

REVIEW

and Herald

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Editorial Correspondence

This is the first of a series of weekly reports that Raymond F. Cottrell, one of our associate editors, will send us while he is traveling in the Inter-American Division.

Mexico City
January 7, 1964

OLD Mexico is the fabled land of the Toltecs, the Aztecs, and the Mayas; of Spanish conquistadors and Jesuit missionaries; of ancient ruins and modern skyscrapers; of ox carts and jet planes; of friendly people and fascinating children; and of a strong and rapidly growing family of Seventh-day Adventists. In the first deep twilight of the new year, the western horizon aglow with the fading embers of day, I crossed the southern border of the United States at 17,000 feet near Laredo, Texas, aboard a Mexicana Airways DC-6. Here and there, far below, towns and villages glittered like swarms of fireflies, and as we descended toward the Monterrey airport a series of brilliantly lighted chicken ranches rushed out of the darkness to meet us.

In a strange land familiar faces waiting at the gate are more than welcome. Cousins Charles and June Taylor had come 75 miles from Montemorelos to welcome me, and with them were Gilberto Corona, secretary-treasurer of the North Mexican Mission, and Neftali Quintero, pastor of the Monterrey central church. After brief immigration and customs formalities we greeted one another and went our way into Monterrey, and on to Montemorelos. Charles Taylor is the son of Elder and Mrs. George B. Taylor, missionaries to South America for many years. Charles has spent most of his life in Brazil, Chile, Argentina, Cuba, and Mexico. Formerly president of the Mexican Union Mission, he is now director of the college at Montemorelos.

Thus, auspiciously, began a 13,000-

mile journey to 16 countries of the Inter-American Division. This division of the General Conference embraces Mexico, the republics of Central America, the upper tier of South American countries, and all the islands between the two Americas. Through weekly reports I shall endeavor to take REVIEW readers on a guided tour of this fascinating and rapidly growing section of the world field "south of the border," nearest mission field to the United States. The proclamation of the Advent message to all men everywhere is a matter of personal interest and concern to every Seventh-day Adventist. The better we come to know those who are bearing the burdens of the work, and the more we learn of the cheering advance of the cause in all lands and its many problems and urgent needs, the more intelligently and effectively we can participate in this great task. More or less incidentally, I shall also relate my impressions of the lands and peoples of this important area of Latin America.

Perhaps the logical place to begin a visit to the Inter-American Division would have been Miami, Florida, where the division headquarters is located. Inter-America is the only division mission field whose affairs are conducted from offices situated in the United States. The explanation of this puzzling arrangement is simple—travel facilities to all parts of this far-flung region, which is bound together by the Caribbean Sea and the Gulf of Mexico, are far better at Miami than elsewhere. Several considerations, however, suggested the desirability of making Miami the terminal rather than the starting point of my

trip. For one thing, Mexico, largest country in Inter-America, offers a good cross section of life in Latin lands south of the Rio Grande. Furthermore, a pair of well-established institutions—the school and the hospital at Montemorelos—promised to provide excellent orientation for a *Norte Americano* to the life and customs of Spanish lands. Finally, discussion with the division leaders, of its work, problems, and needs, would be more meaningful after, instead of before, the trip.

At Montemorelos

After a drive of 75 miles from the Monterrey airport, we arrived at Montemorelos in the still of the night following New Year's Day. Having labored for a number of years in Manchuria prior to World War II, I felt at home at once, and repeatedly during my three days there the old spirit of mission service surged in my heart. The time once was when no other desire or purpose came to mind than the intention of serving—and dying, if God so willed—in China, where my early youth had been spent. But World War II, the political situation in China, and divine providence decreed otherwise. Accordingly, I feel a special bond of fellowship with those who, like the Taylors, have grown up in mission lands and returned to serve, and also with others like H. E. Baasch, of Montemorelos, and Elder and Mrs. Orley Ford, of El Salvador, who are devoting their retirement years to continuing mission service in their adopted homelands.

Thursday morning Mrs. Taylor took me on a guided tour of the Vo-

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In the Land of the Aztecs

An Ancient Theory Revived-

SPONTANEOUS GENERATION

By R. M. Ritland

What problems would face a spontaneously generated simple organism as it struggled to survive?

WE MEASURE a year by the time it takes the earth to complete one journey around the sun. Imagine, if you can, two thousand million such journeys—2,000,000,000 years. For all that time the earth had no living thing upon it!

"Then, in some mysterious way, sunlight acted upon chemicals in the warm oozy mud on the sea floor near the land. Lifeless chemicals joined together. They formed a new kind of molecule, or particle. These molecules had new powers: *They could grow by taking food. And they could make other beings like themselves.* Life had begun!"—*The Sea* (Golden Press, New York, 1958), p. 13.

The above quotation is taken from a book especially adapted from a *Life* article on "The Sea" for "young people eager for interesting factual information." It illustrates a basic premise of organic evolution: spontaneous generation, or the supposed origin of simple living organisms from nonliving matter.

Those best qualified scientifically to consider this subject are biochemists and physiologists who study the processes by which organisms live and reproduce their kind. But specialists in these areas with whom I am acquainted tell me that the more deeply they penetrate into the mysteries of cellular life, the more they are aware of an immensity beyond, of areas they still cannot penetrate or but dimly perceive. No present-day scientist fully understands what life is; therefore, to talk of its supposed spontaneous origin seems both premature and paradoxical—speculation beyond the confines of knowledge. In almost all such conjecture there is the assumption that life exists apart from God.

There was a time not many generations ago when even intellectuals assumed that spontaneous generation was a commonplace event. It seemed

clear that maggots were generated in rotting meat, and lowly creatures such as worms were generated from mud. Mice or rats might develop spontaneously in grain bins. But with the steady growth of science this belief was gradually whittled away. By 1860 the ingenious experiments of Pasteur and others had pretty well convinced the scientific world that under present-day conditions spontaneous generation of even microorganisms is impossible. Within the sphere of human observation, life always comes from previously existing life.

With the growth of knowledge of

The Record of the Rocks—5

cellular structure and physiology, the high degree of organization, the intricate designs in these "self-repairing, self-constructing, dynamic machines" (Wald), the conviction was further reinforced. For such arrangements of atoms and molecules to occur spontaneously was simply too improbable for serious consideration.

God Dispensed With

But, curiously, at about this same time the theory of evolution was being born. Early concepts of evolution nearly all allowed that the initial simple forms of life were specially created. Gradually, however, the idea of God was quite generally dispensed with in scientific circles as not testable, therefore hardly worthy of serious consideration. For many years an agnostic attitude prevailed. But in the last several decades, particularly the last one, an increasing number of scientists—especially in Russia (Oparin, 1938, and others), a country where a philosophy of atheistic materialism is in national favor—have reopened the question of the spontaneous generation of life. Now it is

commonly called "biogenesis," a term that lacks much of the historic stigma of spontaneous generation.

It is true that within the past decade there have been remarkable advances in both the understanding of life processes and synthesis of complex organic molecules. Many scientists are optimistic that the mystery of life will soon be solved, and we even see occasional reports that life has been created in a test tube. In reading such reports one should always distinguish between the separation and reassociation of certain complex products and components of living cells (as reported) and the fundamental problem of starting from simple elements (not accomplished). Remember also that a surface understanding of a few of the most elementary methods and principles by which the Creator works in no way makes a Creator less necessary or His working in the earth less wonderful. Rather, we may appreciate all the more His manifold wisdom.

Today the spontaneous origin of life is generally considered to be a necessity—in fact, a major premise of mechanistic evolution. Even its ardent proponents, however, concede that it is "still a large and mysterious problem" (Wald).

In a recent book on basic concepts in biology, John T. Bonner, a professor of biology at Princeton University, states:

"The cell is really such an astonishingly clever unit that when we think of it from the point of view of evolution it seems easier to imagine a single cell evolving into complex animals and plants than it does to imagine a group of chemical substances evolving into a cell. It is very likely that the first step was more difficult, but unfortunately we have no way of checking the matter, for the events leading to a cell have certainly left no record that we can detect [fossils] on the surface of the earth. The study of

early evolution really amounts to educated guesswork."—*Ideas of Biology* (Harper, 1962), p. 18.

The fossil record gives no help on the next supposed evolutionary step either. "If we consider the matter of how single-celled organisms, perhaps some green flagellate similar to *Euglena*, progressed into multicellular forms in this panoramic view of the evolution of life, we are again limited by the total absence of any fossil record." In the case of the only one-celled animals ordinarily preserved, those with hard shells, he points out: "The surprising thing here is to what extent these forms are fixed and have remained constant for so long" (*ibid.*, pp. 24, 25).

Fossil Record No Help

There is, then, no help from the fossil record either for the supposed evolutionary origin of one-celled animals or for the postulated subsequent transformation of such forms into higher multicellular organisms. Here again, in regard to the final premise, the fossil record does not prove or even suggest evolution.

Neither is the study of supposedly primitive "precellular" living forms (viruses, bacteria, et cetera) free from serious limitations. "There is great danger here also, because we cannot be sure that these examples really are living fossils; they may well be some kind of a degeneration of true cells that only give the appearance of being precursors or steps on the road to evolution of the cell" (*ibid.*, p. 18).

Regarding one such example, the viruses that some workers consider as nonliving entities while others suppose they are the simplest forms of life, he states, "There are no known instances of a virus duplicating in the absence of a cell despite repeated attempts to demonstrate this, and here lies the reason we suspect viruses are not living fossils but more recently evolved cell parasites" (*ibid.*, p. 19). Obviously, an organism that cannot reproduce except as a parasite on a more complex cellular organism could not be ancestral to the more complex types of life.

Have you ever wondered just how "simple" a one-celled animal such as a free-living protozoan is? Is it simpler, for instance, than any of the individual cells in your own body? Consider just the surface of this question briefly. A complex cell may have as its primary function receiving and transmitting impulses, production of digestive enzymes, or contraction to produce motion. But what we often call "simple" one-celled free-living animals cannot afford the luxury of individual cell types for each necessary task. Individual parts of the single cell must perform these and many

other essential functions of life. In many ways, the most astonishingly complex and intricate cells known are these little animals so small that they can be seen only with the aid of a microscope, composed of only a single cell yet able to get along successfully in the world.

Of course, when one considers that most of the specialized human cells, although designed to perform primarily one major function each, with certain exceptions in the adult cell types, have a nucleus containing the genetic blueprint of the species, we can hardly call them simple either. It may be recalled that in the nuclear material is a system that governs the development of a single cell, the fertilized ovum, into a human body composed of 60,000 billion cells, a rational being capable of appreciation of moral and aesthetic values—a truly profound thought far beyond our full comprehension. Each cell manufactures scores of different distinct enzymes that control growth and life processes. Now, enzymes are proteins, which are among the most complex chemical molecules or substances known. Many have in excess of 40,000 atoms in very specific orderly arrangements.

It has been calculated that an average-sized cell contains about 200,000 billion molecules. Bonner points out that if one were to enlarge "the cell to the size of a reasonably large room, then each molecule within the cell would be about the size of a pin-point. This staggering thought so severely taxes the imagination that any idea of seeing how this bag full of millions of molecules can work seems out of the question; there are too many parts to the machine to ever make any sense of it."—*Ibid.*, p. 3.

Only when we pause to reflect on the necessary features that any spontaneously generated "first living germ" would need to possess, simply to continue to exist, do we see the problem in true perspective. As a bare minimum, such an initial minute organism would need the capacity for food or raw material intake, for excretion of waste products, for some sort of respiration; also the capacity to break down foodstuffs and build up essential substances from them, and a system for self-duplication or reproduction.

If the widely held notion that the original atmosphere contained no oxygen and that an "organic soup" had accumulated in the seas were true, a spontaneously generated organism would have to be capable of deriving energy from organic compounds by fermentation. Otherwise the first "germ" would immediately need to evolve the capacity to produce its own food by a very complex process such as photosynthesis (as in green plants), which utilizes the sun's energy, carbon dioxide, and water to manufacture foodstuffs. If "organism number one" were the fermentation type, later forms would have to evolve the capacity for photosynthesis to produce food for the cell and free oxygen for the atmosphere before the "organic soup" was used up. Then, of course, when oxygen became available it would need to give rise to living forms capable of the type of respiration that utilizes free oxygen.

Clearly the first chance-produced organism would have to be a living system of unimaginable complexity. Furthermore, necessary primary energy sources, property of atoms and molecules, the countless provisions in the environment of this earth, all of

Fellowship of Prayer

Twins and Wives Converted

"More than three years ago I asked you to pray for my four children—three sons and a daughter. My twin sons and their wives have come into the truth. One son and his wife are being baptized today. Praise the Lord! The other twin has already been baptized and has joined the colporteur ranks. It was a miracle. The oldest son is softening toward the truth. Please continue to pray for him and for my daughter. God bless you for the wonderful work."—Mrs. G., of Michigan.

"I want to express my thanks for the wonderful way in which two requests of mine have been answered. It is good to know that many the world over are united in praying for these requests, and that God hears and answers heartfelt prayers for our loved ones."—Mrs. A., of Texas.

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

which allow for life, would likewise have to exist on this planet by chance. To such extremes are men driven who hold that anything involving the supernatural has been discredited.

Some philosophers may be capable of supposing that given infinite time, miracles such as the spontaneous ori-

gin of life would occur—a normal outcome of probability. But I for one see in all-nature a wonderful orderliness, unmistakable evidence of intelligent design by a superior Mind, a rational administration worthy of the utmost respect. If it takes personal intelligence to understand the marvels

of nature, it must take far greater intelligence to design them. In the words of the great physicist Millikan, may we be "content to stand in reverence before Him, repeating with the psalmist: 'The fool hath said in his heart there is no God!'"

(End of Series)

A Century of Our Health Message—5

Some Concluding Thoughts on Our Health Message

BY THE EDITOR

[Part 5 of an address commemorating a century of our health message, presented at the recent convention of the Association of Self-supporting Institutions held at Battle Creek, Michigan.]

TIME would fail me to tell of how the passing years have brought to the fore those three features of our health work on which we have put so much emphasis for a hundred years—nutrition, physical medicine, and psychosomatic medicine. Nor can I find time to tell of how Mrs. White's statements on health and disease have been proved startlingly true.

The picture of our health work for a century is encouraging, despite the faltering faith of most of us, the skepticism of some, and the open ridicule of a few. Our health program stands today honored of men, both high and low, a monument to the worth of the Spirit of Prophecy and the faith of the founding fathers.

A hundred years ago men everywhere greeted our distinctive teachings with disdain, ridicule, and even raucous laughter. That was true, certainly, regarding our preaching on the prophecies. It was sufficient to answer our most earnest presentation on coming events with the cynical remark that no one of any standing believed as we did. We were described as calamity howlers.

With equal contempt men reacted to our teachings on healthful living. We were dismissed without ado. We were "grass eaters and bran eaters." I remember well the phrases from my childhood.

But now, how different! Our prophetic teachings no longer elicit ridicule. Who of our fathers ever dreamed that day would come? Even

more, who ever dreamed that our most distinctive teachings on health would find amazing confirmation? Or particularly, that an eminent professor of nutrition (Dr. Clive McCay of Cornell University) would write a series of articles for the REVIEW eulogizing Mrs. White's health teachings! Whatever ridicule is still heard is a hollow, unimpressive echo of a by-gone day.

Our Unique Status

Let us never forget the uniqueness of our great undertaking in the field of health. That uniqueness lies, first and before all else, in the fact that a religious movement felt the necessity of incorporating within the circle of its distinctive message and activities a bona fide health program. Yes, we believe in invoking, directly, the power of God, but we are not Pentecostals. We believe that mind is of prime importance in curing disease, but we are not Christian Scientists. We believe in the primacy of obedience to natural law, but we are not Secularists. Instead, we offer a distinctly Adventist approach, a singular blend of science and religion.

Let me turn aside for a moment to remark: What a glorious opportunity for practical Christian service our sanitariums and hospitals present! We never have too many applicants for employment in these institutions. Indeed, we rarely ever have enough. This is particularly true in regard to nurses. The spiritual quality of the personnel largely determines how near we shall come to reaching the goal that God has set for these institutions. To have maximum success in operating them we must fill them

with the atmosphere that radiates from the great and compassionate Physician. And how else can we do this than by staffing them with men and women who daily walk and talk with the divine Doctor "who healeth all our diseases"? If I accomplish no more by this talk—which I plan to publish—than to persuade more of our qualified church members, nurses and others, to join the staffs of our medical institutions, I shall feel I have rendered the cause a distinct service.

The future holds for us bright possibilities—and also dangers. In our early days we had to stand apart, for no one would stand with us. Thus it was easy for us to see clearly and to maintain firmly our distinctive principles in the field of health, as in other fields. Today we seem to enjoy a measure of popularity so that hospitals are offered us, or the money to erect them. That means we will be subtly tempted to relax or to obscure our distinctive principles in order to enhance our popularity.

But the institutional care of the non-Adventist sick is not the only area where the evil one would fain deflect us from the ideal. Health reform was intended of God to affect the whole life program of the children of God. And it is in this area that emotions sometimes operate to bring discords that delay our advance. Each of us likes to think that he walks in the middle of the road, especially on health reform. But no one ever has been quite able to prove to the satisfaction of all others exactly where the middle of the road is. That in itself ought to keep all of us a bit humble.

A Letter From Our President

Too many of us apparently think that we give clear proof of being in the middle of the road by showing how far we are from the side that we emotionally dislike. But let us all remember that at best the road is narrow and that the driving power of emotion can quickly carry us past the middle to the opposite side. Tragically, over the edge at one side blaze the fires of fanaticism, and over the other lie the icy chasms of cynical indifference. Over one or the other side men before us have fallen in regard to our health program, in the one case bringing reproach on the cause; in the other, weakening the distinctive witness we should bear.

May God protect us from both extremes. There are just enough perfervid souls who seek to make everyone conform to their particular view of right diet to distress a host of us who calmly seek to advance the whole cause of health reform. And there are just enough others, who superciliously ridicule all diet reform, to distress us also. Our goal, as we enter the second century of our health work, should be to eliminate the extremists at both sides by drawing them into the middle.

A Word of Warning

And here let me add a word of warning. Our effective witness requires that we, as a people, walk alone. Their name is legion who offer health for mankind in terms of some special emphasis. It may be blackstrap molasses for better hemoglobin or the "cure" of cancer by strange therapies. They may proclaim the benefits of mysterious "natural" laxatives or even wave the banner of green leafy vegetables—organically grown. But we cannot march with any of them. I do not say that various health groups offer no values at all. But I do say, and with all the earnestness I can command, that they are a mixture of truth and error. They are not in the tempo of the Advent health program, which seeks to conform both to scientific facts and to spiritual truths. True believers in our health message will eschew fellowship with any and all of them.

Let us with humility and "sanctified common sense"—to borrow the words of James White—so read the inspired counsels that all of us in the Advent Movement may walk unitedly along the upward road, carrying the banner of our God-given health program. And may our joyous fellowship together, our radiantly healthy countenances, and our effective service for humanity lead increasing numbers to join with us as we march toward the banks of the river of life.

F. D. N.

(Concluded)

DEAR FELLOW BELIEVERS:

"Why tarriest thou?" asked Ananias of Paul on that eventful day when he visited the penitent persecutor in Damascus, to pray for the restoration of his eyesight. Paul had been sitting in darkness and uncertainty for three days—days of deep heart searching. Never before had he come to such a decisive point in his life. But now the tarrying was ended. The days of following his own plans and preferences gave way to something much greater. He was about to be launched upon an entirely new career, as different as could be from his former one. The Lord's purpose of sending Paul, the converted Jew, far hence unto the Gentiles was about to take place.

It is good to know that Paul tarried no longer. He arose, was baptized, and, as he said later, began to follow "the heavenly vision." Long years passed and he came to the end of his life's journey. Here he declared his satisfaction with the decision he had made. Paul had no regrets. He was satisfied to end his days while in God's service.

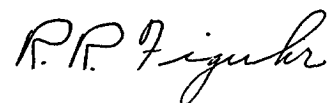
The question "Why tarriest thou?" comes to many Seventh-day Adventist church members today. A vast field of opportunity and service awaits many. We have excellently equipped printing plants with highly skilled workmen and capable and dedicated writers. They are producing books and magazines that are attractive and appealing. The urgent need is for colporteurs, full-time where possible, part-time where circumstances make full-time work impossible. Many men and women who now are successfully following other lines of activity could not only make a good living as literature evangelists but could at the same time have a definite and important part in God's work in these closing days.

The call is for successful people to enter this important line of work in God's cause. We are glad for those who have closed their stores, left their profession, and dropped their tools to respond to this high calling. They decided to tarry no longer. God is blessing and prospering them.

But more are needed. It is doubtful that there is a single church in North America, no matter how small, that does not have in it one or more who could, with the training the conference furnishes, become a successful literature evangelist. I have been informed of a six-year-old lad and a man over 70 who both have recently made outstanding records in selling our literature. Age seems to make no difference in this work.

At the final end of the journey, where the wisdom of all choices will be truly evaluated, the dedicated literature evangelist will, as did Paul, declare his satisfaction with the choice he made. Then he can look forward confidently to receiving the crown reserved for all God's faithful laborers.

The great pyramids of Egypt are a classic example of misused effort and personal interest. The history of Egypt would have been entirely different had the investment of time and money that went into building the pyramids been expended instead on road building. Roads would have been a blessing to the whole nation; the pyramids merely exalted the rulers who built them for themselves. Road builders work with others in mind; pyramids and monuments reflect only self. Paul built no pyramids, but he ranged the highways of the world to carry the gospel. Thousands of others today are following his example and traversing the highways of nations with the gospel invitation in printed form. Perhaps God wants you to join them.



President, General Conference

By T. R. Flaiz, M.D.
Secretary, GC Medical Department

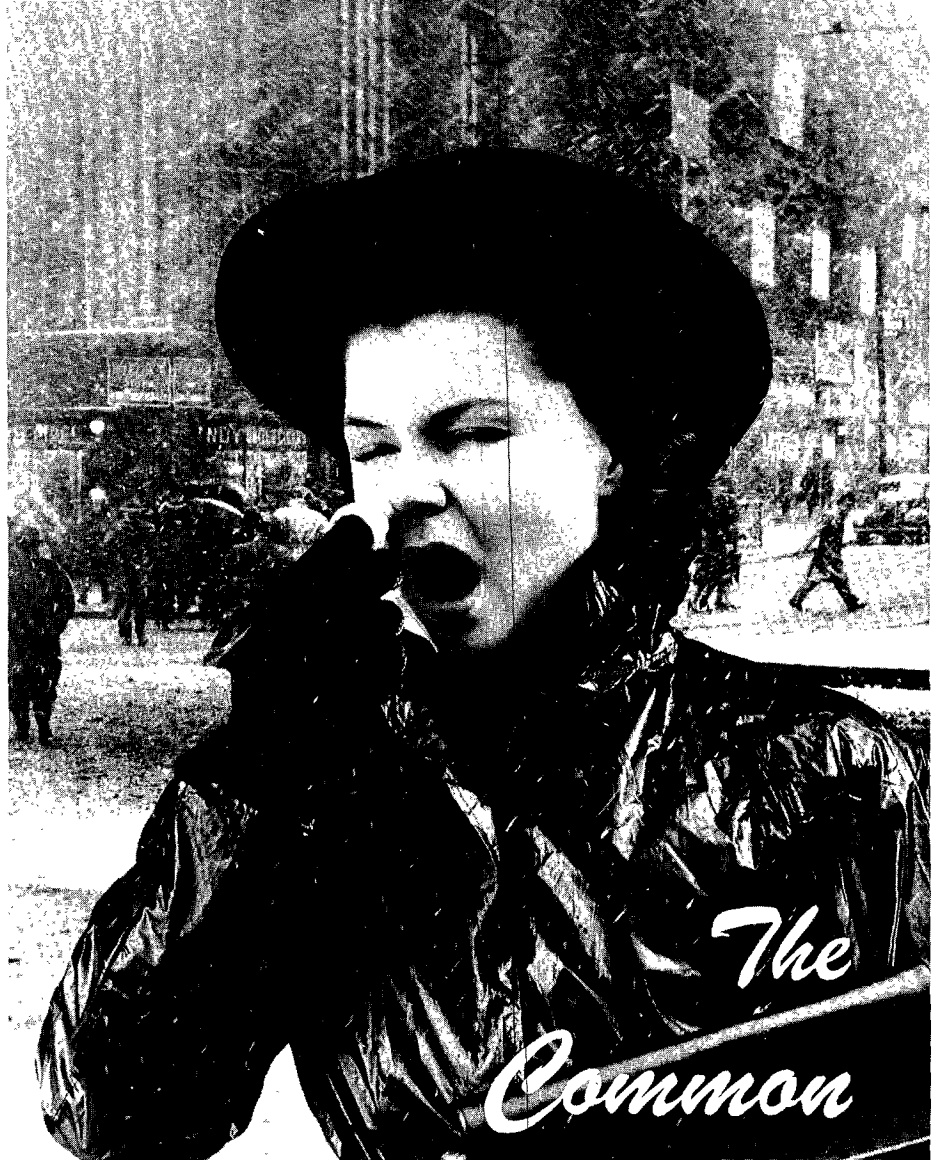
THE common cold is so common that many are unaware of the dangerous possibilities residual in this ailment. It is true that practically no deaths occur as an immediate result of the common cold. There are, however, many deaths that result from diseases precipitated by the common cold. We cannot, therefore, brush this ailment aside as of little medical significance.

Altogether too frequently people consider it a vigorous and courageous gesture to disregard a cold or to work through the course of a cold as though all were well. But the person with a severe cold functions with a lower level of mental acuity, hence is not as reliable, accurate, or productive as a person in health. In the interests of safety, air pilots are removed from duty during the period they are suffering from a severe cold.

Perhaps we should note, first of all, that the person with a cold—like all the rest of us—does not live unto himself. The person who is working in close relationship with other people should bear in mind that his presence, particularly in the initial stages of a cold, and for a day or two thereafter, is carrying a contagion that he may well be conveying to others whose resistance is low. So, when you are advised to stay at home and care for your cold, remember it is not you alone who are concerned; those with whom you may be associated in the office, in the factory, in the school-room, or in the vehicle in which you may be traveling are involved too.

Because a cold is so frequently accompanied by sore throat, bronchial inflammation, congestion of the lungs, ear infection—and sometimes with considerable fever—many people are not familiar with the nature of the cold itself. The cold is a virus disease characterized by varying degrees of generalized aching and body pain, headache, weakness, and, as it advances, by the free flowing of a serous fluid from the nasopharyngeal membranes.

Some will say, I always get a sore throat and severe bronchitis with considerable congestion of the bronchial region and the lungs, when I have a cold. It is true that in many cases of a severe cold, there are complications such as these; but these are not the cold itself. Specific and separate disease conditions develop because of the lowered resistance incident to the cold, and they are caused by a spe-



H. A. ROBERTS

*What is it?
What can you do about it?*

Cold

cific germ, usually staphylococcus, streptococcus, or pneumococcus.

Let us notice next the cause of the cold. Perhaps if we understand the cause we will be better able to avoid the onset of the cold in the first place.

A cold is an epidemic disease, spread from person to person just as smallpox, measles, or chickenpox is spread. There are two conditions necessary for the acquirement of a cold.

1. The general resistance of the body and its specific resistance to colds must drop below a certain point. Because we carry in our system a certain amount of resistance against colds, we are able to associate with other people who have colds and yet not come down with the ailment.

2. The second condition necessary for the acquiring of a cold is exposure to the actual infection, the virus of the cold, usually gratuitously supplied by your seat mate in the train or bus, by a fellow worker in the office, by a student in the school, or by a passer-by on the street who could not

get his handkerchief to his nose before sneezing.

Many people are sure they caught cold from getting their feet chilled, from sitting in a draft, from getting chilled on this or that occasion. Such exposures cannot cause colds. If the person is in a weakened or rundown condition, and if his specific resistance to a cold is lower than it should be, then severe chilling can further lower his body resistance, opening the way for catching cold—but only if one is exposed to an active cold by someone in the environment.

A good illustration of the role of the cold carrier is seen in the experience of the people who live on the isle of Spitsbergen, several hundred miles north of northern Norway. Within a few weeks after the last ship leaves in the fall, the last colds on the island have run their course. There may be no more colds experienced by the people on the island through the winter.

When the first ship arrives in early

summer, there usually will be on board someone with a cold, and this person may be the means of communicating the cold-virus infection to the island again. Those whose resistance has dropped in the meantime are likely to fall prey to this newly introduced virus. The cold temperatures of that far north area throughout the winter did not produce colds; it required lowered resistance and the introduction of the infection to produce the cold.

It should be stated frankly that there is no known specific treatment for the cold. There are, however, ways that one can ease the discomfort produced by the disease and hasten recovery of the body's strength to the level that will permit return to work. Bed rest perhaps is precaution number one in hastening a return of the body to its full strength. If bed rest is not possible, the more quiet one can be during the course of the cold the more rapid the course of recovery is likely to be. Food should be light and there should be a large intake of fluids—particularly citrus fruit juices.

Some medications are helpful in relieving the uncomfortable symptoms of a cold. Several of the conservative pharmaceutical concerns have prepared cold tablets that contain ingredients to help relieve the headache and diminish the secretions and nasal congestion.

Towels wrung from boiling water and applied steaming hot—at least as hot as can be tolerated—to the face, and alternated with shorter periods of application of very cold towels, may bring considerable relief from the head discomfort of a cold.

Plenty of rest, particularly with a good, full night's sleep—even with some assistance if necessary—is a very important factor in hastening recovery from a cold.

Antibiotics are of no value in the treatment of the simple, uncomplicated common cold. Unfortunately, many people use antibiotics, combined with other medication, for the treatment of colds. If the cold is complicated with secondary infection, these antibiotics may have their place, but otherwise they are useless.

Concerning the role of antibiotics in connection with the cold, a panel of highly authoritative physicians—speaking for the Federal Drug Administration—stated, "There is no acceptable evidence that any antimicrobial [antibiotic] agent is of any value in the treatment of the common cold or any other respiratory viral infection."

In summary, we might say that treatment of the simple, uncomplicated common cold requires preferably bed rest, plenty of sound sleep,

light food, abundance of fluids, keeping comfortably warm, and in case of considerable discomfort or excessive serous drainage (runny nose), hot packs to the face alternated with very cold, and possibly a medication to as-

sist in control of headache and congestion.

In a subsequent article we will present factors to be taken into consideration in connection with complications of the common cold.

—The Art of Living.....when



you're

young

by Miriam Hood

A New Project for Diogenes

THE Greek philosopher Diogenes went about carrying a lantern at midday searching for an honest man—so we've been told. His effort was pretty unrewarding, if we're to believe commonly accepted reports. But I think I can suggest an alternate search that would have proved just as frustrating: Find just *one* person who can keep a secret.

I'm quite certain that people have the most sterling of good intentions when they promise to keep a secret, but here, as in so many other areas, good intentions simply aren't enough; it's what you do that counts! Occasionally every human being is overtaken by an irresistible urge to confide some choice bit of information to someone. You may feel at the time that you're definitely acting contrary to your better judgment; you hear that little warning bell which alerts you to "danger ahead," but you go forward with that incredible optimism which is a unique attribute of humanity. You *know* that this time it will be different! You've chosen a completely worthy, safe-as-Fort Knox, cross-my-heart, you-can-trust-me-with-your-life type of person. Well, with your life, perhaps, but with your reputation, no!

Now if the item you're driven to confide concerns you and you alone, and if it isn't too damaging to everyone's opinion of you, count yourself fortunate; because your Sterling Confidante will almost certainly succumb to the irresistible urge to *confide*, after having gone through the established ritual. This secret-keeping ritual is a kind of stylized thing, each step to be followed with exactitude, although the order in which the steps progress may vary from person to person. But you can count on this formula: S.C. (Sterling Confidante) remarks tantalizingly to her (or his) best friend, "You'd simply *die* if I told you something I heard this morning, but I promised not to repeat it; so I can't." Then the ritual is repeated all over again, and the vows, and the assurances that even Torquemada couldn't unseal the lips. Of course, there's appropriate resistance by S.C. (feeble, but enough to maintain appearances!).

You know how it ends. In 24 hours, or less, your whole group (or maybe the entire school, depending on the efficiency of "the grapevine") *knows*. And you know that they know. And you feel pretty sick inside. That's why I said that you'd be lucky if your confided item wasn't too damaging to you.

Much worse, of course, is the confiding of a choice morsel about someone else. I think we have to analyze this aspect rather carefully. First, about 90 per cent of the choice morsels that get bruited about simply are not true, or they have such a minimal bit of truth in them that it's downright frightening. Therefore, if you're not absolutely *certain* beyond any doubt that the morsel is true, and since you know from sad experience what is bound to happen, may I invite you to think twice before those fateful (or fatal) words are spoken, those words which are prefaced by "You must promise not to tell another *soul*, but I heard . . ."? Remember that there's a word called "slander."

I suppose all of us experience an exhilaration from being the repository (unworthy) of deep, dark secrets. It's downright intoxicating to the ego when you can have someone listening, eyes distended, ears enlarged like those of a field mouse (metaphorically speaking). You're right out in center stage, spotlights and all. But I know—and surely you detect a note of sad experience here—that it's a one-night stand. For every moment of exhilaration, you'll spend hours grinding your teeth in helpless remorse. Your most repeated utterance is likely to be, "Why don't I *ever* learn?"

Take heart. This kind of thing takes learning, and re-learning. You're not the only one who has repeated the mistake more than once. But when you feel that "confiding urge" coming on, remember Diogenes going about with his little lantern sadly shaking his head over his futile attempt to find an honest man. Remember, too, he'd be just as disillusioned over trying to find a bona fide secret-keeper!

In the Land of the Aztecs

(Continued from page 1)

ational and Professional College of Montemorelos, as the school is known. It is a 14-grade coeducational boarding school with nearly 500 students on all levels of instruction. It is fully accredited with the Mexican Government, the University of Nuevo León, the State of Nuevo León, and the Seventh-day Adventist Department of Education. To comply with the requirements of these various accrediting agencies somewhat complicates the administration of the school. I noted especially the consecration and competence of the faculty, and the obvious seriousness of purpose of the young people in training. The outstanding impression I took with me as I left Montemorelos was that it assures strength, stability, and continuing growth to our work in Mexico.

Like all of our schools in Mexico, Montemorelos is not operated directly by the mission, and no religious instruction is given on the campus. Long centuries of clerical domination have led to a complete separation of church and state in Mexico, guaranteed by the Federal Constitution. So much property was formerly controlled by the Catholic Church that even church buildings have been nationalized and belong to the state, though each congregation is permitted the free use of its property. Every new church that is erected must be deeded to the Government. To avoid clerical control of education, no church is permitted to operate a school. Each school must be administered by a civil corporation with its own board of directors. Of course, a religious organization may appoint its own board.

Directly across the road from the college at Montemorelos stands a group of attractive buildings—a church seating approximately 500 members, a chapel, and classrooms where Bible is taught. Legally, this property belongs to the Government and not to the college. Furthermore, school functions such as commencement exercises are not permitted in the church; and since the college has not yet been able to erect an auditorium, these functions must be held in the open air. How about an unscheduled thunderstorm as the graduates march forward to receive their diplomas? Inconveniences there are, to be sure, but the arrangement is infinitely preferable to the situation in lands where the Catholic Church is more or less in complete control. The Mexican Government is not unfriendly to religion. Mexico has learned the hard way that the church

must be kept out of politics, and the framers of the Federal Constitution considered strong measures necessary to keep the two separate.

The educational program at Montemorelos consists of six years of work on the elementary level, three years on the secondary level, two on the college level, and four professional schools—ministerial, normal, nursing, and business. The work on each level is more concentrated than in the United States, and is approximately equal to that given on the corresponding level in the United States. Bible classes are in addition to the course of study prescribed by the various accrediting agencies.

With the Students

The students at Montemorelos give evidence of a high degree of dedication to the goals of Christian educa-



tion. Life on the campus reflects the exuberant joy of youth tempered by the serious spirit that characterizes young people who have a goal in life. One of the first students I met was Alfredo Rubio, a young man of about 20. Less than a year ago Alfredo was a fisherman working out of various ports on the Pacific Coast of Mexico. He felt increasingly dissatisfied with life, however, and, though an atheist himself, began selling religious images for a living. One day in the city of Torreón he called at the home of Brother Josafat Romero, a lay preacher who earns his livelihood by selling medical laboratory supplies. Brother Romero asked Alfredo whether he believed in images, and upon learning that he did not, asked him how he could honestly sell something he did not believe in himself. The two of them talked together from ten in the morning till seven that night. This nine-hour Bible study made a Christian and an Adventist out of Alfredo.

Today this promising young man is at Montemorelos preparing to be a minister. But he is eminently practical, as well. As a result of his ability to repair practically anything about the campus, his fellow students have nicknamed him *el científico*—"the

scientist." Friday afternoon I watched him and Elder Taylor making emergency repairs on the wiring of Brother Baasch's home. As I was leaving Montemorelos Sunday morning Alfredo came to wish me well on my journey. The light in his eyes told me that he will one day be an able workman for God.

Another young man, Ernesto Cortés, was my host in the student dining room Friday noon. We went through line, and then visited together while we ate a simple but tasty and nourishing meal of eggplant soup, *frijoles* (beans), *arroz* (rice), *pepinos* (cucumbers), and *tortillas* (thin corn-meal cakes). Ernesto is tall, with sharply etched and handsome features, and has a pleasant, intelligent, and businesslike way about him. He is assistant dean of men, and a junior in the ministerial course.

Another young man by the name of Manuel guided me about the 200-acre farm, the dairy with its 30 head of thoroughbred milking Holsteins, and the broom factory. Most of the farm is in oranges, sweetest I have ever tasted. The crop is sold under contract on the trees, and the juice is frozen and distributed under standard brand names in the United States. Charles Day is the farm manager.

With Mrs. Taylor I also visited the print shop, where the division paper, *El Mensajero* ("The Messenger"), is printed, along with other literature. Dale Collins is manager of the print shop. The equipment includes two new Heidelberg presses and a Mer-ganthalier linotype that is anything but new. Brother Collins handed me a sample copy of an attractive five-color job recently completed. One of the press operators is 14-year-old Donna Taylor, an academy sophomore who went out canvassing with her fellow students in Monterrey last summer.

The school at Montemorelos was founded in 1942. Previous efforts to establish permanent educational facilities in Mexico had proved ephemeral. The Montemorelos story begins with Dr. Raymundo Garza, a teacher in the University of Nuevo León Medical School, in Monterrey, who had become a Seventh-day Adventist as the result of listening to our broadcast over Radio Havana, and of taking the Bible correspondence course. His good relations with Nuevo León officialdom opened the way for the purchase of 230 acres, two miles north of Montemorelos, orange capital of Mexico. Ivan Angell was called from Cuba to be the first director. Mexican President Avila Camacho visited the campus at the time of its dedication in 1943, in connection with his summit meeting with Franklin D. Roose-

velt in Monterrey. Relations with the Federal and state governments have always been excellent, the while Montemorelos remains indelibly and in every respect an Adventist educational institution.

The Medical Work at Montemorelos

Thursday afternoon "Bill" Baxter, director of the seminary and legendary missionary pilot of Montemorelos, invited me to accompany him and Dr. Gordon Hackett, medical director of the Montemorelos Hospital, to Iberia Valley—some 65 miles away in the mountains—in his sturdy Stinson. Dr. Ray Pellow had preceded us in his plane, with nurse Asseneth de Rubi, a graduate of the first nursing class 12 years or so ago. Flying through rugged mountains that eclipse the Swiss Alps and the Grand Tetons of Wyoming for breathtaking scenery, and close to their nearly vertical slopes in order to benefit from the rising air currents, it seemed that we could almost reach out and touch the rocks and the trees. Finally we rose over the lofty saddle known as Puerto de la Boca and glided down into Iberia Valley. At the Iberia "airport"—a sloping strip about 600 feet long, cleared of stones and cacti by the Indians—were some 250 Indians, young and old. Dr. Pellow and nurse Rubi had already treated many of them. A few minutes later Elder Baxter took off for Montemorelos again with a stretcher case aboard. I was especially happy to meet Dr. Pellow, whom I had not seen since we attended classes together at La Sierra Academy 35 years ago.

On the scene also were Jan Doward and Dr. Ernest Booth, who are spending a number of days at Montemorelos filming the medical work in some of the 17 currently active outpost clinics conducted among the Indians in the mountains. Montemorelos is the pilot project for a series of 26 films on Adventist outpost medical work around the world, the first of which is scheduled for release this spring. Jan Doward is director of World Medics, as the project is known, and Dr. Booth—who teaches biology at Loma Linda University—is cameraman. Also present on vacation from his practice in Southern California was Dr. Richard Davenport, whom I last saw when we were boys together in Shanghai nearly 40 years ago.

Elder Baxter, in addition to being director of the seminary and teaching 29 hours of classwork each week, is pastor of the college church—and missionary pilot extraordinary. A most congenial extrovert, he is also an expert airman, in whose hands the most dubious earth-loving passenger can



JAN DOWARD

The villagers of Ybarrillas, Mexico, watch as the plane, carrying a cancer patient, takes off for the hospital about 90 miles away. W. E. (Bill) Baxter is at the plane controls.

feel completely at ease. During his 16 years at Montemorelos, Elder Baxter has made more than 1,600 medical clinic flights into the nearby mountains, without accident.

In the absence of Gene Burley, administrator of Montemorelos Hospital, Mrs. Burley took me on a tour of the institution. The hospital opened in 1947 on land adjoining the college donated by the Governor of Nuevo León, Arturo de la Garza. Dr. H. E. Butka was the first medical director. With 60 beds, three doctors, a dentist, 16 nurses, and 37 other employees, the hospital offers complete medical service. The school of nursing, which opened in 1948, was fully accredited three years later with the University of Nuevo León, and currently enrolls some 40 student nurses. The hospital is the culmination of medical missionary work begun in 1934 by Dr. I. S. Ritchie with the help of Dr. Ralph Smith. Dr. Hackett is currently medical director. I was pleased to find Charles Smith, whom I had known at Pacific Union College, serving as physiotherapist.

The North Mexican Mission

I had the privilege of speaking to the students three times, with Elder Taylor as translator. Sabbath I spoke at the large Callarta church in Monterrey, of which Neftali Quintero is pastor. This church has about 200 members, and the Sabbath attendance must be twice that number. In one corner of the church a sister translated the services for about 15 deaf-mutes, students in a school conducted by one of the church members.

This is the headquarters church for the North Mexican Mission. Rodrigo

Bustillos is the newly elected president, and Gilberto Corona is secretary-treasurer. Offices of the mission are on the ground floor, beneath the church. One of the five local missions that cover Mexico, the North Mission serves the sparsely settled northern half of the country. As of September 30 there were 4,117 members, 34 churches, 165 Sabbath schools, and 51 workers. Of the latter, 16 are ordained ministers. In a recent month Luis Ferreira, one of the 28 literature evangelists of this mission, delivered more than 10,000 pesos' worth of literature—a record for all of Mexico.

At a reception following sundown vespers at the close of the Sabbath we enjoyed the fellowship of the more than 40 workers, both national and overseas, who serve in the school and the hospital. Featured that evening were several selections by the famed Montemorelos marimba quartet, which has played at the past three General Conference sessions. Their numbers included "Linda Montemorelos ("Beautiful Montemorelos")" and "Mas Alla del Sol ("Beyond the Sun")." The first aptly expresses appreciation for this bright citadel of the gospel in northern Mexico, and the second, the ardent longing of all believers in Latin America for their eternal home "beyond the sun."

Early Sunday morning found us on our way to the Monterrey airport once more, bound for Mexico City. The Mexicana Airways DC-8 was delayed two hours because of heavy fog in Mexico City. But finally flight 701 arrived, and soon we were turning the page to the next chapter in this Inter-American argosy. But that is next week's story.

R. F. C.

VATICAN

COUNCIL II

RETROSPECT and PROSPECT

*What were the major accomplishments of the second session?
What is the outlook for significant action to effect
aggiornamento in the third session?*

By B. B. Beach

NOW that the bishops have ended their deliberations at the second session of Vatican Council II and have gone home to take up the routine work of diocesan administration, is it possible to evaluate fairly what has been accomplished in Rome, and decide in what direction the council is moving?

After the dramatic test votes on collegiality toward the middle of the session, most everything that happened in the succeeding weeks was rather anticlimactic. The collegiality votes had led many journalists and a number of observers to believe that Roman Catholicism was rushing toward significant inner renewal and outward reforms. Instead, St. Peter's council chamber became a venue for delay and stalemate. The pace of council debate, which seemed to be quickening, reverted to the rhythm of an "andante moderato."

Some attribute a portion of the blame for the disappointing record of the second session to Pope Paul VI. It is claimed that the death of John XXIII created a "vacuum of inspiration." Like his predecessor, Paul preferred to leave the bishops to act in freedom and not to intervene in the council debate. When he did take action, it was usually in the form of compromising half measures, as for example when he responded to the pressure of numerous bishops for a change in the composition of the

Commissions. These bishops wanted the membership of the Commissions to be enlarged and to give the Commissions permission to elect their own presidents. The presidents now in office were appointed by Pope John from among the Curia cardinals. In turn these presidents have chosen the vice-presidents and secretaries.

Paul VI increased the Commission membership to 30, but the presidents and their appointees will remain.

The Commission members will be permitted to elect a second vice-president and a second secretary. The hands of the progressives will be strengthened, but the road-blocking Curia officials remain at the helm. This papal intervention points to Rome's obsession with continuity. "In Rome," an American theologian is quoted as saying, "one never proceeds by subtraction, but always by addition." Paul's appointment of four moderators without eliminating the council presidency is further evidence in favor of this view.

After two sessions, it seems clear that the program of the liberal bishops includes (1) thorough reform of the Curia, which is no longer to represent a wall of separation between the pope and the bishops, but a less centralized bureaucracy working under the pope and a senate of bishops; (2) delegation to the bishops and national bishops' conferences powers that have been retained and gradually absorbed by the Vatican Congregations (ministries); (3) government of the church by the pope with the help of a new, to-be-created college or senate of bishops; (4) adaptation of the structures and expressions of the Roman Catholic Church to the present age, to facilitate and encourage dialog with this world; (5) greater ecumenical thrust.

As the close of the second session approached, it became clear that its

concrete accomplishments along the lines desired by the liberal council majority would be almost nil. Some prelates and journalists hoped that Pope Paul would make in his closing speech some startling pronouncements, which would remove the conservative roadblocks and give the green light to the council fathers who want to push ahead in the direction of "liberal reforms." But nothing came of these hopes.

Instead, the Pope told the council that much hard work had been accomplished. Two schemata had been completed, and he felt the "fathers" had made a good beginning on several others. He said the questions not yet decided would be subjected to thorough examination in the interval before the third session (which is due to begin September 14, 1964). He praised the council for showing to the world "how divergent opinions can be freely expressed." He failed to mention, however, that the second session had also showed how a well-entrenched conservative minority can keep a progressive majority from enacting its platform into legislation.

No doubt the most interesting part of Pope Paul's speech was his surprise announcement of an impending pilgrimage to the Holy Land. This visit, now history, was only indirectly related to the work of the council, yet it was a very significant event in the history of the Papacy. For example, it was the first time a pope had left Italy in 154 years. The last Roman pontiff to travel outside of Italy was Pius VII, who reluctantly went to Fontainebleau, France, in response to the imperial wish of Napoleon I. This also was the first time a Roman Catholic pope had set foot upon Palestinian soil.

The papal announcement of this trip came at a time when the spirits of many bishops were depressed and needed to be raised. The Pope said he was going to Jerusalem and the surrounding area for "prayer, penitence, and renewal." Presumably Paul VI also was trying, in the wake of the failures of the Vatican Council, to shatter the picture of an ineffectual and indecisive pontiff, by projecting onto the religious stage of 1964 the image of a bold, precedent-and-tradition-shattering pope.

High Cost

In its two sessions the Vatican Council met for a total of 18 weeks. Conservative estimates of the cost to the church of these sessions begins at about \$6 million. The actual figure may be much higher. What have been the concrete accomplishments? A number of big issues such as religious liberty, collegiality, Chris-

tian unity, better relations between Roman Catholics and non-Catholics, the nature of the church, and reform of the Curia have been raised and considered, but they have been deferred and thus remain unsolved. The number of important issues not broached at all is still more extensive. On the other hand the number of issues decided and settled is rather limited.

We are told that the council is planning to consider 17 schemata. So far, five have been discussed and only two have been given final approval by the council and the Pope. These two doctrinal pronouncements are the schemata on liturgy and that on mass communications. In addition, Pope John on his own initiative decided to include Joseph as part of the canon of the mass and Paul VI in a *motu proprio* entitled "Pastorale Munus" addressed to the bishops the day before the end of the recent session, granted them a large number—40 to be exact—of minor rights and privileges that many bishops already have been enjoying on a temporary and renewable basis. These faculties include, for example: Permitting priests to celebrate mass twice on weekdays and even three times on Sundays, permitting the celebration of mass outside a sacred place and specifically aboard ship, dispensing from the impediment affecting the children of non-Catholics for admission to sacred orders, the right to admit illegitimate boys as seminarians, the right to grant certain dispensations before a Catholic can marry a Protestant, et cetera. The two above mentioned schemata,

and these last two papal initiatives represent the sum total of the concrete achievement of Vatican Council II so far.

During a lengthy conversation with Rev. Gustave Weigel [who died of a heart attack in New York City, January 3—Eds.] this council expert stated that in his opinion the significance of the second session did not lie in any particular legislative achievement, but in the fact that the council had "accepted the leadership of a clear plurality of the open-door-mind. The outstanding thing," he added, "is not that the council in two sessions has in concrete individual points made any move forward, but rather it has consolidated and made official many positions which Catholic theologians and churchmen had achieved ten or 20 years before the council. Their mentality is now recognized to be beyond all suspicion. It is the closed-mind mentality," claimed Jesuit Theologian Weigel, "which is today rendered suspect."

The newly approved schema (2,158 votes to 19) containing the 12,000-word "Constitution on Liturgical Reform" is no doubt up to the present the most important concrete legislative accomplishment of Vatican II. It will have an impact on the day-by-day religious practices of the Catholic Church members, for it undertakes to provide some changes in the mass, the central act of Roman Catholic worship. The schema seems to suggest two basic premises: (1) There is no intrinsic reason why Roman Catholic worship should not be heard and understood by those who participate

in it; (2) if Catholic worship is to be fully effective, the congregation for whom it is really intended, must consciously and actively take part.

Proposed Changes

Among the several proposed changes are the following: (1) The possibility of administering the sacraments and celebrating about half the mass (the teaching portion) in modern languages. (2) The first part of the mass, which consists largely of Scripture readings, can be read in the language of the congregation, and facing the people. (3) Laymen may carry the wine and host to the altar for consecration. (4) On certain special occasions (e.g., marriage) Communion may be given in both species (not just the host). (5) Suitable local customs are to be incorporated in Catholic worship. (6) Extreme unction is to receive the Biblical name "anointing of the sick."

It is quite likely that after many of these liturgical reforms are carried out, the Roman Catholic mass will bear a greater outward resemblance to the Anglican and Lutheran communion services. It is not difficult to see the ecumenical implications of these changes. Catholic sources claim that the council's liturgical reform is a major one, more complete and far reaching than that undertaken at Trent four centuries ago. On the other hand, it is very obvious that essentially "there is nothing new" and Catholic worship remains fundamentally what it has been since the Reformation era.

We have already referred to the second doctrinal achievement of the council, the schema on the communications media. Many Catholics and non-Catholics do not consider this council pronouncement as an "achievement," but rather a step backward; or, at best, no step at all. It has been called the "antithesis" of the proposed project on ecumenism. While the ecumenism schema, at least seemingly, is rather modest in tone, the communications decree is brim full of scholastic haughtiness and theory.

Some thirty council fathers signed a leaflet condemning it because they felt it did not correspond to the expectations of Christians, especially those engaged professionally in communications activities. The schema has been severely criticized by three well-known U.S. Catholic journalists, including Robert Kaiser of *Time* magazine, the author of the book *Inside the Council*, which covers the first session of Vatican II. They claim that this schema is "a classic example of how the Second Vatican Ecumenical Council failed to come to grips



S. APPETITI

Non-Catholic observers at Vatican Council II. First left (front row): Dr. Douglas Steere, well-known Quaker leader who is professor of philosophy at Haverford College.

with the world around it." The schema is often banal and does not really do much more than state that there are communications media. It denies the intrinsic value of works of art. It emphasizes the moral obligations of those who communicate information to the public, but says nothing about the duties of those who are the source of the information society needs and wants.

The decree, its three Catholic critics assert, "fails to come to grips with the problems of those who are victimized by authoritarian secrecy." It seems to tolerate a state authority over, and censorship of, mass media which could be dangerous to religious and political liberty. American council expert Monsignor George Higgins admits that the schema leaves the door open for censorship, and Father Weigel says, "It does not wish to deny censorship and yet on the other hand it does not wish to assert it." In other words, it sidesteps the issue. It also seems to set up an intermediate church authority, which would operate between the individual communications worker and his employer.

On the last day of the second session, Pope Paul officially promulgated the liturgy and communications schemata. It is of some interest to note the difference that has evolved between Pius IX's concept of an ecumenical council and that of Paul VI. The decrees of Vatican I were introduced by the formula: "Pius IX after agreement of the council." Montini favors a more collegial terminology: "Paul VI together with the council fathers."

There is one significant fact that should be pointed out concerning these doctrinal declarations of the Vatican Council. In a statement read before the council assembly, Archbishop Pericle Felici, secretary general of the council, stated emphatically that these two schemata are *not infallible definitions* of Catholic dogma; they are purely disciplinary in nature, and though they do present the authentic teaching of Rome, there is no question of infallibility. Presumably the archbishop made this statement to alleviate the fears of those bishops who were opposed to the two schemata that have been approved. It should not be overlooked that about one quarter of the total council membership voted against the communications decree.

Prospects for Third Session

What are the prospects for the third session? Much depends on the attitude of the Pope, for his one vote in the Vatican palace, according to Roman Catholic church law, is worth more than the votes of more than

2,000 Catholic leaders sitting in St. Peter's. The Roman Pontiff, collegiality notwithstanding, can actually decide any question on his own, while all council legislation must meet with his approval or, which is very unlikely, face his veto. On the other hand, the Pope's closing speech indicates that he does not intend to interfere in the council debates. In view of Paul's understandable reluctance to intervene directly, it will be up to the council members to agree among themselves, and this does not promise to be easy. It is practically a sure thing that the integrist-traditionalist group will continue to play a negative role during the coming session.

The council is not a parliament, and yet it does employ a type of parliamentary procedure. It is hard to imagine that the doctrine of collegiality and other aspects of the liberal program favored by an overwhelming majority will be totally rejected during the coming session. However, a certain amount of compromise seems inevitable in the final achievement. The wording of the decrees will not be as forthright as the mind of the majority would like, but in a church that, after all, is not a parliament, consensus is a *sine qua non*. It is also quite certain that many—perhaps most—of the nice reforms suggested by the bishops in debate will never be enacted into legislation and will remain "fondly remembered hopes."

In so far as religious liberty is con-

cerned, the predicament in which the Catholic Church finds itself in many Eastern countries will no doubt encourage the council to produce a comparatively liberal statement, similar to the present schema. On the other hand, many bishops, especially in countries like Spain and Italy, are worried about the inroads of atheism, and fear that a strong statement favoring complete religious liberty might indirectly assist the expansion of materialistic atheism, by being interpreted in certain quarters as meaning freedom *from* religion. Furthermore, too much liberty might be conducive to Protestant advance.

It is hard to see how the Vatican Council II can complete its work in just one more session. A good two thirds of the schemata have so far not been discussed at all. Three possible solutions have been suggested: (1) a hurried third session doing quick work by railroading through, with little discussion, a mass of predigested materials; (2) the holding of several additional sessions, thus guaranteeing full and thorough discussion of the different proposals; (3) completing work on a limited number of schemata during the coming third session and adjourning the council after referring the bulk of the remaining subjects to a smaller body, possibly a senate of bishops. However, in this connection, an important question remains to be settled. Should this senate or college of bishops working with and under the Pope be a consultative or legislative body? The third session may provide us with the answer.

Summing up: In the contest between liberals and conservatives, the "progressive" bishops have so far outpointed the integrist forces, but they have not obtained a victory. In fact, it is rather problematical whether there will be any victory at all. This council will, and can, have only limited results. It would seem to us that in order to produce a lasting *aggiornamento* in the Roman Catholic Church, it will be necessary for the council to discover some way to perpetuate itself by leaving a permanent organization behind, such as the senate of bishops advocated by the council majority.

Whatever happens to the Curia or to decentralization or to collegiality, we expect the final result on the plane of human activity to be a stronger, not a weaker, Papacy. Public-relationswise the Catholic Church has made significant progress. In fact, the main result of Vatican II so far is more a transformation in the way the outside world looks at the Roman Catholic Church, than a substantive transformation of the Catholic Church itself.

Would You?

By BEATRICE A. COVELL

Would you follow the Saviour of men today,
Walk in His footsteps each mile of the way?
Do you long to partake of His joy and His
grace

And someday look in His wonderful face?

When the road is lonely and rugged and wild
And He keeps on calling, "Follow Me, My
child,"

Can you think of the victories so hardly won
And still humbly whisper, "Thy will be
done"?

Oh! the river you'll cross will be deep and
wide,

But He'll lead you through to the other side;
And the path will lead up Calvary's hill,
Where the enemy waited our Saviour to kill.

Then go to the foot of the cross, I pray,
Down to the foot of the cross, each day.
There you'll find light and grace and love,
There hung the Son who lives above.

"Look up, My child, look up and live,
I ask of thee thy heart to give—
Give Me thy heart, thy life, thy love,
That you may dwell with Me above."



A Name to Share

Since Jesus was willing to share His name, could Kilmeny do less?

By Moeita M. Burch



The layette was duly made and mailed.

KILMENY MEDE felt quite satisfied as she watched the battered old car full of the Quartzes back away from her house and chug down the highway.

She had felt a surge of pity when she had seen the ancient Model T containing Tom and May Quartz and their seven offspring clatter past the front lawn, drive up the side lane, and come to a halt near the back porch.

Kilmeny sympathized with poor May Quartz, but she was more than provoked with Tom, the husband, who without doubt was one of the world's worst providers. They eked out an existence on a run-down homestead several miles away reached by a dirt road leading into the foothills. Tom worked at odd jobs occasionally, but even these short bursts of activity were not to his liking. When the groceries ran low they simply went visiting.

Kilmeny Mede, a naturally philanthropic soul, felt that she had made a grave error by inviting them to enjoy not only her lawn and flowers but her melons and berries as well. The Quartzes evidently considered her home the Garden of Eden with a welcome mat under every shade tree. They came so regularly that finally Kilmeny resorted to supplying them with nothing except bundles of papers, which she doubted that they bothered to read.

The visits had gradually lessened until several months elapsed without a glimpse of the Quartzes. Kilmeny began to dislike herself. It was un-Christian to ignore people in their circumstances. She felt like the priest and the Levite who had passed by the wounded man. Didn't the Bible admonish, "Love thy neighbour as thyself"?

So, today, she had not resented another visit from the family. She had made hot cocoa for the seven stair-step children and noticed in dismay that an eighth was on its way. She sent Tom out to the stone storehouse with sacks to fill with potatoes, onions, squash, and apples while she filled a box with samples of every kind of jelly she had made. How all these supplies were to be crammed into the Model T was a mystery to her, but not to the Quartzes. The smaller children gleefully sat on the sacks and the older ones cradled the box of jelly on their laps.

"I'll have a surprise for you next time I see you, Miz Mede," May whispered.

"Hmph, surprise nothing," thought Kilmeny; but she only smiled and gave the weary mother a kindly pat on the shoulder.

"I should start a layette for that newcomer," she thought. "May told me she could sew, but I don't see how she can find the time. I have plenty of scrap pieces, so it should be easy.

I know she gets good clothing for the children from the Community Chest. Yes, I feel much better. I have done my Christian duty by them again, and I hope I'm blessed for it."

The layette was duly made and mailed, and Kilmeny did not expect the family to appear again until May could show her the "surprise." When she did, the surprise was far greater than Kilmeny had anticipated. She had noted the record in the paper of the Quartzes' new daughter, so the family's visit a month later was not unexpected. When she met them at the door, a beaming May held out a bundle to her and announced proudly, "Well, here she is—little Kilmeny Quartz. We named her after you, Miz Mede."

"Are You Sick?"

Kilmeny felt faint. She backed away without touching the infant. "No, no," she breathed. "You can't. You mustn't." Her face was so pale that May Quartz was alarmed. "Are you sick, Miz Mede?" she asked. Kilmeny recovered with an effort.

"It's just that I was so shocked," she explained. "I really don't think that is a suitable name for your baby, May. It's a *sober* sort of name, and your little ones are so full of fun and—I do wish you'd call her something else. Pick a pretty flower or something like that."

"She's already named and that's

that. I don't need to pick no other name." May was adamant.

A fierce anger engulfed Kilmeny. She had tried to be tactful. This little transient named after *her* was too much. Her own mother had chosen the name because it was uncommon, and Kilmeny had cherished it all these years. Now it was to be bandied about by a little—little *nobody!*

"Stop it, Kilmeny! Stop it!" a voice seemed to command.

Kilmeny arose and said dully, "I'll make some cocoa for the children."

"No, ma'am, we have to be goin'." We just stopped to show you the baby." May started for the door. The children looked so disappointed that Kilmeny was stricken. "Wait a minute, May. I made cookies today and I want them to have some." Kilmeny seized a paper bag, filled it from the cooky jar, and handed it to the oldest child.

"I didn't get a good look at the baby, May," she said apologetically. "Sweet, isn't she? Pretty little doll, if she just had a pretty name."

"She's got a pretty name, Miz Mede." May snuggled her baby closer and walked to the door. "Come on, kids."

Kilmeny watched helplessly as they climbed into the car and rattled away. When they were out of sight, Kilmeny let her anger rise again. "Kilmeny Quartz," she gritted. "I am utterly humiliated." In frustration she burst into tears.

An Infant Named Jesus

Some time later she arose and began mechanically to tidy the room. As she picked up the newspaper she had not had time to read, an item arrested her. It was the account of an accident that had snuffed out the lives of several Mexicans. Among them was an infant named Jesus Gonzales.

Kilmeny stopped short. Whose name did that child bear? True, it was not pronounced the same way as our Lord's, but it was spelled the same. She knew it was a common practice of the Mexican people to name their babies after the Saviour. "He doesn't object, either," thought Kilmeny. "The baby that was killed was not a *nobody* in His sight. He loves all the little ones. 'Suffer little children to come unto me, and forbid them not.' If dear Jesus does not mind sharing His glorious name with the poorest of earth's children, who am I to make a fuss over another Kilmeny? I'm ashamed of myself. Dear heavenly Father, forgive me."

A great load lifted from Kilmeny's heart, and she began to think of something she could make for her little namesake.

A Story FOR THE YOUNGER SET

Bucky the Horse

By Inez Storie Carr

TAKE Bucky out and shoot her. She can't get well and is no use to anybody. We might as well put her out of her misery," said Rancher Milan to one of his cowhands.

The year was 1901, and Bucky was an untamed wild horse fresh from the wide open spaces and mountains of Missouri where she had roamed with a herd that defied capture through their cunning and speed. Bucky knew the ways of the wild, but not the ways of civilization, and in her desperate plunges for freedom she had caught and almost severed her foot at the fetlock.

Twelve-year-old Pat in his dungarees and Nita in pinafore and long pigtailed could hardly believe their ears. Shoot Bucky? Oh, no. Why, Bucky is the most handsome horse on the ranch. But dad had given the order, and the cowhands always did what he said.

Pat and Nita ran across the corral to where dad leaned against the gate. "Dad, let us have Bucky. We'll care for her until she's well and strong again."

"I know you love that wild thing, but she can't get well and it'll only prolong her suffering to let her live."

"Please, Daddy, let us try. Nita and I will take real good care of her."

"Please, Daddy," chimed in Nita.

Mr. Milan thought for a moment. "Well, I'll tell you what we'll do. I'll get all the ointments and linaments you'll need, and wait for two days. She may not even let you near her without hurting herself even more, but we'll see."

"Hey there, Bill," he called to the cow-

Pat and Nita tiptoed in and sat down near Bucky's head. Her large brown eyes rolled questioningly but she did not move.

HARRY BAERG, ARTIST



hand walking toward the barn, "never mind shooting Bucky right now. We'll give her a day or so longer and see how she does."

"Thank you, Dad." "Thank you, Daddy." And Pat and Nita raced off toward the lean-to by the barn where Bucky was stretched out on the ground. Pat and Nita tiptoed in and sat down near Bucky's head. Her large brown eyes rolled questioningly, but she did not move.

"Let's pray for her first, Nita."

Bucky had never listened in on a prayer meeting before, but as the brother and sister prayed, she was very quiet. It almost seemed that she sensed the importance of the meeting and that she was the object of those earnest pleas for her life.

Then the two youngsters talked to her. "You see, it's this way, Bucky. We love you and want you to get well, and if you won't fight us, we can help you." Nita reached out slowly and laid her hand on Bucky's head. "Oh, she's so hot; she must have a fever." Pat ran his hand along her neck. "Oh, my," he exclaimed, "let's cool her off with water from Ivy Spring."

As they slowly poured the crystal-clear cold water from the deep, ivy-covered well over her fetlock, leg, head, and neck, Bucky did not start or move. She seemed to know the children were trying to help her.

Daily Pat and Nita prayed, petted, fed, and continued to dress the foot with linament, cold water, and love.

When someone else came into the shed Bucky rolled her eyes wildly in fear, but she always welcomed Nita and Pat with a soft little whinny. For weeks the prayer meetings with three attending, and the treatments, continued daily. The fever left, the well-cleaned cut began to heal, and at last Bucky tried to get to her feet. She didn't make it, though, and lay back quietly for another week.

"Get those children away from that wild horse quick. She'll kill them," Mrs. Milan shouted from the kitchen door to one of the cowhands.

"It's all right, ma'am," drawled the cowboy. "Bucky loves those kids. She won't let one of us near her, but they can do anything they want with her."

At last Bucky was well, and although she had never known a saddle, bridle, or rider, she didn't even flinch when Pat threw his saddle over her back nor buck when he mounted. But when others tried it, she bucked them off as fast as they mounted.

Dad laughed as he watched the little rodeo one day. "She's your horse, Pat and Nita. You saved her life. She belongs to you. Now you kids have a way to get to the church school you've been wanting to attend."

The church school was seven miles away and the ranch was too busy a place for anyone to make two round trips a day to take the children to and from school. So for three years Nita and Pat rode Bucky 14 miles a day. Never once did the wild horse buck unless some of the other youngsters tried to ride her. Bucky seemed to say to Nita and Pat, "You cared for me when I was sick. Now I'll take care of you."

From the Editors



A Prayer

Dear Father in heaven: I thank Thee for this new day. May my life today reflect Thine image more fully than yesterday. Be with Thy children throughout the world, especially those who are in want or are suffering persecution for their faith. And hasten the day when Christ shall come to take us to our eternal home in heaven. In Jesus' name I pray. Amen.

The God of Mysteries

A white-crested sparrow, weighing only one ounce, performed a remarkable feat recently—it flew from Laurel, Maryland, to San Jose, California. The flight took nearly a year. Banded for identification purposes, the sparrow was released at Laurel on October 31, 1962. It arrived at its home base in the back yard of Dr. L. Richard Mewaldt, in San Jose, on October 26, 1963. The “as-the-crow-flies” distance between the two cities is 2,400 miles, but the route followed by the little sparrow was probably longer.

This was not the first flight for science made by this little feathered creature. On April 16, 1962, the bird was released in Baton Rouge, Louisiana. It arrived in San Jose about six months later, on October 26.

We confess a great admiration for this tiny sparrow. That a little creature of only one ounce could battle storms, cross mountains and deserts, find food and water, and navigate without error to a back yard in a city on the opposite side of the continent, is amazing almost beyond belief. We contemplate with awe the mysteries involved in this impressive achievement.

Yet the accomplishment of this little sparrow is not unique. It is but typical of various remarkable phenomena in nature. “In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken.”—*Steps to Christ*, p. 106.

Spiritual Mysteries

In the spiritual world, too, are mysteries that send the mind reeling. How could Lucifer revolt against God? How does the Holy Spirit operate? How can God transform a sinful life into one of obedience and purity? How can the angels keep an infallible record of every life? How are these records studied in the judgment? How does Christ impart His righteousness to His followers? How were divinity and humanity blended in the single Person, Jesus? How will the resurrection take place?

Some people drift toward skepticism when they encounter mysteries such as these. They demand answers and explanations; and if the answers and explanations are not readily forthcoming, they become impatient, doubt-ridden, and cynical. Priding themselves on believing only that which can pass the most rigid tests of reason, they turn away from religious teachings that pose mysteries which they cannot fathom.

At best this attitude is unfortunate; at worst, absurd. Why should people refuse to accept religious mysteries

any more than they do scientific or mechanical mysteries? Probably only a small per cent of the people who daily use radio and TV understand how these marvels work. And few people who drive automobiles can explain how gasoline is transformed into controlled power that sends the vehicle speeding down the highway. Yet who is there that refuses to ride in, or drive, an automobile merely because its mechanical processes are a mystery to him? How many people deny the reality of radio or TV simply because they cannot explain these electronic wonders?

Create Confidence

To us the mysteries, in both the natural and spiritual realms, instead of leading us toward skepticism, strengthen our faith. They challenge us. By giving evidence of an Infinite mind, they inspire confidence in the One to whom all mysteries are simple and clear.

On this point Ellen G. White once wrote: “His [God's] wisdom [is] unsearchable. If He reveals Himself to man, it is by shrouding Himself in the thick cloud of mystery. God's purpose is to conceal more of Himself than He makes known to man. Could man fully understand the ways and works of God, they would not then believe Him to be the infinite One. He is not to be comprehended by man in His wisdom, and reasons, and purposes. ‘His ways are past finding out’ [Rom. 11:33].”—*SDA Bible Commentary*, vol. 3, p. 1141.

Not only in nature and in the Bible are there mysteries but in our personal lives. Often we are baffled by the way God leads us. We plan for happiness, but we encounter sorrow. We pray for patience, but we obtain temper-straining tests. We long to serve in fields abroad, but we are confined to fields at home. We appeal for healing, but we hear, “My grace is sufficient for thee.”

What shall we do? Shall we renounce our faith because we cannot penetrate the mysteries of God? How foolish the thought! Instead, let us believe confidently that the God who guides even one-ounce sparrows, by methods that are mysteries to us, will guide us safely through life, to our destination—to the “back yard” in heaven for which our hearts yearn.

“There are homes for the pilgrims of earth. There are robes for the righteous, with crowns of glory and palms of victory. All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory.”—*Testimonies*, vol. 9, p. 286.

Until that glorious day when all mysteries shall be made plain, let us trust in God. Let us share the confidence expressed so well by William Cullen Bryant in his poem *To a Waterfowl*:

“He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.”

K. H. W.

Reports From Far and Near

British

An eye-witness account
of the disastrous fire that
gutted the Stanborough Press

Publishing-House Fire

By Victor H. Cooper

Public Relations Department, British Union Conference

IT WAS 7 A.M. on the morning of Friday, January 3. All was quiet at Stanborough Park, Watford, Herts—the headquarters of Adventism in Britain. My wife awoke with a start and said, “I smell something burning.” Clouds of smoke were billowing toward us over the hockey pitch. The fire siren blew. I grabbed some clothes and ran down our beautiful 50-acre estate.

“The Press is on fire” were the first words I heard in the semidarkness. There it was—a horrible sight and sound of burning I shall never forget. The firemen were already there attempting to douse the flames, but before an adequate water supply could be connected the fire spread quickly through the temporary chapel and dispatch department, into the editorial, proofreaders, and art departments, and into the manager’s office and accounts department—all on the first floor (second story).

Six fire units came from Garston, Watford, Bushey, and St. Albans with 39 officers and men. The 85 employees, who by now had arrived for work, stood around helplessly, many with tears streaming down their faces. In the nearby Granose Foods chapel, worship was held and earnest prayer offered.

Meanwhile the fire burned through the huge stocks of paper and books in the dispatch department on the ground floor, through the entrance hall and production manager’s office, and on into the bindery. When the fire was eventually checked, only a horrible heartbreaking mass of charred and smoking paper remained. All day thick smoke poured from the building. All night the firemen stayed by.

Throughout Sabbath firemen poured water on the many tons of smoldering paper. For four days they maintained their vigil, working around girders that had curled up like warm macaroni and pouring water on the wreckage.

Tonight, Wednesday, most of the old building has been torn down. The walls and chimneys were unsafe, so the original press building is no more. Through the years sections have been added to it to house the main printing shop, the composing room, engraving department, and stores.

Considerable damage was done to machinery and to the bindery department. One section, over the two Mann Master color lithos worth approximately £20,000 (\$56,000), lacks a roof, but a temporary cover has been provided. It may be some months before these machines are ready for action again. Though untouched by fire, the water, glass, smoke, and fumes have effectively silenced these giants.

All book stocks were destroyed, but a considerable number of signatures (book sections) were preserved. And while all stocks of *Footprints of Jesus* by W. L. Emmerson were lost, the bindery is now operational again and limited stocks are available for colporteurs. Stocks of *Bedtime Stories* by Arthur Maxwell went up in flames. They have been printed by the Stanborough Press without a break for 40 years. Those who sell magazines may be held up longer than colporteurs who sell our large books, for all stocks of *Our Times* (25,000 circulation) and *Good Health* (45,000), *Good News*, and *Happy Hours* are gone.

The Stanborough Press, Ltd., also prints in Swedish, Danish, Icelandic,

Dutch, Afrikaans, Hindi, and Urdu. Eighteen months of work had been expended on the production of *Patriarchs and Prophets* in Urdu. Not a page is left!

The editorial department suffered most. They have lost everything. Not so much as one charred book remains of their 5,000-volume reference library. Not one of 7,000 photographs and many artists’ originals survived. Not one of 500 unprinted articles. Not one of the historic books and documents produced by the Press since 1907 when the International Tract Society first moved to Stanborough Park. Not one address of any contributor to our magazines. No desk. Nothing.

But soon offers of help came in. The Voice of Prophecy offered accommodations. Editors W. L. Emerson and R. D. Vine are working in the recording studio. The art department and proofreaders are upstairs. Granose Foods, Ltd., absorbed the accounts department workers, who fortunately saved most of their important records. The Stanborough School hall is piled high with signatures.

B.B.C. Radio and TV news bulletins together with national and provincial newspapers carried the news to the nation. Printing firms in London and Watford have offered help to the general manager, Joseph H. Craven, whose outstanding, energetic devotion to the Press for many years is recognized by all at Stanborough Park and beyond. Having come out of the hospital only a week before the fire, he has been ably supported in this crisis by the newly appointed

(Continued on page 18)



PHOTOS BY MICHAEL COWAN

The Stanborough Press Fire

- Upper left: Flames leap up through the roof from the floor where the editorial offices were.
- Upper right: A fireman plays a stream of water into the building as the fire feeds on tons of paper stock.
- Right: Charred walls and twisted steel beams bear mute witness to the intense heat of the fire. This view looks from the door of the manager's office toward the editorial and proofreading departments, and the chapel.
- Below: The press building after the fire was brought under control. It bears a striking resemblance to structures bombed and shelled during war.



(Continued from page 16)

production manager, Dennis Archer. *Postscript*, Thursday (January 9)

Today the Stanborough Press, Ltd., Britain's only Adventist publishing house, resumed printing! Surrounded by more than £100,000 worth of wreckage, one undamaged Falcon litho has turned out copies of our church officers' magazine—*The Leader*. This afternoon *Our Times* is on the press, and editors say they hope that readers of *Our Times* and *Good Health* will receive these magazines as usual. Brother Craven said, "We are going ahead in a stronger way than ever before."

We thank God that nobody was burned in the fire, and we invite our many friends around the world to pray that God will guide the members of the new building committee under the chairmanship of Pastor John A. McMillan, president of the British Union Conference, as plans are laid for a new and more efficient publishing house to help declare the church's message to the people of Britain.

Decisions have already been taken by union and local conference committees to launch a nationwide Crusade for Christ in all 115 Adventist churches in Britain on January 18. Our 10,000 members and every church department are organizing for action in the community with a stronger welfare program, branch Sabbath schools, Pathfinder Clubs, and a public-relations program to tell the public about our activities. Evangelistic meetings will be held in all our churches this autumn. The union president has called for a light in every church as the nationwide program climaxes in evangelistic campaigns.

The Stanborough Press has suffered loss—but all systems are "go" for the spreading of the message in Britain.

Cuban Refugee Relief in Miami

By H. H. Schmidt, President
Florida Conference

A program of help for Cuban refugees in Miami, Florida, has been carried on by our Spanish church in that city for more than two years. A large amount of clothing has been distributed, and food has been supplied to a number of families when they needed help to become established. Classes in English, cooking, and sewing have been given from time to time as a means of giving sympathetic help to those in need. Now an elementary school is being conducted, with three bilingual teachers to prepare refugee children to get along in regular English schools.

Ernesto C. Santos and his wife have led the church in this work and at the same time have carried on a successful



E. C. Santos, pastor of the Miami Spanish church, with leaders of the church welfare work for refugees and other needy people in Miami. The welfare workers (from left): Mrs. Maria Santos, sewing instructor; Mrs. Rosalina Amador; Mrs. Celia Tabares, director of the Welfare Center; and Mrs. E. C. Santos.

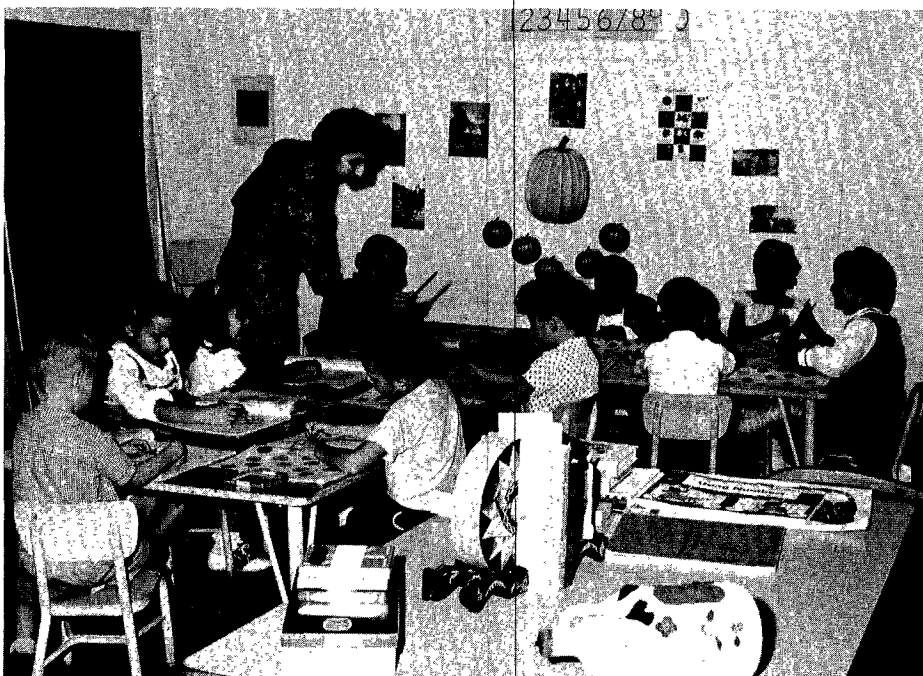
program of evangelism. The Spanish church is a small one, only four years old. Most of its members are strangers in a strange land. They come from a number of Latin-American countries.

As the flood of refugees poured into Miami our church made it known that their welfare center would help. About 15 agencies in the city were grappling with the enormous task. Our people soon found that the demand was more than they could handle, and they appealed for help. Funds were made available to them from the conference welfare fund and from the General Conference Disaster Relief Fund. Other churches sent clothing to keep their center stocked.

In the latter part of 1962 and again in March, 1963, the needs were studied by special committees composed of representatives of the General Conference, the Inter-American Division, the Southern Union, and the Florida Conference. A standing committee was set up to guide the program, and a substantial amount of money was provided by the participating organizations to support it.

It is evident that the needs still are greater than the resources of this group, so a careful limitation has been set up, giving help first to Seventh-day Adventists among the refugees, then extending what further help can be given to others, in cooperation with other agencies.

Aida Ruiz, teacher in the school for Cuban refugees operated by the Miami Spanish church. The pupils shown here are in the first and second grades.



Mrs. Santos says, "I believe the most interesting part of this work has been the experience of our members here in Miami in opening our homes to the refugees, especially to those of our own faith who have passed through here. Sharing with them our homes, our food, and our fellowship has brought great satisfaction to our hearts." Our members have helped the refugees find homes and employment, and in a few cases have been able to aid them in relocating in some other part of the country.

At the present time the committee considers the school the most important project. Classes are carried on in basement rooms of the church. English textbooks and workbooks are used. The curriculum is that of the church schools of the Florida Conference. The aim is to teach in English so far as possible. At first much of the studying and explanation has to be done in Spanish, to be sure of normal achievement in comprehension and retention of subject matter. But progress is being made in the transition to English.

The principal of the school is Harold E. Ruckle, a former missionary in Peru and Colombia. He teaches grades five to eight. Henry Bustos, a Cuban refugee, teaches grades three and four. Aida Ruiz, a Puerto Rican, is teacher of the first and second grades.

Southern Asia Division Presents Awards to Student Colporteurs

By B. J. Williams

As a climax to the most successful student colporteur program in the history of the Southern Asia Division, 98 guests gathered at Spicer Memorial College, Poona, India, for a banquet Sunday evening, November 24, 1963. Present were 60 student colporteurs and 36 leaders from the Southern Asia Division office and Spicer Memorial College. This was the eighth time that a student colporteur banquet of this kind had been held.

G. A. Huse, secretary of the General Conference Publishing Department, was present for the occasion and gave the main address. R. S. Lowry, president of the division, presented the trophies to the student colporteurs and made an appropriate speech commending the young people for their efforts. B. J. Williams, publishing department secretary for the division, served as master of ceremonies.

Manzoor Massey, who sold Rs. 6,250.17 worth of literature—the highest of the group, received a Parker 21 fountain pen in recognition of his achievement. Ian Philip Chand and R. H. Rova, each of whom delivered approximately Rs. 5,000 worth of literature, received leather brief cases as awards (in India a fountain pen has twice the value of a brief case). C. M. Frank, H. D. Khuma, and Johnson Frank, each of whom delivered more than Rs. 3,000 worth of literature, received dress shirts.

Of the 30 youth who earned at least one scholarship during the vacation period, two earned three scholarships, two

A Patient Wins a Masseur in Germany

An Adventist brother in our field was receiving treatments from a masseuse. He made no direct effort to speak to her about the truth, but the impression made upon the woman by his personality was so strong that she inquired about his beliefs. Our brother then explained clearly and frankly who he was and what he believed. The masseuse expressed her desire to belong to his church. He asked his minister to visit the woman. The minister studied the Bible with her and some weeks ago she was baptized. Now this masseuse, who is not German, has returned to her homeland. Without doubt she will witness and lead others to the knowledge of the truth.

R. DANGSCHAT, President
Hessian Conference

earned double scholarships, 10 earned superscholarships, and 16 earned full scholarships. Of those who earned less than a full scholarship, 18 earned three-fourths and 15 earned half.

In evaluating the accomplishment of these students it is well to remember that all sales are for cash. This means that sales and deliveries are the same.

We are pleased with the achievements of our colporteur force, including students, here in the Southern Asia Division. We believe that through their efforts many in our field who do not yet know of Christ's love will learn of the truth and be prepared for the Master's return. Pray with us to this end.

The Great Controversy Given to Virginia Clergymen

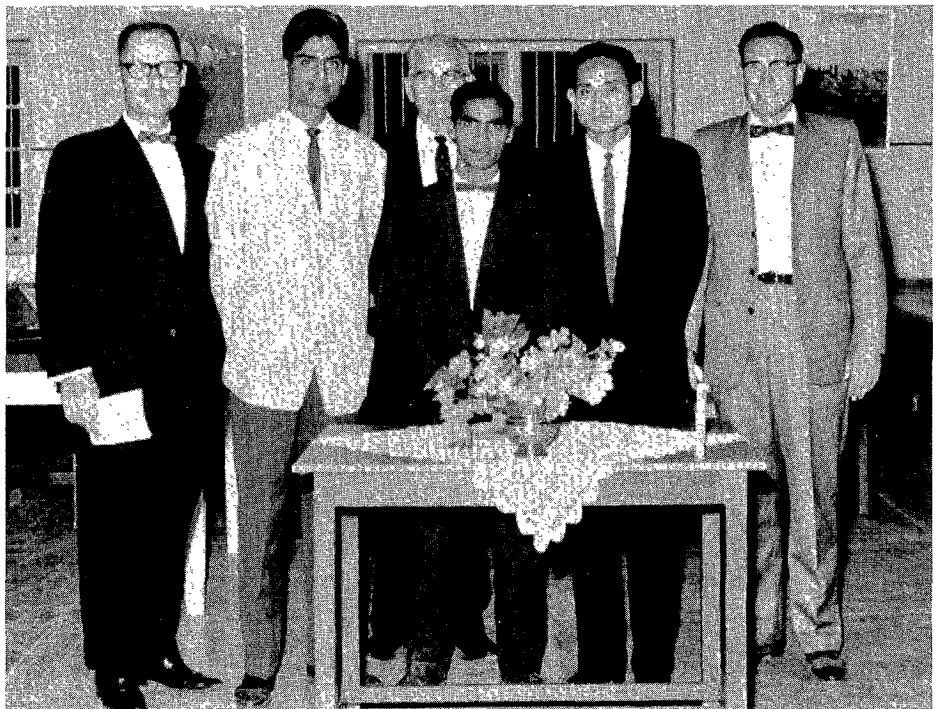
By C. I. Soles, Pastor
Arlington, Virginia

The Arlington, Virginia, church recently completed a project to place *The Great Controversy*, under the new title *Triumph of God's Love*, into the hands of every Protestant and Jewish clergyman in Arlington County, Virginia. The Potomac Conference Committee enthusiastically approved the project and paid half the cost of the books.

Names of clergymen in the yellow pages of the telephone directory were divided into 11 groups of from fourteen to sixteen persons each, and each list was given to a responsible member of the church. Many of our members joined in a day of fasting and prayer in behalf of this project. Used with each book was a thirty-five-inch card bearing the name and address of the donor-member and an expression of good will.

As the books were delivered to the homes, the following simple presentation was made:

"Good afternoon, Pastor I am, a Seventh-day Adventist layman. This fine book, *The Triumph of God's Love*, is a gift to you. It deals with the great principles of the Reformation and their significance to us today, especially in the light of the ecumenical council and the movement toward uniting of the churches. This card gives my name, address, and telephone number. I would appreciate knowing your reaction to the



Among those who participated in the eighth student colporteur supper at Poona, India, were (from left): R. S. Lowry, Southern Asia Division president; Ian P. Chand, one of two student colporteurs who earned a double scholarship; G. A. Huse, General Conference Publishing Department secretary; Manzoor Massey, student who had the highest sales record for the 1963 vacation period; Kyaw Sein Pe, student colporteur; and B. J. Williams, division publishing secretary, recently elected president of the Northeast India Union.

book. Would you offer a word of prayer before I leave?"

The reception was favorable beyond our fondest expectations. (Note: It was usually necessary to give assurance that the book was free.) One hundred and thirty-three books were delivered.

The vast majority of the clergymen expressed high regard for Seventh-day Adventists. Some pointed with pride to Seventh-day Adventist books in their libraries. The associate pastor of the largest Methodist church in the county showed his copies of *The Desire of Ages*, *Bible Readings*, and *The Bible Story*. He said he uses these books in the preparation of his sermons. Evidently the work of our faithful colporteurs is bearing fruit.

Lake Titicaca Floating School Celebrates Accreditation

By H. O. Burden, *Departmental Secretary
Lake Titicaca Mission*

La Escuela Flotante Adventista, a floating school among the floating islands of Lake Titicaca, opened last April with 16 students. The enrollment is now 42, with students varying in age from six to 36 years. All of them are in what we would call kindergarten. On November 7 the school celebrated its recognition by the Peruvian Government as a fully accredited primary school. More than 200 islanders and some 30 officials and guests, representing the local and national governments, made this a festive and memorable day.

From Plateria, the first Adventist mission station in the area, came a large delegation by sailboat, bringing their band for the occasion. Ringlets of colored



Students of the floating school of Lake Titicaca in their light-green uniforms. The teacher, Carlos Velasquez, stands to the right.

paper, arches of flowers, and countless red-and-white Peruvian flags splashed color everywhere.

After speeches by local and national officials, praising Adventist education in Peru, students and parents joined together in a regatta of some 50 balsa boats. Students of the floating school participated in races and in demonstrations of their skill in maneuvering their picturesque reed boats. The singing of the 42 students, in light-green uniforms, followed us as we headed for the mainland.

This day bore eloquent testimony to the influence of Christian education and to God's power to save. It was your gifts to missions that made this school possible.

New Medical Clinic Opened in Haiti

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

The Franco-Haitian Union Mission, under the leadership of R. L. Jacobs and his corps of workers, courageously faces the challenge of giving the gospel to Haiti's population of approximately 4 million. Throughout the island little jets of lights brilliantly shine forth to the praise and glory of God, but much remains to be done.

The membership as of September 30, 1963, was 23,796. Baptisms for the nine months totaled 1,875, which was 68 per



Left: The doctor and nurses who have volunteered their services to operate the new clinic in Haiti. Right: Building that has been given to the South Haiti Mission for use as a clinic.

cent of their baptismal goal for the year.

Sunday, December 1, a new clinic was opened at Pétionville, a suburb of Port-au-Prince. C. O. Franz, treasurer of the Inter-American Division; R. L. Jacobs, president of the union mission; and Josés Brutus, president of the South Haiti Mission, were among the speakers on this occasion. This two-story structure was a gift to the South Haiti Mission from Antonio Decayette, a faithful church member. Four Adventist nurses and three non-Adventist doctors, as well as other medical personnel, have volunteered their service to conduct the clinic.

On the second floor of the building is a small auditorium that will be used as an evangelistic center.



Brazilian Quartet Baptizes and Sings

Members of the Harmonia Vocal Quartet, who have sung together for 12 years, only recently were able to hold a baptism, after they were ordained as ministers. Not long ago they conducted a baptismal service in the Duque de Caxias church of Rio de Janeiro, Brazil. This singing group was organized at our São Paulo College by Charles L. Pierce, who is now in the music department at Columbia Union College in Takoma Park, Maryland. They have sung in 15 states of Brazil during vacations, and for the Voice of Prophecy. They also have been in Uruguay and Argentina. They sing in Portuguese, Spanish, English, and Italian.

Ruben Dias is now a music teacher at East Brazil Academy; Claudio Belz is principal of the academy; Alfredo Tórres is MV secretary for the Rio-Minas Conference, in Rio de Janeiro; and Rodolfo Gorski pastors the Duque de Caxias church. Each of the four baptized four candidates, and all sang together during the baptism.

ALFREDO TORRES, Departmental Secretary
Rio-Minas Conference

Santa Barbara, California, Church Completed

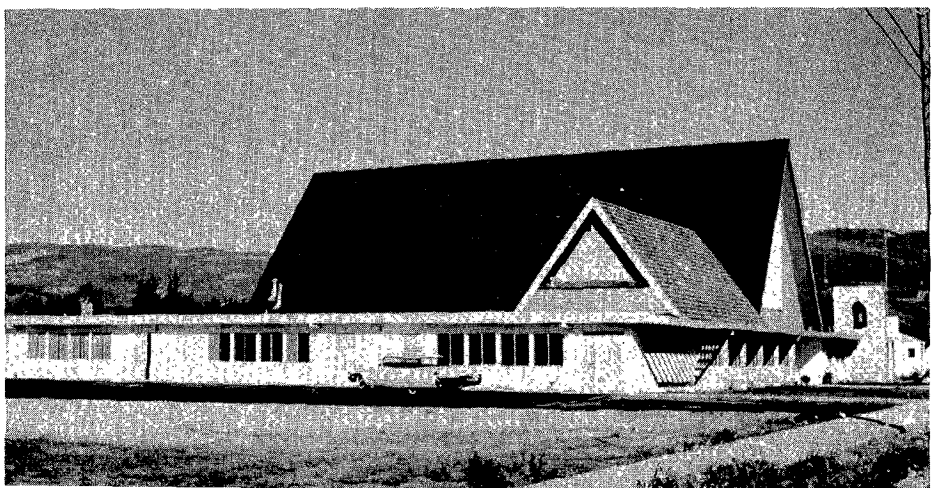
Members of the Santa Barbara, California, church have just moved into their new sanctuary and are putting the finishing touches on the landscaping.

Utilizing volunteer labor wherever possible, the 200 members of the congregation were able to pare construction costs to a minimum. The actual cost of the new plant, according to the pastor, Wilford L. Goffar, was \$245,000. Various estimates place the value of the building at \$500,000.

Included in the church construction are a youth chapel seating 110, a Dorcas room, and five ample Sabbath school rooms. Two of these rooms are being used temporarily for the church school. Other features of the building include a pastor's study, missionary supplies room, recording room, and nursery. An intercom links all the rooms.

Present plans call for the construction of a three-room school and recreation hall to complete the church plant, which is well situated on a four-acre tract in a new section of Santa Barbara.

CREE SANDEFUR, President
Southern California Conference



► The students of Fletcher Academy, in North Carolina, invited 65 children from the Elida Orphanage Home to the academy for an evening meal just before Christmas. There was a Christmas tree, and gifts for all, thanks to many of the Asheville merchants.

► A goal of \$3,000 was set for the December 10 Ingathering field day at Forest Lake Academy, Florida. The final tally showed that a record-breaking \$3,917.28 was collected.

► The Future Nurses' Club of Greater Miami Academy visited a nearby nursing home on the morning of December 20 and presented a seasonal program of music, refreshments, and gifts to the elderly occupants of the home.

► Highland (Tennessee) Academy's Student Association played host to some 20 underprivileged children at a Christmas party.



Mrs. Clarence H. Goertzen and three daughters left Vancouver, Canada, January 5, returning to Ceylon after furlough. Brother Goertzen left November 9, 1963. He is a pastor-evangelist in the Ceylon Union.

Mr. and Mrs. Frank Araujo, Jr., and two children, left Los Angeles, California, January 7, for Japan, following a furlough. Brother Araujo is head of the music department at Japan Missionary College.

Mrs. Harry W. Bedwell and son Darrel left Seattle, Washington, January 7, returning after furlough to Singapore. Brother Bedwell left November 12, 1963, to attend the Far Eastern Division Council. He is president of the Southeast Asia Union.
N. W. DUNN



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

► A dental clinic has been opened in Cheingmai, Thailand. Dr. Clark Lambertson, dental surgeon, is director of this new project. He was formerly connected with the Bangkok Sanitarium and Hospital. This clinic is the fifth daughter institution in Thailand sponsored by the Bangkok Sanitarium and Hospital.

► A youth evangelism crusade by the Missionary Volunteer Society of Sam Yuk Middle School in Hong Kong resulted in the baptism of 26 young people at Aberdeen, Kowloon.

► On the last Sabbath of the North Philippine Union biennial session, December 7, H. M. Baldwin, secretary-treasurer of the union mission, was ordained to the gospel ministry. More than 80 ordained ministers were on the platform to participate in this sacred service.

► Believers in Zamboanga, Western Mindanao Mission, have a new church home, replacing the one that was destroyed by fire just prior to the evangelistic meetings

by R. C. Williams. Dedicatory services were held November 3, 1963.

► At the third biennial session of the Okinawa Mission, C. B. Watts, president of the mission, reported that the membership now stands at 672. Of this number, 135 have been baptized this past year. Three young men were ordained to the gospel ministry: S. Arakaki, H. Shibata, and S. Tsukayama. Two are of Okinawan nationality and the other is Japanese.



Inter-American Division

Reported by
D. H. Baasch

► B. G. O. French, president of Caribbean Union College, and Kingdon W. Whitney, secretary-treasurer of the Caribbean Union, were ordained to the gospel ministry in a ceremony held in the Caribbean Union College chapel, Sabbath afternoon, December 14, 1963. C. L. Torrey, C. O. Franz, J. G. Fuller, and S. L. Gadsby officiated.

► J. G. Fulfer, president of the Caribbean Union, expects that reports now being compiled will show 1963 to be the best year for soul winning in the history of that union. For the first time, more

than 2,000 have been baptized in a year. More than 2,100 new members joined the church by December 31. The baptismal goal for 1964 is 3,155.

► David Garcia was appointed president of the Costa Rica Mission during the Central American Union quadrennial session. Elder Garcia has been pastor of the El Salvador central church in San Salvador.

► The Central American Union Mission held its regular quadrennial session November 30 to December 1 on the campus of the Central American Vocational College, Alajuela, Costa Rica. Immediately preceding this, from December 26 to 29, a general meeting of all the workers in the Central American Union was held at the same place. C. L. Torrey, of the General Conference; Braulio Pérez Marcio, of the Voice of Prophecy in Glendale, California; C. O. Franz, and David H. Baasch, from the Inter-American Division; assisted in these meetings.

► A. A. Ward was re-elected president of the South Caribbean Conference during the twenty-sixth biennial session held at Port-of-Spain, Trinidad, December 19-22, 1963. Joseph Grimshaw was elected secretary-treasurer.

► T. J. Harper, president of the Central American Vocational College, reports a record enrollment of 335 students during the 1963 school year. This college has supplied 52 workers to the Central American field in the past ten years.



South African Union Conference Group 2 Continues to Grow

The work in the South African Union Conference Group 2 continues to grow under the Lord's blessing. Seven new churches were organized during 1963 as a result of the united efforts of the workers and laity. Pastor D. M. Malotle stated in the conference on African trends, held at Solusi College: "It is wonderful to see the fine spirit between the black and white workers, as they work side by side." As we labor together we do not notice or see color; we are just one united band of workers who are determined

by the grace of God, to carry out the commission of our Saviour and leader, Jesus Christ.

Among our loyal force are the workers in our Union Group 2 office, the presidents and secretary-treasurers with their fellow workers in the five fields, and the directors and co-workers of our five institutions. All are in the front line of the great drive to win souls.

J. D. HARCUMBE, *Vice-President*



Southern Asia Division

Reported by
J. F. Ashlock

► G. A. Huse, secretary of the Publishing Department of the General Conference, was present at Poona on November 25 to participate in the sixtieth-anniversary celebration of the founding of the Oriental Watchman Publishing House. V. Raju, manager, was in charge of this service.

► From November 17 to December 11, 1963, Brother and Sister C. H. Harris, of the Harris Pine Mills, Pendleton, Oregon, visited hospitals, schools, and churches in Southern Asia. The story of how God has prospered their business interests and the joy and satisfaction they have experienced as a result of honoring Him with their tithe, offerings, and special gifts was a great inspiration to workers and church members in all the places where they spoke.

► J. A. Soule, for the past 12 years publishing department secretary of the South India Union, has been called to the position of publishing department secretary of the Southern Asia Division.

► W. F. Storz, who has served with untiring devotion as president of the Northeast India Union for more than nine years, has been invited to assume departmental leadership in the Northwestern India Union. B. J. Williams, secretary of the Southern Asia Division publishing department, has been elected president of the Northeast India Union.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Elder and Mrs. George B. Clavet, of the Michigan Conference, have accepted a call to serve the Amesbury, Massachusetts, district of churches in the Southern New England Conference. Elder Clavet became an Adventist in 1948 as a result of attending evangelistic meetings in Detroit by J. L. Shuler. For many years after that he was a lay preacher in the old Grand River church in Detroit. Since 1957 he has served on the pastoral staff of the Michigan Conference and in recent years has pastored the Morrice and Williamston churches and assisted with the Detroit It Is Written crusade.

► A new church, consisting of 36 charter members, was organized in Northboro, Massachusetts, on December 7, 1963. K. W. Hutchins, pastor of the Hudson and Marlboro churches, led out in the service at which M. L. Mills, conference president, was the speaker. Others taking part in the service were A. R. Harms, Dr. L. K. Rittenhouse, R. J. Aldridge, and S. A. Yakush. Services were held in the Northboro Congregationalist-Universalist church in which the regular Sabbath services are held. Drs. L. Rittenhouse and S. Witter have a medical practice in Northboro, and their influence, ministry,

and leadership have aided greatly in the establishment of this new church.

► At a meeting of the academy executive committee on December 15, it was unanimously voted that September of 1965 be set as the target date to open the doors of Pioneer Valley Academy in New Braintree, Massachusetts, to the youth of Southern New England. Another significant action was the approval of plans to build and finance the final portion of the first phase of the building program. This will include the building of the girls' dormitory and the building of faculty homes during the next 18 months.



Central Union

Reported by
Mrs. Clara Anderson

► Leon F. Sanders is the new secretary-treasurer of the Wyoming Conference. He comes to Wyoming from California, where he was an accountant at the White Memorial Hospital.

► M. W. Deming, pastor of the College View church, in Lincoln, Nebraska, has accepted a call to pastor the church in Dayton, Ohio, organized for the personnel and staff of Kettering Hospital.

► The new pastor for the Wellington, Kansas, district is B. F. Hartman. He comes to the Kansas Conference from Utica, New York.

► Under the leadership of Mrs. W. Tilden Jones, investment secretary of the Piedmont Park church in Lincoln, Nebraska, the funds turned in by Investment Day totaled \$2,920.27. This represented an increase of \$400 over last year.

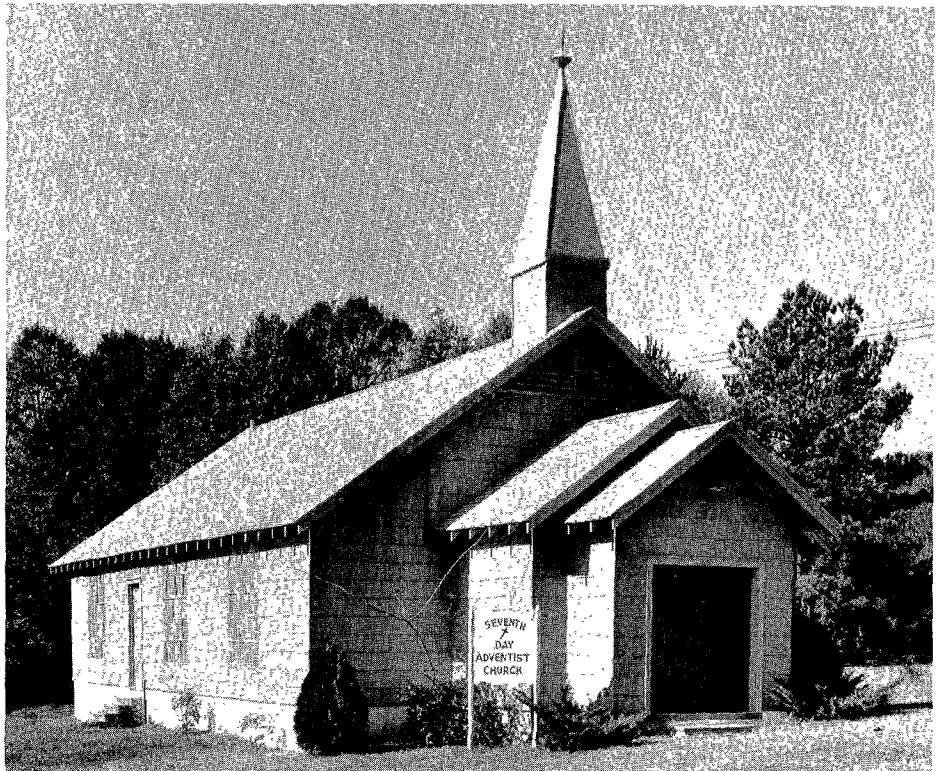


Lake Union

Reported by
Mrs. Mildred Wade

► The Indiana Conference recently welcomed Robert Dale as leader of the Anderson district. For the past nine years he has been serving in the Nevada-Utah Conference. A graduate of La Sierra College, he received his Master's degree in 1959 from Potomac University.

► The dream of years was realized when the members of the LaCrosse Wisconsin, church met for the opening of their new church on December 7. An excellent program of music was presented by the Wisconsin Academy choraliers, under the direction of Louis Larmon. The pastor, J. Holstein, worked with the members in



Minden, Louisiana, Church Dedicated

On Sabbath, December 14, dedication services were held for the Minden, Louisiana, Seventh-day Adventist church. The dedicatory sermon was delivered by Perry Green, former pastor of the Minden church; P. I. Nosworthy, treasurer of the Arkansas-Louisiana Conference, led out in the Act of Dedication; and I. M. Evans offered the dedicatory prayer.

Others participating in the service were T. J. Mostert, pastor of the Shreveport district, and his associate, Vernon D. Carner; D. M. Winger, departmental secretary of the Arkansas-Louisiana Conference; and H. A. Jernigan, first elder of the Minden church.

I. M. EVANS, *President*
Arkansas-Louisiana Conference

all phases of construction, and the director of church development service, L. R. Ellison, gave his assistance.

► A number of students from Adelphian Academy, accompanied by William F. Young and Maurice Wright, attended a layman's congress that was held recently at Midland, Michigan.

► Mr. and Mrs. George Dunder have accepted a call to serve as teachers in the Ikizu Training School in Africa. Brother Dunder is a native of Indiana, attended Andrews University, and now holds a Master's degree from Butler University. He spent a number of years teaching in Indiana before going to Tennessee, where he has been laboring recently.

► Douglas Waterhouse has joined the religion department at Andrews University as instructor of religion. A graduate of La Sierra College, he later received his Master's degree from the SDA Theological Seminary. He has been taking doctoral studies at the Oriental Institute in Chicago and the University of Michigan at Ann Arbor.

► Recently everything needed for a health and welfare center was presented as a gift to the Paw Paw church in Michigan, including many clothes, shoes, et cetera. The group had been planning to open such an enterprise, but they were pleasantly surprised when Mrs. R. E. Beebe, director of the community welfare center, presented them with this gift.

North Pacific Union

Reported by
Mrs. Ione Morgan

► George Knowles and Jim Hiner are holding an evangelistic series in the church at Grants Pass, Oregon. Meetings began January 10 and are held three nights a week. The two series which they conducted in Sutherlin and Yoncalla have already netted 53 baptisms.

► Two new secretaries have joined the Oregon Conference office staff. Mrs. Treva Burgess is secretary to both the educational supervisor and director of public relations; Miss Beverly Fennel is secretary in the publishing department.

► Nine additions have been made to the Monroe, Washington, church by baptism as a result of the Rentfro-Waters-Farnsworth evangelistic meetings.

Pacific Union

Reported by
Mrs. Margaret Follett

► Ground was broken December 8 by six South Bay churches—Gardena, Hawthorne, San Pedro, Redondo Beach, Torrance, and Wilmington Spanish—for the first unit of a \$750,000 school in Torrance, California. The first six grades will be housed in this unit, and with the completion of the fourth and final stage of construction, it is expected that a full 12-grade school will be in operation.

► H. B. Ramsey has located recently in the Selma-Caruthers district of the Central California Conference after having been an instructor at Upper Columbia Academy in Washington for three years. Elder Ramsey has had a number of years' experience in ministerial work, as well as in schoolwork.

► At Christmas time the students of Loma Linda elementary school decided to help place the Voice of Prophecy radio broadcast on Station KAVR in Apple Valley. The hoped-for \$500 turned out to be \$1,080.20 after four busy weeks. The King's Heralds quartet were present to accept the gift.

► J. H. Nixon has come from the Nevada-Utah Conference to pastor the Reedley and Orosi (California) churches in the Central California Conference. The Nixons labored in Colorado for nine years before coming to the Pacific Union Conference.

► January 27 through 31 was designated as Health Week in the Northern California Conference. Each of the five academies had a special series of chapel talks appropriate to the week.

► Paul Schmidt, who assisted at the Corona Spanish church during his student days at La Sierra College, is now, since his graduation, the minister of the Brawley Spanish church.

► The Pinecrest Camp, of the Northern California Conference, recently purchased a new Sno-Go rotary snowplow. This will make year-round access to the camp by car possible.

► W. A. Fagal and the Faith for Today quartet met appointments in the South-eastern California Conference from January 18 to 21.

In Remembrance

BAKER.—Alice Melissa Baker, born April 17, 1868, in Saginaw County, Mich.; died near Conklin, Mich., Sept. 25, 1963. Her husband, Aaron Baker, survives.

BARNETT.—Jerrald Richard Barnett, born Aug. 14, 1935, in Iowa County, Mich.; died Nov. 11, 1963. His wife, Anita, survives.

BENWAY.—Stella Margarite Benway, born Oct. 8, 1882, at Montgomery, Minn.; died at Riverside, Calif., Dec. 10, 1963. She was a granddaughter of William Miller, and worked with the early evangelistic group of H. M. S. Richards. She is survived by a daughter, Beatrice Wilkerson; a son, Howard; and five grandchildren.

BIRCHELL.—Irene V. Birchell, born April 1, 1906, in North Dakota; died May 29, 1963, at Spokane, Wash. Her husband, Arthur M. Birchell, survives. [Obituary received Dec. 23, 1963.—Eds.]

BLAIR.—Hattie Robinson Blair, born Oct. 13, 1885, in Des Moines, Iowa; died at Elsinore, Calif., Dec. 6, 1963.

BRIDGMAN.—Beulah Affolter Bridgman, born in Illinois; died Nov. 9, 1963, at Battle Creek, Mich.

BULLOCK.—Arthur Raymond Bullock, born March 1, 1890, at Esbon, Kans.; died at Brewster, Wash., Nov. 27, 1963. His wife, Lillian, survives.

CATALANO.—Rose Catalano, born June 21, 1903, in Italy; died Nov. 2, 1963, in Oakland, Calif. Survivors are her husband, Elder Anthony Catalano; children, Esther Wood, Joyce Robertson, and Donald V. Catalano, M.D.; 13 grandchildren; two brothers; and four sisters.

COY.—Frank Irving Coy, born Oct. 19, 1879, in

Nebraska; died at Grass Valley, Calif., Sept. 1, 1963. His wife, Bessie Elliot Coy, survives.

CUSHMAN.—Judith Metta Lydum Cushman, born Nov. 29, 1899, at Spencer, Iowa; died Sept. 14, 1963. In 1930 she married Willis E. Cushman. She assisted her husband as he engaged in the literature ministry and evangelism, and later at Walla Walla College and Southern Missionary College.

DRAPER.—Frank Draper, born Oct. 25, 1889; died Dec. 22, 1963.

DREW.—Sherman A. Drew, born May 9, 1877, in New York State; died near Eau Claire, Mich., Dec. 15, 1963.

DUROCHER.—Lewis Francis Durocher, born Dec. 21, 1888, at Lynn, Mass.; died Oct. 27, 1963. In 1914 he united in marriage with Letha Haynes. In 1920 he began work at the Southern Publishing Association, and continued there until his retirement in 1949. Survivors are his wife; two sons, Albert Haynes Durocher and Lewis Francis Durocher, Jr.; a daughter, Ann Cook; seven grandchildren; and a brother, Wilbur.

ELLIOTT.—Ethel May Elliott, born April 16, 1894, at Peoria, Ill.; died Oct. 4, 1963, at Hayward, Calif. Her husband, George, survives.

ELWANGER.—Samuel Elwanger, born Sept. 11, 1873; died near Denton, Md., Dec. 7, 1963. His wife, Bessie Anthony Elwanger, survives.

FERGUSON.—Candace Ferguson, died Sept. 7, 1963, at the age of 82, in Louisiana. She served as a registered nurse in World War I, and following the war was baptized by E. L. Cardey. Shortly after this she became a Bible instructor in the Southern New England Conference. She continued her nursing in Hammond, La. A brother and a sister survive.

FISK.—Clara Rebecca Davis Fisk, born Jan. 16, 1888, at Adrian, Mich.; died Dec. 4, 1963, at Takoma Park, Md. She attended school at Mount Vernon, Ohio, and at Holly, Michigan. In 1918 she married Harry A. J. Fisk. She was employed at the Southern Publishing Association following the death of her husband. Later she worked at the Review and Herald Publishing Association. She is survived by her daughters, Joan Hatt and Winifred Schneider.

FLATTEN.—Lacena Thompson Flatten, born Dec. 27, 1872, in Denmark; died Nov. 23, 1963, at Santa Rosa, Calif. Among the survivors is a daughter, Alice Christensen, a missionary at Curaçao, Netherlands Antilles.

HARGETT.—Birdie Hargett, born Jan. 26, 1896, at Pigeon Hill, Ark.; died Oct. 11, 1963, at El Dorado, Ark. Her husband, W. D. Hargett, survives.

HARRIS.—George Maytom Harris, born Feb. 14, 1883, in Montreal, Canada; died Oct. 2, 1963, at Delray Beach, Fla. Soon after becoming an Adventist he was called to serve in the Greater New York Conference, where he continued 29 years—27 as assistant treasurer, and two as Book and Bible House manager. For more than two years he was a literature evangelist. In 1934 he married Eva F. Cole, who survives. Other survivors are a daughter, Gertrude V. Kellerman; a stepson, Huntington Cole; a grandson; and a great-grandson.

HARRIS.—Walter Raymond Harris, born April 1, 1896, near North Manchester, Ind.; died Oct. 9, 1963, at Warsaw, Ind. His wife, Leona R., survives.

HOTTEL.—John Zirkle Hottel, born May 27, 1891, at New Market, Va.; died at Ephrata, Pa., Nov. 22, 1963. He was a graduate of Washington Missionary College, and received his Master's degree at the University of Maryland. He taught in Atlantic Union College and Pacific Union College. He was principal of Fernwood Academy, Shenandoah Valley Academy, Mount Vernon Academy, Adelphian Academy, and Auburn Academy. Survivors are his wife, Mary; a sister, Mrs. Charles Dove, of New Market, Va.; and three brothers, Paul, Charles, and Guy, all of Washington, D.C.

HURSHMAN.—Ella C. Hurshman, born Dec. 8, 1892, in Marquette, Kans.; died at San Jose, Calif., June 21, 1963. Her husband, W. S. Hurshman, survives. [Obituary received Dec. 10, 1963.—Eds.]

JENSEN.—Mrs. Milton Jensen, born Jan. 19, 1919, at Nemaha, Iowa; died at Siloam Springs, Ark., Sept. 24, 1963. Her husband survives.

JOHNSON.—Gertrude E. Vollmer Johnson, born Feb. 28, 1878, at Marshal, Wis.; died at Loma Linda, Calif., Nov. 27, 1963. She was a graduate of the Battle Creek Sanitarium school of nursing and served as a nurse in Honolulu. There she married Charles W. Johnson. Later they entered ministerial work in the United States. In 1922 they connected with the Loma Linda Sanitarium. Survivors are her husband; a son, Loren; a daughter, Margaret; and two brothers, Henry W. Vollmer, M.D., of Loma Linda, and Lawrence J. Vollmer, of Mountain Home, N.C.

KANTOR.—John Kantor, born July 6, 1888, in Austria-Hungary; died at Cottam, Ont., Canada, Nov. 6, 1963. He was imprisoned during the war and became acquainted with the Advent message. On returning home he was instrumental in raising up a church in his home community. In 1937 he moved to Canada. He served on the union conference committee. Survivors are his wife, Suzanne; two sons; six daughters; 24 grandchildren; one great-grandchild; and four sisters.

KING.—Clara Norton King, born Oct. 8, 1898, at Appleton City, Mo.; died Oct. 27, 1963, at Or-

lando, Fla. She studied at Cedar Lake Academy and Emmanuel Missionary College. For 26 years she taught in elementary schools. Survivors are her husband, E. Richard King, of Orlando; daughter and husband, Dr. and Mrs. Wilford D. Meyers, of Takoma Park, Md.; two grandchildren; a sister; and a brother.

KIRK.—Homer Franklin Kirk, born at Pratt, Kans.; died Dec. 5, 1963, at Clinton, Mass., aged 82. He was a minister for 36 years. He served as field secretary for Ohio, West Virginia, and New Jersey, then as union field secretary for the Columbia Union Conference, Atlantic Union Conference, and Southern Union Conference. Survivors are his wife, Cora Carrick Kirk; two sons, Forrest D. and Fred J., both of South Lancaster; a foster daughter, Vera Ellen Diehl; three grandchildren; one great-grandchild; and four sisters.

KISZ.—Mary V. Kisz, born Feb. 5, 1894, in New Jersey; died at Loma Linda, Calif., Dec. 4, 1963. She was a graduate of the Washington Sanitarium and Hospital school of nursing, where she later taught. She also taught at the White Memorial Hospital school of nursing and the Porter Sanitarium school of nursing.

KLOOSTER.—Henry J. Klooster, born Feb. 3, 1896, in Chicago, Ill.; died in Denver, Colo., Nov. 20, 1963. From 1917 to 1923 he was president of Canadian Junior College. For ten years he was president of Southern Missionary College. Later he was president of Emmanuel Missionary College and of Pacific Union College. Survivors are his wife, Gladys; three daughters, Mrs. John Moore, Martha Jane, and Heidi Klooster; two sons, Dr. Judson Klooster and James Klooster; and three grandchildren.

KOEGLER.—Albert Koegler, born June 8, 1890; died at Yakima, Wash., Dec. 18, 1963. His wife, Lavina Senter Koegler, survives.

KOESTER.—Martha Schmeling Koester, born March 27, 1869, in McLeod County, Minn.; died Nov. 6, 1963, at Glencoe, Minn.

LEHMAN.—Edna Lehman, born Aug. 6, 1888, at Booneville, Mo.; died at Sanitarium, Calif., Nov. 10, 1963. Her husband, Samuel, survives.

LINDSTROM.—Jessie Sankey Lindstrom, born Dec. 10, 1916, at Hemaruka, Alberta, Canada; died Dec. 24, 1963. Her husband, Paul R. Lindstrom, of Portland, Oreg., survives.

LUNDQUIST.—Olive H. Lundquist, born Nov. 19, 1904, at Fayetteville, Ark.; died Nov. 14, 1963, at Fairfield, Calif. Her husband survives.

MATHISEN.—E. L. Mathisen, born May 20, 1919, at Susanville, Calif.; died in Sacramento, Calif., Nov. 28, 1963. Survivors are his wife, Dorothea; three sons; his parents; two brothers, Delmar and Maurice, the latter being head of the chemistry department of Loma Linda University; and a sister, Mrs. Ray Conley.

MC WILLIAM.—Ella McWilliam, born Oct. 23, 1895, at Feigus Falls, Minn.; died at Powell, Wyo., Oct. 23, 1963. She is survived by her husband, Claude.

MONTGOMERY.—William Montgomery, born May 2, 1904, at Salem, Ill.; died Nov. 16, 1963, at Peoria, Ill. His wife survives.

MORRICAL.—Nettie Morrival, died Nov. 11, 1963, at Mount Pleasant, Mich., at the age of 93. She spent several years working at the Review and Herald Publishing Association at Battle Creek, Mich., and was working there the night of the fire.

MOSLEY.—Olive Zettie Clouse Mosley, born March 21, 1903, at Collinsville, Okla.; died Nov. 24, 1963, at Keene, Tex. She is survived by her husband, Gilbert R. Mosley.

MURCH.—Fred Loren Murch, born April 24, 1876, in Minneapolis, Minn.; died Oct. 27, 1963, at Grass Valley, Calif. His wife, Lennie Filleo Murch, survives.

NOWLIN.—Frances Drucilla Nowlin, born Oct. 17, 1885, near Clarksville, Tenn.; died at Takoma Park, Md., Oct. 12, 1963. She had a record of more than fifty years' employment in the denomination. She began working at the Review and Herald Publishing Association; later was employed by the Southern Publishing Association, and then by the General Conference headquarters. Survivors are her sister, Mary Valiant Nowlin; and a half-sister, Ada Nowlin.

OLSEN.—Agnes Olsen, born March 16, 1867, at Christiana, Norway; died at Greeneville, Tenn., Nov. 17, 1963. Her daughter, Grace, instructor of nurses at Takoma Hospital, Greeneville, Tenn., survives.

POLLEY.—Myrtle Ernestine Polley, born Dec. 23, 1885, at Arkansaw, Wis.; died at Bentonville, Ark., Oct. 29, 1963.

PRINCE.—Mrs. Lowenstein Prince, born in Memphis, Tenn., in 1921; died at West Memphis, Ark., Sept. 24, 1963. Her husband survives.

PUDLEINER.—Harold G. Puddleiner, born Feb. 7, 1903, in Cleveland, Ohio; died Nov. 25, 1963, at Leesburg, Fla.

ROBINSON.—Christopher Robinson, born Sept. 30, 1880, at Heversham, North England; died Nov. 16, 1963, in Claremont, South Africa. He emigrated to South Africa at the age of 19, where he learned the truth. After his baptism, he spent three years in tent work and canvassing. Then he took nurse's training, and in 1909 went to Barotseland, where he assisted W. H. Anderson at the Rusungu Mission. In 1911 he became director of the Mala-

mulo Mission in Nyasaland, which position he held eight years. In 1916 he married Tersha Page. In 1918 he held at Malamulo the first camp meeting for Africans, and these annual gatherings have since played an important part in building up the church in all the mission fields of the Southern African Division. Following a furlough at the Cape in 1920, the Robinsons were sent to the Congo to pioneer the work at Songa Mission. After three years they went to Solusi for a year. Then he was appointed director of Inyazura Mission, a position he held until 1948 with the exception of three years, when he served as president of the Southern Rhodesian Mission. During the 15 years of his retirement he was active in building up some of the small churches in the suburbs of Cape Town. Survivors are his wife; two sisters; and a brother in England.

SARGEANT.—Fedalma Ragon Sargeant, born March 9, 1889, in Idaho; died Nov. 19, 1963, at Riverside, Calif. In 1910 she completed the normal course at Walla Walla College, and for the next nine years she taught church schools in Idaho and attended Pacific Union College, receiving a Bachelor's degree in 1919. She taught in the normal department of Pacific Union College four years, and at the Loma Linda Junior Academy from 1923 to 1929. She taught English at La Sierra Academy continuously from 1929 to 1960 and also served as academy librarian at the school. In 1960 she was married to Edwin N. Sargeant. Survivors are four stepchildren, Donald J. Sargeant, M.D., of Bakersfield, Calif.; Ella-Belle Groves of College Place, Wash.; Doris May Davis, of Collegedale, Tenn.; and Betty Rose Jutzy of Loma Linda, Calif.; and 12 grandchildren.

SCHIERMAN.—Katie Ochs Schierman, born Aug. 19, 1885, near Endicott, Wash.; died Nov. 19, 1963. Her husband, Conrad J. Schierman, survives.

SHIVELY.—Nellie Leland Davis Shively, born July 20, 1881, near Tabor, Iowa; died Nov. 18, 1963, at Scottsbluff, Nebr. She studied at Union College and took nurse's training at the Nebraska Sanitarium. She became superintendent of nurses at the Iowa Sanitarium. In 1910 she married John Edson Shively. To this union were born two sons, John D. and J. Paul.

SOLLENBERGER.—Hazel B. Wade Sollenberger, born Sept. 15, 1884, in Lenawee County, Mich.; died at Adrian, Mich., Nov. 29, 1963. Her husband, Russell R. Sollenberger, survives.


WADE.—Jerome Kirby Wade, born Sept. 12, 1886, at Graham, Tex.; died at Modesto, Calif., Nov. 24, 1963. His wife, Flora, survives.

WAYMAN.—Frank G. Wayman, born May 11, 1882, at Mitchell, S. Dak.; died Sept. 20, 1963, at Riverside, Calif.

WEAKS.—Anna Matthews Weaks, born Jan. 18, 1881, at Green Center, Ind.; died at Orlando, Fla., Nov. 21, 1963. In 1906 she married Carl E. Weaks, and together they gave years of service to the denomination in the Pacific Union, General Conference, and the Southern Publishing Association, as well as 20 years as missionaries in India, Burma, Ceylon, China, Switzerland, and England.

WOLF.—William Nelson Wolf, born Sept. 28, 1886, in Columbus, Ohio; died at Pittsburg, Kans., Nov. 9, 1963. His wife, Alberta Halpin Wolf, survives.

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NOTICES

Literature Requests

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

Send to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225: *Signs, Life and Health, These Times, Message, Listen*, children's papers and books, but no *Reviews, Workers, or Quarterlies*.

WANTED: *Signs, These Times, Message, Life and Health, Liberty, and Listen*, by R. H. Lucy, 314 Cleveland, Baxter Springs, Kans. 66713.

Send a continuous supply of clean copies of *Life and Health, Listen, Signs, and These Times* to College Park Church, P.O.B. 2020, Beirut, Lebanon.

Mrs. N. L. Doss, Box 51, Blantyre, Nyasaland, Africa, needs *Spirit of Prophecy* and doctrinal books to distribute to local pastors. Mark packages "Book Rate" and send in small parcels.

Ngul Khaw Pau, Tonzang B.P.O., Via, Tiddim, (N) Chin Hills, Burma, Asia, wishes Bibles and *Spirit of Prophecy* books.

Mrs. Corazon D. Lopez, Escalante, Negros Occidental, P.I., wishes *Instructor, Review*, songbooks, *Guide, Spirit of Prophecy* books, *Morning Watch*, children's books and papers, and picture cutouts.

T. Napoleon, SDA School, Prakasapuram, Mukuperi Post, Tinnevely Dist., South India, needs English Bibles, songbooks, *God Speaks to Modern Man, Your Bible and You, Patriarchs and Prophets, What Jesus Said, Guide, Signs, Little Friend, Instructor*.

Y. Gwalamubisi, Box 22, Kampala, Uganda, Africa, wishes literature suitable for missionary use including English books and papers, Bibles, pamphlets, *Message, and Signs*.

Estrella de Tabanda, Alegria Gen. Santos, Cotabato, P.I., needs used Bibles, songbooks, *Your Bible and You*, and *Review*.

Send Silvino P. Penales, c/o Pastor B. C. Calahat, Katipunan SDA Church, Katipunan, Zbga. Norte, P.I., a continuous supply of *Message, These Times, Signs, Review, Present Truth, Worker, Quarterlies*.

Lina S. Vingno, Acomonan SDA Elementary School, Acomonan, Tupi, Cotabato, P.I., desires songbooks, Bibles, pamphlets, magazines, greeting cards, children's papers.

Bartolome P. Pilotin, Labu, Gen. Santos, P.I., wishes a continuous supply of literature.

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structor, Review, Quarterly, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO, Mission Quarterly, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, and finger plays to the following:

Literature Band, c/o D. K. Brown, Mountain View College, Malaybalay, Bukidnon, P.I.
 Vincenta M. Fondevilla, Corcuera, Romblon, P.I.

Church Calendar

Christian Home Week	February 15-22
Temperance Commitment Day	February 22
Literature and Visitation	March 7
Church Missionary Offering	March 7
Sabbath School Rally Day	March 14
Missions Advance Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Thirteenth Sabbath Offering (South America)	March 28
Missionary Magazine Campaign	April 1-30
Church Missionary Offering	April 4
Loma Linda University Offering	April 11
Bible Correspondence School Enrollment Day	April 25
Health and Welfare Evangelism	May 2
Church Missionary Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering (North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4
Midsummer Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
MV Pathfinder Day	September 19
<i>Review and Herald</i> Campaign	Sept. 12-Oct. 10
Thirteenth Sabbath Offering (Far East)	September 26
Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH
REVIEW and HERALD

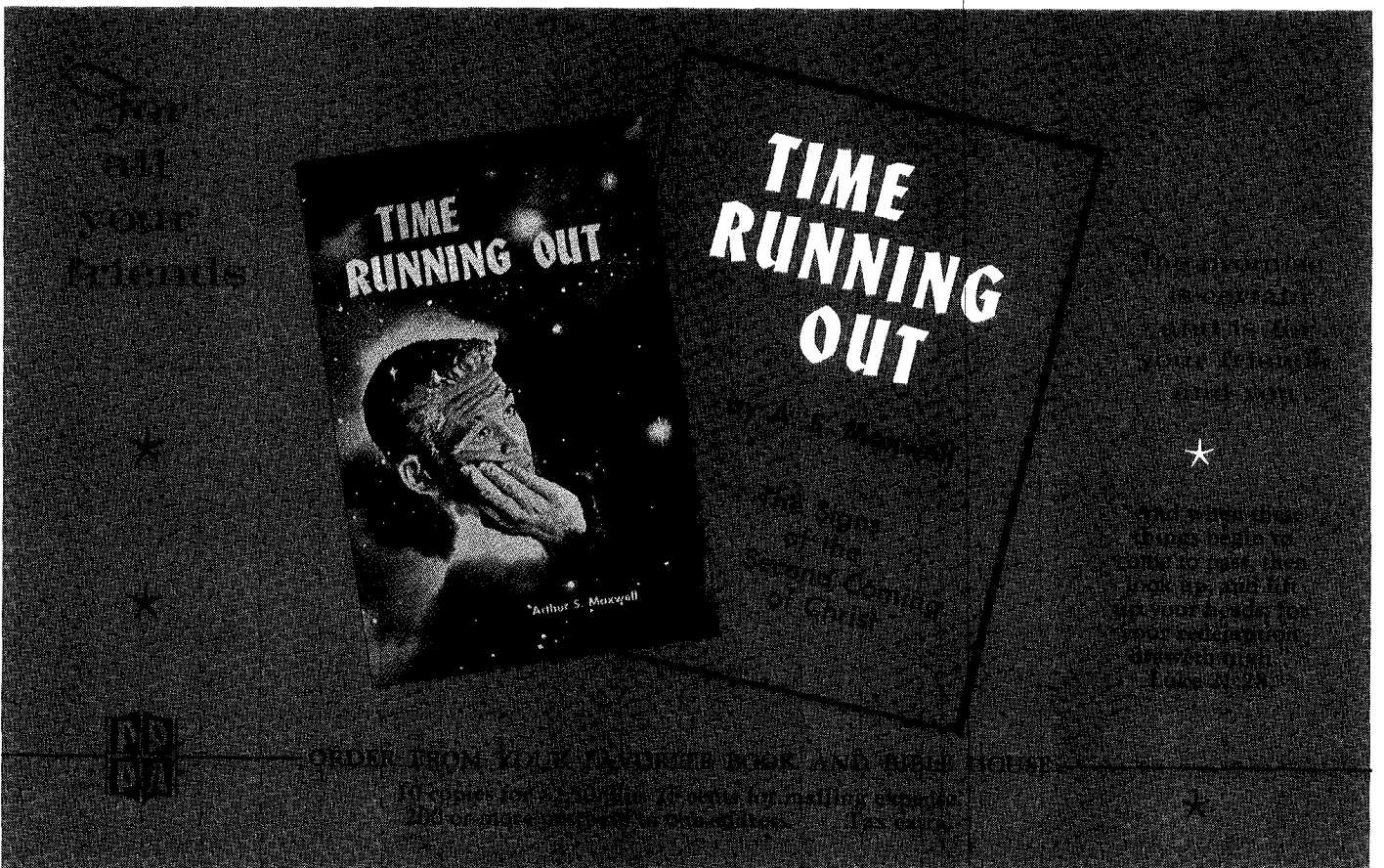
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath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

- Editor:** Francis David Nichol
- Associate Editors:** Raymond F. Cottrell, Kenneth H. Wood, Jr., R. B. Figuhr, M. V. Campbell, Theo. Careich, W. E. Murray, F. L. Peterson, R. S. Watts
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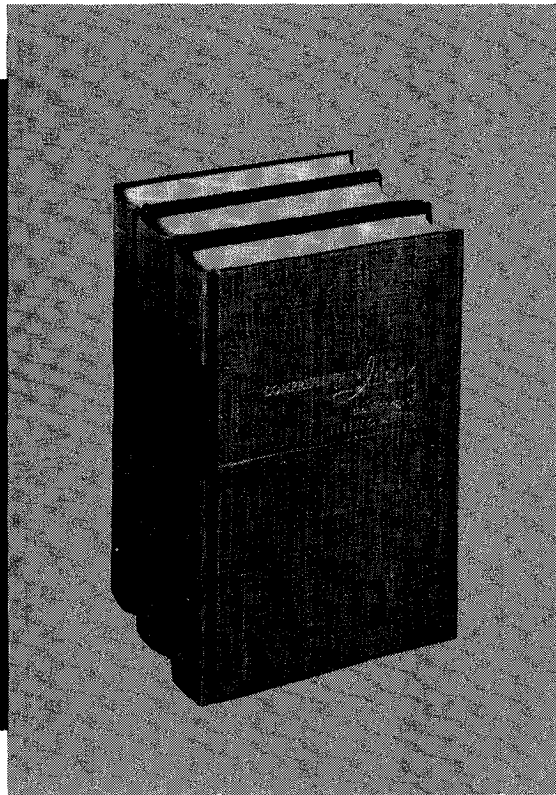
Address all editorial correspondence to: Editor, *Review and Herald*, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

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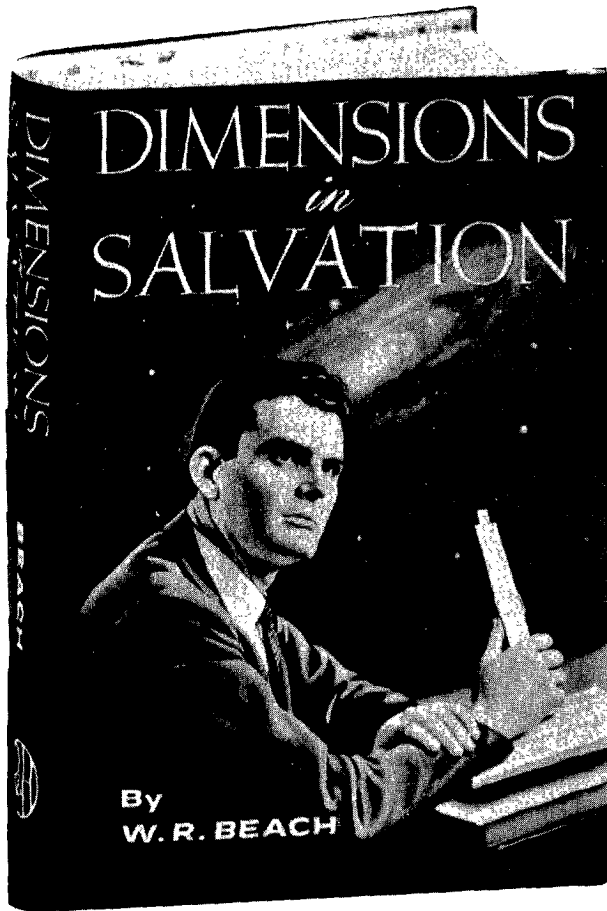
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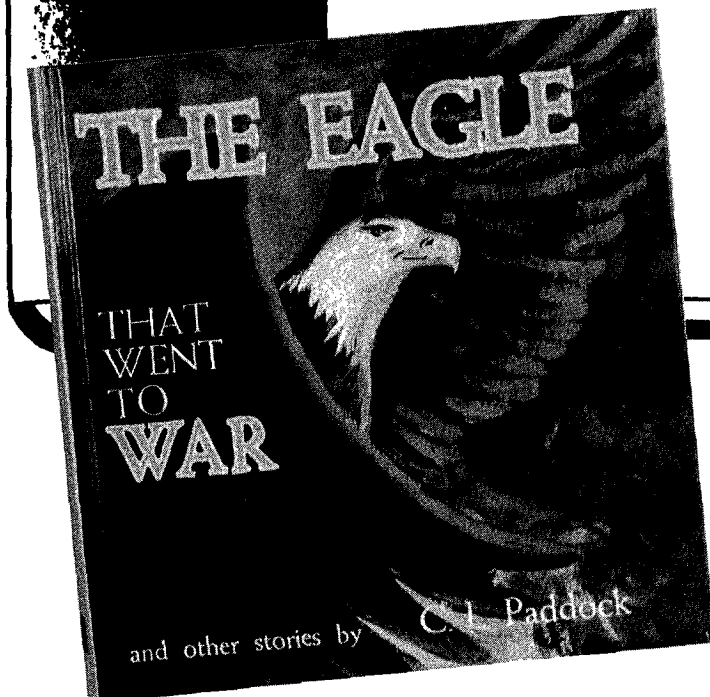
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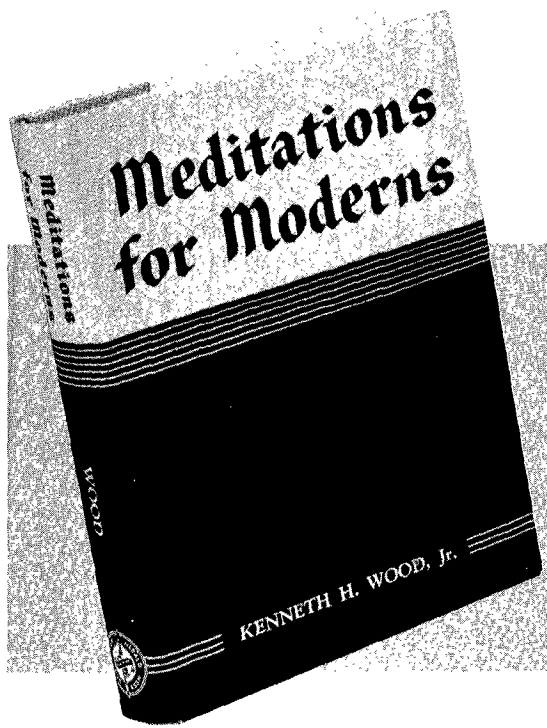
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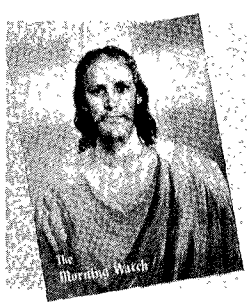
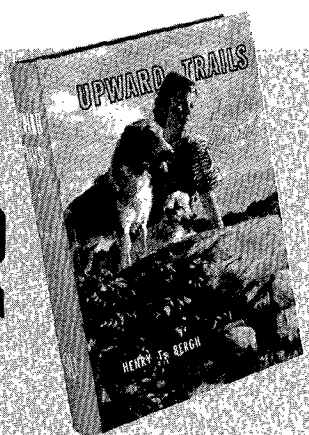
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News of Note

A "Thank You" From the Middle East

The following letter has just been received from R. A. Wilcox, president of the Middle East Division, expressing appreciation for the large overflow from the Thirteenth Sabbath Offering for the third quarter, 1963:

"Today I wish to express to you the appreciation of the Middle East Division for this fine overflow offering of \$72,270.50. We greatly appreciate this unusually large sum for the advancement of God's work in one of the oldest continually inhabited cities of the world. It was the place where Paul began his great ministry, yet when we go to Damascus today we have no evidence that the Adventist Church is there. We have no buildings, no constructions, no centers, no schools, no hospitals. The time has come for us to move forward, and we ask the special interest of our wonderful brethren around the world to remember us as we apply the gifts of love from so many for such a needy place."

G. R. NASH

Growth and Gains Reported in North America

Encouraging letters are coming in from all sections of North America, telling of gains made and goals reached during 1963. Typical are these two:

Cree Sandefur, president of the Southern California Conference, reports that 1,505 persons joined the church through baptism or profession of faith during 1963, making the total membership in that conference 23,366 at the end of the year. The tithe shows almost a \$300,000 increase, for a total of \$4,450,763.

H. V. Reed, president of the Colorado Conference, informs us that the conference exceeded its Ingathering goal at an earlier date than in previous years and has raised \$110,253, which is considerably over their goal. The conference reports 72 baptisms in December, bringing to 515 the number of souls won in 1963, an increase of 71 over 1962.

We thank God for His blessings upon the activities of His church and for the loyal and dedicated workers and church members throughout North America who labor together to make such reports possible.

THEODORE CARCICH

New Records in Literature Sales

During 1963 new records were established in literature sales. The Southern Union reported the delivery of \$1,622,341.88 worth of books and magazines. This is a new high for one union.

The Michigan Conference literature evangelists, where our first literature

evangelist, George King, began his work in 1882, made a new record for a local conference. Last year they delivered \$502,907.50 worth of literature.

Harry Eastep, a literature evangelist in the Alabama-Mississippi Conference, reached a new record for individual workers when he delivered \$51,700 worth of literature.

Outstanding soul-winning records were reported by many workers. One woman literature evangelist reported ten of her customers baptized. Another literature evangelist reported 14 baptized.

W. A. HIGGINS

Calexico Youth Rally Features Sharing Program

Southeastern California academy students who attended the third International Youth Rally in December, sponsored by the conference MV department, at Calexico, California, distributed eight tons of food, clothing, and toys to needy people in nearby areas. The sharing project was part of the rally directed by MV Secretary W. D. Blehm. The young people visited 120 homes, besides operating from distribution centers set up in the two Adventist churches and the clinic at Mexicali. Other groups of young people presented gifts to 100 boys in a detention home.

One group in an outlying area discovered a girl desperately in need of medical help, and they spontaneously collected \$25 to help save her life. After being with the academy students all afternoon, a girl who acted as guide for one of the 23 cars decided to join the church.

The sharing program was highlighted by the personal appearance of the Mexicali mayor and the mayor's representative of Calexico. At this rally, 23 young people signed the MV Mission Declaration



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

WASHINGTON, D.C. — President Johnson signed into law here the so-called Vocational Educational Bill, which provides Federal aid, in various forms, to public and private, including church-related, educational institutions. The legislation provides \$1,560,000,000 in Federal funds for three areas: vocational education, national defense education, and education in "impacted areas."

SOUTH BEND, IND.—The Ford Foundation has awarded a second \$6 million

card, offering themselves for future overseas work. Seven young men declared their intention to prepare for the ministry.

MILDRED LEE JOHNSON

Religious Retreats for Servicemen in Far East

Two retreats for Seventh-day Adventist service personnel on duty in the Far East have been scheduled by the Adventist chaplains on duty there. Readers of the REVIEW AND HERALD who have friends or relatives in that area who would be interested in attending one or both of these retreats should notify them of the dates and places.

The first is scheduled for the Okinawa area, February 28 to March 1. For further information write to:

Chaplain (Capt.) Wayne C. Hill
6100th Support Wing, Box 2379
APO 323, San Francisco, California

Adventist servicemen will meet in Korea, May 8-10, at the Eighth Army Retreat House in Seoul. Those interested in attending may get in touch with either of the following chaplains for full details:

Chaplain (1st Lt.) Ralph Workman
Hqs. 1st Brigade, 7th Inf. Division
APO 7, San Francisco, California

Chaplain (Capt.) Christy M. Taylor
6316 Air Base Group PAF
APO 970, San Francisco, California

CLARK SMITH, Associate Director
National Service Organization

Correction

At the top of the third column on page 2 of this REVIEW the word "biogenesis" is used. A note from the author correcting his manuscript to read "abiogenesis" reached us after this part of the paper had gone to press. Inasmuch as "biogenesis" means exactly the opposite of "abiogenesis," we are taking this opportunity to alert our readers to this typographical error.

grant to the University of Notre Dame with the provision that the school doubles that amount in gifts and nongovernment grants by June 30, 1966. In addition, Father Theodore M. Hesburgh, C.S.C., university president, announced that Notre Dame had received a grant of \$1,543,000 from the W. K. Kellogg Foundation, Battle Creek, Michigan, for the construction and operation of a Center for Continuing Education.

WASHINGTON, D.C.—Congressional passage of aid to church-related, as well as public, colleges clears the way for Federal aid to all secondary and elementary schools, public, private, and church-related, it was predicted here by officials of Citizens for Educational Freedom (CEF). Dr. Mark Murphy, CEF president, and David La Driere, the group's executive director, issued a statement forecasting such U.S. assistance following passage of the Higher Education Aid Bill.