange County, where he has been a literature evangelist since 1962.



Southern Union

Reported by
Oscar L. Heinrich

► H. V. Leggett is the new pastor of the Asheville, North Carolina, church. The former pastor, Gene Cherry, accepted a call to the Missouri Conference.

► C. W. Skantz, secretary-treasurer of the Texas Conference, has accepted the call of the Georgia-Cumberland Conference to be secretary-treasurer.

► H. M. S. Richards spoke at the dedication of the new Franklin, Kentucky, church on Sabbath, March 19. This church building was recently constructed from funds provided by the Professional and Business Men's Church Development Foundation organized within the conference.

► February 26 to March 5 was Pulpit Exchange Week in the Carolina Conference. Pastors from nearly every district joined in evangelistic meetings during this period as a follow-up to the visitation programs that were conducted during the first two months of the year.

► A Florida Youth Congress was held February 24-26 in the Forest Lake Academy gymnasium-auditorium. In addition to the local audience, about 200 delegates representing 36 churches attended. Special programs depicting the beginning and

growth of the Missionary Volunteer class-work were presented. "Jesus Is Coming Again" was the theme, and a strong challenge for youth to evangelize was made during the entire weekend of meetings. Norman Middag, youth director of the Florida Conference, directed the over-all program.

► Special weekend rallies were held at Waycross and Savannah, Georgia, and Kingsport, Tennessee, during February and early March. At Savannah, honors were awarded 12 persons for the completion of the JMV achievement classes.

► Groundbreaking was celebrated on Sunday, February 6, for the new four-room addition to the Berean Junior Academy in Atlanta. With an enrollment of 307, the present facilities are inadequate.

► N. K. Shepherd is the new pastor of the Winston-Salem and Kernersville churches in North Carolina. He replaces A. J. Scherencel, who accepted a call to Colorado.



Southwestern Union

Reported by
J. N. Morgan

► The newest building on the campus of Ozark Academy, Callicott Hall, was opened for its first services, February 19. The new building is a combination gymnasium-auditorium that will adequately provide for social and physical education activities for the school.

► A new church has been organized at Atlanta, Texas. This church is under the direction of Henry Westphal and has a charter membership of 24.

► The new Houston Central Seventh-day Adventist church was dedicated March 18 and 19. Among the visiting ministers were Roy B. Thurmon, former Houston pastor, of Collegedale, Tennessee; B. E.

Leach, president of the Texas Conference, who was the speaker for the worship hour; and L. C. Evans, president of the Southwestern Union Conference, who gave the dedicatory address. The new church property is valued at \$400,000.

► Workshops featuring Sabbath school evangelism were held in Choctaw, Ardmore, East Cooper, Enid, Muskogee, and Shattuck, Oklahoma, February 5-10. Directing this program was G. M. Schram, of the Southwestern Union laymen's activities department, and Robert Rider, of the Oklahoma Conference. Forty-one branch Sabbath schools were pledged for 1965 and 1966.

► Federation meetings were held during March in the Oklahoma Conference. John N. Morgan, public relations secretary of the Southwestern Union Conference, and Robert Rider, public relations secretary of the Oklahoma Conference, gave instruction and presented the topic "The Role of Public Relations in the Health and Welfare Ministry." Federation meetings were held at Ardmore, Shawnee, Bristow, Ketchum, East Cooper, and Hooker, Oklahoma.

► A lay-preachers' institute was held in the Tulsa, Oklahoma, Seventh-day Adventist church, April 8-10. A. C. Fearing, of the General Conference Ministerial Association, gave instruction to laymen in attendance in public speaking, sermon preparation, use of illustrations, how to make appeals, and the art of personal soul winning. The purpose of the institute was to instruct and train lay teams to hold 17 lay efforts in 1966.

► D. W. Schiffbauer, conference evangelist for South Dakota, has accepted a call to pastor churches of the Texarkana district in the Arkansas-Louisiana Conference. He will replace J. H. Wardrop, who has been called to serve as Arkansas-Louisiana Conference revivalist.

Singing Youth in Inter-America

Several church and school choirs in Inter-America are making an outstanding contribution in worship, in evangelism, and in winning friends. This is true in Caracas, in our Venezuelan vocational school, and Barquisimeto, in Venezuela; Curaçao and Aruba in the Netherlands Antilles; Bogotá, Bucaramanga, and Cali, in Colombia. It is especially true of the choir of Colombia-Venezuela Union College, under the leadership of Elder and Mrs. Virgil Fryling (above).

This fine group of students have traveled to different cities, singing in churches, theaters, and radio stations. They have made a strong impact on the public, holding high the standards of Christian education.

A. H. RIFFEL, President
Colombia-Venezuela Union



NOTICES

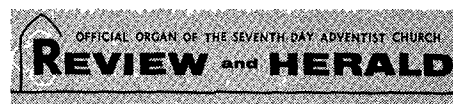
WANTED: Copies of the book *The Chronology of Ezra 7*, by Siegfried Horn and Lynn Wood, for research purposes. If you have a copy that you are willing to part with, write, giving details, to H. W. Lowe, General Conference of SDA, Washington, D.C. 20012.

Correction

A back-page note in the January 27 REVIEW, supplied by the General Conference Medical Department, reported that the foundation stone of our new hospital in Addis Ababa, Ethiopia, was laid on January 17, with the Emperor participating. Later information indicates that this was in error. Plans and work are proceeding that will lead to the foundation-stone laying soon.

Church Calendar

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	
—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
Church Missionary Offering	August 6
Oakwood College Offering	August 13
Educational Day and Elementary School Offering	August 20
Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 3
Missions Extension Day and Offering	September 10
Review and Herald Campaign	Sept. 10-Oct. 8
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering (Trans-Africa)	September 24



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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GENERAL CHECK-UP

GENERAL CHECK-UP

NAME: SIGNS OF THE TIMES

AGE: 92

CONDITION: Full of editorial vitality. Quick reflexes. Sharp eye for significant world events.

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News of Note

New Chaplain Needs Servicemen's Addresses

Ralph Heiner, recently pastor of the Niagara Falls church, New York, with Mrs. Heiner, left about the first of April to begin work in Frankfurt, Germany, as civilian chaplain for the General Conference National Service Organization. The Heiners take the place of the S. O. Francisco family, who are returning to the United States after almost seven years at this assignment. The Heiners will operate the Seventh-day Adventist Servicemen's Center for American military personnel stationed in Europe.

Elder Heiner should have the name and military address of every American Adventist serviceman or service-connected family stationed in Europe, so that he can visit them much as a pastor getting acquainted with his new congregation. Those who are not already receiving our regular church papers will receive them while they are on active military duty, as provided by the Servicemen's Fund.

Please send addresses of servicemen in Europe, including any special background information Elder Heiner should have, to

National Service Organization
6840 Eastern Avenue, NW
Washington, D.C. 20012

CLARK SMITH

Wyoming Conference Biennial Session

More than 100 delegates from the 24 churches of Wyoming braved the worst blizzard of the season to attend the biennial conference session held Tuesday, March 22, in the Casper Seventh-day Adventist church.

Very encouraging reports were rendered by Lee Carter, president, L. F. Sanders, secretary-treasurer, and D. C. Aalborg, departmental secretary. Two newly organized churches were received into the Adventist fellowship, and a "Blueprint for Advance" was adopted.

The conference staff was re-elected unanimously.

W. R. BEACH

Sabbath School Offering Gains

Sabbath school offerings for January of 1966 in North America gained 8.4 per cent over the offerings for the same month a year ago, according to the latest comparative tithe and missions-offering statement from the Treasury Department. Tithe income for the same period rose by 6.6 per cent.

This brings encouragement to the Sabbath School Department, since one of its objectives is to bring about a more favorable ratio between income, as indi-

cated by tithe, and missions offerings given by Sabbath school members. We encourage our members to give Sabbath school offerings totaling 30 per cent of their tithe (3 per cent of income).

R. CURTIS BARGER

Alabama-Mississippi Conference Session

On March 20 delegates from every part of the Alabama-Mississippi Conference filled the chapel of the beautiful Bass Memorial Academy for the seventeenth biennial conference session. W. D. Wampler was re-elected president and A. J. Hess, secretary-treasurer. All of the incumbent departmental leaders also were re-elected. Added to the staff were A. P. Wooley, M.D., as medical secretary, and Foster Glenn, M.D., as assistant medical secretary. W. E. Palmer, D.D.S., was elected assistant dental secretary of the conference.

A total of 527 members were added to the churches in the past two years as compared to 464 for the previous biennium. There was a gain in tithe of \$103,681.20. In Ingathering attainment, the Alabama-Mississippi Conference is the only Silver Vanguard conference in the Southern Union for 1965 and was the first Silver Vanguard conference in the world both in 1964 and 1965.

Since its last constituency meeting this conference has delivered \$1,049,826.16 worth of truth-filled literature. In the past four years, beginning in 1962, the conference has led the Southern Union with total deliveries of gospel literature.

E. W. DUNBAR

Philippine Institute on Alcoholism

The fifth annual session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism will be conducted, as formerly, on the campus of the Medical College of the University of the Philippines, in Manila, May 16-27.

Benito G. Mary, temperance secretary for the North Philippine Union, and secretary for the Philippine National Committee for the Prevention of Alcoholism, reports that L. L. Quirante, temperance secretary of the Central Philippine Union, will again serve as director of the Institute.

Winton H. Beaven, president of Columbia Union College and an associate director of the International Commission for the Prevention of Alcoholism, and the writer will serve as visiting lecturers.

Dr. Basilia J. Valdes, General MacArthur's former Chief of Staff, is serving as chairman of the committee; Dr. Juan S. Salcedo, Jr., Chairman of the National Science Development Board, is serving as chairman of the board of directors.

W. A. SCHARFFENBERG

The Southern Work Reprinted

We are running in the REVIEW a series of articles giving the story of the beginnings and growth of our work among the colored people, particularly in the South. We also published an extended article by Mrs. White. This was the first of a number of articles from her pen in the 1890's on this subject. These articles, together with related materials from her pen, were later printed as a small book under the title, *The Southern Work*. This was long ago.

In response to requests, we are reprinting *The Southern Work*. Soon after you have read these lines this reprint, retailing for 85 cents a copy, should be available for purchase. Order now through your local Book and Bible House.

Another Publishing Record Shattered

Michigan has just passed another landmark in the distribution of Adventist literature. George H. Taggart, manager of the Michigan Book and Bible House, writes that in 1965 they went far beyond previous sales:

"I am happy to pass on to you the good news of our successful year 1965. Our sales were \$632,722.27. With our profit we are enlarging our literature work and have set our goal to reach \$1,000,000 in 1966. In order to attain this sales record, we invested \$70,000 last year in promotion and leadership. All of this was paid for from Bible House funds."

This has set an all-time record in Bible House sales for one year.

GEORGE A. HUSE

Constituency Meetings in the Dakotas

The South Dakota Conference held its 1966 constituency meeting in the capital city of Pierre on March 22. F. W. Bieber and Melvin Hale, president and secretary-treasurer, respectively, were re-elected; also Waldo Alger, James Gray, and L. H. Opp as departmental secretaries. An aggressive program of public evangelism and construction of church buildings is being carried on. The church membership of the 31 churches has now reached 1,762.

In the Civic Auditorium of Jamestown, about 300 delegates from the churches of the North Dakota Conference, now 64 years old, met in their 1966 biennial session on March 24.

The membership was reported as 2,800 for the first time in their history. In the past two years 263 were added by baptism, which is a 10 per cent increase over 1962-1963. Building projects for the biennium totaled \$300,000. There are nine elementary schools in the conference with 13 teachers and 151 students.

Ben Trout and N. K. Harvey, president and secretary-treasurer, respectively, were re-elected for the coming biennium. Roy Johnston, R. L. Kretz, and C. J. Owens were re-elected departmental secretaries, and Albert Schimke was re-elected manager of the Book and Bible House.

W. E. MURRAY