

REVIEW

and Herald

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STATUS or STATUERE?

By Godfrey T. Anderson
President, Loma Linda University

A FEW years ago Vance Packard wrote the book *The Status Seekers*. Although the author lacked background as a sociologist, he brought together many significant facts regarding status seeking and status seekers.

He sees status seeking as a game that many are playing, with houses, furniture, automobiles, clubs, and even education as pawns to be used in furthering one's prestige. Churches are pulled into the game with a materialistic scale of values, and success is measured by the size of buildings, the amount of the annual budget, and the numbers on the membership rolls of the church.

At one time it was thought that increased prosperity would diminish status seeking. But this idea has proved false. With unparalleled prosperity in our land, status seeking has become more intense than ever. So well are we conditioned to the habits and mores of our civilization that we are not aware of the extent to which status seeking operates around us, and even within us.

Mr. Packard points out that different things gain importance as status symbols in different areas of the country. In a certain section of a Midwestern State it is television aerials. The most conspicuous feature of the landscape is the array of very high television aerials, some on tripod towers reaching 55 feet into the sky. In many cases the aerials and their installation cost more than the TV sets inside the houses. Oddly enough, houses on high ground have as high towers as those on low ground. The strange part of this phenomenon is that all those houses could get television reception with ten-foot aerials. The additional height is for status purposes only.

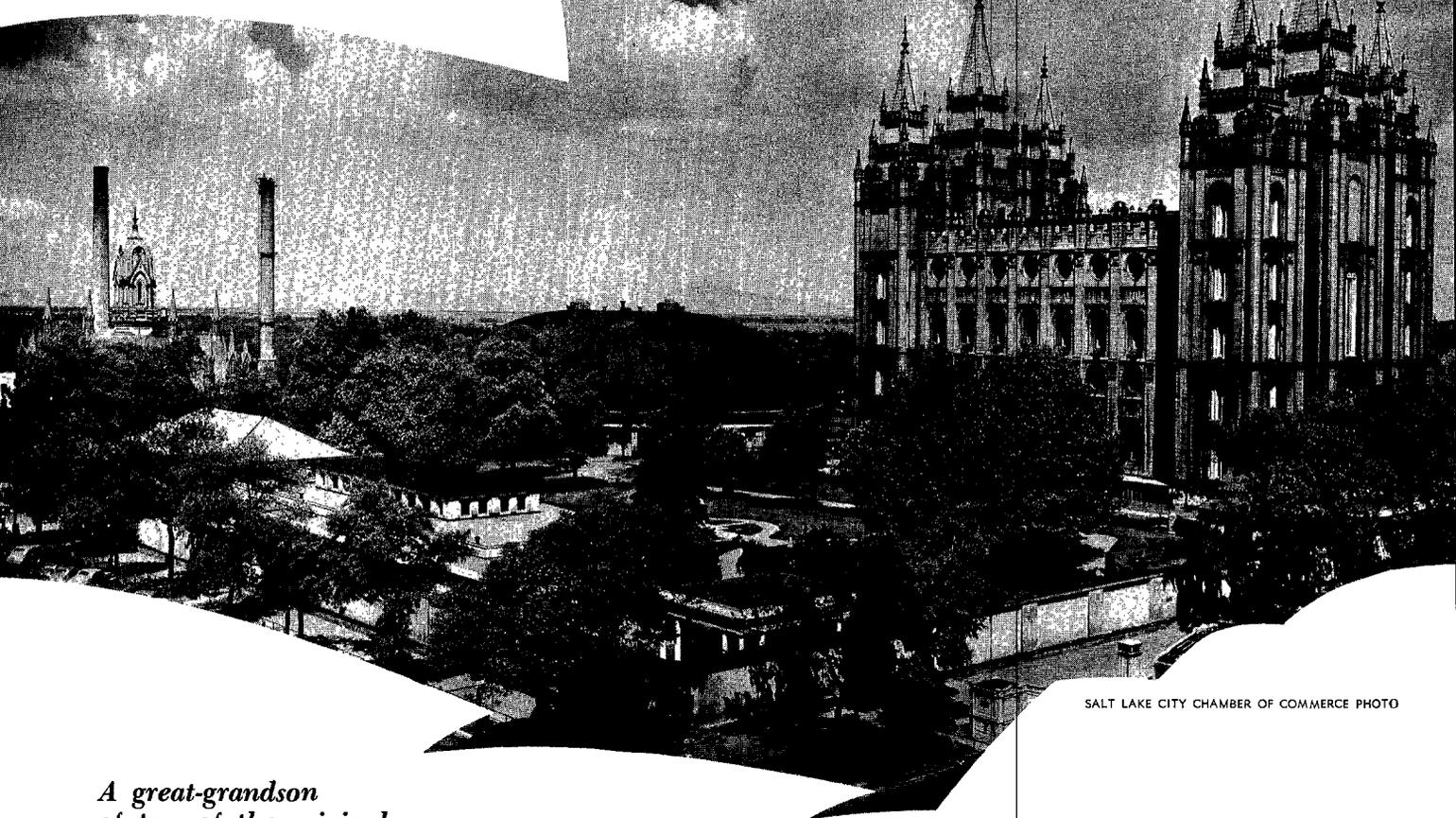
It is interesting and significant to note that more than nineteen hundred years ago Jesus had something to say about status seeking. Both in His life and in His teachings he dealt with this human foible. (Turn to page 12)

The goal of the true Christian will be to gain stature by becoming like Christ.

S. E. BOHLMANN, ARTIST



The famed Mormon Temple in Salt Lake City, Utah. Mormon temples are used chiefly for ordinations, marriages, and baptisms, and only members in good standing may enter the sanctuary after it has been dedicated. The oval-roofed structure (center) behind the Temple is the tabernacle from which emanate broadcasts featuring the internationally famous Mormon choir and organ.



SALT LAKE CITY CHAMBER OF COMMERCE PHOTO

*A great-grandson
of two of the original
twelve apostles of
Mormonism gives Review readers*

A Bird's-eye View of **MORMONISM**

By Douglas V. Pond

Public Relations Director, Voice of Prophecy

I LOVE the Mormon people. I have personal friends among them, men and women for whom I have sincere respect, whom I know to be devoted to their church and to its ideals.

But I have more than friends among them, for many are my own flesh and blood. I was born into a Mormon home, reared a Mormon in the very heart of Mormonism. My own father and mother served the Mormon Church overseas as missionaries, leaving home and family in order to teach what they believed to be truth.

Being a great-grandson of two of the original twelve apostles of Mormonism has made it imperative that I delve deeply into the teachings of this church. For if its teachings are true, I have a double responsibility to make them known to others. If false, and contrary to the Bible, I have a duty to point the true way to hundreds of those dear to me through relationship, as well as to many thousands of others.

My great-grandfathers, Heber C. Kimball and Orson Pratt, either were men greatly honored and called of God when, in 1835, they were set apart as apostles by the three witnesses of the Book of Mormon, or they were men tragically deceived when they accepted Joseph Smith as a latter-day prophet of God. I invite you to "look over my shoulder" as I set forth some of the conclusions I have reached from three decades of prayerful study and investigation.

The Mormon people as a whole are a kindly people, good citizens, hospitable, easy to meet. They are a highly organized church group. Many are indefatigable personal missionary workers among their neighbors. Their zeal is especially evident in the frequent home-to-home visitation program by their elders or "block" teachers. Adventists could gain much by a similar, consistent, every-member visit by the local elders and deacons, thus leaving the pastor free to shepherd cases of specific need that arise continually.

All among the Mormons who are at all willing are pressed into service in some department of the church, such as the primary for children, the mutual improvement association for youth, and the relief society that cares for welfare work among their own poor.

Some Questions

The six-million-dollar Mormon temple in the Los Angeles, California, area, and other temples erected in different parts of the world, have caused people to wonder, "Why such

costly structures? What beliefs of Mormonism call for such an outlay of funds?" Answers to these and many other questions will be made clear as we proceed. Before continuing too far, however, let me outline some of the similarities, as well as the differences, between the Seventh-day Adventist Church and the Church of Jesus Christ of Latter-day Saints—better known as the Mormon Church, or LDS for short.

Up to ten or 15 years ago it was difficult to be sure of what the Mormons believed on some questions. No longer is this true, for Apostle Joseph Fielding Smith has prepared books presenting the teachings of the Mormon Church in the plainest of language. It is mainly from these 15 or more volumes that I shall draw statements on the many doctrines of the LDS Church that are so strange to multitudes in Christendom. I know of no fairer or more just method of presenting their beliefs.

In discussing Mormonism, this will be my procedure:

1. All information on Mormonism shall be drawn only from statements in authoritative LDS books, or from my own personal knowledge and experience.

2. No statement of Mormon beliefs and teachings shall be made without supporting evidence from Mormon books of highest authority.

3. Only the Bible and authentic historical references shall be used for determining what is truth.

4. In no case shall reference be made to, or material drawn from, any anti-Mormon literature, for I have no desire to deal maliciously or unfairly with any teachings of the Mormon Church. My desire is to present a fair and honest picture, for the major purpose of awakening every reader to a deeper personal study of the Bible, the Book of books.

These articles have been written not against the Mormon Church, but *for the truth* that is to be found in the Holy Scriptures, with the hope and prayer that many Mormon believers and those studying the teachings of that church may be helped.

As already stated, I fully believe in the sincerity of great numbers of Mormon people. It must be recognized, however, that sincere belief in a doctrine does not necessarily place that doctrine in the category of truth or in harmony with God's Word.

Let us now note some major teachings that are more or less "common ground" to both the Latter-day Saints and Seventh-day Adventists.

Both churches strongly believe in, and work for, temperance. The LDS hold to the same principles of to-

bacco-free and liquor-free living as do Seventh-day Adventists, and the "Word of Wisdom" (found in Section 89 of *Doctrine and Covenants*) presents LDS principles of healthful living that are very similar to those of Seventh-day Adventists.

Similar also are LDS beliefs in the second coming of Christ, with some of the same specific signs as evidences of His imminent return; tithing; religious liberty—the upholding of the U.S. Constitution with its precious principles of civil and religious freedom; the Ten Commandments, differing only on the fourth (the LDS Church claims "modern-day revelation" for the keeping of Sunday); latter-day revelation; baptism by immersion.

When John Morley, a well-known foreign correspondent, visited Russia in 1955, he learned that for a number of years the three churches making the greatest gains among the Russian people were the Baptists (of which he himself was a member), the Mormons, and the Seventh-day Adventists. Furthermore, he found that one reason for this exceptional growth was that all three churches teach the Bible mode of baptism, which seems more acceptable to the Russian Orthodox people than is sprinkling or any other form of baptism.

Finally, both churches staunchly repudiate the evolutionary theory. To bolster their stand on this point, the LDS Church's greatest authority on doctrine quotes favorably from the writings of SDA creationist George McCready Price.

The Beginnings of Mormonism

When and where did Mormonism begin? It was in 1820, Joseph Smith's fifteenth year, that he experienced his first vision. Of this he afterward wrote: "I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!"

It could be that Joseph Smith saw two personages. But who were they? Certainly *not* the heavenly Father and His Son; for the Lord Himself declared to Moses, in Exodus 33:20: "Thou canst not see my face: for there shall no man see me, and live." Compare this with 1 Timothy 6:16; 1 John 4:12; John 1:18; 2 Corinthians 11:13-15.

Claiming that there was great religious excitement among the people and church bodies of his day, young Joseph decided to "ask of God" which church was right and the one he

should join. According to his account, one of the personages answered that he should join "none of them, for they were all wrong."

The Golden Plates

Three years later, on September 21, 1823, according to Joseph Smith, "the angel Moroni" first appeared to him. It was Moroni who, Smith declared, made known the book, written upon gold plates, which would give "an account of the former inhabitants of this continent." Joseph Smith was told also that "the everlasting Gospel" would be contained in these golden plates, as "delivered by the Savior to the ancient inhabitants." Deposited with the plates, Smith reported, were two transparent stones in silver bows, fastened to a breastplate, constituting "the Urim and Thummim," for "the purpose of translating the book."

Continuing Smith's story:

After four consecutive annual visits to the west side of the hill Cumorah in the vicinity of Manchester, Ontario County, New York, the "angel Moroni" delivered the gold plates of the *Book of Mormon* into his hands on September 22, 1827. It is declared that with the aid of the "Urim and

Thummim" Joseph Smith completed the translation of the golden plates. Early in 1830 the *Book of Mormon* was first printed and published in the English language. It is stated that prior to this "an angel showed the plates of the Book of Mormon to the Three Witnesses"—Oliver Cowdery, David Whitmer, and Martin Harris; and that shortly afterwards, Joseph Smith showed the plates to "the Eight Witnesses to the Book of Mormon."

The major part of the testimony of the Three Witnesses follows: "Be It Known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have

been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true."—*A Marvelous Work and a Wonder*, pp. 54, 55.

Does the LDS Church today hold this book to be a part of God's Holy Scriptures? What kind of reasoning is behind the belief so pointedly put forth by Mormonism, that the plates of gold were "preserved by the gift and power of God" through many centuries? What books presently constitute "the scriptures" of Mormonism? And how does Mormonism's apostle, Orson Pratt, challenge the world concerning the validity of the *Book of Mormon*? In next week's article on "What Is Mormon Scripture?" we shall discuss the claims made for this and other books.

Sources of brief quotations not already credited: *Essentials in Church History*, by Joseph Fielding Smith; *Church Chronology*, by Andrew Jensen; and *Joseph Smith Tells His Own Story*.

(First in a series of six articles on Mormonism)

Prophecy Is Fulfilling

Reflections on a Recent Visit to Rome

By R. Allan Anderson
Secretary, Ministerial Association
General Conference

THE eyes of the world in recent months have been focused on the city of Rome where the great Vatican Council has been in session. Calling there on my way to the Southern African Division in December I was deeply impressed by many things I saw. I have visited this historic city several times, but not until this occasion had I gone to the Three Fountains, the traditional spot where Paul the apostle was executed.

Standing where three separate churches have now been erected in commemoration of his martyrdom, I tried to imagine how that tireless evangelist and mighty leader would have felt could he see what we are seeing. The words of our Lord in Matthew 13:16 were never more pertinent: "Blessed are your eyes, for they see: and your ears, for they hear."

Others have reported on the Vatican Council in general, so I shall merely refer to some personal experiences. Among other things I attended a lecture by Dr. Oscar Cullmann of Basel, Switzerland, a Protestant theologian with a worldwide reputation. He had been invited by the Vatican Secretariat to address the journalists and others who might like to attend, on the impressions of the "observers" in attendance at the council. This was the first occasion in centuries that a Protestant clergyman had been in-

vited to appear before such a representative group. Not since the days of Luther had such a thing been possible. Professor Cullmann is a member of the Reformed Swiss Evangelical Church and serves on the same faculty as Karl Barth. His address was not only scholarly but it had a few touches of humor that all seemed to appreciate. He spoke in French.

There were quite a few Roman bishops present. I was in company with Dr. G. Rossi, religious liberty and public relations secretary for the Italian Union Mission.

We were sitting in the front row waiting for the lecture to begin when the official photographer singled us out and took two or three pictures of us, one of which showed us chatting with a Roman Catholic priest, Monsignor Finucan, who had come to the council with his bishop from Wisconsin. The next evening when I passed through the photographers' section,

I noted that among the pictures of important personalities—bishops, cardinals, and metropolitans—was one of this "observer" from Washington. Some people, seeing this, might think I had surely apostatized.

It was good to hear Dr. Cullmann state the very real differences between Protestant understanding of unity and Roman Catholic understanding. I will not go into that except to quote a few sentences from his well-prepared presentation. He remarked about the spirit of the council, stating that the observers "have been struck by the freedom with which the Council Fathers state their opinions." He also referred to the regular discussions held each Tuesday between the bishops and Protestant theologians, declaring that although they are Protestant observers they have the "most complete freedom to express ideas and criticism." "The fact that it is possible to hold so open and so brotherly a discussion," he said, "deserves a special mention by any future historian of the Second Vatican Council."

There is something very impressive about this Vatican Council. Its organization is tremendous. But one thing is significant: The Fathers themselves, as has already been noted, are not agreeing on all points. While the public is not informed on all the details of such disagreements it is very evident that this particular council is vastly different from the last one held nearly a century ago.

Thirty-three Years Ago

It was in March, 1929, thirty-three years ago, that I first visited Rome. At that time Mussolini had just risen to power and had recently made peace with the church. When he took over the government he was a rank unbeliever. But he quickly saw that to carry the people of Italy he would have to recognize the place of the church in the life of the people. So little by little he began to make approaches, and before long cardinals were saluting him in the streets. He became the man who healed the political "wound" inflicted upon the church by Garibaldi, a wound that had made the pope a self-styled prisoner in the Vatican. Mussolini and Cardinal Gaspari signed a concordat that gave the pope his liberty and made him king over the little Vatican State within the center of the city of Rome. Thus the pope ruled over a temporal realm as well as a spiritual realm.

The signing took place in Lateran Palace, right opposite the church of St. John Lateran where Constantine
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A Letter From Our President

Dear Fellow Believers:

In the plans that King David outlined for the construction of the Temple in Jerusalem, four thousand men were appointed to offer praise. He wanted all to be done in an appropriate manner, with due recognition of Jehovah and His blessings. Four thousand men with instruments of music should render praise to God! The labor of the hands was to be mingled with expressions of gratitude from the heart.

David was a man of praise. As a lad he began praising God and continued it throughout his long and eventful life. His many psalms are largely expressions of gratitude. In Romans we are told that one of the factors that led men into early apostasy and idol worship was unthankfulness. Men were unappreciative of God's blessings. A truly grateful person can never turn his back upon God, for he constantly remembers Him as his great and unfailing benefactor.

A thirsty traveler on a hot day turned in at a farmhouse and asked for a drink of water. The woman handed him a dipper of cool water from the well. He took it and bowed his head in a moment of prayer. "Do you say grace for water?" the surprised lady asked. "Oh, yes," was the reply, "how could we live on the earth unless God gave us water?" How many have ever thanked God for water? Yet what a wonderful gift of God it is.

A famous teacher of agriculture has estimated that man does about 5 per cent of the work necessary to produce an ear of corn. God does the other 95 per cent. Usually man takes 95 per cent of the credit and forgets God entirely.

Paul and Silas never preached a more effective sermon in proclaiming the gospel than they did that midnight in the Philippian prison when their songs of praise filled and overflowed the entire jail where they were imprisoned. Their prayers were probably not heard by many, but their songs were. What the people heard were not mournful dirges, but songs of praise. The two prisoners had just been publicly disgraced and abused. Their backs were bleeding. Their feet were in uncomfortable stocks. Yet they sang praises. That was a concert people never forgot. It had immediate and far-reaching results. People were converted.

How could Paul and Silas sing praises when their situation was so desperate and their suffering so intense? The only conceivable answer is that they sang from full hearts. Abuse, beatings, imprisonment, could not quench their spirit of gratitude. They rose above their environment and counted their many blessings.

"Why do your members seem more cheerful than those of other churches?" an experienced religious reporter asked us on a campground. The answer given is less important than the observation that was made—greater cheerfulness among Seventh-day Adventists. It ought to be so. Of all people Adventists should be the most grateful, optimistic, and hopeful, despite the fact that this age is inclined toward pessimism.

"The bright and cheerful side of our religion will be represented by all who are daily consecrated to God."—Testimonies, vol. 6, p. 365.



President, General Conference

was baptized. Describing that historic event, the official news reporter for the Vatican sent these significant words to the world: "We are now witnessing the passage of these two pens, the ink of which will heal the wound of fifty-nine years!" Revelation 13:3 took on new meaning for us in those history-making days half a generation ago.

About a year later I visited Italy again. At that time we were being transferred from Australia to London. Prof. and Mrs. E. E. Cossentine were traveling with us. We went to the headquarters of the new Italian Government and Mussolini's private secretary took us through many of the rooms of state, explaining to us just how the new program was operating.

Since that visit much has happened not only in Italy but in all the world. The Papacy has certainly been coming to the front.

Deadly Wound Healed

When John in vision looked down to our day he saw that the great power that had received the deadly wound would be fully restored. And he added these words: "The whole world went after the beast in wondering admiration" (Rev. 3:3, *The New English Bible*).*

What we are seeing today is no surprise to the student of prophecy. Back in 1929 I preached those prophecies with particular emphasis, but the whole scene is opening in a more wonderful way now. Having borne my testimony publicly for so many years, it is a privilege to be right in the center of things watching these things taking shape. The prophecies of God's Word are more pertinent today than ever.

Meeting with our own congregation on Sabbath morning in our church right on the banks of the Tiber River I opened up some of these things anew and the souls of our people were deeply stirred. What an hour this is in which to present God's great and final message to mankind!

It is not sufficient for us merely to see what Roman Catholicism is doing; we must see also what God is doing. He surely has placed His restraining hand over the nations in recent weeks. Angels that excel in strength are holding back the winds of war to give opportunity for the proclamation of the gospel to the very ends of the earth. What we are witnessing are some of the greatest evidences of the imminent coming of our Lord and Saviour.

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

A Story FOR THE YOUNGER SET

A New Home for Martha

By Elizabeth Spalding McFadden

Three-year-old Martha sat on the packed-mud floor of her one-room home in Pakistan, crying as if her little heart would break.

"Mommy," she sobbed, "oh, Mommy, please come back to me!"

Her sister Zinab, who was only six years old, tried to comfort her as she made her trips back and forth across the room for water with which to make chapatties for their supper. A few hours earlier some people had taken Martha's mother away. Martha didn't know where they had taken her; she only knew that she was hungry and tired and she wanted her mother. Daddy too was gone, and there was no one but Zinab.

Zinab's small face wore a worried look, but she tried to be brave for Martha's sake. She had helped mother make chapatties many times, but having to do it all by herself was different. She was glad there were still a few coals in the charcoal fire her father had built earlier in the day. Father had said, "Zinab, you take care of Martha until I get back."

She dried her hands and went to gather her little sister into her arms, but Martha would not stop crying, although she did quiet down a little when Zinab hugged her. "Maybe she is cold," thought Zinab, and wrapped an old shawl around Martha's shoulders and over her bare feet.

Zinab patted the small pieces of dough back and forth in her hands as she had seen mother do many times, but her hands were so small! The chapatties didn't seem to stretch out as they did for mother. Zinab felt like crying herself, but she knew she must not, for father had said, "Take care of Martha."

Just then a shadow fell across the ribbon of sunlight that had been streaming through the open doorway. Both girls looked up to see a beautiful white lady. Zinab thought she must be an angel, but Martha was afraid of her and hid under

the dirty scarf. The woman smiled. Zinab ventured a small smile in return, but Martha only stared. In their own language the lady asked, "How would you girls like to come home with me for a while?"

Zinab glanced at Martha, who looked as though she was about to cry again.

"I guess we better stay here," she answered. "Father said—"

"But your father may not be back for a long time, dear; maybe not all night."

Zinab shivered at the thought of the night coming on. There were leopards and other wild animals just outside their hut at night sometimes, she knew.

"All right," she said in a very small voice.

At the mission house the girls could smell the curry being prepared. Martha slid down from Zinab's lap to peak into the kitchen. She was oh, so hungry! They were cooking rice out there too. Martha was glad she had come.

After supper Mamma Alexander read Martha and Zinab a story about Jesus. Then she tucked them into bed on a *charpoy*, a bed made of woven ropes. The girls snuggled down inside the warm blankets and were soon fast asleep.

The days flew by, but their mother did not return, and father came only for a few visits. The girls learned to love their new mamma very much. She taught them how to do many useful things, and she told them about Jesus, who was preparing a home in heaven for them. In Sabbath school they learned to sing about Jesus, and when they grew old enough they were sent to the mission school.

One day after they had become big girls, Zinab said to Mamma Alexander, "I'd like to be a nurse like you, Mamma."

"You can be a nurse if you want to, Zinab," answered Mamma Alexander. "We will send you to our mission hospital in India, where you can study to become a nurse."

Martha hated to see her sister go, but Zinab promised to write to her. Zinab liked the nursing school very much, and a few years later Martha too decided to go to India and become a nurse.

Now both girls are registered nurses. They realize that even though they lost their own mother, Jesus has taken care of them. They are working in our missions to tell others of Christ while they wait for Him to come and take them home to heaven.

Just then a shadow fell across the ribbon of sunlight that had been streaming through the open doorway. Both girls looked up to see a beautiful white lady. Zinab thought she must be an angel, but Martha was afraid of her and hid under the dirty scarf.

JEANIE MCCOY, ARTIST



What About Cholesterol?

An instructor in the school of dietetics at Loma Linda University answers a major question of current interest.

By Lydia Sonnenberg, M.A.



A large part of the fat in the American diet is derived from meat, milk products, and eggs.

DURING the past decade the role of fat and related substances has been the subject of large-scale scientific investigation. The American public has been alerted to the possible relationship between the consumption of dietaries high in total calories, total fats, saturated fats, and cholesterol, and the frequency of diseases of the heart and blood vessels.

What about cholesterol? Why has it been the center of intensive research? Does the type of fat in the diet affect one's health? These are a few of the intriguing questions to which scientists are beginning to provide answers.

Cholesterol is a normal and essential constituent of the blood, nerve tissues, and other parts of the body, and has important functions to perform. While not all of its functions are fully understood as yet, we know that a normal level of blood cholesterol is of considerable physiologic importance. Only when the general level of cholesterol rises too high does a problem exist.

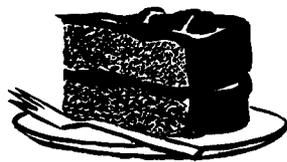
This problem is related to a substantial amount of indirect evidence indicating an association between a high level of blood cholesterol and the frequency of heart and blood vessel diseases. Since many studies have shown that the level of cholesterol is influenced by diet, nutrition may be one of the important factors concerned in the prevention and management of diseases of the heart and blood vessels.

Although it is not unusual to speak of a train of events—high cholesterol levels, atherosclerosis, and coronary heart attacks—as though this was an inevitable sequence, this is not the case. At present it is not possible to predict by determining a person's cholesterol level whether he will suffer

from severe atherosclerosis or have a coronary heart attack.

Studies, however, indicate that patients with coronary heart disease tend to have higher blood cholesterol concentrations than their clinically healthy counterparts. For example, in one long-term study being done in Framingham, Massachusetts, at the end of eight years of observation it was found that the rate of coronary heart disease in men 45 to 62 years of age was four times greater in those whose cholesterol levels were 260 mg. per cent or above as compared with those whose levels were 200 mg. per cent or below.

"Today, it can be reasonably assumed that there are few physicians who would not prefer a normal cholesterol level, both for themselves and their patients rather than an elevated one. Also there are probably few who



would not favor the reduction in levels, when elevated, on the grounds of good health insurance."—*Geriatrics*, 14:111, 1959.

Not Just Diet

Although cholesterol levels are influenced by diet to a considerable extent, they do not depend entirely upon diet. People vary widely in the amount of cholesterol their bodies make as well as in their ability to eliminate the surplus.

A number of dietary factors have been studied in relation to their effect upon raising blood cholesterol levels: calorie intake, amount of fat, type of fat, amount of cholesterol-rich foods, type and amount of protein, and kind of carbohydrate, are but a few. Evidence indicating a relationship between the amount and type of fat eaten and the level of cholesterol in the blood has been accumulating over the past decade as a result of global studies of many population groups. Data relating to the undesirability of an overconsumption of saturated fats has the greatest body of research to back it.

In the American diet 40 per cent or more of the calories, on the average, are derived from fat, a large part of which is from animal sources, such as meat, milk products, and eggs, all having fat more or less highly saturated. In contrast, many populations in other parts of the world, particularly large groups in Asia, Africa, and Latin America, eat diets containing scarcely one third as much fat. The blood cholesterol levels of such population groups are significantly less than in those eating a diet excessive in calories and highly saturated fat. Other differences in these diets, such as the kind and amount of protein and carbohydrate, also may be important.

In a comprehensive review by the Council on Foods and Nutrition, entitled "The Regulation of Dietary Fat," appearing in the August 4, 1962, issue of the *Journal of the American Medical Association*, the following statement is made: "Many studies of diets in relation to mortality from degenerative heart disease have shown that populations that have high rates of coronary artery disease also have high mean serum cholesterol values . . . and subsist on diets rich in animal protein, fat, and calories."

The American Heart Association, in a report made in the spring of 1961, stated: "A reduction in blood cholesterol by dietary means, which also emphasizes weight control, may lessen the development or extension of atherosclerosis and hence the risk of heart attacks or strokes."

Since a desirable level of blood cholesterol is important, it is well to consider various dietary principles that will tend to keep it normal. It would seem that the simplest way to achieve this would be to eat less cholesterol-rich foods. The problem, however, is not so simple. The body can make from other substances, especially from fats, enough cholesterol to make up for that which has been removed from the diet.

Total caloric intake is important, for the body seems to be stimulated to make excessive cholesterol when too much food is eaten. Since fats are the most concentrated source of calories, the amount of fat needs to be watched in order to keep the caloric intake in line with energy needs. Maintenance of proper weight cannot be stressed too strongly.

Kind of Fat

Another important factor in dietary control of cholesterol, as we have already indicated, is the kind of fat. Considerable data appears to show that the fats which are chiefly responsible for high cholesterol levels are the saturated fats. Saturated fats are mainly animal fats, such as the fat of meat, eggs, whole milk, cream, butter, and cheese. Coconut oil and the fat in chocolate also have a high content of fat of the saturated type. In contrast, most natural vegetable oils, such as corn, cottonseed, soya, and safflower, as well as the fat of fish are relatively low in saturated fats, and high in fats of the polyunsaturated type. When these oils are substituted for a substantial part of the saturated fats without increasing calories, blood cholesterol tends to decrease in the majority of persons. Thus, according to the best scientific information available at the present time, it would seem desirable to change the kind of fat eaten to a higher proportion of the polyunsaturated type.

If vegetable oils are hydrogenated to harden them—for example, shortenings, margarines, and some nut butters—the fats are saturated to varying degrees and their structure is changed so that they lose their effect in lowering blood cholesterol. Some of the newer margarines contain a higher percentage of polyunsaturated fat.

In summary, a practical approach to keep the blood cholesterol at a desirable level involves the management of these dietary factors: (a) Keep the

total caloric intake at a level which maintains the individual at his desirable weight, or, if he is overweight, at a level at which he loses weight; (b) keep the percentage of calories from fat to a reasonable level (approximately 25 per cent of total calories); (c) substitute unhydrogenated vegetable oils (including unhydrogenated nut butter) for a considerable part of the ordinary fat in the diet.

Foods to Emphasize

In planning menus, it would be well to emphasize the following foods: fruits, vegetables, whole grains (which include the oil present in the germ portion), legumes, and a moderate amount of nuts that are from 60 to 90 per cent fat mainly of the unsaturated type.

Dr. Ancel Keys, of the University of Minnesota, who has studied this problem for many years, states that "most populations that seem to have relatively little coronary disease live on diets that are rather high in leafy vegetables and fruits as well as being low in sugar and dairy fats."

Nonfat milk or plant milk is generally to be preferred to whole milk, especially for adults. High-fat dairy products, such as butter, rich sweet or sour cream, ice cream, cheddar cheese, and eggs should be de-emphasized.

Desserts especially need to be watched. Pies, cakes, cream puddings, and many other desserts often are high in calories, saturated fats, and refined carbohydrates. Fruits, particularly if little or no sugar is used, make excellent desserts.

Not only careful food selection should be observed but good techniques in food preparation are important. Fried foods should be used sparingly, and the free use of hydrogenated

vegetable and animal fats avoided.

Once again it should be emphasized that although diet is important it is but a part of the story. Physical inactivity, emotional stress, hormone imbalance, obesity, elevated blood pressure, heredity, sex, age, and other factors appear to be implicated in coronary artery disease.

Exercise, particularly, is of considerable importance. A study done at Harvard University showed that if exercise is vigorous enough to prevent gain in weight even after doubling the usual caloric intake there was no increase in blood cholesterol. When the vigorous exercise was stopped, cholesterol levels promptly increased as well as body weight.

Exercise also appears to have a favorable effect upon fat levels in the blood. The levels return to normal more readily in persons accustomed to physical activity than in persons sedentary or inactive for hours before and after meals. Sustained high fat levels in the blood are considered undesirable.

The final answer to what causes diseases of the heart and blood vessels is certain to be complex. However, it is apparent that almost every aspect of an individual's way of life is involved—whether he gets much exercise or little; the nature of the stresses under which he lives; how much and what kinds of foods he eats.

Many years ago, Ellen G. White wrote: "Pure air, sunlight, abstinence, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies."—*The Ministry of Healing*, p. 127. These principles represent a way of life that modern scientific investigation is more and more establishing as a preventive program against this country's leading cause of death.

Fellowship of Prayer

Marvelous Answers

"It is with great joy that we write again to thank God for answered prayer. Our son is continually growing in the Christian way since he came back to walk with God's people. Now we wish to place our daughter and her husband on the prayer list. She was educated in our schools, but married out of the truth and has joined another church."—Mrs. M., of California.

"About four years ago we wrote requesting special prayer for a son and his wife. We want to report that they have reconsecrated their all to the Lord. Now they have a happy home, conducting morning and evening worship with their four children, and besides such spiritual blessings his business is prospering. We thank you for your prayers and for God's great love and mercy. We request special prayer for two more sons and a daughter and their companions. All are out of the truth."—Mr. and Mrs. E., of California.

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.



Happiness in Marriage—1

Head of the Home

Who is it? Husband? Wife? Christ?

By W. John Cannon, Ph.D.
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A. DEVANEY

NEARLY two thousand years ago the Bible designated the age in which we live as the time of the end. In this time home ties would be seriously weakened. Children would be "disobedient to parents," and there would be a lack of "natural affection" (2 Tim. 3:2, 3).

The Elijah message is designed to combat this serious deficiency in home life. Before the great and dreadful day of the Lord the Elijah message seeks to correct this scourge by attempting to "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4:6).

The family relationship itself is in grave danger. Paul H. Landis, professor of sociology, Washington State University, writes: "In many marriages today divorce rather than death ultimately terminates the [marriage] union." The act of marrying is becoming more important than the experience of lifelong companionship (Matt. 24:38).

The solemn obligations of the marriage covenant are not considered seriously enough by many, yet marriage is

for life. The Lord's messenger says:

"In the youthful mind, marriage is clothed with romance, and it is difficult to divest it of this feature, with which imagination covers it, and to impress the mind with a sense of the weighty responsibilities involved in the marriage vow. This vow links the destinies of the two individuals with bonds which nought but the hand of death should sever."—*Testimonies*, vol. 4, p. 507.

"Every marriage engagement should be carefully considered, for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live."—*The Adventist Home*, p. 340.

To disregard and violate this solemn pledge is a most serious offense in the sight of God and violates the moral law contained in the Ten Commandments. "Be as true as steel to your marriage vows, refusing, in thought, word, or deed, to spoil your record as a man who fears God and obeys His commandments."—*Ibid.*, p. 104.

The greatest need of society today is the establishing of homes founded on God-given principles. Satan sees in Christian homes the severest challenge to his power and dominion. When homes are governed by Christian principles, "an uplifting influence works in the community" (*The Ministry of Healing*, p. 352). "One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached."—*The Adventist Home*, p. 32.

The home can be a bulwark against temptation, crime, and vice. It should be a refuge for youth standing at the parting of the ways (*The Ministry of Healing*, p. 354). The influence of the home carries over into eternity.

"The great stimulus to the toiling, burdened mother should be that every child who is trained aright, and who has the inward adorning, the ornament of a meek and quiet spirit, will have a fitness for heaven and will shine in the courts of the Lord."—*Testimonies*, vol. 3, p. 566.

The home is the greatest agency for disseminating the saving power of the

gospel. It has wonderful possibilities.

"Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life and beauty and fruitfulness where are barrenness and dearth."—*The Ministry of Healing*, p. 355.

Therefore we should not wonder at Satan's making his most devastating attacks against the home.

What are the factors that make home a success or failure? Marriage counselors would list "good compatibility" as one of the most important factors in building a happy home. A recent inquiry made of professional marriage counselors listed incompatibility as the cause of 75 per cent to 80 per cent of the divorces in the United States. The Spirit of Prophecy writings suggest that "there are thousands that are mated but not matched" (*The Adventist Home*, p. 44). Because of this, youth who contemplate marriage are urged "to make haste slowly in the choice of a companion."

But let us not conclude that compatibility in personality traits is the whole answer. There must be an understanding of what constitutes good relationships between husband and wife. It is here we need balance. In its rebellion against the autocratic family pattern, Western civilization is increasingly developing the "democratic" family pattern. Husband and wife are equals in all respects, and all decisions are made in round-table conferences. Both partners work as breadwinners; both feel the need of outside social activities; both share household duties and chores; both share the responsibility for the care, training, and feeding of the children, et cetera.

This sounds good and looks good on paper, but what are the results? The divorce rate under the "democratic" arrangement is mounting at an alarming rate. It compares very unfavorably to countries where so-called autocratic families are the rule.

What is wrong? Should homes be managed like dictatorships? Here the Lord's servant has penned instruction for us:

"You have peculiar views in regard to managing your family. You exercise an independent, arbitrary power which permits no liberty of will around you. You think yourself sufficient to be head in your family, and feel that your head is sufficient to

move every member, as a machine is moved in the hands of the workmen. You dictate and assume authority. This displeases Heaven."—*Testimonies*, vol. 2, p. 253.

"Your wife has just as much right to her opinion as you have to yours. Her marriage relation does not destroy her identity. She has an individual responsibility."—*Ibid.*, p. 418.

"When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture in this way, they do violence to the design of the marriage institution."—*The Adventist Home*, p. 116.

The proper relationship is set forth in the following statement: "Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a Saviour in his family."—*Ibid.*, p. 117.



Wedding Hymn

By W. M. R. Scragg

[May be sung to the tune of *The Church Has One Foundation*]

We raise our voices heavenward,
Father, for all Thy grace,
To bless this bride and bridegroom
United in life's race.
'Tis blest, this bond of union
That both pledge here today
To hold and to endure them,
Along their future way.

O God, show'r down upon them
Heaven's blessings rich and free,
In love that will not languish,
That unto death shall be.
Inspire that noble greatness
That lifts the eyes above,
To live the will of Heaven,
Found in their first pure love.

Protect them from all dangers,
And prosper them through life;
May peace pave all their pathway
As happy man and wife;
And then, when Christ the Bridegroom
Shall come for all His own,
Take them with us, His loved bride,
To His eternal throne.

Both husband and wife should preserve a healthy individuality. "Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims."—*The Ministry of Healing*, p. 361.

As one reviews these high ideals it would appear that what we are saying is that one must be a true Christian to ensure happiness in marriage. This is exactly the case. "Religion should dictate and guide you in all your pursuits, and should hold absolute control over your affections."—*Testimonies*, vol. 3, p. 47.

"It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection."—*The Ministry of Healing*, p. 358.

The Bible makes it clear that there is to be a distribution of responsibilities in marriage. As already stated, the husband (a house-band) bears responsibilities of leadership. He is the protector and provider. He has definite responsibilities that can be evaded only with unfortunate consequences. "Christ's authority is exercised . . . in all kindness and gentleness; so let the husband exercise his power and imitate the great Head of the church."—*The Adventist Home*, p. 215.

The wife's responsibilities are the care of the home, the care of the children, the preparation of the food, and the happy task of making home a center of love and security. When economic strains take the wife and mother out of the home, the family suffers a tragic loss. Success in marriage calls for the best from each according to his or her talents and responsibilities.

Unquestionably, a happy home is founded not upon the insistence of rights and privileges, but upon mutual love. While there must be a desire to submerge self and self-interest in the common cause of the home and family, there must also be full understanding of one's contribution to the family good. To achieve this we must have Christ-controlled lives. True love, when hearts beat as one, can be fully achieved only when lives are fully surrendered to Christ. The really happy home is a truly Christian home.

"Religion is needed in the home. Only this can prevent the grievous wrongs which so often embitter mar-

ried life. Only where Christ reigns can there be deep, true, unselfish love. Then soul will be knit with soul, and the two lives will blend in harmony. Angels of God will be guests in the home, and their holy vigils will hallow the marriage chamber. Debas-ing sensuality will be banished. Up-ward to God will the thoughts be directed; to Him will the heart's de-votion ascend."—*Testimonies*, vol. 5, p. 362.

Marriage that is based on passion

or impulse is wrongly founded. We need a new and loftier view, when love takes on spiritual values. This love changes the life of its possessor. Negative traits fall away, and the love-liness of Jesus shines in the life.

"Love, lifted out of the realm of passion and impulse, becomes spiri-tualized, and is revealed in words and acts. A Christian must have a sancti-fied tenderness and love, in which there is no impatience or fretfulness; the rude, harsh manners must be

softened by the grace of Christ."—*Ibid.*, p. 335.

All who are contemplating mar-riage should think these things over beforehand, so that marriage will be built on a sure foundation. And those already married who feel lack should seek that higher love, a love patterned after the divine similitude. Even a partner in a doubtful marriage can begin to change things, for divine love working in us can accomplish wonders.



The Art of Living.... when



Moodiness Is Deadly

HOW do you feel about moody people? They've always intimidated me. I'd like to talk about that sort of person. This may seem a trivial topic in a world of atom bombs, guided missiles, space exploration, nuclear war, deforming drugs, and all the other complexities of our age. But the point is that the items just men-tioned are too enormous in their im-plication to be lived with emotionally—while we *have* to live with people!

If I were rating unfortunate person-ality traits I'd be forced to put moodi-ness near the top of the scale—or bot-tom, depending on the way you're looking at it. I suppose that's because a moody person gives you the feeling that you're helplessly entangled in a king-sized yo-yo. Up, down, up, down. The "highs" may be exhilarating, but the "lows" are deadly.

When the "seesaw" is at its top al-titude, most moody people are utterly charming, utterly fascinating. They're so warm, so outgoing, so much fun to be with! Even if, like a suspicious puppy with painful memories of past kicks, we circle the moody one warily for a while, it's inevitable that we surrender to his fabulous personality. All the past unfortunate episodes seem like nothing more than a bad dream, or a nightmare, depending on the severity of the toll that has been taken.

But a week later, or a day later, or even an hour later, with all your suspicions at rest, you innocently and unsuspectingly chirp a greeting to this, your dearest friend, to be greeted by thundering silence, if you're fortunate, and by downright cutting rudeness if you're not so fortunate. Bewildered, bleeding from every pore (emotionally speaking), you slink away to lick your wounds in private.

I suppose all of us number these moody ones among our friends, which is a rather euphemistic term under the circumstances. How can you relax with someone at whom you're always casting furtive, sidelong glances to ascertain his emotional climate? How can you

feel at ease when at any moment you may be exiled to a figurative Siberia?

Believe me, this kind of person de-feats you all along the way. It's a con-stant series of hurts and humiliations, with you on the receiving end. In this case it would certainly be more com-fortable to give (at least a little) than to receive, if not more blessed.

Are You Moody?

Are you a moody person? Well, recognizing this trait in yourself is a half step in the right direction. But please don't start to defend the in-defensible. So your parents are moody; and their parents were moody; and maybe you're just a wee bit proud of this nauseous characteristic? Surely some member of the family should have taken himself by the scruff of the neck a couple of generations back and per-haps altered the course of history—your personal history.

"Breathes there a man with soul so dead" who never has arisen one morn-ing to a world turned completely dull gray and lifeless—nothing to wear but clothes, nothing to eat but food, noth-ing to occupy life but useful study and work? All of us at times feel that we were meant for "better things," what-ever that vague, all-encompassing term means. It may actually be true, but it has been my observation that life doesn't always treat us the way we deserve (a good thing, in some cases), and we may as well accept this truth sooner as later. At any rate, there is absolutely no excuse for inflicting moods on families and friends. The world really doesn't owe us a thing, but we owe the world at least the courtesy of a pleasant disposition.

How, then, can moodiness be cured? I don't know. If I did, I'd patent the cure and become a millionaire. (Then I wouldn't have to be moody any longer!)

I think you might start by con-templating the unchanging nature of God—the same yesterday, today, and forever. You are God's child; you can

**when
you're
young**

by Miriam Hood

claim some of His characteristics, as well as those of your earthly parents.

How about the unchanging uni-verse? On a "down" morning your physical environment has not changed at all; it is just the same as when you were "up." But one of the imperatives of life is that we carry our own at-mosphere with us. In an unchanging uni-verse it is slightly presumptuous to change the personal climate for a whim!

One more idea—not a fancy one, but quite basic. Are you sure you're getting enough sleep? I guess we'd all like to think of ourselves as being above the need for proper rest, a balanced diet, et cetera. But this morning's moody character may be last night's insomniac. A perspective can get all out of focus if you're peering through heavy eye-lids, you know.

Most effective, I think, would be the dual plan of earnest prayer coupled with self-control.

Any Ideas?

It suddenly occurs to me that some of you may have conquered this char-acter fault either completely or par-tially. Or maybe you have a friend who did. I'd like to hear from you. We can share excerpts from your letters in this column.

In conclusion, I'm not suggesting that we all become practicing Pollyan-nas. No one could or should be "gay, gay, gay" all the time. I'm recommend-ing just a basic steadiness of dispo-sition. Remember:

When your world seems
upside down
Perhaps you're looking
through a frown!

Status or Stature?

(Continued from page 1)

Sometimes His comments were humorously ironical. Noticing how prestige-conscious the average person was, and how his dignity suffered when recognition was withheld from him, Jesus said, "When you are invited to a wedding reception, don't sit down in the best seat. It might happen that a more distinguished man than you has also been invited. Then your host might say, 'I am afraid you must give up your seat for this man.' And then, with considerable embarrassment, you will have to sit in the humblest place. No, when you are invited, go and take your seat in an inconspicuous place, so that when your host comes in he may say to you, 'Come on, my dear fellow, we have a much better seat than this for you'" (Luke 14:8-10, Phillips).*

With the churchmen who were status seekers, who wanted all men to give them honor, and who were more concerned with outward forms than inner grace, Jesus had no patience. He said to them, "Alas for you, you scribes and Pharisees, play actors that you are!" Of them He said to His followers, "Their whole lives are planned with an eye to effect. They increase the size of their phylacteries and lengthen the tassels of their robes; they love seats of honor at dinner parties and front places in the synagogues. They love to be greeted with respect in public places and to have men call them Rabbi!" (Matt. 23:1-7, Phillips).*

What Jesus had to say about status seeking was revolutionary. The concept of true humility was not understood, nor was it well received when He set it forth. Even today mankind takes little stock in this particular teaching, and certainly neglects to act on it.

A tribe of Indians in Canada puts into practice the code that Christ recommended. A recent article tells of the Kwakiutl Indians of British Columbia who practice a ceremony called potlatch. In this the status of an individual is determined not by how much property he owns, but rather by how much he chose to give away.

A Practical Application

The apostle James gave our Lord's teaching a practical application when he wrote: "Don't ever attempt, my brothers, to combine snobbery with

faith in our glorious Lord Jesus Christ! Suppose one man comes into your meeting well dressed and with a gold ring on his finger, and another man, obviously poor, arrives in shabby clothes. If you pay special attention to the well dressed man by saying, 'Please sit here—it's an excellent seat,' and say to the poor man, 'You stand over there, please, or if you must sit, sit on the floor,' doesn't that prove that you are making class distinctions in your mind, and setting yourselves up to assess a man's quality?—a very bad thing" (James 2:1-4, Phillips).*

Status and stature, although closely related words coming from similar Latin roots, have different applications as used by us today. Our status is judged with reference to those around us, our stature in reference to certain fixed standards. A Christian's stature is determined by his likeness to Christ. The apostle Paul set this forth clearly when he wrote to the Ephesians, "Until the time comes when, in the unity of common faith . . . , we arrive at real maturity—that measure of development which is meant by 'the fullness of Christ'" (Eph. 4:13, Phillips).*

To attain to this full stature means, among other things, that we become like Christ in our indifference to status seeking. Instead, like Him, we shall seek to minister to the humble and distressed. Those who attain the full stature of Christ learn to love as God loves—not for what they receive from the love they give, not in order to dominate or manipulate others, not in the hope that someone's prestige will rub off on them. This is not a vague, all-embracing love for everyone in general; it is a love that particularizes and respects each person for his own worth. It is an outgoing, forgiving, self-effacing love that seeks to respect, and heal, and communicate in the deepest sense to a fellow mortal.

At the beginning of His ministry Christ announced that His mission was to heal the brokenhearted. This is a vital part of His full stature that often goes unnoticed. He found the brokenhearted everywhere. He was intensely sensitive to the needs of even those He met casually. He could see in their hearts fine qualities they themselves were unaware of. By offering forgiveness He relieved them of guilt; by giving encouragement He brought new hope.

To those whom the good church people of His day scorned and despised—the dishonest publicans, the erring women of the street—He offered His friendship and trust. He associated with those who needed Him, not with those who would have con-

tributed prestige to Him and His cause.

His own gentleness has given us a standard by which to judge our approach to others. He entered into the troubles of people because He loved real men and women—tired, and sweaty, and rude though some might be. It mattered to Him when folks were sick, when their bodies ached, when they were crippled, blind, or plagued with palsy.

Become More Understanding

As we approach the stature of Christ we will become more understanding of those around us—we will have greater ability to look within their hearts and see the potential for good that is there.

The great sculptor Gutzon Borglum was making a statue of Lincoln. Day after day he chipped away at a crude mass of stone, and day after day it was the labor of a poor woman to come in and sweep up the pieces. She watched the features of the great emancipator gradually emerge from the block of stone. Finally she turned to the sculptor and asked, "Mr. Borglum, how come you all knew Mr. Lincoln was in that block of stone?"

By God's grace we can all become skillful in perceiving the needs of others and in bringing out something significant and beautiful in those whose lives we touch.

The mature person who has grown up into the full stature of Christ will respect the rights and individuality of each person. He will not require that another conform to his own pattern in order to merit his love. God has done each of us the honor of accepting us with our personal limitations and our special heredity and background. Each of us is unique, and God requires service of us in keeping with our abilities and our personalities. Why, then, should we demand that others make themselves over in our image?

In regard to this Paul wrote to the church in Rome, "Welcome a man whose faith is weak, but not with the idea of arguing over his scruples. . . . After all, who are you to criticize the servant of somebody else, especially when that somebody else is God? It is to his own master that he gives, or fails to give, satisfactory service. And don't doubt that satisfaction, for God is well able to transform men into servants who are satisfactory" (Rom. 14:1, 4, Phillips).*

In so far as we are able to manifest the spirit and love of Christ in our lives and actions, we are on our way to becoming mature men and women, reaching toward the measure of the full stature of Christ.

* The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.



The Import of Vatican Council II for Adventists

Vatican Council II is the adroitly staged first act in a play whose plot is intended to reach a climax in the submission of all Christendom to the authority of Rome. The immediate goal of the council is a face-lifting operation that will radically alter the appearance of the church—probably as sweeping a religious reorganization as any ever consciously attempted in all history. The process of reform and renewal is certain to result in a new profile significantly different from the one with which we have long been familiar.

By the very act of summoning all the bishops to Rome, Pope John expressed his intention to share his very great authority with them. As the first session of the council proved, a decided majority of them agree with him that the time has come for the church to dispense with a whole host of practices and modes of thought and expression that antagonize non-Catholics. In the current of fresh air that circulated inside St. Peter's from October 11 to December 8, the venerable power... of the reluctant Roman Curia began visibly to wither away. This central administrative body of the church is to be internationalized, and the church is henceforth to become less Roman and more Catholic. At the council, the traditional Protestant image of the church as a monolithic, authoritarian system suffered a grievous blow.

Against the background of his own kindly personality, Pope John declares that the church is now disposed to be generous toward dissent, and assures its "separated brethren" that it will no longer use severity in condemning and opposing error. It is maneuvering to pose as the great champion of true religious liberty. Representative Catholic spokesmen now frankly admit that their church must share blame with Protestants for the "unfortunate break" four centuries ago, and hasten to add that the church is now earnestly at work to remove the last remaining valid objections non-Catholic Christendom can have to reunion. Rome is now setting its own house in order, and cordially invites the wanderers to return home.

Time for January 4 spoke of "ending the division that has dissipated the Christian message for four centuries," and suggested that the council may have "as profound" an effect "as anything since the days of Martin Luther." Under the same date Roman Catholic *Commonweal*, by way of introducing its new Protestant columnist, Dr. Robert McAfee Brown, commented: "The four-hundred year cold war which has ravaged Christendom since the Reformation is rapidly coming to an end."

Of what import is all of this to Seventh-day Adventists? Much, in every way:

First of all, let us remember that all of the admittedly great changes in prospect are concerned essentially with externals. They do not affect the fundamental character or teachings of the Catholic Church. Their purpose is to persuade non-Catholics that the "new church" will be radically different from what the church has been in the past. "There has been a change; but the change is not in the papacy" (*The Great Controversy*, p. 571). The leopard beast of Revelation 13 is in process of bleaching out

its spots, in a calculated endeavor to allay the world's fear of acceding to its leadership. Even without its spots, however, it is still a leopard.

With new purpose and point, let us study such passages of Scripture as Revelation 13 and 17 and such chapters in *The Great Controversy* as the one entitled "The Aims of the Papacy," as a guide to the true significance of events now taking place. It seems certain that Vatican Council II will provide the final therapy needed for the complete healing of the grievous "wound" the Papacy has been nursing since reformation times, and so prepare the way for all the world to "wonder" after it.

Particularly in view of the fact that Catholic spokesmen have already designated the Bible as the common ground on which they expect to bring about a reunion of Christendom, and that for 20 years they have been studying it with a zeal worthy of Protestants, let us devote ourselves to a more earnest and diligent perusal of the Scriptures than ever before—for a more accurate understanding of God's revealed will and to avoid giving substance, at any point however minor, to the charge of wresting Scripture.

Let us rededicate heart and mind and hand to the finishing of the task entrusted to us. The stage is now rapidly being set for the closing events of history and the soon establishment of Christ's eternal kingdom.

It behooves us to keep well informed and alert with respect to historic events now unfolding, lest in our presentation of the prophecies that focus on the great climactic events of history we appear to be tilting with windmills of a bygone day and lay ourselves open to the charge of preoccupation with out-of-date stereotypes.

Let us not be reluctant to take whatever steps may be necessary to effect reform and renewal within our own church, lest we essay to fight today's battles in yesterday's armor and with yesterday's weapons.

Finally, the time has come for us individually to put off all the works of darkness and to put on the shining armor of light, in readiness to play the part Heaven has marked out for us in the last act of the great drama of the ages.

R.F.C.

A Grievous Charge Refuted

You have just been reading a series of editorials that give the documented story of how the Advent Movement was transformed from a loose-knit group of Sabbathkeepers into an organized body. No reader could fail to be a little startled by the strange, invalid arguments used by a majority of the brethren a century ago, including leading ministers, as to why we should not have any kind of organization. The essence of their argument, it will be recalled, was that if we organized we would be doing what the churches round about us had done and thus we would be returning to Babylon. Finally, in the early 1860's the church was organized, but that did not carry it into Babylon, rather the reverse; good order was established.

About 20 years later a General Conference session voted to prepare "instructions to church officers, to be printed in the REVIEW AND HERALD or in tract form."—*Review and Herald*, Dec. 26, 1882, p. 787. Accordingly,

there began in the REVIEW of June 5, 1883, a series of articles setting forth certain rules of procedure for orderly church government. At the General Conference session in November of that year study was given to the publication of this REVIEW series in booklet form as a church manual. But the committee appointed to consider the matter reported:

"It would not be advisable to have a Church Manual. We consider it unnecessary because we have already surmounted the greatest difficulties connected with church organization without one; and perfect harmony exists among us on this subject. It would seem to many like a step toward the formation of a creed, or a discipline, other than the Bible, something we have always been opposed to as a denomination."—*Ibid.*, Nov. 20, 1883, p. 733.

The report went on to express the fear that a manual would lead away from the Bible and would bring in formality and spiritual lifelessness such as afflicted other religious bodies. Accordingly, the president of the General Conference, George I. Butler, was asked to write an article for the REVIEW explaining why the conference had decided not to publish a manual. What Elder Butler wrote was little more than an expansion of the basic objections the committee had cited. He concluded thus: "For these and other reasons, the church manual was rejected. It is probable it will never be brought forward again."—*Ibid.*, Nov. 27, 1883, p. 746.

The Charge Stated

And why do we mention this incident from the long ago? Simply because our attention has been called to a recent piece of printed matter filled with various critical judgments on the Advent Movement, which, among other things, seeks to build a grievous indictment of the Movement out of the fact that we now have a church manual. It seems that the writer of this indictment—who echoes the thinking of a group—ran across the 1883 discussion of a church manual. He quotes with great approbation Elder Butler's closing prediction that the idea of having a manual probably will "never be brought forward again." The critic goes on to observe that "the idea of publishing such a guidebook for church discipline persisted in succeeding generations." This leads him to the resounding climax: "By 1932 matters had deteriorated to such a degree that it is hardly surprising to note that the *Church Manual* was finally published in that year." Then, for good measure, he tauntingly asks the question: "Were our church leaders right in 1883 but wrong in 1932 or 1962?"

Perhaps the simplest way to begin our examination of this charge is by rephrasing the question thus: "Were our church leaders right from 1844 to 1860 but wrong from 1860 to 1963?" From 1844 to 1860 most of our "church leaders" took an antiorganization position. After that they took a position in favor of church organization. The appropriateness of this comparison with the critic's impressive-sounding question becomes doubly evident when it is noted that the "church leaders" in 1883 used essentially the same arguments against the church manual that the "church leaders" before 1860 had used against church organization. But the "church leaders" of 1883 were too close to the event to see this strange similarity, or to see that church organization and church order were two parts of one whole. A number of the dominant spirits of 1883 were very much alive back in the days of the fight against organization, and some of them probably had accepted organization in a hesitant way.

Besides, the Movement was still pitifully small in 1883, and so it was true, within limits, that they had been able to go along quite well without a church manual. Hence

why hurry into publishing one? Indeed, as they warningly said: Why publish any, lest we be like the churches around us? If only they had turned back the pages of the REVIEW and refreshed their memories on the conclusive answer that had been given when that question was asked in 1860! Furthermore, what they could not see in 1883, for they were but finite children of God, was that as the organization grew larger, spread farther, and inevitably became more complex, proper church order would require that there be spelled out the rules governing many matters in the church.

Creating a Church Manual Piecemeal

Finally, what Elder Butler and his associates failed to see was that the very General Conference sessions in which they annually took part were slowly but surely, piece by piece, creating a church manual. Let us explain. Before us lie the minutes of the 20 years of General Conference sessions that preceded the 1883 meeting. Here are some things that we find in those minutes: The 1866 session voted certain standards on dress. An action also was taken in regard to the expulsion of members from church fellowship, which also involved procedures in connection with "church trials."—*Ibid.*, May 22, 1866, p. 196.

The 1867 session took action with regard to "letters of commendation" and procedures in connection with "members moving." (See *Review and Herald*, May 28, 1867, p. 284.)

Hurrying on through the record, our eyes fell on this action taken at the 1877 session: "Resolved, That the highest authority under God among Seventh-day Adventists is found in the will of the body of that people, as expressed in the decisions of the General Conference when acting within its proper jurisdiction; and that such decisions should be submitted to by all without exception, unless they can be shown to conflict with the word of God and the rights of individual conscience."—*Ibid.*, Oct. 4, 1877, p. 106. That action, by the way, has received repeated endorsement, on through to the present time, including Mrs. White's inspired endorsement. (See *Testimonies*, vol. 9, pp. 260, 261.) The brethren in 1877 probably did not fully realize the implications of this action that they so properly took. And, as we have noted, they doubtless did not realize that in certain actions they took in General Conference session they were slowly but surely creating a church manual, authoritative and binding on all.

But let us hasten on. A special session of the General Conference in the spring of 1879 took action on the proper procedures in tithe paying. (See *Review and Herald*, April 24, 1879, p. 133.) In the regular session held in November a resolution was voted as to "who is authorized to baptize and administer the other ordinances of the church."—*Ibid.*, Dec. 4, 1879, p. 181.

The 1881 General Conference session voted that it was proper, if they possessed the right qualifications, for women to "be set apart by ordination to the work of the Christian ministry."—*Ibid.*, Dec. 20, 1881, p. 392. At the same session actions were taken with regard to "plainness of dress," and against "attendance upon circuses, theaters, trotting matches, humorous lectures, and entertainments of like character." Also, a resolution was passed "that we express it as a judgment of this body that the use of domestic wines as a beverage, or the manufacture of the same, in order that they may be employed for that purpose, should be discountenanced at all times by members of our denomination."—*Ibid.*, Jan. 3, 1882, p. 11.

And so we see a church manual gradually evolving.

F. D. N.

(To be continued)

Reports From Far and Near

British Columbia Dedicates

A Floating Church

By Mrs. W. E. Kuester

THIS is the story of the dedication of a floating church, probably the only one in all of North America. This unusual church is situated far up the western coast of British Columbia, at a logging camp in Smith's Inlet.

In 1919 the W. W. Gildersleeve family came to this area as Seventh-day Adventist loggers. As the industry grew, the number of workers increased, and more homes were built, each home on a cedar log raft. The individual rafts were lashed together and connected with bridgeways, to make a little floating village. The village consists of four homes, a school and teacher's quarters, a guest house, machine shop, power plant, and office. When logging operations have been completed in one location, the entire village is pulled by a powerful boat to a new location.

Through the years these Adventist loggers have carried on a strong missionary program among the people of neighboring inlets. In 1959 the British Columbia Conference launched the mission boat *Northern Light*, whose skipper is Ronald Reimche, and whose "first mate" is Mrs. Reimche. (See the *REVIEW* for May 4, 1961). They joined forces with these logging families, and subsequent baptisms have added to the growing group of believers and led them to erect a church building. Recently this church was dedicated, and the believers were organized into a church.

Five couples from the British Colum-

bia Conference office set out in two cars to attend the dedication services, loaded with sleeping bags, suitcases, equipment, and supplies for the meetings. Our party was made up of G. O. Adams, president of the conference; A. N. How, secretary-treasurer; E. F. White, manager of the Book and Bible House; F. W. Baker, MV, educational, and temperance secretary; and W. E. Kuester, home missionary, Sabbath school, and public relations secretary—and the wife of each. Leaving Mission City, where the conference office is situated, we drove first to the city of Vancouver for a two-hour ferry trip to Vancouver Island.

Then began the 150-mile drive to Kelsey Bay, the last 50 miles of which was gravel and still partly under construction. We arrived at the ferry terminal with only a few minutes to spare. Aboard the ferry were a number of other Adventists en route to the dedication. Leaving Kelsey Bay we headed north for Port McNeil, sailing through Johnstone Straits and touching briefly at Alert Bay. We spent the night at Port Hardy.

Early the next morning we set off on the last lap of our journey in two chartered amphibian planes, each of which carried six passengers. Even before alighting from the plane we caught our first glimpse of the floating church, with the *Northern Light* tied up beside it. Friends were hurrying from all directions to greet us, including little tots wearing red-and-white life preservers.

The floating church is 22 by 70 feet. Besides the sanctuary there are two Sabbath school rooms, one of which has a complete kitchen for the use of any who may be marooned by adverse weather or the tide. The decor of the church is nautical. Hinges on the doors represent anchors, and the window sidings are shaped like oars. A carved pilot wheel inside the entrance commemorates the labors of Don Goertzen, who died while serving the people of this area. The church sign also is in the shape of a pilot wheel. In the bell tower atop the church is a large bronze bell donated by the Canadian Pacific Railway.

The church has been named Watcher Isle church, from a nearby island at the mouth of the inlet whose beacon guides traffic through the dangerous waters of the Queen Charlotte Straits and safely into the harbor. The aim of the new church is to guide souls safely into the harbor of heaven.

The memorable weekend began with the Friday evening service, followed by Sabbath school the next morning, and the dedication. We were fascinated as we watched people coming to the services. They came from the Takush Indian village, from neighboring logging camps in the inlet, and some from River's Inlet, five hours away. They came in all kinds of boats, large and small. The United Church of Canada minister, former skipper of his church's mission boat and now a pilot and minister of their plane service, attended and participated.

Elder Adams gave the dedicatory address. Elder How offered the prayer of dedication, and Elder Reimche, skipper of the *Northern Light*, read the history of the church. The service came to a close with the tolling of the bell in the church tower. That afternoon the 19 charter members were organized as the Watcher Isle Seventh-day Adventist church. Louis Goertzen was chosen and ordained as first elder.

Left: The Watcher Isle church in Smith's Inlet, British Columbia, floats on a cedar-log raft in water 200 feet deep. It is part of a floating village. Right: Future members of the floating church wear life jackets as naturally as they do their clothing.





Southern European Division council, held December 2 to 10, 1962, at Gland, Switzerland.

Sunday morning we visited the nearby Takush Indian village, where we have a number of faithful members. Here Brother and Sister Frank Johnson are teaching school, holding meetings, and carrying on missionary work among the members of the tribe. Chief Walkus, who died a number of years ago, was a faithful Adventist.

Later that day we conducted a child dedication service and an MV Investiture. A Book and Bible House sale completed the meetings. Sunday evening after the close of the last service the conference group and other visitors boarded the *Northern Light* and the *Surf Isle* for the all-night trip back to Port Hardy.

To the many people along the coast of British Columbia—loggers struggling up its rugged mountains, fishermen battling the sea, and the lighthouse keeper on his lonely vigil—this floating church will be a spiritual beacon. May God prosper its courageous members!

Southern European Division Annual Council

By O. A. Blake, *Undertreasurer*
General Conference

The recent council of the Southern European Division was held in the Gland Sanitarium, Gland, Switzerland, December 2 to 10. Committee sessions were held during the day, with reports from the various union presidents in the evenings.

In his report at the opening meeting Marius Fridlin, president of the division, told us that in Czechoslovakia from 600 to 800 are being baptized each year, and a large number in Bulgaria also. Baptisms in Rumania had reached a total of 3,800 by the end of the third quarter of 1962, and 5,000 are ready for baptism!

Elder Fridlin mentioned the many material needs of the division, but emphasized that the greatest single need is for the outpouring of the Spirit of God.

The president of the Swiss Union reported 4,000 members, with more baptisms during the preceding year than in any year of the previous 30. Doors are still open in Switzerland, and the work is moving forward. A total of 1,130,000 Swiss francs in tithe was received during the first three quarters of 1962. Twenty-

four public campaigns were in progress as the council convened.

The division treasurer, B. J. Kohler, reported that although the finances of the division are in good condition, the church does face certain problems throughout the field. In the Angola Union, for instance, the Government has just decreed a 300 per cent increase in salaries.

Edouard Naenny, publishing department secretary, presented an encouraging report. He told us that 77,825,325 pages of our literature were sold in 1960, and 95,147,500 pages in 1961. As of September 30, 1962, there were 284 regular colporteurs and 322 student colporteurs in the field.

Francis Lavanchy, president of the Franco-Belgian Union, recalled the beginnings of our work in Paris in 1896. In 1900 two colporteurs began work there, and in 1902 the first evangelistic team. In 1904 we conducted our first baptism. We now have 5,071 members in this union conference.

Nick Germanis reported from the Greek Mission, of which he is president. We have eight churches in Greece, with 230 members. Elder Germanis has been in that country for eight years and is more encouraged than ever before. He is particularly happy that they now have permission to print a small paper. This year they are also holding their first camp meeting.

Nicholas Tallios has just been sent out from the United States as our first colporteur to Greece. Brother Tallios, after studying the language, decided he must begin selling books. So he started out one day, walking around a block in Athens several times in order to muster courage. Finally he stopped in front of a house and thought he would study his canvass again before knocking. As he was standing there to his surprise the door opened and a woman came running out. Of course, that pushed him into giving his canvass. She did not buy a book, but sent him to a home nearby where the first book was sold. Now, with the blessing of God, he is selling books every day. So the work is going forward in old Greece.

We were happy to hear from Anton Lorencin, president of the Yugoslavian Union. He spoke feelingly of his burden for the 19 million inhabitants of his country. He himself heard the message in 1920,

when there were only 15 members. Now in Yugoslavia they have more than 200 church buildings, with 350 churches and companies.

We have no publishing house in Yugoslavia, and no colporteurs. However, we have arranged to have printed 30,000 copies of a tract, also the first volume of *Testimony Treasures*. An edition of 10,000 copies of *The Great Controversy* is now being printed.

Ministers and laymen alike in Yugoslavia are seeing the hand of the Lord in leading souls to truth. One of our laymen rode 400 kilometers out into the country to make contact with an interested person. When finally he reached a little village he was told he could go no farther by motorcycle. He left his motorcycle at a home and walked the remaining ten kilometers to find, not one, but 30 people waiting to hear truth. When he returned for his motorcycle he found the woman with whom he had left it reading her Bible.

Our meetings in Yugoslavia are held largely in the winter. In one place a certain Catholic woman who had not attended had a dream one night. She dreamed that she went to the Catholic church and found no one there, but that a voice from the altar said to her, "You had better go to the Seventh-day Adventist church." She went to the Catholic church the next day and then remembered what she had dreamed. She went to our church and told the pastor her experience. Bible studies followed, and she is now an Adventist.

One of our ministers went out into the country one evening to give a study. As he returned about eleven o'clock his bicycle tire blew out. He stopped at a nearby home and asked for a light. The family are now baptized members—all as the result of a blown-out tire.

The president of the Italian Union, Giuseppe Cavalcante, gave an interesting report. He spoke of the Ecumenical Council then in session in Rome and said, "Now we understand better Revelation 13, 16, 17, and 19. Also we understand better the chapter in *The Great Controversy*, 'Aims of the Papacy.'"

Elder Cavalcante told us that the work is going forward in Italy, and that courage is high. Seventy million lira in tithe had been received thus far in 1962. Men-

(Continued on page 21)

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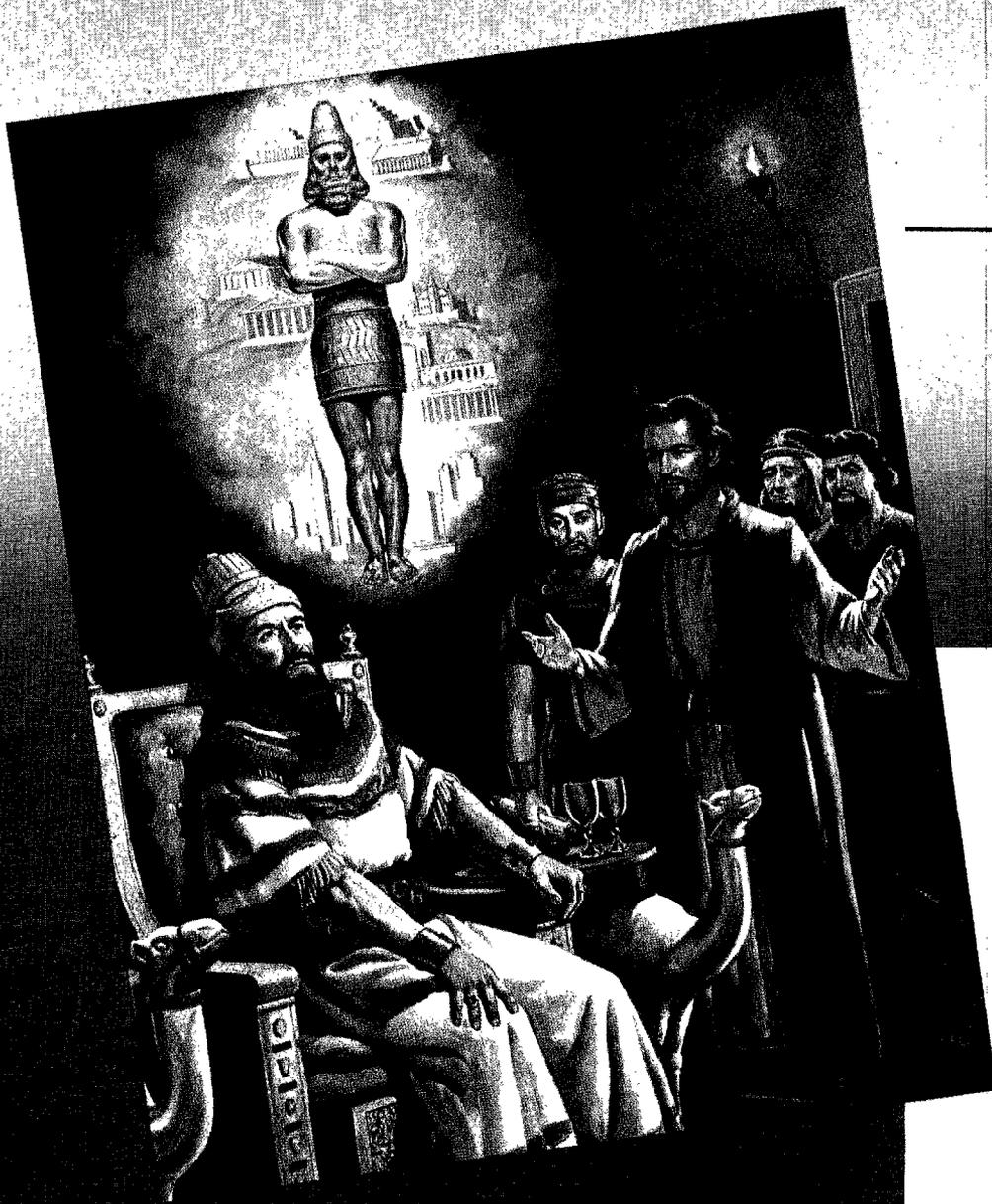


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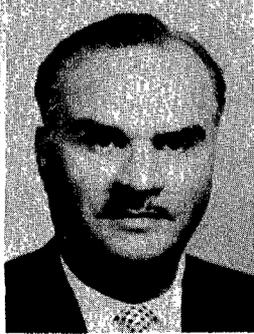
The author is a lifelong student. For ten years he taught Biblical Union College, and during that time he developed a course syllabus on *The Prophecies of Daniel and the Revelation*. He was a principal contributor to the magazine, *The Seventh-day Adventist*. He is a coauthor of *The Seventh-day Adventist Bible Translation*, the *Seventh-day Adventist Encyclopedia*, and the forthcoming *Seventh-day Adventist Bible Commentary*. Numerous articles on prophecy have also come from his pen. He is an associate editor of the *Review and Herald*. For half a century his great-grandfather, J. N. Andrews, was a corresponding editor of the *Review and Herald*. His uncle, J. H. Waggoner, is well known as the author of numerous prophetic books and articles.



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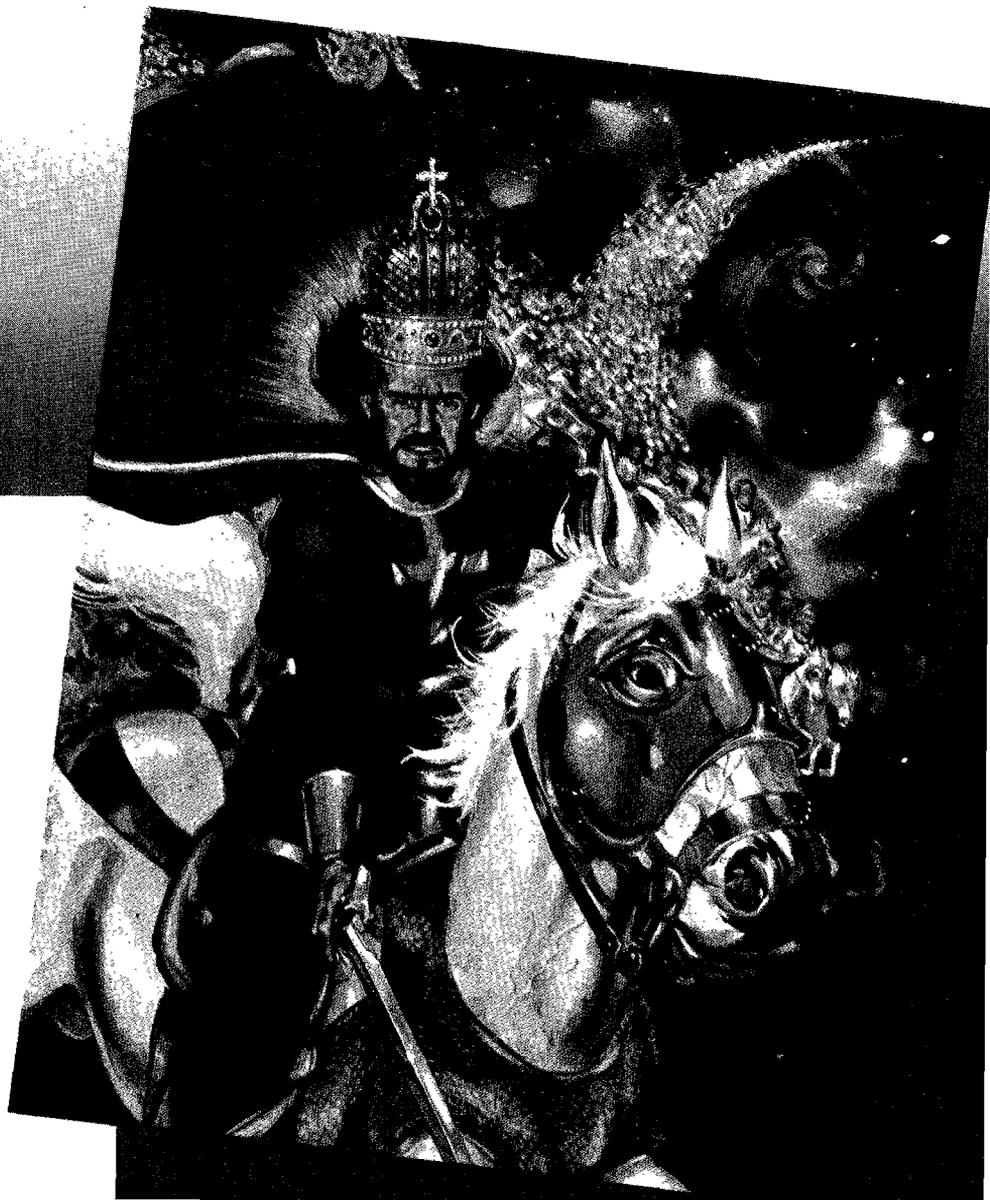
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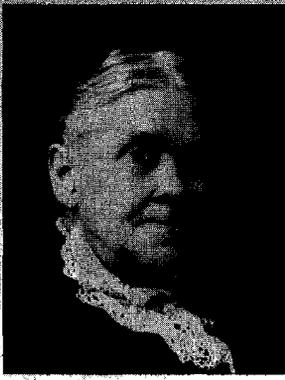
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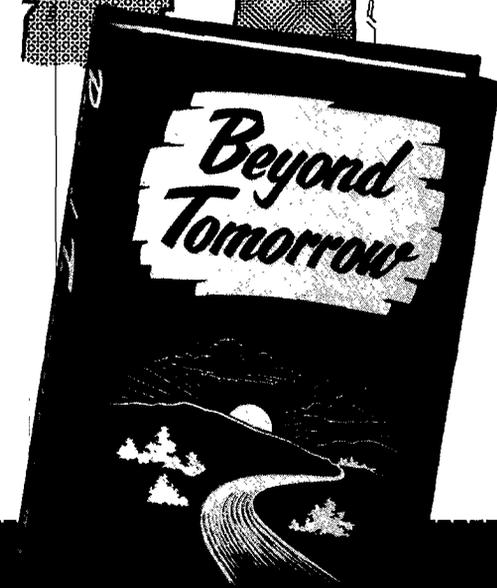
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Wellsboro, Pennsylvania, Dedication

Neal C. Wilson, president of the Columbia Union Conference, gave the dedication sermon for the Wellsboro, Pennsylvania, church on October 27. A consecration service was conducted by Arthur Kiesz, president of the East Pennsylvania Conference. Others participating in the service were E. M. Hagele, conference treasurer; E. E. Cobb, former pastor; and Robert M. Kemp, district attorney of Tioga County.

The 45-member congregation purchased the building in 1959. Mr. Paul Witt, local elder, commended the members on the purchase of the church, and their new organ, pews, and pulpit furniture—all free from debt.

D. D. BALDWIN
Departmental Secretary
East Pennsylvania Conference

Southern European Division Annual Council

(Continued from page 16)

tion was made that Catholics are now speaking openly of the need for Bible study. Recently a Rome newspaper carried an article with the bold heading, "The Bible Returns to Rome."

Henri Pichot gave a touching report of the work in the North African Union, of which he is president, particularly in Algeria. At the present time the work is moving forward normally in Algeria. Our people have their freedom. However, nine tenths of the Europeans have left the country, and fewer than 50,000 remain. In Algiers we had 600 members, but now there are only 50. Four fifths of the European doctors have left Algiers. There is now only one doctor for every

200,000 people. The Government is ready for dispensaries to be opened in many places, but medicines are lacking. One of the most serious problems at present is the hunger and suffering caused by the winter cold. The last crops are used up, and food is scarce. Six million people are threatened with death this winter. It is estimated that one million children will die in Algeria before spring. Now is our opportunity to open medical work in Algiers.

What Algeria needs today, Elder Pichot emphasized, is our love. At the close of his report an offering that amounted to 1,750 Swiss francs was taken to supply food and clothing for Algiers. An offering also was taken in nearby Geneva, where 1,100 Swiss francs were raised.

It was most encouraging to have with us at this meeting Johann Pechtöl, president of the Hungarian Union. He greatly appreciated his association with workers and brethren during these days. He told us that we have 153 churches in Hungary. Forty-two have their own church buildings. Seven rent places of meeting, and the others meet in homes of the believers.

But it is now impossible to rent halls for our meetings in Hungary. We have recently had to discharge 12 workers, leaving us only 50 employees in the union, because the Government will permit only one worker for every 200 believers. Nevertheless, the work is moving

on. We now have 6,115 members in Hungary, and the year 1962 was expected to add another 114.

R. S. Watts, one of the vice-presidents of the General Conference, and the writer attended these meetings. We were inspired to see the work moving ahead in Southern Europe, and we look for a large harvest of souls in 1963.

Caribbean Union Year-End Meeting

By F. L. Peterson, *Vice-President*
General Conference

The year-end committee meeting of the Caribbean Union Mission was held November 29 to December 3 in Port-of-Spain, Trinidad. Two conferences and two missions comprise this union field. A. A. Ward and E. S. Greaves are the presidents of the South Caribbean and East Caribbean conferences, respectively. Jan Brinkman is in charge of the Surinam Mission. The British Guiana Mission was represented by L. R. Arthur, the secretary-treasurer. At this session M. E. Nebblett, secretary of the MV and education departments of the union, was elected president of the British Guiana Mission, and L. R. Arthur was re-elected secretary-treasurer.

Hinsdale Opens New Wing

On November 25, a patient, Mrs. M. E. Chapman, maneuvered her wheel chair into position and snipped a white satin ribbon. With this, Hinsdale Sanitarium and Hospital's new 150-bed wing was officially opened. The hospital had been so overcrowded that five beds were set up in every corridor, and nonemergency patients could not be admitted. Awaiting Mrs. Chapman beyond the ribbon was hospital administrator A. C. Larson (left), who escorted the honored patient to her flower-bedecked, private room.

D. T. HAWLEY



Colegio Adventista de Bolivia

George Burgdorff was recently appointed director of Colegio Adventista de Bolivia, the Bolivian mission academy. Here he stands with Mrs. Burgdorff by a large eucalyptus tree that serves as bell tower and as a prominent campus landmark. In the background is the administration building.

Brother Burgdorff received a degree in agriculture from La Sierra College in 1959, and soon after graduation accepted a call to become the farm manager of the academy, which is situated in the fertile Cochabamba Valley. The school farm has prospered under his supervision, and the mission committee is confident that the entire school will now benefit from his leadership.

MONROE DUERKSEN
Departmental Secretary
Bolivia Mission



John I. Tay in 1891, first Seventh-day Adventist missionary to Fiji. Since then the work has grown considerably. In 1904 Fulton Missionary College was established on the east coast of the island, to serve as a youth training center. Today it trains young people from all the islands of the Central Pacific—the New Hebrides, Gilbert and Ellice Islands, Tahiti, Samoa, Tonga and Cook Islands, as well as Fiji.

The students at Fulton are almost all boarders. As a result, the college has ex-

tensive farm and dairy lands to help provide food for more than 300 students. Unfortunately, the dormitories in which they live and the classrooms, library, and chapel are disintegrating. When it rains, those sitting near windows have to use umbrellas and raincoats. The chapel cannot seat all the college students comfortably, and the boys have to sit on tightly packed benches that have no backrests. Seventh- and eighth-grade students cannot fit into the chapel, so have to meet separately on Sabbaths. On special occasions such as graduation we have to hold our meetings in the new concrete dining hall that was erected in 1960 by one of the teachers, R. Pahl, and students. Many were unable to enter the building. We are looking forward eagerly to a new chapel, classroom, and library block, which we hope will become possible as a result of the Thirteenth Sabbath overflow for the first quarter of 1963.

Twenty-two students of seven different races recently graduated from the ministerial, Bible instructor, teacher training, secretarial, accounting, and building construction courses. All of these youth are dedicated to God and have expressed their willingness to serve wherever the Lord calls them.

One of the graduates, Sunia Vuli, a Fijian, was eight years old when his father died. His mother left him and from 1949 to 1958 he had no one to care for him except an older brother. His family were members of another Protestant denomination.

When he was ten years old his brother sent him to the provincial school. He applied to enter a government secondary school, but his application was received too late and he therefore returned to the provincial school. When it came time to sit for the secondary entrance examination he entered the examination room, and was given a fountain pen to use, but having never used one before, his writing was illegible and he failed in the examination. Twice God had blocked his way, unknown to Sunia, in order that he might enter an Adventist school, and not a government secondary school.

About this time he heard of a Seventh-day Adventist boat nearby and stowed away on board. Finally he arrived at the Vatuvonu Seventh-day Adventist school. Because of his beliefs he did not attend Sabbath school, but one day at a camp meeting a baptism was held and he felt impelled to be baptized. He had not attended the baptismal class, but joined the candidates and was baptized—probably one of the very few who have had this experience.

In the union there are 205 churches, 23,153 members, and a working force of 461. For the nine months of 1962 the number of baptisms totaled 1,406. The goal for the year is 2,500, and there is every indication that it will be reached. The children of the church are being served by 38 elementary and intermediate schools, and eight secondary schools. The enrollment is 5,250. There are 195 teachers in these schools.

Caribbean Union College serves the field for additional secondary school work, and also for terminal courses on the junior college level. Professor B. G. O. French, who for a time has served as acting president, was elected president of the college, and Neville E. Ottley, business manager.

The medical work in Trinidad has been conducted in a dwelling house that had been converted into a small hospital unit. A clinic also was provided. The influence of these health centers proved of great value to the growing population on the island. Sunday, December 2, a new 75-bed modern medical institution known as the Port-of-Spain Community Hospital had its formal opening.

Fulton Missionary College a Training Center

By E. G. Krause, Librarian and Head of Secondary School

[Fulton Missionary College library is greatly in need of suitable books. If you have any you would be willing to donate, please send them to: Librarian, Fulton Missionary College, Private Mail Bag, Suva, Fiji.—Eds.]

Surrounded by the gleaming blue waters of the Pacific between the equator and the Tropic of Capricorn are the Fiji Islands. The largest of these is Viti Levu, a mountainous island 57 miles long and 82 miles wide. It is studded with rivers, as the annual rainfall is more than 100 inches in most places. The Rewa River, the largest of these, is an important waterway on which launches can travel 50 miles upstream, and smaller craft for more than 70 miles.

The heat is mild, ranging from 60° F. in winter to 95° in summer, but the humidity is seldom less than 60 per cent and sometimes reaches as high as 95 per cent. Every evening one can hear drops of water falling from the leaves of the trees as the moisture in the air condenses. Gentle breezes blow throughout the year, but often they whip up into a gale. Sometimes hurricanes uproot the trees and carve paths of destruction through the islands.

To dense, forest-clad Viti Levu came

Graduates of Fulton Missionary College, Fiji, mentioned in the story. Left to right: Sunia Vuli, of Fiji; John Strickland, of the Cook Islands; Monette Atger, of Tahiti; Sunia Koloalea, of Tonga; Harold Poulter, of Fiji; and Sione Fukafuka, of Tonga.





Pacific Union Teachers Meet at Asilomar

In November, 160 elementary and junior academy teachers of Southern California gathered for their annual institute at beautiful Camp Asilomar on Monterey Peninsula overlooking the beautiful Pacific. The teachers gave special attention to procedures for integrating Bible and spiritual factors into the social studies program at all grade levels. Devotional talks and instruction were given by Fabian Meier, president of La Sierra

College; D. E. Rebok, a retired veteran educator; L. R. Rasmusen, educational secretary of the Pacific Union; Wilton Baldwin, associate educational secretary of the Pacific Union; and Cree Sandefur, president of the Southern California Conference. Southern California has 27 elementary schools, five of which are junior academies, in addition to five senior academies.

J. F. KNIPSCHILD, *Superintendent of Schools*

In 1958 he came to Fulton Missionary College and by hard work and the help of kind friends was able to continue his studies. Today he is a ministerial graduate, called to enter the work of God.

Another graduate, John Strickland, spent his early years in a government school on the Cook Islands. There he learned to drink, steal, and smoke. His grandparents were staunch London Missionary Society members, so even though his parents were Adventists he was brought up as a London Missionary Society adherent, for great respect is shown to the heads of families in these islands.

In 1952 he finished school and remained at home for two years. In 1954 his grandfather died, and later in the same year, his mother. In 1958 his father decided that he should attend Fulton Missionary College. Eager for further education but not for religion, John accepted the offer and arrived in 1959. At the time, he was used to smoking and drinking. At graduation he said, "When I came here I had no plan to be a minister. After I had had experience in classes and worships I found the truth of Christ's suffering. I know Christ at last, and I purpose in my heart that I will make Him known to others." Today John is a ministerial graduate.

From Tahiti came Monette Atger, in 1959, against her wishes. She could not speak one word of English. Lonely, and not understanding what people said to her, for three days during her trip she did not say a word. When she arrived at Fulton, a fellow Tahitian helped her as did also her teachers. Now, three years later, she speaks English fluently and is Fulton's first woman Bible instructor graduate.

Sunia Koloalea, a Tongan, was not brought up in an Adventist home. Some former Fulton students, however, persuaded him to enroll at Fulton. All of his relatives except his mother opposed the plan. Lack of funds made it necessary for him to discontinue his studies and

look for work. A Catholic who had just refused to employ another Seventh-day Adventist boy listened to Sunia explain his problem and to Sunia's amazement he was employed.

It is very difficult to get employment in Fiji, but this experience led Sunia to realize how much he depended on God. One day while he was working, a heavy construction beam crashed down but miraculously stopped just two inches above his head. He has never forgotten that experience.

Satan next tried another method to prevent Sunia from continuing his studies at Fulton. In financial need, he was now offered a most attractive opportunity. His brother offered a large sum of money to help him enter business in Tonga. Sunia could not be enticed, however, and 1962 saw him graduate from the accountancy course, a worker for God.

Then there was Harold Poulter, a part-European of Fiji, whose father was a member of another Protestant church. When he had finished primary school he asked permission to go to Fulton. His father replied, "You can go, but the strap will be waiting for you when you return." Harold did not dare go against his father's will, even though Fulton College was near his home. But the father died in 1957 and Harold immediately enrolled at Fulton. As a building construction graduate he has consecrated himself to the Master's service.

Another graduate not reared as an Adventist is Sione Fukafuka of Tonga. He had been brought up in a Catholic school and was to be baptized. His daily prayer was, "Lord, is this the truth?" In answer to his prayers, the day before he was to be baptized he was informed that he could not take part in the rite because his family were not Catholics.

As a result he went to the Adventist school in Tonga, and from there to Fiji and Fulton Missionary College. His parting message as he graduated from the

teachers' course was, "I thank God for His leading. Now my life I give to Him and pray earnestly that He will use me to win some souls for His kingdom."

The students here in the Central Pacific know all about difficulties of finance, religious antagonism, parental objection, language, and local customs, but God is leading them to be courageous and true to Him. Pray for the work in these islands of the Pacific.

Sharing One's Faith in a Tuberculosis Hospital

By Rodney Lindup, *President
Indian Field, South Africa*

Three young Indian girls were in a tuberculosis hospital in South Africa. Mrs. Naidoo was admitted as a patient. The doctor assured her she would be able

Mrs. F. Naidoo (left) and Janikee, whom she won to the truth in a tubercular hospital.



to return home in a few months, but it seemed that she could hardly be spared even for so short a time as that.

When we visited Mrs. Naidoo at the hospital we found her in a large ward. But she did not look sad like the other patients. Instead, she asked for a Picture Roll, saying that she must have been sent here to tell someone about the message of salvation. She began with her Bible and Picture Roll, and all the patients learned to love her. The three young Indian girls were among those who listened and believed what they heard. In the course of a few months these three accepted the Lord Jesus as their personal Saviour.

Then a grave problem arose. The fathers of two of these girls forbade them to be baptized. The third told his daughter Janikee that since Jesus had brought peace to her soul she could be baptized and become a Christian. After discharge from the hospital with 60 per cent disability of legs and eyes, Janikee returned home to bear a constant witness to her faith. The other two died, clinging to the faith they were denied by parents.

After six months Mrs. Naidoo was able to return to her family, happy that on the resurrection morning some will hear the call of the Master who first learned about Him during her stay in the hospital. Janikee's father remained true to his promise, and before his death learned to believe what his daughter told him.

The Lord is calling out a people from the Indians of South Africa, and here and there some are accepting the Lord Jesus.

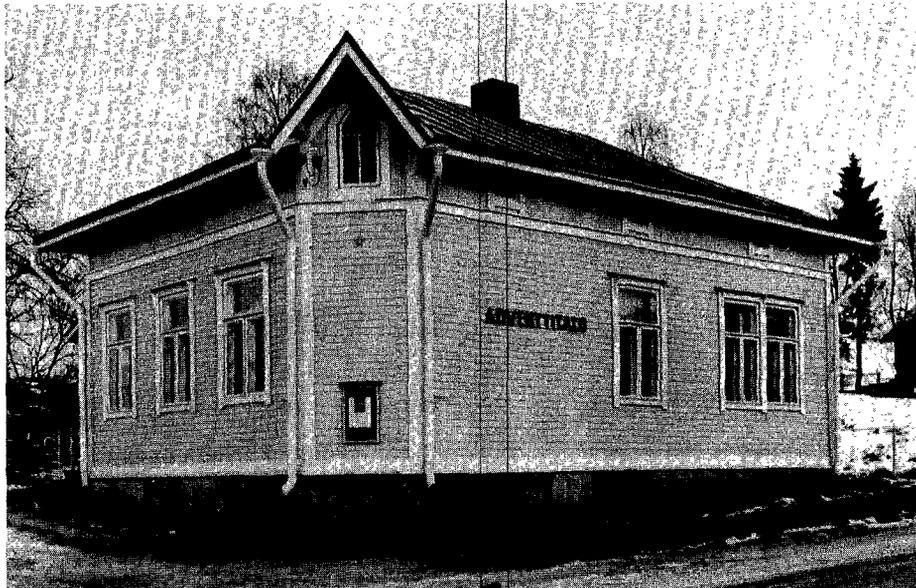
Evangelism in Finland

By T. A. Luukkanen, *Evangelist*
East Finland Conference

Kajaani and Iisalmi are two small towns in northern Finland. The latter is a community of merchants and railroad workers. In two and a half years it has been my privilege to baptize 49 persons here. Iisalmi had long been without a permanent minister. A few attempts had been made to preach the Advent message there, but without success.

We began meetings in the courthouse. At first, attendance was very small, but we delivered seven handbills to every home in the town, and attendance increased constantly. By the time we had come to the doctrine of the Sabbath, attendance was averaging 150.

A well-educated lumberyard superintendent and his wife were among those who attended our meetings regularly. We were anxious to see whether they would come to our first public Sabbath school. The whole family came. This man, a Mr. Pikkarainen, explained that he had requested a holiday for all 200 of the employees of the company, during the previous week. They had read about the meetings in the Helsinki newspaper, and had hoped the evangelist would visit their city. God answered their prayer and desire by sending me, the younger brother of our woman evangelist, to the town. Now the entire family—father, mother, and four children—are active members of the church.



Adventist church in Iisalmi, Finland.

We also held meetings in the nearby village of Kauppilanmäki. Evening after evening the meeting hall was filled with interested listeners. We were told that representatives of the state church were coming to warn people against our teachings, and were afraid this would put an early stop to our meetings.

What should we do? I called the office secretary of the *New Picture Magazine* in Helsinki, asking whether they would be interested in the story and offering to report it for them. I had previously been a reporter for Finland's largest newspaper *The Helsingin Sanomat*, and was personally acquainted with some of the reporters and editors in Helsinki. The magazine was eager for the story and promised to send a photographer to help report what happened.

On the day of the meeting I sat for seven hours as a reporter and was invited to a special dinner for the clergy. They found it difficult to speak against Adventists when I was present to hear all they had to say. A little later my article was published, and after that the chief spokesman at the meeting became friendly toward our work.

On the Radio

Later on, I was asked to conduct morning worship on the radio, but was confronted with the problem of securing suitable music. The only organ in town was the one in the state church. Did I dare ask to use it? I conversed with the head priest of the town about the matter. We had enjoyed friendly relations with the religious leaders, and so I presented my request. He meditated for some time, and then gave permission. I felt it a high privilege to speak in his fine church for the broadcast, and the director of music accompanied my wife on the organ as she sang.

The next problem we faced was to provide a home for our growing church family. This question weighed heavily on our minds. Then an elderly couple made a generous gift for this purpose, and the East Finland Conference provided the rest. Our new Advent House

in Iisalmi is located near a fine park and a lake, not far from the market place. When you pray for God's work in all the world, remember us in faraway Finland.



► On Sunday evening, December 16, the Associated Student Body of South Lancaster Academy held a Christmas party at which the students entertained a family of eight from the nearby town of Sterling. After the entertainment, gifts of toys and clothing were distributed to the six children and the parents. Each student and teacher also brought a gift of some article of food in bags, boxes, and cans, which were presented to this needy family.

► The men of Lenheim Hall at Atlantic Union College presented a needy family in the area with clothing and food.



Mr. and Mrs. James A. Dailey and three children sailed December 31 on the S.S. *Ferndale*, from Los Angeles, California, for Singapore, returning after furlough. Brother Dailey will continue as business manager of the Youngberg Hospital.

Pastor and Mrs. Donald L. Rima and child, of St. Augustine, Florida, left Miami on January 2, for Colombia. Brother Rima has accepted an appointment as pastor-evangelist in the Upper Magdalena Mission, with headquarters at Bogotá.

Mr. and Mrs. Leland Delmer Wood and two children, of Madison, Wisconsin, left Miami, Florida, January 2, going to Puno, Peru. Brother Wood will serve as secretary-treasurer of the Lake Titicaca Mission.

Mr. and Mrs. Robert E. Anderson and two children left New York City, January 8, returning after furlough to Beirut, Lebanon. Brother Anderson is manager of the Middle East Press.

W. P. BRADLEY

Record Baptism in Bermuda

By H. Reese Jenkins, *President Bermuda Mission*

Roland K. Cemer of the Florida Conference recently conducted a series of evangelistic and revival meetings in Hamilton, Bermuda, as a result of which 105 were baptized. Mrs. Cemer assisted with chalk drawings and special music. Joseph Melashenko was the singing evangelist and director of the 100-voice choir.

At the close of the week of revival services laymen and ministers pledged more than \$3,000 for the evangelistic services. The opening meeting was held in a beautiful theater that seats 1,100. It was a thrill to see every seat filled, and the local paper reported that 300 were turned away. Meetings continued four nights a week in Hamilton Hall, in another part of the city. This building, while not ideally suited for religious meetings, was the only one available. God blessed in spite of the handicaps.

Two baptisms were held, with Alvin R. Goulbourne and Joseph Melashenko officiating. During the series Dr. J. Wayne McFarland, medical secretary of the Atlantic Union Conference, presented health topics.

God's presence was manifested in a most remarkable manner during these meetings. Hearts were touched and lives were changed beyond anything we have experienced before. Our members prayed earnestly for the Spirit of God to be poured out, and we believe God heard and answered these prayers.

A woman who had been baptized the year before made her family the object of special prayer, and she was thrilled to see her two children, a brother who had been a lay preacher in another church, two of her sisters, and her mother-in-law surrender their lives to Christ. She hopes soon to see her husband join her in serving the Lord.

Another sister had been faithfully keeping the Sabbath at home for more than a year, but never thought she would become an Adventist. She had been earnestly studying the Scriptures and praying that God would satisfy her soul hunger. She had seen the *It Is Written* and *Faith for Today* television programs over the local station, and was impressed that the Bible had a solution to her problems.

Without talking to an Adventist, this woman began to keep the Sabbath, and discontinued the use of pork and other unclean foods. But she still had no desire or intention of uniting with the church. Toward the end of the series, however, she attended a Sunday night meeting and saw that Elder Cemer used his Bible just as she had seen Elders Vandeman and Fagal do on television. She was deeply impressed with the sermon and felt impelled to return. She looked up every text the evangelist used, and found that it read the same way in her Bible. Thursday she spent most of the day praying and studying her Bible. When she retired that night she knew that she would have to leave the church in which she held membership and unite with God's remnant people. She arose during the night and wrote a letter to her former

pastor, thanking him for his interest and pastoral care, but asking that her name be deleted from the church records.

Friday evening at the close of a sermon on the unpardonable sin she came forward in answer to the call for baptism. She was in complete agreement with Adventist standards and practices, even though this was her first contact with the church.

In the weeks since her conversion God has used this sister in her quiet, unassuming way. She tells her friends that she didn't learn the truth from Adventist ministers, but from reading and studying her Bible. We rejoice in this dear woman's victory, and in the many other trophies won for Christ by Elder Cemer and those laboring with him.

Antillian College Advances Amid Difficulties

By H. B. Lundquist, *Bible Teacher Antillian College*

Dr. and Mrs. F. G. Drachenberg have labored 34 years for the youth in two divisions of Spanish-speaking America. Currently they are at Antillian College, of which he is president. He conducts not only a successful school but the choir, as well. Recently one of the leading radio stations of Puerto Rico requested the college to provide a two-hour continuous program on Christmas Eve. We were also given the opportunity of presenting any phase of our message. With singers from two other churches of the Mayaguez area the choir recently presented Handel's *Messiah* on several occasions, in English, in a Spanish-speaking country.

For many years Antillian College was



Some of the 105 baptized during the Cemer evangelistic campaign in Hamilton, Bermuda. In the center of the front row (left to right) are Elders Joseph Melashenko, Roland and Mrs. Cemer, Alvin Goulbourne, and H. Reese Jenkins.

situated in Cuba, but the Cuban Government took over the property and closed the institution. Accordingly, it was voted to transfer the college to Puerto Rico.

A major expansion program is under way. Thus far, two apartment buildings for married students and another for teachers have been completed and are in use. Work is going forward at a rapid rate on a second story to the administration building, which will provide five sorely needed new classrooms and seven offices for teachers. A laundry, which will serve the college and do commercial work, is nearing completion.

Two other construction projects are immediately necessary if the institution is to do acceptable work, but available funds have been exhausted. The students are crowded into sadly inadequate dormitories. In some cases, seven students are living in a room made for two, or at

most three. With that number of students in a room, study becomes almost impossible. During study period some of the secondary students leave their rooms for supervised study. But this is far from ideal. We urgently need to add a second story to each of the two dormitories.

At present the college is working on a program for teacher improvement. Already three of the members of the faculty hold Doctor's degrees, and half of the remainder Master's degrees. Provision is being made for two members of the faculty to engage in further study. This is expensive, but the results in the past have been uniformly good. Antillean College graduates are now serving in Cuba as presidents and secretary-treasurers, and in other positions of responsibility. Our courage is good, and the future is as bright as the promises of God.

Aires Conference is now more than 4,000 in number. There are 17 organized churches, 12 of which have their own church buildings.



Atlantic Union

Reported by
Mrs. Emma Kirk

► At a recent constituency meeting of the Northern New England Conference it was voted to develop a campground site in Freeport, Maine. Carl P. Anderson, president, reports plans for an initial \$15,000 fund-raising campaign to develop the first phase of the campground by June 1.

► The first teachers' institute for Bermuda took place October 18-21 at the Bermuda Institute in Southampton. L. E. Smart, educational secretary of the Atlantic Union Conference, and LaVeta Payne, professor of education at Atlantic Union College, conducted the session.

► The Brockton, Massachusetts, Dorcas Society dedicated a new health and welfare center on November 27. J. Milton McGrath, mayor of Brockton, spoke at the dedication service, and Richard Gage, the pastor, acted as master of ceremonies. Others who took part were Warren Swanson, representing the Council of Churches, D. E. Caslow of the Atlantic Union Conference, Mrs. Esther Porter of the city welfare department, Mrs. Miriam Fox of the Red Cross, Arthur Bello of civil defense, and Mrs. Ida Beals, Dorcas leader.

► Two families recently joined the working force of the Southern New England Conference. Elder and Mrs. Walter E. Kloss and family are now serving the Fitchburg, Massachusetts, district. Mr. and Mrs. Frank L. Jacobs have moved to South Lancaster, where Mr. Jacobs is serving as assistant treasurer in the conference office. Elder Kloss comes from the West Pennsylvania Conference. Frank Jacobs has been administrator of the Geer Memorial Sanitarium and Hospital in Canaan, Connecticut.



Canadian Union

Reported by
Evelyn M. Bowles

► L. E. Dasher and family of El Cajon, California, have recently joined the working force of the Alberta Conference. Elder Dasher will serve the Calgary Central church and the Bridgeland church in Calgary.

► On November 10, 1962, five-year service pins were awarded at the North York Branson Hospital in Toronto. Thirty-three employees were eligible, many of them having reported for duty July 1, 1957, when the hospital opened its doors.

► Two successful Fiftieth Anniversary home missionary rallies were conducted on Sabbath, January 5, at the College Park church in Oshawa and at the Northview Collegiate in Willowdale, Ontario. Adlai Esteb was guest speaker.

Brief News OF MEN AND EVENTS



Australasian Division

Reported by
R. R. Frame

► At the division quadrennial session, held at Australasian Missionary College, Cooranbong, December 3-8, 1962, the following new appointments were made: assistant secretary, J. K. Irvine; home missionary and Sabbath school secretary, H. F. Rampton; president, Coral Sea Union Mission, O. D. F. McCutcheon; president, Bismarck-Solomons Union Mission, A. R. Mitchell; president, Central Pacific Union Mission, R. W. Taylor.

► The reports presented at the division quadrennial session indicate record progress for the quadrennium 1958-1961. Accessions to membership totaled 19,055, an increase of 40 per cent over the previous quadrennium. With an increase of 94.4 per cent during the ten years ending December 31, 1961, the membership of the division almost doubled.

► On the evening of December 10 some 250 people gathered in the Wahroonga Social Hall to bid farewell to Pastor and Mrs. F. G. Clifford, who will return to Africa in the early part of the year. Pastor Clifford took up his work as president of the division in 1954, and during the past eight years his outstanding leadership has done much to build up the work at home and in the mission fields.

► Australasia has been pleased to welcome Pastor and Mrs. R. H. Adair. Pastor Adair, a former treasurer of the division, was called to overseas service some 16 years ago. He has labored in China, and for a number of years as an assistant treasurer of the General Conference. Having retired from active service, the Adairs will settle in the Wahroonga area.

► Graduation services were held at the

Sydney Sanitarium and Hospital, December 1 and 2. E. L. Minchin gave the baccalaureate address, and Dr. T. R. Flaiz the graduation address. Twenty-six young people completed their four years of training, and all were successful in securing state registration. Of the more than 700 nurses who sat for the registration examinations, Nurse Sergent, of the sanitarium, shared first place with another competitor in the state of New South Wales, and Nurse Bartlett came within the first ten.

► R. A. Vince and his family have returned to Australia following a leave of absence in England and Sweden. At the General Conference session, Pastor Vince was re-elected youth leader for the Australasian Division.

► Traveling on the same boat as the Vince family were Dr. and Mrs. J. H. Price, of the Sydney Sanitarium and Hospital staff. Dr. Price has been in England for a period of approximately 14 months, for postgraduate work. He was successful in securing Senior Physician's degrees in Glasgow and in Ireland. He has resumed his responsibilities at the sanitarium.



South American Division

Reported by
M. S. Nigri

► The Buenos Aires Conference held its biennial session in the Palermo church November 6-10. Re-elected were F. C. Webster, president, and Roy Brooks, secretary-treasurer. During the biennial period the Patagonian Mission was formed within the territory that previously belonged to the Buenos Aires Conference. Despite the membership loss to this new mission there was a net gain of 50 members. The membership of the Buenos



Oak Grove Heights, Missouri, Celebrates Anniversary

At Thanksgiving time the Oak Grove Heights, Missouri, church observed its fiftieth anniversary. More than 150 members and friends attended the homecoming services. Letters of greeting came from nearly 50 former members. The devotional service was conducted by the district pastor, W. S. Sanders (right), and the service on Sabbath morning by V. P. Lovell, of Berrien Springs, Michigan.

Three of those present were students at the Oak Grove school at the time the church was being built: Grace Burdick Eastland (nee Elliott), who later taught church school; John Crisp (second left), who colporteurd for some time and is still a faithful Ingatherer at 80 years of age; and Vernon P. Lovell (left), whose lifetime of service for the denomination was influenced by his three years as a student at the Oak Grove school. Sixteen former members and students have seen mission service; nine have become ministers or wives of ministers; ten, institutional workers; 28, teachers; and 39, medical workers. Scores of others occupy responsibilities as laymen, witnessing for the truth and "holding the ropes." The life story of one of Oak Grove's students, missionary for many years and now in the ministry in this country, David Rose, forms the basis for the recent General Conference film on Christian education, *The Long Furrow*. The church was organized by L. W. Terry.

Longest continuous membership (since 1919) is held by Brother and Sister Claude P. Daily (center).

GLADYS COOK RABUKA
Press Secretary



Central Union

Reported by
Mrs. Clara Anderson

► Under the leadership of E. E. Patton, the Scottsbluff, Nebraska, church has purchased an old schoolhouse and remodeled it into a church school. There are two classrooms and an apartment for the teachers, Mr. and Mrs. Royal Jensen. At present there are 48 students in attendance, and the building has room for further expansion as needed.

► After five years in the Wyoming Conference, Elder and Mrs. H. O. Burden and family have accepted a call to service

at Lake Titicaca Mission. Elder Burden will be the supervisor of the mission.

► Recently a new health and welfare center was opened in Newcastle, Wyoming. J. W. Fisk, district pastor, introduced the city officials who took part in the opening services. H. H. Voss, State director of the conference welfare work, and G. C. Williamson, conference president, expressed appreciation for the work of the Dorcas women.



Columbia Union

Reported by
Don A. Roth

► Kenneth V. Eager has arrived in the Ohio Conference from Tennessee to take up his duties as pastor of the Mansfield-Crestline-Blooming Grove churches.

► A new evangelistic series has been launched by the Koch-Upchurch evangelistic team in the newly dedicated First Philadelphia church in the East Pennsylvania Conference.

► Frank Sherrill, Missionary Volunteer secretary for the Potomac Conference, recently concluded an eight-day series of decision meetings in the Lynchburg, Virginia, church, at which 15 persons made decisions for Christ. Six of these have been baptized, and the other nine are in a baptismal class.



Lake Union

Reported by
Mrs. Mildred Wade

► A new church has been added to the Lake Region Conference family. On Sabbath, November 3, C. E. Bradford, conference president, organized 25 members into the Philadelphia SDA church at Niles, Michigan. This group is composed largely of residents in Niles who have been members of nearby churches. Early in 1961 these members began to work and pray for the development of the work. T. M. Rowe, the pastor, together with 18 missionary-minded laymen, launched a ten-week Bible school. They have already begun a building drive for a sanctuary of their own.

► A good report comes from Leonard Jaecks in Eau Claire, Wisconsin. Attendance at his meetings holds up well, with about 200 on Sunday nights. Thus far, 27 decisions have been made. At the closing service of the Rice Lake meetings 11 took their stand for baptism and church membership, Robert Hampel reports.

► Sixteen persons were baptized at the close of the five-week effort at Hartford, Michigan, by Bruce Johnston and Donald Jacobsen and the Andrews University theological staff. In this group was a Congregational minister, his wife, and three of his children. Another baptism was conducted recently by James A. Ward at the Van Dyke church in Michigan. Five were baptized, and two were accepted into church fellowship on profession of faith. These were the first fruits of the branch Sabbath school that has been

conducted there for the past three months.

► Since the new James White Library at Andrews University has been completed and occupied, the former library building has been renamed "Griggs Hall," in honor of Frederick Griggs, an early president of Emmanuel Missionary College. It will be used for the departments of Religion, Modern Languages, and Speech. It will also supply storage space for applied theology equipment. It will be ready for occupancy by the second semester.

► The North Shore church in Chicago added 22 new members as a result of Sabbath morning evangelism, reports S. K. Lehnhoff, pastor. A series of evangelistic sermons were presented during the eleven-o'clock service, and a pastor's Bible class is being conducted during the Sabbath school lesson study.

► On November 3, James H. Jones, Jr., MV secretary of the Lake Region Conference, sponsored an MV Federation meeting for the Chicago area, in Milwaukee, Wisconsin. T. M. Kelly, youth director and teacher of the Chicago Shiloh Junior Academy, was guest speaker. The Philharmonic Youth Choir of the Shiloh church sang under the direction of Earl Calloway. Sherry Dunbar, of the Chicago Morgan Park church, was moderator of a panel on the theme "Youth Wants to Know."

► The Detroit City Temple church of the Lake Region Conference recently launched a program of church development in behalf of a new school building. There were 410 families present. Dr. Jomer Stephens, general chairman of the canvass program, reported pledges totaling \$55,000 by members of the executive committee. Dr. Charles Cooper presided.

► Glenn H. Hill has joined the working force of the Indiana Conference. He is leader of the Bloomington district.



Northern Union

Reported by
L. H. Netteburg

► "Remember Pearl Harbor" was the theme of an unusual MV program presented recently at the Minneapolis Stevens Avenue church. Many of the men in the audience, who had served their country, came in uniform. Guest speakers were Seaman Second Class Ted M. Erickson, one of the survivors of the flagship *Indianapolis*, which carried the world's first atomic bomb, and Lt. Col. Erhard Harms, chaplain, who is attached to the Fourteenth U.S. Army Corps.

► The Grassy Butte, North Dakota, children's Sabbath school divisions brought in \$755.67 for Investment.

► The North Dakota chapter of the Union College Alumni Association has voted to sponsor a plan that would make available to a worthy 1963 graduate of Sheyenne River Academy a scholarship grant for attending Union College. It was also decided to broaden this project to include a student attending Sheyenne River Acad-

emy next year. The recipients will be chosen according to scholarship, diligence, and all-around capability and need. Each grant will total \$100.

► Six people were baptized at Hot Springs, South Dakota, as a result of meetings held there by the conference evangelist, D. W. Schiffbauer.

► Plainview Academy alumni homecoming marked the weekend of December 1. Taking part in the program were F. W. Bieber, president of the South Dakota Conference, L. W. Minium of Union College, and Lonnie Lui, a student at Union College. Merlin Anderson was again elected as president of the alumni association and Shirley Patzer as assistant secretary-treasurer, both for two years.

► Patrons and friends of the Rapid City, South Dakota, church school bought forty new desks and two new teacher's chairs. Other improvements are being planned.



North Pacific Union

Reported by
Mrs. Ione Morgan

► After laboring for ten years in Montana, E. H. Tucker and his family are moving to Seattle, Washington, to engage in Bible work in connection with city evangelism. During his first eight years of service in Montana he was in charge of the publishing department, and for the last two years, of the Book and Bible House.

► John F. Stout, instructor in biology at Walla Walla College, recently completed all requirements for his Ph.D degree at the University of Maryland.

► For the past ten and one-half years J. H. Laurence has been pastor of the Spruce Street church in Seattle. During this time the membership has increased from 54 to 216. Tithe for the first 11 months of 1962 amounted to more than \$19,480, which was triple the amount for the entire year of 1952. There is also now a colored church in Tacoma. After carrying heavy responsibilities for more than half a century, Elder Laurence is transferring to ministerial duties elsewhere, and D. L. Crowder, of Louisville, Kentucky, will assume the pastorate of the Spruce Street and Tacoma churches early in February.

► Nineteen persons were baptized December 29 in the Washington Conference, four of them uniting with Rainier Valley, and the other 15 with Highland Park. These baptisms are the result of the cumulative work of these churches along with their pastor, Lewis E. Lyman.

► Members of the church in Kalispell, Montana, enjoyed a weekend of educational emphasis in mid-December. J. T. Porter, union educational superintendent, and George Taylor, Montana Conference president, were speakers for the Sabbath services. Saturday evening dedicatory services were held for the new school building in Kalispell, with Mrs. Grace Hanson, Flathead County public

school superintendent, the honored guest and speaker. Charles Allaway, pastor, and Leonard Smith, church school teacher, also participated.



Southwestern Union

Reported by
H. W. Klaser

► From January 7 to 9 the ministers and workers of the Texas Conference gathered at Mineral Wells, Texas. Reports for 1962 were given and plans laid for 1963. This was a truly enthusiastic meeting, a demonstration of what God can do with consecrated workers. The 1963 Ingathering campaign reported more than \$202,000, or a per capita of \$26.00 for every member of the Texas Conference.

► Dick Barron, Texas Conference evangelist who was seriously ill the past year, reports 20 souls brought into church fellowship. Much of his work had to be done while lying in bed.

► Bill May, Sabbath school secretary of the Texas Conference, reported 303 branch Sabbath schools and 50 Vacation Bible Schools organized during 1962. Several of the branch Sabbath schools have already been organized into regular churches. In addition, Elder May held three evangelistic meetings.

► Howard Burbank, the Texas Conference Association secretary, reports more than \$2 million in cash and property transferred to the Association during the past two years.

► Every church in the Texas Conference has reached its full Silver Vanguard Goal, with the exception of one which has promised to have its full Silver Vanguard Goal in before the campaign closes.

► Five hundred and forty-one persons were baptized in the Texas Conference during 1962. Baptisms were reported by nearly every minister.

► The goal of the Texas Conference is a church organization in every dark county. During the past year 30 dark areas have been opened.

In Remembrance

AMANN.—Mindora Ellen Bryson Miller Amann, born near Pueblo, Colo.; died Nov. 26, 1962, at Hanford, Calif. She was married to Charles N. Miller, who was a minister in California. After his death, she married T. E. Amann. She was a Bible instructor in the H. M. S. Richards evangelistic campaigns in Fresno and Hanford. She taught church school in Porterville and Visalia, California. A sister survives.

BALLARD.—Emmett Earl Ballard, born Dec. 17, 1887, at Marthaville, La.; died Dec. 4, 1962, at Marthaville, La. He married Effie Middleton, and to this union were born Carey C., of Reno, Nev., and Mrs. James L. Hall, of Marthaville, La. While attending Keene Academy, he was baptized, and in 1914 became a colporteur.

BENTZINGER.—Melba Bentzinger, born Nov. 18, 1909, in St. Louis, Mo.; died Oct. 26, 1962, at Pueblo, Colo. Her husband, George Bentzinger, survives.

COYNER.—Sallie Coyner, born April 28, 1877, in Calloway County, Mo.; died Nov. 20, 1962.

CURTIS.—Hira T. Curtis, born June 26, 1874, near Knoxville, Iowa; died Nov. 26, 1962, at Hendersonville, N.C. He was a part-time teacher at Union College while attending school there. In 1903 he became business manager and teacher at Keene Industrial Academy. In 1908 he was elected principal of Lornedale Academy, Lorne Park, Ontario, Canada. For seven years he headed the mathematics department of South Lancaster Academy. Another seven years were spent as secretary-treasurer in the Southern New England Conference. Later he returned to Atlantic Union College as head of the commercial department. For three years he held the position of mathematics department head at Oakwood College. His last teaching was in the commercial department of Southern Missionary College, where he spent nine years. His wife, Minnie, survives; as do a daughter, Clara H. Curtis, of Takoma Park, Md.; a son, Stephen L. Curtis, of Adelphi, Md.; a brother, Paul, of Worland, Wyo.; and a sister, Emma Walker, of Albia, Iowa.

DELANEY.—Annie Delaney, born Nov. 25, 1882, in England; died Nov. 8, 1962.

DEWERS.—Anna Catherine Dewers, born Feb. 17, 1879, in Baltimore, Md.; died Nov. 25, 1962, at Stafford, Va. In 1917 she became a Bible instructor in the Chesapeake Conference. The Georgia Conference employed her in the same capacity from 1922 to 1926, when she was called to the Florida Conference. There she labored until 1939. Survivors are two sisters, Meta C. Dewers and Hanna Dewers, of Baltimore, Md.

EMBLETON.—Leonard Embleton, born June 13, 1880, at Tweedside, New Brunswick, Canada; died Dec. 11, 1962, at Fredericton, New Brunswick.

FOSTER.—Ewert Marion Foster, born March 7, 1896, at Smithland, Iowa; died Sept. 1, 1962, at Miami, Fla. He was a graduate nurse from the Washington Sanitarium and Hospital. Later he became a physical therapy technician. He and his wife pioneered the work at Morganton, N.C. His wife, Bessie, survives. [Obit. received Dec. 26, 1962.—Eds.]

FRAVI.—Susannah Pricilla Beard Fravi, born in England; died Dec., 1962, at the age of 86, in Bakersfield, Calif.

HAMMER.—Julia Bell Hammer, born Feb. 16, 1888, at Grass Valley, Calif.; died at Paradise, Calif., Dec. 2, 1962.

HERSHEY.—Malcom Clarence Hershey, born Jan. 19, 1873, at Fort Erie, Canada; died at Erie, Pa., Dec. 2, 1962. His wife, Mary Stackhouse Hershey, survives.

HETRICK.—Clyde Albert Hetrick, born March 25, 1911, at Hill City, S. Dak.; died in San Francisco, Calif., Dec. 8, 1962. His wife, Thelma, of Woodland, Calif., survives.

JOHNSON.—Mary Johnson, born Dec. 27, 1894, at Geneva, Ala.; died Nov. 15, 1962, at Columbus, Ga.

KELLAR.—Carlton Cloud Kellar, born Nov. 22, 1881, at Belle Plain, Iowa; died at Bakersfield, Calif., Nov. 29, 1962. He was a graduate of the Battle Creek Sanitarium and Hospital and served four years in the U.S. Navy, and 22 years in mission service in India. He did medical work among the villages of Bengal and returned to the United States in 1935. Survivors are his children, Doctors Robert and John, Virginia Cooper, of Canada, and Helen Smith, of Bakersfield, Calif.; also nine grandchildren and five sisters.

LEMON.—Nina Bell Gibb Lemon, born July 11, 1880, in Boone County, Mo.; died at Colorado Springs, Colo., Nov. 10, 1962.

LANG.—Nellie Stevens Lang, born Nov. 26, 1872, at Galion, Ohio; died at Fletcher, N.C., Nov. 29, 1962. For more than 20 years she was employed as a Bible worker. Then she took the medical course at Battle Creek, Mich., and for more than 40 years she practiced medicine. Her husband, Jacob Lang, survives; also one brother.

LARSON.—Alfrida P. Larson, born June 19, 1885, in Sweden; died Dec. 17, 1962, at Sanitarium, Calif. She was a graduate of Broadview College and became a Bible instructor, first working among the Swedish people. Later her work took her to such cities as Philadelphia, Pittsburgh, Cleveland, Dayton, Toledo, and Oakland. A brother, Johan Larson, of Sweden, survives.

LEONARD.—Melvin Albert Leonard, born Dec. 27, 1865, at Milo, Maine; died Nov. 22, 1962, at Campano, Calif. He taught school for 55 years and in 1960 celebrated 75 years of married life. His wife, Martha, survives.

LUBBEN.—Ella Nagel Lubben, born Nov. 2, 1874, in Germany; died Dec. 16, 1962, at Colfax, Wash.

MANFUL.—Louis B. Manful, born Aug. 29, 1876, in Iowa; died Dec. 6, 1962. He trained as a nurse at the Battle Creek Sanitarium, which profession he followed for 50 years.

MILLARD.—Glenn W. Millard, born June 8, 1887, at Ord, Nebr.; died Nov. 8, 1962, at Bakersfield, Calif. In 1911 he graduated from Northwest

ern University Dental College. In 1920 he was called to serve on the faculty of the College of Medical Evangelists. Five years later he was called to the ministry. From 1930 to 1935 he did evangelistic work in Trinidad and Barbados. For the following ten years he served as an evangelist in the United States, East, Middle West, and West. From 1946 to 1949 he served in Jamaica, and in 1952 he retired from the ministry. Surviving are his wife, Carolyn Heyden Millard; a daughter, Marjorie Coulson; three granddaughters; and one great-grandson.

MOORE.—Mary Margaret Roff Moore, born Oct. 15, 1880, at Macksburg, Ohio; died at McConnellsville, Ohio, Dec. 13, 1962.

ROBINSON.—Gladys Ramona Robinson, born Oct. 30, 1893, at Oakland, Iowa; died Dec. 17, 1962, at Glendale, Calif. She was employed for 18 years at the Madison Sanitarium. Survivors are two sisters, Mabel E. Robinson, of Duarte, and Evelyn M. Davidson, of Glendale, Calif.; and two brothers, Frank, of Duarte, and Glen, of Redding, Calif.

SAMPSON.—Paul O. Sampson, born Nov. 7, 1876, at Thayer, Kans.; died at Azusa, Calif., Oct. 27, 1962. He was a dietitian and lectured throughout the United States and Canada. Surviving are his wife, Ethel Norwood Sampson; and two sons, C. L. Sampson, of Pomona, Calif., and Fred Sampson, of Washington, D.C.

SINDORF.—Gerald Sindorf, born Nov. 18, 1897, at Donohe, Pa.; died Nov. 18, 1962, at Redding, Calif. His wife, Carrie, survives.

SONNELAND.—Berta Fasette Kitson White Sonneland, born Jan. 30, 1882, at Highland, Mich.; died Dec. 22, 1962.

SWAN.—Robert Alfred Bakie Swan, born Oct. 11, 1890, on Denman Island, off the coast of British Columbia; died Nov. 28, 1962, at Paradise, Calif. He spent eight years in the ministry in the British Columbia Conference. Later he was employed at the White Memorial Hospital. His wife, Mamie Swan, survives; also two sons, Dr. Robert W. Swan, of Sacramento, and Clark Swan, of Paradise; four grandchildren; two brothers; and two sisters.

THOMPSON.—Ethel L. Thompson, born Jan. 4, 1895, at Fruitland, Wash.; died at Toppenish, Wash., Nov. 19, 1962. Her husband, John, survives.

VIELHAUER.—Edwin Henry Vielhauer, born

March 28, 1909, in Oakland, Calif.; died Nov. 29, 1962, at Lebanon, Oreg. He is survived by his wife, Frances Reed Vielhauer, of Lebanon, Oreg.

YOUNG.—Cypert Newton Young, born Oct. 26, 1878, in Jefferson County, Iowa; died Nov. 12, 1962, at National City, Calif. After his conversion, he became a colporteur. Later he was field secretary of the Texico Conference. He also served in the same capacity in the Oklahoma, Colorado, and Arkansas conferences. Surviving are two sisters, Rosetta D. Musselman, and Vida V. Young, both of National City, Calif.

NOTICES

Literature Requests

[All literature requested through this column is to be used for missionary work, not personal needs. Requests must bear the endorsement of the local church pastor, institutional head, or conference president. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

Send only *Signs, These Times* and *Life and Health* to Mrs. Iris C. Lyons, 165 Aldershot Rd., Church Crookham, Hants, England.

Annie Sumagang, Mapang, Rizal Zam. del Norte, P.I., wishes Spirit of Prophecy books, *Bedtime Stories, Signs, Little Friend, Liberty, Worker*, old Bibles, *Review and Herald*, and other missionary material.

Lagremas Tan, Potongan, Rizal Zam. del Norte, P.I., desires *Primary Treasure, Little Friend, Signs, and Review and Herald*.

Mrs. N. L. Doss needs Spirit of Prophecy and doctrinal books. Mark packages "Book rate" and send in small parcels. Address: Box 51, Blantyre, Nyasaland, Africa.

Orton Yarde, 22 Morvant Ave., Morvant, Trinidad, W.I., wants old Bibles and songbooks.

WANTED: *Instructor, Guide, Liberty* and other missionary material by Gordon A. Lee, Director, Islands Mission of SDA, P.O. Box 31, Titikaveka, Rarotonga, Cook Islands.

Violet Perry, Dunbar's River, Savanna la Mar P.O., Jamaica, Independence, W.I., wishes small books.

Please supply the following to Adassa Brown, Rt. 1, Box 540, Alpine, Calif., so that she may send them to the mission fields: *Message, Life and Health, Liberty, GO, MV Kit, Guide, Little Friend, Primary*

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Noli T. Ignacio, c/o SDA Church, Looc, Romblon, P.I., requests a continuous supply of *Life and Health, Signs, Listen, These Times, English Douay Bible, K.J.V. Bible, Instructor, GO, songbooks, S.S. Quarterlies, Liberty*, and other missionary materials.

Zita T. Ignacio, SDA Church, Looc, Romblon, P.I., wishes English, Chinese, and Spanish *Signs, Life and Health, Listen, These Times*, old Bibles, songbooks, *Quarterlies, Bible games, cutouts, finger plays, Worker*, and other materials.

Joseph Hulgwin Tirol, c/o SDA Church, Looc, Romblon, P.I., needs a continuous supply of *Liberty, Life and Health, Hymnal, MV Kit, Listen, Better Living, Christian Home Calendar*, small books, *Message, Life Sketches, and Heralds of the Morning*.

Apriano F. Ignacio, c/o SDA Church, Looc, Romblon, P.I., requests a continuous supply of *Life and Health, Quarterlies, Signs, Liberty, Message*, small books, *GO, Morning Watch Calendars, Bible Journey game, Worker*, and other materials.

Jessie Tirol, c/o SDA Church, Looc, Romblon, P.I., wants *Worker, Listen, These Times*, small books, *Steps to Christ, Your Bible and You*, old Bibles, songbooks, *Message, Guide, Little Friend, Primary Treasure*, picture cards, *MV Kit, GO, Quarterlies, Instructor*, and other materials.

Luz Tirol, c/o A. Ignacio, Looc, Romblon, P.I., wishes a continuous supply of children's stories, *Christian Home Calendar, Life and Health, Health and Home, Better Living, English Douay Bible, K.J.V. Bible, Bible Dictionary*, songbooks, *Signs, and Quarterlies*.

Mario Leano, Tanguya, Manboc, Looc, Romblon, P.I., desires a K.J.V. Bible.

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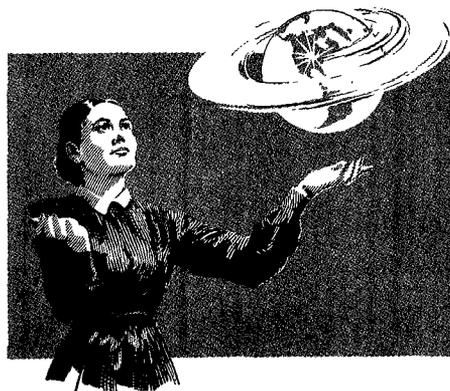
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Faith for Today Offering	February 9
Christian Home and Family Altar	February 16
Christian Home Week	February 16-23
Temperance Commitment Day	February 23
Literature Crusade	March 2
Church Missionary Offering	March 2
Sabbath School Rally Day	March 9
Missions Advance Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirtieth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 6
Medical Work of Loma Linda University Offering	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11
Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirtieth Sabbath Offering (Inter-American Division)	June 29
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13
Pioneer Evangelism (Dark County)	August 3
Church Missionary Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
MV Pathfinder Day	September 21
Review and Herald Campaign	Sept. 14-Oct. 12
Thirtieth Sabbath Offering (Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5
Voice of Prophecy Offering	October 12
Sabbath School Visitors' Day	October 12
Community Relations Day	October 19

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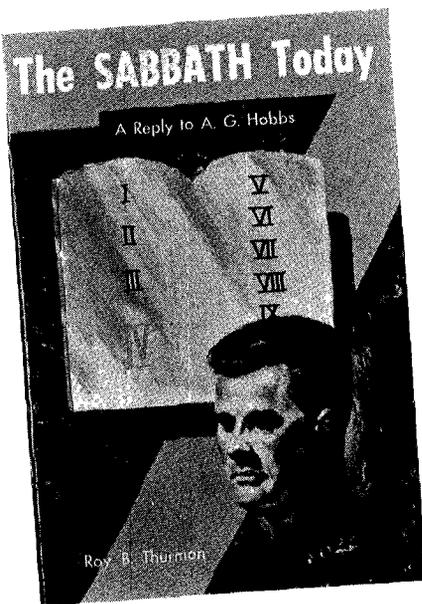
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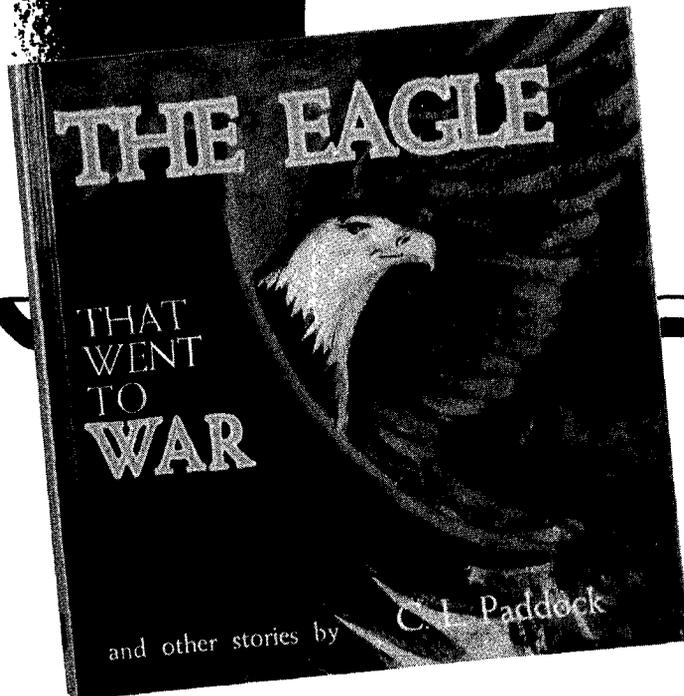
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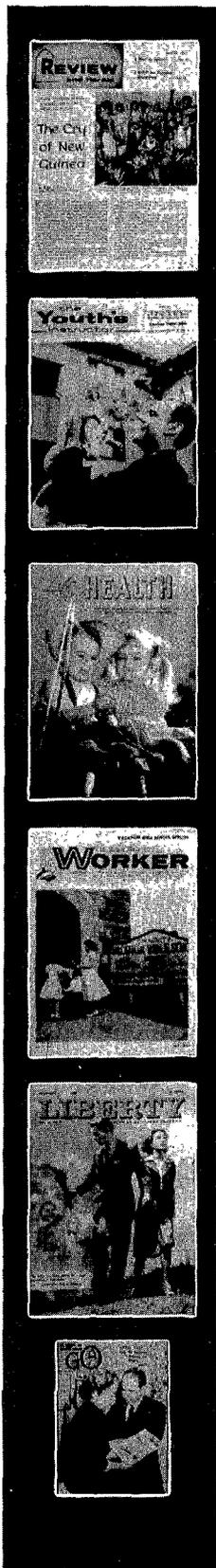
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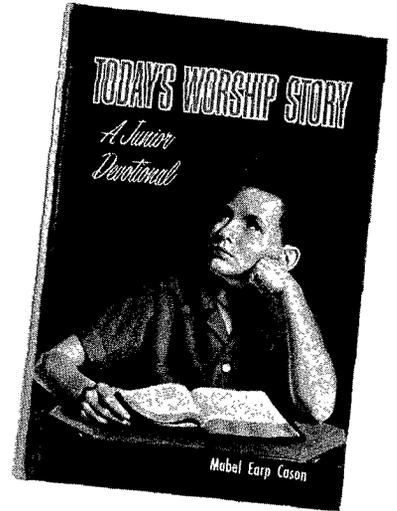
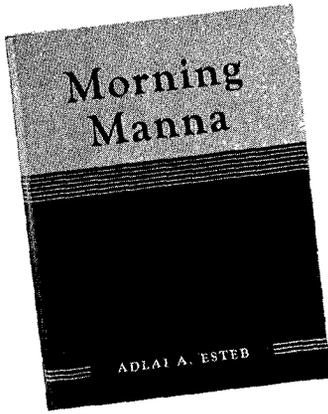
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Family Worship Themes for

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As usual the 1963 MORNING WATCH lists the memory texts for each day of the year. The verses are on the subjects set forth in MORNING MANNA and follow the Bible Year assignments for each day. The paper edition has a lovely four-color cover, while the deluxe has dainty outside cover stamped in gold.

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REVIEW AND HERALD, February 7, 1963

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Another E. G. White Volume Ready

Another milestone in a unique and history-making project has this week been reached in the publication by the Review and Herald of the third volume of the *Ellen G. White Articles*. Covering the years 1893 to 1898, the 320 articles in this volume span six of the nine years the messenger of the Lord was in Australia and New Zealand, traveling, speaking, writing, bringing out *The Desire of Ages*, and leading in the establishing of the Avondale school.

The facsimile reproduction of these rare articles, carrying the important notations of the White Estate file copies, issued in beautiful and serviceable form, provides a wealth of Spirit of Prophecy writings not, until now, generally available. The publishers inform us that the special introductory price still applies.

ARTHUR L. WHITE

Many Baptisms in Peru

The cause of God prospers among the Indians who live on the high plateaus of Peru and Bolivia. In the Lake Titicaca Mission alone, 777 members were added to the church by baptism during 1962, according to a report to the General Conference from Donald R. Christman, who was recently appointed president of the Inca Union.

Brother Christman attributes much of the success in soul winning among the Indians to the devoted efforts of their elementary school teachers, who conduct their schools as evangelizing agencies. One teacher prepared 52 pupils for baptism during the past year. There are 60 elementary schools in the Lake field, some of which have been in operation since the pioneer days of F. A. Stahl. These schools have served as an effective means of reaching the hearts of both parents and pupils with the Advent message.

N. W. DUNN

Castle Memorial Hospital Opens in Hawaii

On January 13 the new Castle Memorial Hospital near Honolulu opened its doors for the public to visit the most modern and the most beautifully situated hospital in Hawaii. Situated on the Pali Highway just over the ridge on the north slope of the island, it is designed to give patients on one side a view out over the blue-green ocean and on the other side a restful view of the rugged Pali Mountains only two miles away.

W. E. Guthrie, administrator, and his staff have exercised care and economy in the building, but have omitted nothing that will add to the comfort of the patient and make for efficient service. Experienced technical workers, nurses, die-

titians, office personnel, and others, from the mainland and from Europe, as well as nurses recently from mission service, are on the staff. A number of able personnel in all categories are being recruited from the local community.

This institution is under the sponsorship and direction of the Pacific Union Conference. It is named in honor of the famous pioneer Castle family of Hawaii, who provided the land. Another high-class Adventist hospital thus enters the service of the denomination.

T. R. FLAIZ, M.D.

Five-Day Plan Materials

All materials for conducting the Five-Day Plan to Stop Smoking should now be ordered from your Book and Bible House, if it stocks them, or from the Temperance Department of the General Conference, 6840 Eastern Avenue, N.W., Washington 12, D.C.

These materials include Your Five-Day Plan Control Book, Power Packs, Five-Day Plan kits, advertising posters, tobacco leaflets, question sheets, and books on tobacco. (Within the Atlantic Union the Five-Day Plan Control Book may be ordered from the Atlantic Union office.)

Films may be rented from your conference temperance department. (*One in 20,000* and *Time Pulls the Trigger*

may also be rented from Association Films, 561 Hillgrove Ave., La Grange, Illinois, and other branch offices, at \$7.50 a showing.) All films and filmstrips may be purchased from the General Conference Temperance Department.

THEODORE CARCICH

Missionary Book of the Year

In the center of this issue is found a 4-page, 4-color announcement of the 1963 book of the year, *Beyond Tomorrow*. We hope all of you will read attentively this announcement and then act upon it. What a wonderful opportunity for missionary work this book provides. R. F. Cottrell, the author, has presented the prime subject of Daniel and the Revelation with a new, fresh touch. The Southern Publishing Association, which is printing this book, also printed the 4-color insert in this issue. We repeat—read and act, beloved. It is action that produces results for the kingdom of God. Let's tell the world more about Daniel and the Revelation.

Series on Mrs. White

In March there will begin a series of twelve editorials on the general subject "Why We Believe in Mrs. White." They will trace the story of her relationship to the cause from the earliest days, when she saved us from the folly of time-setting, on through her contacts with the main developing features of our organized work. We believe this series can be of special help to those new in the faith.

1870—George McCready Price—1963

We regret to announce the death of George McCready Price at Loma Linda, California, on January 24, in his ninety-third year. Thus comes to a close the long, intellectually rich life of one who made a great and unique contribution to Adventist thought and teaching. In his early years he not only sensed the threat to Adventist beliefs that resided in the theory of evolution, he set out to meet it on scientific grounds. He quickly discerned that the very foundation of the theory is geology, with the strata chronologically assigned by evolutionary geologists.

Always the object of attack by modernists and materialists, he labored on. The highly specialized field in which he wrote made it difficult for many, even within our own ranks, rightly to measure his worth. His writings in the fields of philosophy, science, and theology, make an impressive total of volumes, some of which are still current reference works in various evangelical colleges. He helped all of us to see that we cannot compromise with the evolutionary theory in any degree without endangering our whole Ad-

ventist conception of the personal relationship of God to man and nature.

He retained his singular acuteness and encyclopedic quality of mind even to the last. Every time we visited Loma Linda we made a pilgrimage to his little apartment to sit at his feet to receive stimulation of mind and spirit. The last visit was when he had just turned 92. With hands trembling by then, but with voice and mind clear, he discoursed on current trends in thought. He took from his library books he had most recently read and marked, and read to us—without the aid of glasses.

A great man among us has died, an old-fashioned Adventist, who combined rare intellectual qualities with simple faith in God. We are all poorer for his passing. May God raise up among us someone worthy and able to wear his mantle.

To his sorrowing widow, and to his children, we extend our Christian sympathy. A life sketch will appear later.

He rests from his labors, and truly his works do follow him.

F. D. N.