

REVIEW

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A NOTABLE conference on church and state relations was held in Columbus, Ohio, February 4 to 7, under the auspices of the Religious Liberty Department of the National Council of Churches. This is the first such conference of the Protestant leadership in America. Delegates from various member churches of the National Council and observers from the Catholic Church and the Jewish communions attended. It was not the total present, though it was some three or four hundred, that made this meeting truly notable. Rather, it was the representative character of those present, and the gravity of the subject up for consideration.

One of the first and most evident facts that impressed me as I sat down in the section provided for the press was the careful, detailed preparation that had been made for the meeting. A small group of representative Protestant leaders had been asked to prepare preliminary papers to help the delegates see the true scope of the problem, including the historical background. Following certain opening addresses the conference divided into twelve sections for extended discussion of as many different subsections of the question of church and state relationships, such as: Conscience and Resistance to Civil Authority; Religion as an Element in Civic Life; Public Schools and Moral and Religious Training of Children; Taxation, Exemption, and Deduction in Relation to Churches; Military and Institutional Chaplaincies; State Aid to Church-related Institutions of Education and Welfare; Sunday Closing Laws and Religious Holidays; Church-State Problems in American Foreign Relations.

This indicates something of the range of the discussion at this conference. Reports from the various sections were finally brought into focus in brief form and these were presented at a general assembly at the latter part of the conference. Following this, the over-all findings of the conference, representing a distillation of the views reached in all sections, came before

the assembly for discussion and vote.

Perhaps the most evident fact about the conference was the wide divergence of views held and often vigorously promoted. All seemed to concede that the problem in its many aspects was of vast significance to the church. It also became increasingly evident that no firm, detailed conclusion on all points could hope to win the support of everyone present.

Perhaps I can best give the setting for this conference in terms of some of the facts set forth in the preliminary papers. Ever since the day that Constantine, in the early fourth century, accepted Christianity and thus made it the favored religion of the Roman Empire, the idea took hold of the church that there should be a certain close integration of church and state. That idea became an increasingly fixed one as the Papacy developed and Christianity became ever more involved in the affairs of state. This concept of church-state union

made logical, if not inevitable, the harassing, persecuting, and even the exterminating of those who differed with the teachings of the church. The theory was that such persons were not simply heretics in the theological sense of the word, they were also traitors to the state, for the church and state were considered in a very real sense as simply two parts of one whole.

Even when Protestantism arose, the same basic idea was held. No small part of the tension between Protestant states and Catholic states sprang from this conception of the interlocking of the church and the state. The Thirty Years' War that ended in 1648 with the Peace of Westphalia was the last military upheaval in the Western world in terms of tension and conflict between Catholic and Protestant states. After that a new era began to emerge, an era that has more or less continued to our day. At the same time there began to develop, particu-

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A Notable Conference on Church-State Relations

BY THE EDITOR

By GARY D. STRUNK

Pastor, Anchorage, Alaska

Miracles of Grace and Finance

THE story I am about to tell is a very personal one. I am sharing it only because I feel it may encourage someone else to "taste and see that the Lord is good."

Before going to Walla Walla College, I had been a student at Oregon State College in Corvallis, Oregon. While there I usually wore levis, washable suntans, and army uniforms. Only on special occasions or on weekends, did I wear slacks or a suit. But even with this scant use, my slacks and suit required dry cleaning every two or three weeks. When I began studies in the school of theology at Walla Walla College, I decided to wear slacks and a sports coat for all of my classes, and a suit on Sabbaths and weekends. In spite of this extra wear, my clothes needed only three trips to the cleaners during the school year. My shoes needed no repairs, and my clothes lasted so well I didn't have to buy any new ones.

There was no question in my mind but that some type of miracle was taking place. God was evidently invoking laws of which I was not aware, to overrule natural laws. I was almost afraid to tell anyone of my observations for fear that someone might think me mentally unbalanced, hence unfit for the ministry. But one day, following a class, I was visiting with Elder Stoehr when I mentioned the strange things that had been happening to me and my family.

Elder Stoehr didn't seem surprised but simply opened His Bible and pointed to Deuteronomy 29:5. Then he read aloud: "I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot."

During the months that followed we were learning to be faithful tithepayers and to some extent faithful in our offerings. On several occasions I met speaking appointments in the churches in the area surrounding the college. When the offering plate was passed to me while on the platform, I would be tempted to feel that I need not put in an offering because I was giving my share by being the speaker of the morning.

One Sabbath morning, I was to deliver the sermon at Gem State Academy in Caldwell, Idaho. As I sat on the platform I reflected on the blessings of the Lord and marveled that it was my privilege to be studying for the ministry and to have the privilege of addressing such a

grand congregation of young people. At this point the offering plate was placed in my hands. The thought struck me that since I was receiving the greatest blessing of all in being of service to the church, I should therefore give the largest offering of all. I had only two dollars in my wallet, but without hesitation I placed them in the offering plate and breathed a prayer that the Lord would protect me from all future temptation to be selfish. I determined then and there always to give an offering in proportion to the Lord's blessings.

The next morning as my wife and I journeyed homeward, we stopped for a brief visit with my wife's grandmother in Boise, Idaho. As we were about to leave her home, she slipped \$25 into my wife's hand and said, "Here, I think you need this for yourselves." To our knowledge this was the first monetary gift we had received from this good woman since we had become Adventists. The Lord had impressed her with our need. And, interestingly enough, it was more than ten times the amount we had placed in the offering the day before.

A few weeks later as we were in the college congregation enjoying the ministry of H. M. S. Richards and the King's Heralds, an appeal was made for funds to carry forward the work in a certain area. I quickly estimated the number of people in attendance at the meeting and calculated that if each one gave \$2 the appeal could very easily be met. I opened my wallet and there was a five-dollar bill. Except for 53 cents at home on the table this was all the money we had to last us for a week and a half until payday. We had groceries enough in the cupboards to keep us from going hungry, so unless an emergency should arise we needed no extra cash.

I looked questioningly at my wife. She nodded her head approvingly, so we gave the five dollars. We both felt an excitement over the experience, and commented about it as we left the meeting that afternoon. We agreed that the spiritual blessings of the Lord were worth far more than money.

When Sabbath was over we opened our mail. In one letter was a check for \$52 from the Oregon Book and Bible House, a return on the reserve from my previous summer's colporteur work. Once again the Lord had blessed by providing ten times the amount we had given to Him, and this above the spiritual blessing received.

*The story of how one family learned that no
one can become poor by giving to the Lord.*

Ever since we established our home we have kept a record of all expenditures and income in an account book. At the beginning of each month, when the pay check comes in, I pay all the bills and then estimate how much cash will be needed during the month and how much will be left over at the close. Before we were Christians and while I was still a student at Oregon State College, we followed this procedure. After making estimates of all expected expenses for the coming month, there would be an anticipated balance of \$30 to \$50 to take us into the next month. But somehow invariably during each month leaks developed, emergencies arose, and before the month was over we were robbing our piggy bank.

After we became Christians and joined the Adventist Church, we added another expense to our monthly calculations. The first check we wrote was for tithe. Then I followed the same procedure of paying the bills and making an estimate of what would be left over after paying anticipated expenses. According to the figures in black and white spread out before me, there would never be anything left over; in fact, there would not be enough money to last out the month.



HARRY BAERG, ARTIST

I looked questioningly at my wife. She nodded her head approvingly, so we gave the five dollars.

But without fail, contrary to human mathematics, by the end of the month, the piggy bank remained intact and there was some left over to begin the new month. There wasn't much, but at least there was some, and that was a new experience for us. Soon we were to take a further step in faithful stewardship.

We enjoyed giving funds to the Lord's cause. It was our pleasure and deepest desire to see the Lord's work prosper. Whenever we could have a part in a project we felt we were laying up treasure in heaven. We preferred this to buying more of this world's goods.

But we were not satisfied with our giving program. As the offering plate was passed from Sabbath to Sabbath we would put in a dollar, or maybe two. Sometimes if the cause sounded very needy or if an extra strong appeal was made, we would put in two or three dollars. We depended more upon the stimulus of the moment than on the principle of systematic giving. After three years of this type of program, we could see that a change was needed but we weren't sure what it was going to be.

We also wished that we could have more left in the family treasury at the close of the month so that the strain of "watching the pennies" could be relieved a little. We had learned that the Lord would take care of us, so we were not fearful of the future. We only wished that we had more to give to His cause.

During this period I accepted an invitation to be in charge of the Bible department at one of our academies. This move was going to mean a decrease in our monthly income. Perhaps, we reasoned, this was the time to take a step by faith and make a change in our giving habits.

Here is the plan we devised. We had been making payments of \$60 per month on a new car. We would trade our new car for an older model car. Thus, not having to make monthly payments, we could give as much in offerings each month as we were paying in tithe.

We had learned in our studies that the children of Israel prospered the greatest under the Lord's care during the time they were paying 25 to 30 per cent of their income into the Lord's treasury—10 per cent tithe and 15 to 20 per cent in offerings. So, we reasoned that if we were not satisfied with our family finances and with our experience in giving in the past, we should follow the Bible formula—give more and then the Lord could return more. We began immediately.

In return for our new car and an escape from the payments, we received an older 1954 model car; not too dependable and not very fancy, but it was our first step toward a new experience with the Lord.

Now at the beginning of each month when the bills were being paid, two items came out first from the pay check—first the tithe, and then the same amount for offerings. We enjoyed asking the teller at the bank for so many one dollar bills, to be carried home in a bundle and set aside in the drawer until Sabbath morning. That money was for the Lord. Even more enjoyable was the thrill on Sabbath morning of putting in not one or two dollars as the missions envelope and the offering plate were passed, but to put in twice or three times that much. But this was only the spiritual blessing. Material prosperity also followed in the wake of this step.

According to our monthly estimate, we still were not going to have anything left over at the close of the month. But month by month the Lord worked His miracles, and in just one year, after beginning to systematically match our tithe with offerings, we added the following articles to our home: a new washer and dryer; a new (used but new to us) stove, refrigerator, and dishwasher (gifts of providential leading); a new highchair and stroller combination; a new sewing machine; a new juicer; and a new car. Remember, just nine months before we had had to sell our car in order to be able to afford to give to the Lord as much in offerings as we did in tithe. Best of all, our family was blessed, after seven years of marriage, with a brand-new baby girl. With every item, there came with it the spiritual blessing of knowing that these gifts were provided by the Lord. He was rewarding our faith.

There still isn't much extra cash in the house, but all our material necessities have been provided. And today for the first time in our lives, after reading the counsels of Sister White, we have been able to begin a savings account—a little set aside in case of emergency or for a special need in the Lord's cause.

The Lord offers the challenge—"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We have put the Lord to the test and have found Him to be faithful. Today we rejoice with hearts full of thanksgiving for the miracle laws which He exercises.

While the Lord promises to rebuke the devourer, and this is what adds financial prosperity to any home, by far the greatest blessing in systematic giving is the peace and comfort that come from knowing that our trust for the future is in God, and that as we seek the kingdom of heaven and His righteousness, all these things shall be added to us. We praise the Lord for His mercy and faithfulness.

Indians of Southern and Central Mexico

Merida, Mexico
January 19, 1964

IT WAS still dark in Minatitlán when we set out by car for the 415-mile trip to Yerba Buena and Linda Vista, high in the mountains of southern Mexico. At that early hour Sunday morning the streets of an American city would be deserted. But not so in Mexico. Theoretically, Mexico is a Catholic country, but I could discover no particular interest on anyone's part to preserve Sunday as a day of rest.

I had canceled my plane reservation to Tuxtla Gutiérrez, on the far side of Linda Vista and Yerba Buena, in favor of making the trip across the Isthmus of Tehuantepec by car, with friends. Furthermore, it would be possible to see much more of the country. For traveling companions it was my privilege to have Dr. and Mrs. Maurice Butler and Bob Whited of Yerba Buena mission, who had been in Montemorelos for the workers' meetings. With us also was Mrs. Celerino Herrera, wife of the publishing secretary of the South Mexican Mission, who accompanied us as far as Tuxtla Gutiérrez where the mission offices are located. Bob Whited was owner and driver of the 1963 Chevrolet station wagon in which we rode. With an excellent highway for all except the last 50 miles, we made the journey in ten hours' driving time and arrived at our destination before sunset. The trip was an especially happy one for me in view of the fact that Mrs. Butler, the former Virginia Bentz, had been a student in my Bible classes at Pacific Union College 15 years or so ago.

As we crossed the Isthmus of Tehuantepec the rather dense vegetation of the Gulf of Mexico side gradually gave way to the semiarid coastal plain that faces the Pacific Ocean, with its occasional cactus, Joshua trees, and other flora characteristic of the American Southwest. The pleasant warmth of the subtropical climate felt most welcome after the cool winter weather of northern Mexico, and even Minatitlán. At the isthmus the distance be-

tween the Atlantic and Pacific coasts is only about 125 miles.

Early Sunday afternoon we arrived at Tuxtla Gutiérrez, capital of the state of Chiapas and headquarters for the South Mexican Mission. One unique feature of the mission building is provision for entertaining Indian believers from the mountains who may have occasion to remain in the city overnight. Two or three small rooms with simple furniture and bunk beds have been set aside for this purpose. Waiting for a bus to a village near our own destination were Brother and Sister Claudia Trejo, who had made the long trip over the same road by which we had come. Both are over 80 years of age and have been Adventists for nearly 20 years. Their purpose in making this long journey was to win his relatives to the message. Brother Whited took them aboard for the rest of the way, and their interesting conversation helped to make the miles—or rather the kilometers—shorter.

At Linda Vista Academy

About 20 miles east of Tuxtla we left the Pan-American Highway and turned north into the mountains. In a short time we reached the end of the pavement. The last 48 miles into Linda Vista and Yerba Buena are said to be passable in all kinds of weather, but they also take a heavy toll on tires.

About five-thirty we arrived at our destination—Yerba Buena and Linda Vista. Nestled in a small round valley a short distance below the road were the red-tiled white buildings of the Yerba Buena Hospital, and beyond, farther down the mountain, the adjoining campus of Linda Vista Academy. Linda Vista is a coeducational boarding school which opened about six years ago as the training center for the South and Southeast missions. It offers one year of ministerial training beyond the academy level, and expects to enroll about 300 students when the new year opens in March. Yerba Buena is a self-supporting medical missionary project that began operating ten years ago. The 900-acre school property and the

300-acre hospital property were purchased at different times from the same owner.

This is vacation time at Linda Vista, and classes are not in session. Currently the academy is without an overseas director, but Juan Gil, assistant director, has been asked to lead out for the coming school year. I found a great deal of activity going forward on the campus, as the teachers and some 40 students take advantage of vacation time to develop the school plant. Presently, a new girls' dormitory is nearing completion. Three Indian girls were painting one of the rooms a bright green as we visited the building, with Paul Allred as our guide.

Brother Allred has been at Linda Vista from the beginning. With years of experience as maintenance expert at Loma Linda, his ingenuity is largely responsible for carving the physical plant of the academy out of raw materials available on the property. Trees are felled and lumber cut on the spot. Clay is dug, and bricks molded and fired. Two students were making bricks at the time of my visit. The students also make half-round roofing tile. What surprised me most was to find one student fabricating iron window frames out of angle iron. In the laundry an Indian girl was using 18 small flatirons, one after another, to iron white shirts.

Yerba Buena Hospital

The Yerba Buena Hospital was founded by Brother and Sister Ray Comstock in 1954, as a nonprofit organization incorporated under the laws of Mexico. I was surprised to find an American staff of 15 including two medical doctors—Maurice Butler, M.D., and Raymond Neufeld, M.D. The latter is a brother of D. F. Neufeld of the Review and Herald Publishing Association.

More than 9,000 patients are annually treated at Yerba Buena, with more than half of the work done gratis. Each year a team of physicians, dentists, nurses, and other specialists comes down from Loma Linda University to conduct free clinics in the mountain villages, under the auspices

of Yerba Buena Hospital. Last year the team consisted of 44 members, who cared for 1,632 medical patients and nearly 4,000 dental patients.

Most of our 8,700 baptized members in the South Mexican Mission are Indians who live in the mountains of Chiapas, within a radius of 50 or 75 miles from Linda Vista and Yerba Buena. The greatest concentration of Adventists in all Mexico is to be found in this area. At least two of the villages are 100 per cent Adventist, and in several others the figure is in the vicinity of 80 per cent.

Superstition and religious fanaticism are still rife through this area. Less than a month ago three of our lay brethren were strung up by their thumbs for doing missionary work. Monday evening I met Brother Antonio Diaz, who had been in jail two or three weeks ago as the result of conducting a Bible study in a home in a nearby village. In certain parts of southern Chiapas it is still impossible to carry on any kind of work because of the powerful opposition of the religious authorities.

Model Village

One interesting project at Yerba Buena is the model village, which has now been operating for four years. Influential Adventist laymen are selected to live in this model village for several months at a time. Here they receive instruction in such things as how to build and maintain a healthful home, how to grow a garden and cook healthfully, how to care for children, and how to read. Graduates of this model village then return to their own homes to pass on to their fellow church members what they have learned.

Among the American families at Yerba Buena are 15 children, mostly of school age. We were told that a church school teacher is making arrangements to care for this important need. In the meantime 14-year-old Betty Rae Neufeld, oldest daughter of Dr. and Mrs. Neufeld, is their teacher. I visited the small room that serves as a classroom and talked with the children for half an hour or so.

Does Linda Vista seem far away from Washington, D.C.? It didn't seem quite so far after I talked with Mrs. Cottrell in Takoma Park, thanks to Paul Allred's short-wave ham radio, XE3RV, with Dr. Neufeld at the controls. His brother, Elder Don Neufeld, was at the other end, in "the shack" of his own station in Takoma Park, K3PWX.

Tuesday morning Ray Comstock and his son Burton, who serves as his father's assistant, stowed me aboard their half-ton Chevrolet truck and headed for the airport at Tuxtla.

Soon I was airborne again on a Mexicana Airways DC-6, bound for Oaxaca, halfway to Mexico City. In Oaxaca the windows of my hotel room were wide open to a warm afternoon sun that flooded the park and city plaza across the street.

On the way back to Mexico City the following day the pilot flew close to the twin extinct volcanoes of Popocatepetl and Ixtacihuatl. Roy F. Williams, treasurer of the Mexican Union Mission, was waiting for me at the airport a few minutes later, and soon we were across the city at the new Tacubaya church, meeting with the workers of the Central and Inter-oceanic missions. Construction on the new church, which houses the oldest of our six organized congregations and ten companies of believers in Mexico City, is nearly complete. This fine, representative structure adjoin-



ing the offices of the Central Mission seats 300.

The work has not progressed as rapidly in the central part of the country as in the south. The combined membership of these two missions is only a little more than 6,200, as compared with 16,000 in the two southern missions. There are 54 churches, and some 300 Sabbath schools with 10,000 members. There are 35 regular workers, 60 literature evangelists, and ten church school teachers. President of the Inter-Oceanic Mission is Rafael Arroyo, and Jose Castrejon has recently been called to serve in the same capacity in the Central Mission. I greatly enjoyed the fellowship of our workers and believers in Mexico City during my second period of four days in this great metropolis of six million souls. There is a close bond that binds Adventist hearts together everywhere.

Facts and Legends of the Ancient Aztecs

One day I spent a number of spell-bound hours in the National Museum, which is devoted chiefly to the ancient Indian civilizations of Mexico preceding the Spanish conquest in 1519. Evidently some of the tribal groups had developed an advanced

culture, for among them were priests and prophets, philosophers and legislators, astronomers, mathematicians, and medical doctors. They had their musicians, poets, writers, and orators. There were also architects and engineers, artists and sculptors, jewelers, weavers, and potters.

Perhaps the most famous archeological discovery ever made in the New World, and one of the great finds of all time, is the Aztec calendar stone, a giant disk 12 feet in diameter and weighing nearly 30 tons. Work on this intricately carved stone began in A.D. 1427 and was not complete until 1479. Originally it stood in a vertical position facing south, atop the main Aztec temple that once occupied the site of the present National Cathedral on the north side of the Zocalo, or great square of Mexico City. When the Spaniards captured the Aztec city of Tenochtitlán in 1521 they destroyed the temple and buried the stone. Its whereabouts remained a mystery for two and a half centuries. Now it is the principal showpiece in the National Museum, two or three hundred yards from its original location.

The Aztec calendar chiseled into this stone was more accurate in its day than the Julian calendar then in use in Europe. The Aztec year had 365 days. It was divided into 18 months of 20 days each, and had an intercalary period of five sacred days at the end of the year. The months were named, and each day, instead of being numbered, bore the name of a plant, animal, or other object. Adjustments were made from time to time to care for the extra quarter day that accumulates each year.

In the center of the stone is the face of the Aztec sun god Tonatiuh, who was supposed to rule the day and in whose honor human sacrifices were offered. The Aztecs believed that the gods needed human blood and hearts in order to survive, and sometimes offered hundreds of victims at a time to appease them. Tonatiuh was supposed to be in constant conflict with Xiutecutli, who ruled the night—a sort of dualism as in ancient Mithraism. Also represented on the stone were the four great epochs of antiquity as conceived by the Aztecs—the age of the giants, of fearful hurricanes, of volcanic action, and of a great universal deluge that covered the highest mountains. These four epochs were under the control of the four sons of Omoteotl, in succession, the gods of earth, wind, fire, and water. Omoteotl, the creator of all things, was said to be "the one by whom we live," "the owner of all that is near and around us," "he who made himself," "the invincible and un-

touchable," and the sustainer of all life in the universe. With so many points of similarity between the Aztec religion and that set forth in the Old Testament, one cannot help wondering if the Aztecs had not brought with them to the New World a hazy knowledge of the true God.

The various related tribes that lived in the vicinity of what is now Mexico City were all Nahuas. In what they remembered as their golden age there lived a legendary ruler whose great wisdom and just administration led, after his mysterious departure, to his deification under the name of their favorite god—Quetzalcoatl, "the plumed serpent." He was said to have established belief in a supreme being and to have won the people away from offering human sacrifices. His wise and benevolent reign was interrupted by some mysterious catastrophe that terminated the golden age

and scattered the people over the Mexican plateau. When Quetzalcoatl departed, so the legend goes, he promised to return—but more on that next week. I am greatly indebted to Elder and Mrs. Harold House for my information about the ancient Aztec and Maya religions.

Superstition—Past and Present

Reluctantly I turned away from the museum, with its musty aroma of antiquity, and briefly visited the National Cathedral on the Zocalo. There I found an unusual service known as "the blessing of the animals" in progress. It was Saint Anthony's day, and Saint Anthony is patron saint of the animal kingdom. Those familiar with church history will remember him as the first Christian monk and as a staunch defender of the faith against Arius. It was this saint's reputation for exorcizing demons from both wild

and domestic animals that gave rise, later, to the traditional blessing of the animals.

Today, animals brought to the parish church are sprinkled with holy water and pronounced free of evil taint and influence for the coming year. Worried owners bring sick chickens, caged birds with drooping wings, limping cattle, and horses with the heaves, hoping they will be cured. The director of the National Museum says that similar rites were practiced by the Indians of Mexico long before the Spanish conquest.

Nowadays, animals brought to be blessed are often rigged in outlandish fashion—a poodle wearing two pairs of blue denim overalls, an ugly duckling looking wise in horn-rimmed spectacles, a rabbit dressed in chic bib and tucker, a pussy cat attired in a ballet skirt of bespangled chiffon.

A Joyous Sabbath Morning

How happy I was Sabbath morning to fellowship with our own church members. There is no greater evidence that the Advent message is of God than the great transformation it brings about in the lives of those who accept it. E. M. Davis, though retired, serves as chaplain for some 35 Adventist medical students at the University of Guadalajara. Together we attended services at the Tacubaya church.

At the door of the church, Dina Carpintero, daughter of one of the faculty members at Montemorelos, met us with a snow-white jasmine blossom apiece, for our lapels. A graduate of Montemorelos, Dina is now taking the premedical course in Mexico City. When Sabbath school began, it was Dina who served—ably and graciously—as superintendent.

Before entering the church I awaited the arrival of Jorge Escandon, publishing secretary of the Central Mission, in order to return a book he had loaned me. The literature work is currently one of the brightest facets of our work in Mexico. In this union 200 faithful literature evangelists are proclaiming the Advent message through the printed page. Brother Escandon told me of one literature evangelist who recently called on a wealthy man, sold him 57 Adventist books at one sitting, and left with the full price in cash—the equivalent of U.S. \$170.

With the strains of "Praise Him, Praise Him!" Sabbath school was under way. The sentiment of the second song, "My Jesus, I Love Thee," well expressed my own heartfelt appreciation for the fellowship it is my privilege to share with all who love the Lord Jesus and await His appearing.

R. F. C.

Questions on healthful living Answered

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

Questions About Water—I

People Tell Me I Should Drink Water, But I Never Do. How Do I Get By?

There are people who seldom drink water as such. This is probably an unfortunate habit that should be corrected. Next to the air we breathe, water is the most important single element for survival. Both animals and men show fatigue as one of the first symptoms of an insufficient water supply.

During World War II the Laboratory of Physical Hygiene of the University of Minnesota investigated the factors that influenced the difference in the ability of soldiers to work in a hot, desertlike climate. It was found that some of the men refused to drink water except with their meals, in the belief that it was detrimental to drink large quantities of water on an empty stomach. At work in the heat, these were the men who suffered from heat cramps while the water drinkers were able to maintain their work in temperatures that caused a sweat loss of a quart an hour.

Sir Edmund Hillary, whose expedition conquered Mount Everest, studied the cause of the failure of an earlier Swiss expedition. He decided that the extreme fatigue and listlessness of the Swiss climbers during the final stage of their effort was a result of a water deficit, since the men drank less than a pint a day. Hillary took extra fuel with which to melt snow and ice, and every one of his men drank five to seven pints of water daily. This, he believes, helped them endure the final assault on the peak.

However, the body derives considerable water from the food eaten. Most fresh and canned vegetables contain from 90 to 95 per cent water; fresh fruits, ready-to-serve soups, and milk contain 80 to 90 per cent. All foods have some moisture. Even raisins and other dried fruits have 20 per cent or more.

Besides the water in the food as such, metabolism (burning) of food in the body produces about ½ ounce of water for every 100 calories. Thus from the food eaten, excluding beverages, a person may obtain approximately half of his daily water requirement. This, along with soup, milk, and beverages, provides a minimum of water for subsistence. However, if additional quantities are taken, the body efficiency is usually improved.

If no food or drink is taken, the body tissues themselves are metabolized, the glycogen, protein, and fat providing important quantities of water. This is well illustrated by the camel. This animal can travel for days over desert wastes without a drink, but during this time the hump on its back becomes smaller and smaller as the fat is metabolized to provide the animal with water and energy.

So we can "get by" without drinking water as such, but why deprive ourselves? Most of us would feel better if we drank more water, and for most of us it is free for the drinking.

The Promise of the Father

By N. L. Gerow

I COVET the baptism of the Holy Spirit for every member of our church.

Our church is composed mostly of truly converted people. The Holy Spirit has done a mighty work in convicting "of sin, and of righteousness, and of judgment." But as we read the history of the church in apostolic times we find a power that is, to a dismaying extent, lacking in today's experience. That power came from baptism with the Holy Spirit.

Jesus had told His disciples that they were to go to all the world and preach repentance and remission of sins, but He added that they were to tarry until they received power from on high (Luke 24:49). They tarried. And while they waited they fasted and prayed, preparing their hearts and lives for the expected blessing. Then they went forth in great joy and did tremendous exploits in Jesus' name.

This special experience of baptism with the Holy Spirit was not to be confined to the early church, for Acts 2:39 says: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That this baptism with the Holy Spirit is the promise referred to is clear from verses 33 and 38, as well as Acts 1:4 and 5.

Ellen G. White longed to see this promise fulfilled to the church. Jesus said that God is willing to "give the Holy Spirit to them that ask him" (Luke 11:13). Should we not take Him at His word? "Ye shall be baptized with the Holy Ghost."

"It is not because of any restriction on God's part that the riches of His grace do not flow to men. . . . He gave with a liberality that men do not appreciate because they do not love to receive. If all were willing to receive, all would be filled with the Spirit. . . . We are too easily satisfied with a ripple on the surface, when it is our privilege to expect the deep moving of the Spirit of God. . . .

"Promise after promise is given, assuring us of the fullness of the power that God has, and yet we are so weak in faith that we do not grasp the power. . . . This great need of

God's people is constantly before me. . . . This promised blessing, claimed by faith, brings all other blessings in its train. . . . He is ready to supply every soul according to the capacity to receive. . . . Let there be a work of reformation and repentance. Let all seek for the outpouring of the Holy Spirit. . . . It may require several days of earnestly seeking God and putting away of sin."—*My Life Today*, pp. 57, 58. "You must learn the simple art of taking God at His word; then you have solid ground beneath your feet."—*Ibid.*, p. 10.

Is it possible that God's remnant people are not "willing to receive"? Surely it is the lack of the Spirit that is the cause of all backsliding and apostasy. I am convinced that it is practically useless to teach converts, especially the young, that they *must not* dance, play cards, attend the theater, et cetera. Instead, teach them the glorious privilege of receiving the Holy Spirit ("Christ in you") and giving Him full charge of their lives, and they will gradually lose all desire for the pleasures and folly of the world. With the reception of the Holy Spirit each will become truly a "new creature." They will be truly "born again." And who, having drunk of the pure, crystal spring of the "water of life," will turn back to the stagnant, slimy pools of earth's corruption? When D. L. Moody was accused of being narrow-minded, he answered, "I go to the theater whenever I want to. I don't want to."

The gift of the Holy Spirit is our heritage. We can claim it by faith, and God will provide the power to do exploits today.

Fellowship of Prayer

God Works in Marvelous Ways

"About two years ago I wrote asking you to pray for my husband. We have been married for 48 years, and he has drunk and smoked all that time. After his retirement two years ago it seemed that I could not go on with his smoking and drinking constantly; so I prayed that whatever it would take to make him realize his lost condition the Lord's will might be done. My prayers began to be answered. On January 31, 1962, he came near to being burned to death from a match thrown in the grass while he was painting. He never drank after that day. September 17, 1962, he attended a "Stop Smoking Clinic," and he has not smoked since the first night (after smoking for 52 years!). On March 13 of this year he was baptized into the Adventist faith. Another person was baptized as the result of my husband's near tragedy. How marvelously God hears and answers prayer! Please add the name of my son to your prayer list, as he is deep in sin—drinking, smoking, et cetera. I lift him to God in prayer many times a day. Thank you for your prayers."—Mrs. L., of Florida.

"I asked for prayer several years ago for our oldest girl, and a few days ago I learned that she and her husband are baptized members now. I know your prayers must have helped. Thank God for prayer."—Mrs. R., of Illinois.

Mrs. Lucille Ross of Seattle, Washington, tells of a little, gray-haired praying mother who sat by her window one evening in the twilight. As she watched the shadows of night gathering, she thought of the flock God had given her. The eldest was a minister; one was the wife of a deacon; two were nurses. But the youngest was a problem. How her heart ached for him! She kept praying that he would find his way to the foot of the cross. One day the chair by the window was empty. The mother had passed to her rest, but the memory of her prayers lingered on. Many years later the wayward son was converted and after a serious illness fell asleep in Jesus. What joy there will be in heaven when the little gray-haired mother meets her boy!

"About three years ago I asked you to pray for my son who had backslidden, and also for two daughters who have gone astray. Thank God, my son is in the church and is sending his two little girls to our church school. I thank you for your faithfulness in praying for him. Please continue to pray for my daughters and for their husbands."—Mrs. J., of Ohio.

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.

A Notable Conference on Church-State Relations

(Continued from page 1)

larly in France in the eighteenth century, a definitely secular attitude on the part of the state. The result was that what the church did was of decreasing interest to the state. The idea of the divine right of kings, including their right to make all their citizenry conform to their religious views, waned rapidly. The French Revolution was a vivid exhibit of this.

First Amendment to the Constitution

About the same time there came the founding of the United States of America from the various colonies in the country. However, the colonists had carried with them from Europe certain of the old conceptions of the union of church and state, including persecution of dissenters. In Massachusetts, for example, the church was not completely separated from the state, and the aid that the state provided, until the 1830's. Nevertheless, it can quite accurately be said that the founding of the United States provided a logical exhibit of the new concept of the relation of church and state. That new relation was spelled out in a formal way in the Constitution and its notable ten amendments known as the Bill of Rights. This dramatically revealed the new era in the history of states.

The first and most significant of the ten amendments reads in part as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Through the long years endless questions have been raised in America concerning the full import of these words. The Supreme Court, which under the American Constitution is the interpreter of the Constitution and all of its amendments, has quite consistently taken these words as its guideline in seeking to answer the many legal questions on the relationship of church and state. The Court's decisions have often employed the phrase "separation of church and state." In fact, some of the Court's decisions have quoted Thomas Jefferson's notable words "the wall of separation between church and state."

All during the earlier years in the United States it was not too difficult to secure from the citizenry, in general, an agreement with the concept of the separation of church and state, for the country was dominantly of one religion—Protestant. In more recent decades the picture has been changing, and rather rapidly, for the Roman Catholic percentage of the population has been steadily rising. Now Roman

Catholics, speaking particularly through their church leaders, have consistently challenged the idea of the separation of church and state, particularly the idea of the separation of the church from any support by the state.

It is true that Protestantism in general, through all the years, has had a blind spot regarding the separation of church and state in that Protestant churches have repeatedly waged campaigns to retain or to strengthen the Sunday laws that are a holdover from a past era. But by and large the attacks upon the concept of the separation of church and state have been on the part of Catholic spokesmen. This began to manifest itself very clearly in endeavors to secure state support for the welfare and hospital activities of the Catholic Church. In this endeavor there has been a measure of concurrence on the part of some Protestants. The argument underlying this has been basically that the church has been performing "a community service." Therefore the state should participate in the endeavor made by the church. I am not turning aside here to discuss the strength or the weakness of this argument, but only to give a brief historical sketch of what has been developing.

Catholics and Parochial Schools

The Catholic Church, in its relation to the citizenry, has been distinguished not only by its extensive welfare and hospital work but also by its chain of parochial and secondary schools and

its colleges. To secure state support for these, the hierarchy has waged an increasing campaign. This has finally brought partial results in the form of a bill recently passed by Congress to provide certain money to assist not only state colleges but also private ones, including church-related colleges. Needless to say, this has constituted a notable break in the wall of separation.

Part of the reason why this bill succeeded in passing Congress was that the state needs more highly trained youth today and that the church-related colleges can do this task as well as the state. Furthermore, runs the argument, a college is much more removed from the influence of a particular church than are the parochial schools of that church. Again let me say that I am not here seeking to discuss the merits of the argument, but only to give a brief account of what has been happening.

Now, so far as most Protestant bodies are concerned, they have much more money invested in colleges than they have in elementary or secondary parochial schools. Furthermore, they have been desperately pressed to support and expand their college properties in the face of rising costs. And so this law to grant money to church colleges naturally makes a great appeal to Protestantism in America, which explains why there has been such a limited measure of Protestant protest against the law.

But while Protestantism in general has voiced little opposition to this law

Delayed Letters

By SYLVIA J. NELSON

With a click the mailbox door opened, and I hastily pulled out a long brown envelope. "United States Post Office," the return address read. I slammed the little door shut, muttering, "This can't be for me!" But there was my name on the envelope. I broke the seal and opened the flap. Inside my eager eyes spied a letter from my folks. Why had it come so late? Letters from home usually took only one or two days to reach me, but this one had taken four.

The enclosed letter from the post office answered my question. A careless clerk had miscalculated when he threw the bundle of which my letter was a part, and it had landed in a trash can. The mistake wasn't discovered until three days later.

No real harm was done. But what if the envelope had been carrying something important like a W-2 income tax form, or a check?

Getting the mail to its destination quickly is an important job, but as a Christian you have a far more urgent responsibility—giving the gospel as contained in God's Word to all the world in the shortest time possible.

This Word is in your hands. What are you doing with it? You can, like the mail clerk, treat it carelessly. By indifference you may cause the ones to whom the message is addressed to wait for it, or keep them from ever receiving it. Then in the judgment you will be charged for unfaithful witnessing.

But you can take the Word entrusted to you and scatter it about where it will cheer the hearts of those who long have been awaiting the revelation of truth. Then your reward will be great. "A true witness delivereth souls" (Prov. 14:25).

that now gives Federal aid to church colleges, there has been up to the present moment a strong feeling against aid for parochial schools, which, let us not forget, are very largely confined to the Roman Catholic Church. This fear was in no small degree the explanation for the calling of the conference in Columbus to study the broad question of the relationship of church and state. At least it was the prime activating force.

Another development of our times that has tended to change, in part, the thinking of Protestants on the subject of state aid to certain activities of the church and to strengthen the argument by Roman Catholicism for such aid, has been the development of what we know in America today as the "welfare state." This is probably as good a phrase as can be found to describe the tendency of the state to concern itself with every aspect of the welfare of the citizenry. As the state has taken increasing steps to provide for the needy in the populace, as to housing and clothing and medical assistance, it has increasingly paralleled certain fields of activity which uniquely belonged to the churches in all past years. This has resulted in the birth of the idea that because both church and state today overlap in their activities and both are directly involved in helping in certain areas, they should join in their endeavors, financially as well as otherwise. The implications of this idea are evident, particularly the effect upon the concept of the wall of separation between church and state.

A Secular Factor

One further factor developing in our very present day bears directly on the problem of church-state relationships. It is a factor that has been discussed in terms of its theological aspects, but hardly any in terms of its impact upon the concept of church-state relations. I refer to the ecumenical movement. One of its distinguishing marks has been the endeavor to find points in common between various religious bodies, and more startlingly, between Protestants in general and Roman Catholicism. Earlier misunderstandings, tensions, and suspicions have been studiously suppressed, if not eliminated, particularly on the part of Protestantism. The result has been increasing good will and fellowship, of a kind, between the two great divisions of Christendom. Hence there has been a much greater willingness on the part of Protestantism to reconsider the arguments of Rome in behalf of state support for church activities.

Perhaps we should add still one more factor that is currently operating

to lead Protestants in America to re-examine their position on church-state relations. I refer to the activity of certain secular, even atheistic, citizens against any display by the state of support of religion or of religious symbols. Certain recent Supreme Court decisions regarding Bible reading and prayers and related questions have resulted from actions initiated by con-

fessed non-Christian or even anti-Christian elements in our society. This has produced a strong reaction among various Protestants. They inquire: Why should the shape of things religiously in America be altered at the behest or the whim of those who do not honor God or the Lord Jesus Christ?

F. D. N.

(To be continued)

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



by Miriam Hood

You and General Custer

NOBODY likes to be sick. At least I have always assumed this to be so. But occasionally the disquieting thought crosses my mind that there may be some people who, while they probably don't like to be 100 per cent sick, aren't at all averse to being 50 per cent sick or 25 per cent sick. I suspect that sometimes the sickness percentile may be as small as ten, or even five—I hope it doesn't drop below that point!

Our discerning forebears used an expression that described this condition quite aptly. "Enjoying poor health" was the phrase, with particular emphasis on the word "enjoying"—because that's what some people really seem to be doing.

We're not discussing people who are really ill—who are under a physician's care—because that's an entirely different matter. In that case, a person would be extremely foolish to disregard the instructions he's given. It could, in fact, prove dangerous or even disastrous to ignore them. So having cleared up that point, let's talk about the "enjoyers."

Now, everyone (or nearly everyone) has a cold from time to time. You feel slightly subhuman, as if your head were stuffed with cotton and someone had been running a lawn mower down your throat. So you take yourself out of circulation for 24 hours, because you're pretty sure you're crawling with germs and it's definitely an unfriendly act to share them with others. But then you struggle back into the fray, red nose and all, because life has to go on. This is what you do if you're fairly normal.

But if you're planning to "enjoy poor health," you'll need three to ten days in bed because, after all, "there's no sense in taking chances with my health." Of course you're getting so far behind in your assignments that catching up will pose a major problem. But having a friend bring your books and assignments to you on your bed of pain (?) isn't a very good idea (according to you) because it's a *strain* to do schoolwork and you aren't *well*.

If colds were the only kind of minor illnesses with which we had to cope

we could consider ourselves most fortunate. But no; there is the "virus." And not just "the" virus, or "a" virus, but apparently innumerable viruses. At least people keep talking about "having a virus," and while hardy souls are defiantly in a vertical position, the "enjoyer of poor health" collapses instantly into the horizontal. He feels that he aches here and there; vague, nebulous twinges beset him; he will have to remain quietly and comfortably in bed—with the latest magazines and a portable TV—until he is positive that nothing serious is going to develop. (Probably the most serious development is the five-pound gain he makes for overeating and under-exercising.)

What I'm trying to convey to you is that no one feels absolutely tiptop all the time—no one with whom I'm acquainted, at any rate. I'm *not* recommending a senseless disregard of healthful living, or neglect of symptoms of illness. But I am suggesting that you can too easily develop the habit of "taking to your bed" at the slightest provocation.

In Victorian days, when things didn't suit young ladies, they promptly had an attack of "the vapors," whatever that was. This kind of sickness was psychosomatic, I would think. And I don't believe that *all* people who spend an inordinate amount of time being sick are suffering from imaginary illnesses. Quite the contrary. There are many physical afflictions that aren't a bit pleasant. But I think it's possible to ignore many of them, rise above them, and go on just the same. It's so demoralizing to be huddled in your bed, hair awry, face unfresh. You don't feel like *you*. And you have to feel like *you* if you're going to cope.

I've always been an admirer of General Custer. I'd rather, if humanly possible, face whatever comes with my boots on. After all, who can afford to "enjoy poor health" in this highly competitive twentieth century?

The Two Suppers



An angel "cried with a loud voice, . . . to all the fowls . . . , Come . . . unto the supper of the great God."

TWO suppers are spoken of in the Bible: the supper of the Lamb (Rev. 19:9), and the supper of the great God (Rev. 19:17). The supper of the Lamb includes all the redeemed. The supper of the great God involves all who have placed themselves on Satan's side.

Before anyone can have a part in the feast given by the Lamb he must be invited and he must respond to the invitation. The invitation is recorded in Isaiah 55:1-3: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

This invitation is one of long standing. For many generations it has been extended to the inhabitants of a sin-loving world. From the fall of Adam in Eden to the last generation on earth, this invitation has been sounded. The invitation is to the marriage supper of the Lamb—Jesus, the Son of God, the paschal Lamb. The launching of the plan of salvation prepared the way for the final marriage

feast to which all are invited. It will be a gathering time to those who have accepted the invitation. It will be a gathering of the heavenly family with the family of earth. Christ, the Elder Brother of the redeemed ones, will be the bridegroom—the One who will give the supper and serve the guests.

Those who come from German ancestry know that in "the old country" a big thing is made of a marriage

rejoicing because of the victory that has been won over sin and its effects. The changing of the water into wine at the marriage feast in Cana may represent the transformation to be wrought in the character of those who take part in the feast of the Lamb. What a change that is!

"O what a change, O what a change! When I shall see His wonderful face."

In 1 John 3:3 we read: "And every man that hath this hope in him purifieth himself, even as he is pure." "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37).

Common Excuses

Many references are made in the New Testament to a great gathering of the faithful. In one of the parables of Jesus, recorded in Luke 14, the invitation is extended to a number of persons. These people excused themselves from accepting the invitation. One had bought land that he felt demanded his attention. Another had bought a yoke of oxen that he decided needed to be proved. Still another had married a wife.

Many in this modern day and age, by their actions and attitudes, also use these excuses to explain their rejection of the greatest invitation ever

By H. H. Schmidt

President, Florida Conference

feast. Many times the meal has to be served in shifts because of the large number of guests. Not all can sit down at the table at the same time. It is a mark of distinction as to how many guests are invited and served. The bridegroom, of course, acts as host. The young men and women who attend this marriage feast usually make it known, in some very correct way, that they look forward to the day when they will give their own marriage feast!

Jesus, at the marriage feast in Cana, must have looked forward to the day of which John spoke: "Let us . . . rejoice . . . : for the marriage of the Lamb is come." It is to be a time of

extended. The desire to make material gains completely engrosses the thinking of many. Multitudes of others are intent only on providing for themselves the temporal comforts and conveniences of this world. Thousands of individuals, yes tens of thousands, are married to the world with all of its glitter and tinsel and false promises of security. All are making excuses, and these excuses betray a preoccupied mind.

In the parable of Jesus the generous man who extended the invitation was insulted by the indifference of those who had been invited. His reaction was voiced in his words: "None of those men which were bidden shall taste of my supper" (Luke 14:24). These words also represent God's attitude in the day of final reckoning. To those who refused His invitation, by giving excuses, this day will be a day of bitterness and remorse. They will cry out when the door to the feast is closed, "Open to us also." But from behind the closed door will come the sorrowful voice of the Bridegroom, "I never knew you, depart from me." They will then be directed to attend the other feast, the supper of the great God.

There are certain definite events leading up to this second supper. To the wicked, Christ's appearance in the clouds of heaven at the time of His second advent will be a distressing experience. It will not be a time of rejoicing; it will be a time of trouble. To them Jesus, coming with His angels, will be more like a commander coming at the head of his armies to make war and destroy. The picture is given in Revelation 19:11-16. He comes as a warrior, as Lord of lords and King of kings, to rule with a rod of iron.

Up to this time He has been described as the gentlest of the gentle, the meekest of the meek, the One whom the gospel writers referred to as a shepherd carrying a lamb in His bosom. But now He is in battle array, prepared to smite the nations. Is it any wonder the wicked cry for the rocks and mountains to fall on them (Rev. 6:16)?

It is at this distressing point that the supper of the great God takes place. We read of it in Revelation 19:17, 18: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

For many centuries the prophecies of God's Word have foretold a day of vengeance. Along with this, a plea has been made for the inhabitants of a fallen world to flee from the wrath to come. This could be done by fleeing to the fold of Christ Jesus. Those who refuse to flee from the wrath to come are at the same time refusing to accept the invitation to the marriage feast of the Lamb. By their defiance of God and His commandments they have chosen to attend the supper of the great God, where the scavengers of the air feast upon their slain bodies. What a contrast to the experience of those who have accepted the invitation to the marriage supper of the Lamb!

The supper of the Lamb will be in the city of God, the New Jerusalem. The fruits of the Holy City spread out before the faithful will be eaten in the presence of the Lamb and in God's presence, for He will dwell with them (Rev. 21:3). They will be wearing wedding garments of white linen, pure and clean, representing the robe of Christ's righteousness, which is now their righteousness. Is it any wonder that John the revelator exclaimed: "Blessed are they that are called to the marriage supper of the Lamb"! How wonderful it is that all who will may look to Christ Jesus as their paschal Lamb, their Saviour, and Redeemer, and participate in the feast so soon to be spread in the Holy City.

Why I Returned to the Seventh-day Adventist Church

I had been a faithful church member from the time of my baptism some 24 years ago until I entered nurse's training in 1951. Then I began looking at the lives of other church members instead of that of our pattern, Jesus Christ. That started me on the road down, and I didn't stop until my eyes were again focused on Jesus and Him only.

After I finished training I moved to a large city in Michigan and worked in a hospital there. My sister and I lived in a house owned by an elderly Adventist sister. All during my stay there I waited for these two wonderful people to condemn my behavior. I was ready really to tell them a thing or two! Not one word did either of them say. They just continued being faithful witnesses to this message. I guess their silence condemned me. After four years I moved to Long Beach, California, and went to work in a large hospital there.

To tell all of my problems of those three years would take too long. Just let me say, I attended our church twice and camp meeting twice. The rest of the time I attended the Christian Reformed church on Sunday. I was never disfellowshipped by the Adventists, but when this part of my story begins I was all ready to ask that my name be removed from the church rolls.

One day in late 1961 I received a letter from my sister in Michigan. In it she told how much she was enjoying the Prophetic Guidance Course. She suggested that I take it. I said, "No, I'm not interested." Not long after this my sister wrote again and said, "You really ought to take the Prophetic Guidance Course." Again I said No, but this time I began thinking. My sister is not the nagging kind. She is quiet and rather shy. This second request after my previous rebuff was most unusual.

Several weeks went by, and then a wist-

ful letter came from my sister. "I do wish you would take the Prophetic Guidance Course." This was too much! I didn't want to hurt my sister. I reasoned that with my educational background in our schools, the course would be simple. Why, I could just breeze through it in no time!

The lessons came, and what a shock! They were not simple, and it was no breeze. I have never studied so hard.

It soon became clear to me that I was fast losing my way. If I was to make a change, it would have to be now. The Spirit of God spoke to my heart, and I had no peace. As I studied the lessons of the Prophetic Guidance Course and read the long-forgotten counsel of the Spirit of Prophecy, I stood condemned and convicted. I got down on my knees and asked the Lord to help me give up my bad habits, show me what wrongs I had committed that must be made right, and give me the strength and courage I needed. He answered my prayer, and step by step, wrongs were made right.

Early in 1962 I began attending church again. Such warmhearted friendliness I found with our people there! My eyes were focused on the Saviour again.

Today I am working in one of our Adventist sanitariums and am happier than I have ever been before. I am an active member of one of the area churches. God has been wonderfully patient with me through the years. I am so thankful for the continued prayers of my family and friends.

We can't afford to look at anyone else's life. We need to keep our eyes fixed upon Jesus and our hearts so full of His love that there is no room for bitterness, hate, and criticism. My daily prayer is that I will remain true to my Lord, and that I will have a part in helping to finish this work so that the Lord can come.

DORIS N. McNITT
St. Helena, California



Those **TEMPER TANTRUMS**

What can be done about them?

By Ella M. Robinson

MINNIE and her cousin Rudolph sat on the floor under the Christmas tree, trying to guess which of the pretty packages were for them. Minnie was three years old and her cousin nearly a year older. Rudolph, with his father and mother and two older brothers, Richard and Ralph, were holiday guests.

When it came time to distribute and open the presents, Uncle Jim asked, "Is there a good little boy or girl here that will help me?"

Minnie was too shy to volunteer, so she climbed up on her mother's lap. But Rudolph stepped up happily, and in a few minutes was tripping back and forth across the room, calling names: "Aunt Grace, Cousin Frank, Ralph, Mother, Uncle Fred."

His own gifts interested him but little, until Uncle Fred helped him unwrap a color book. After a glance or two inside, he tired of that, dropped it on a pile of wrappings in the center of the room, and began wandering about, looking in every corner and behind the tree.

"Where's my tricycle?" he pouted. "I can't find my tricycle. I said I wanted a tricycle. Where is it?"

"We'll have a tricycle for you when we get home," his father assured him. "We didn't want to carry it all the way back on the train."

"But I want my tricycle now," insisted the boy. "I want to ride it while I'm here. I don't want to wait till I get home."

"Darling, just see, there are lots of nice presents for you here," his mother comforted him. She stepped forward and began to search for other packages that might have his name on them.

"Look! look! Rudolph! see this car

that sputters as it runs along! Just see the sparks fly!"

"No, I don't want the car. I don't want anything but my tricycle!" With this, Rudolph threw himself face down and began kicking, and bumping his head on the floor. The scene was accompanied by screams and more screams in an ever-increasing crescendo.

In an effort to relieve the embarrassing situation, Grace, the hostess, opened the box of chocolates and handed them to her son Frank to pass around. Aunt Charlotte picked out a big one, and tapping her recalcitrant son on the shoulder, said, "See, Rudolph, what Aunt Grace has brought you!" She stuffed a chocolate into his mouth and set the open box on a stool beside him where he could help himself to his heart's content.

This spectacle engrossed the attention of the entire group. Minnie especially was fascinated with the speed with which her cousin was cramming down the delicious bonbons. A glint came into her eyes. Rudolph was smart! He was getting more than his share of the chocolates, and all the attention, and all the petting.

She slid off her mother's lap, and began looking over the unopened packages under the tree. Then, in exact imitation of her cousin, for whom her admiration was mounting momentarily, she cried, "Where's my doll? I said I wanted a doll for Christmas, one that opens and shuts its eyes."

Uncle Fred knelt on the floor beside his little girl, put an arm around her, and said pleasantly, "When you are older, my dear, you shall have a



After a glance or two inside his book, Rudolph tired of that.

doll like that. But this new dolly with the pretty painted face will have to do for now. I think that that other little doll hanging on the tree is for you too."

"I don't like this rag doll and I don't like that one on the tree. I want a big, beautiful doll like the one I saw in the store." Immediately whereupon Minnie threw herself on the floor and began to follow the pattern set by Rudolph, her hero.

In less than three seconds her mother was bending over her. Gently, but firmly, she lifted the child and carried her to a back room.

"You may stay here," she said in a calm, but decided voice, "until you can be pleasant again. We don't want our little Minnie spoiling everybody's fun tonight. When you decide to be happy and sweet you may come back into the room with the others." Then she closed the door and returned to her guests.

Five minutes later, a quiet, subdued little maiden tiptoed to her mother's side. With a smile, Grace lifted her to her lap, and whispered, "I'm glad to have my sweet little Minnie back again." Then she gave her a chocolate.

Grace Gives Advice

That evening when Charlotte found Grace alone in the kitchen, she confided, "I'd give anything if I knew how to manage Rudolph. I can never tell when he's going to humiliate me as he did tonight. When he was a year old he would kick and scream if he didn't get what he wanted. I've tried spanking him and I've tried locking him up, and it does no good. He shouts and pounds on the door till I let him out, and then he's in such an ugly mood that nobody can live with him. What makes children act like wild animals if they can't have their own way?"

"It's because they're so much smarter than we grownups," Grace answered a bit whimsically. "They're quicker to discover shortcuts to achievements than we are. And they're twice as bright in mastering successful methods of gaining what they want as are their 'learned' parents. Perhaps at some time in the dim past you gave Rudolph the things he screamed for, and ever since then he's followed the practice of keeping up his annoying behavior until you're forced to give in to him."

"Maybe so. But tell me, how would you deal with these temper tantrums?"

"Well, the next time you see one coming on, try quickly dashing a cup of cold water in his face. I think I can promise you that a few such surprises will break the habit. But it must

be administered promptly, as soon as the fracas begins. And once you start this method of discipline, continue it without once making an exception. Also, I'm sure you'll succeed best if you never, by a frown or a sharp word, give him reason to suspect that he has succeeded in annoying you. And never let him hear you speak of his bad temper to others."

"I'm afraid I've done that very thing many times," Charlotte admitted.

Grace could see that she was hurting Charlotte. But Charlotte had asked for advice, and the matter was so important she must try to help the girl now. Such an opportunity might never come again.

"Let Rudolph know that whatever punishment you have to administer is for his own good. You are helping him form habits that will bring satisfaction to himself and those around him. I'd carefully avoid giving him

the impression that you think he is intentionally naughty. Let him know that you have confidence that he wants to do the right thing."

"It does sound sensible, Grace. I hope I can carry it out, and I hope he responds to such methods."

"He'll respond in time if you let him see that you love him and are trying to make him happy. But bestow your special favors when he's trying to be agreeable. Grant his wishes whenever it will not interfere with his permanent good or the rights of others, even if it means trouble and inconvenience to yourself, but never when he demands favors or shouts and cries for things."

"Thank you, Grace. I'm glad you've had the courage to say what you have. I believe you've helped me."

"You're a brave girl, Charlotte, and I'm sure you'll win out if you persevere, even if first results seem discouraging."



When the North Wind Blew From the South

As Told to Inez Storie Carr

SNOWBALLS of ice cream topped golden wedges of pumpkin pie that mom was passing around the table as she and sister Sue gathered up our dinner plates.



HARRY BAERG, ARTIST

There with his big yellow, purring kitten in his arms, was Jimmie on the rug in the middle of the front room, on his knees, praying that their house would not burn.

I knew it was not good manners to start eating before all of us were served, but a tiny river of white was running from my ice-cream ball off the tip of my pie and I had my fork in hand all ready to stop that little white river just as soon as the last plate was set.

As Aunt Cindy, who was visiting us that day, took her pie, she cocked her head to one side, sniffed the air, and said, "I smell smoke."

Uncle Joe glanced out of the window, jumped up from the table, and exclaimed, "Smoke is coming from the roof of the Smith house!" Just then we heard the wail of our town fire truck, and another one from a neighboring village, with siren screaming, came to a stop before the two-story frame house where great clouds of black smoke were belching toward the sky.

Now, in between our home and the Smith's house was another one, the green house where three-year-old Jimmy Lawton lived with his big yellow Persian kitty, and his brothers and mother.

"Unless the wind changes quickly the Lawton house is doomed," someone shouted above the noise. We were all so excited watching great tongues of flame fight back at big streams of water, we did not notice that little Jimmy had disappeared.

The fierce wind caught up sparks and chunks of flame and hurled them toward the doomed house. Then suddenly that north wind started blowing from the south. Everyone relaxed.

A picture of slices of pie in puddles of ice cream flashed through my mind just as Jimmy's mother cried, "Where's Jimmy?" and rushed into her house followed by the little fellow's brothers and all the rest of us. There with his big, yellow, purring kitten in his arms was Jimmy on the rug in the middle of the front room, on his knees, praying that their house would not burn.



The Folly of Time Setting

Not infrequently in our mail there is a letter from someone who feels that he has found in a combination of Scripture, analogy, and his own variety of logic, a new and true insight into the mystery of the date of the end of the world. Sometimes the letter deals, instead, with the equally deep mystery of the time of the close of probation, or the time when the judgment begins on the living. Generally, if you accept the premises on which the reasoning is built you can reach the same conclusion as does the writer of the letter.

But there are three stern facts that always warn us neither to accept the premises nor to walk along the road of the logic used. We list these facts briefly in order:

1. The statement of our Lord: "But of that day and hour knoweth no man" (Matt. 24:36). There are those, of course, who have sought to evade the force of this statement by declaring that though only God knows, this does not mean that at some future time He might not reveal to His children the day and the hour. But that plausible argument loses its force in the light of the next two points.

2. Our spiritual ancestors, the Millerites, who mistakenly thought that our Lord would come on October 22, 1844, failed to give the force that they should to the words of our Lord just quoted. We may forgive them for their mistake, for good men through the ages have often failed to attach the weight that they should to some particular passage of Scripture in their endeavor to reach an over-all conclusion on some theological matter.

3. All who have set dates for the coming of the Lord have been mistaken.

Time Setting Disastrous

The history of various Millerite people subsequent to 1844 does more than simply prove the truth of Christ's words; it proves how disastrous spiritually can be any attempts to discover the time of our Lord's coming again. Immediately after the 1844 disappointment certain Millerites began recomputing prophetic chronology, coming up first with one date, and after it passed, coming up with another. Some who later became strong members in the Seventh-day Adventist Church were at first beguiled by the thought that the date could be discovered. One such leader, Joseph Bates, reasoned that Christ would be in the Most Holy Place seven years, and that therefore we could expect His return in the autumn of 1851. How widely his view took hold of the Sabbath-keeping Adventists in those early unorganized days, we know not. But this we do know, that his view was suddenly and completely neutralized for all who had faith in Mrs. White, by something she wrote in a *Review and Herald Extra* of July 21, 1851. It was a report of a vision God had given to her June 21 on the whole matter of time setting. We quote:

"Dear Brethren: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can

stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"I saw that some were making every thing bend to the time of this next fall—that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: Instead of going to God daily to know their PRESENT duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily."

Her words, "Time never will be a test again," have saved the Advent people from all the tragic disappointments and theological blunders in time setting that plagued other spiritual descendants of the Millerite movement. Instead of being repeatedly disappointed, and thus increasingly losing faith in the whole validity of Scripture and prophecy, as did other Millerite people, we grew strong under the protective warnings of the Lord's messenger.

Unwarranted Reasoning

One of the choice exhibits of unwarranted reasoning, is this: God gave the antediluvian world 120 years of warning ere the Flood came. The Advent Movement began in 1844. Therefore in 1964 the end will come. The flaw in this kind of reasoning is evident and may be stated in the form of a question: Where is the proof that God intends to give men today the same period of time to make ready for judgment that He gave to the ancient antediluvians? It is an assumption, and only an assumption, to say that the time period would be the same. Hence the conclusion reached is not a valid one built on Scripture, but a wholly unwarranted one, simply an assumption.

Of course, what those who make this unwarranted prediction seem to fail to realize is that others have made it before them, only they have given earlier beginning dates. Some of them used 1833, others, 1798.

We will not go into the devious, involved reasoning by which some feel that they are able to discover the date of the end of probation, or the date when the judgment began on the living. But in each case, there is a false assumption, and almost always an attempt to read into some passage from Mrs. White a meaning that is not warranted.

A Sound Rule

Again, there are those who have felt that they could find in some of the most dark and difficult of Ezekiel's prophecies, for example, proof as to the time of the end of all things. We believe that there is a very sound rule to follow in attempting to secure light on dark sayings in the matter of Bible forecasts regarding earth's last hour: We should keep close beside us always the clear light of Christ's declaration, "Of that day and hour knoweth no man." True, there will come a time when we shall know the day and hour of Christ's coming. But, as Mrs. White makes plain, this will not be until the last moment of time when, in the midst of the terror and tumult of men, dark clouds and shaking mountains, "the voice of God is heard from heaven, declaring the day and hour of Jesus' coming" (*The Great Controversy*, p. 640). Then, but not until then, will the secret kept by God alone be revealed unto men. Why should anyone seek to find the

answer to that secret any sooner than that? Why should anyone vainly think that he can?

It is no mere coincidence that certain offshoots through the years have finally climaxed their false interpretations of Scripture by false claims as to the time of the coming of the Lord. Of course, these false claims about the time of the Advent have this one point to be said in their favor: They finally prove beyond all debate that the kind of reasoning used by the offshoot in setting up some new theological position must certainly be fallacious, for the climactic point in the reasoning, the alleged time of the Advent, has proved wrong.

The secret things belong unto God, says the Bible. Let us leave them where they belong. We have a great message for men that enables us to declare when the day of the Lord is *near*, "even at the door." Beyond that we cannot go, nor should we attempt to go, lest we bring the whole Advent Movement into confusion and disrepute.

May we ever prudently give a deaf ear to those who seek to find some new, mysterious import to certain words in either the Scriptures or Mrs. White's writings. This is the distinctive mark of offshoots. If we thus ever prudently act we will be saved from the ultimate in disappointment, a false hope in a false date for the Advent. Even if no false date is set by the offshoot, we still run the grave and dreadful risk of being deceived and turned away from the Advent Movement if we give ear to new and fanciful interpretations that the church has never felt that it could accept.

F. D. N.

Some Smokers Don't Care

Immediately after the release of the United States Government report on tobacco and health, interviewers swarmed into the streets to sample the reaction of the general public. As might be expected, viewpoints varied. Some people said, "I'm quitting tobacco immediately." Others, "The case hasn't been proved; I'll wait for further evidence." Still others, "So what? I like to smoke, so I'll keep on. A person has to die from something."

In the January 25 issue of the *Saturday Review*, Editor Norman Cousins scores the attitude of the latter group as "even more serious than the problem leading up to it." He introduces his argument by relating a conversation between himself and a doctor friend who is a heavy smoker.

Says the doctor: "I didn't need the government's report to convince me that smoking can cause cancer or bronchitis or various forms of heart disease. . . . I see the evidence almost every day in the hospital wards or among my own patients, and I have seen enough lung surgery to recognize the difference between the pink, healthy tissue of nonsmokers and the discolored, foul tissue of smokers."

Replies Cousins: "'You know all this and yet you yourself will continue to smoke?' . . .

" 'Yes.'

" 'Why?'

" 'I suppose I'm like many of my own patients. I've advised them to give up smoking but they'd rather not. It doesn't make that much difference to them if some years are lopped off their life. I'm very realistic when I tell them about the probabilities, especially when I point out that their chances of dying from cancer are about ten times greater than if they didn't smoke. But they really don't care. That's about the size of it. They really don't care.'

" 'And you feel the same way?'

" 'Just about.'

Mr. Cousins argues that this "I don't care" attitude is even more serious than the relationship of tobacco to disease, "for what is involved here are the ultimate questions a society has to ask about itself. What are the basic values of its people? How much sensitivity do they have to the fragility and preciousness of life? How shallow or profound is their awareness of the potentialities of a fully awakened human being? What connections do they see between a respect for life and healthy development of the society itself? . . . Nothing can be more dangerous to a nation than the feeling by any considerable portion of its people that they really don't care whether they live or die. This indifference is not a narrow affair or a sometime thing. It affects the tone and quality of the entire community. It helps to determine a nation's goals and its ability to meet them. It colors the entire range of a nation's sensitivities and its perceptions."

Churches Share Blame

We think that a great share of the blame for the fact that many Americans "don't care whether they live or die" must go to the popular churches, who years ago abandoned the teaching that man is created in the image of God, as the Genesis record states. They have taught the degrading belief that man evolved from ooze and slime, and that his nearest relatives are the anthropoids. With a concept like this it is hardly surprising that man places a low estimate on himself and feels little challenge to live to the glory of God.

Further, the churches have failed to show that the gospel has a redemptive work to accomplish not only for the soul but for the body. They have neglected to teach the great truths set forth in 1 Corinthians 6:19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When a man sees his body as a temple of the Holy Spirit, purchased by Christ's blood, he not only wants to keep it clean, free from defiling habits, but to keep it in health for as long as God sees fit to grant him life. He recognizes that he has no right to cut short his life and destroy his body either suddenly or gradually.

Influence on Others

Third, the churches have failed to inspire their members with the concept that we are our brother's keeper. Even if a man cares little about prolonging his own life, surely he should feel an obligation to set a right example for others, especially for young people. What a dreadful moment it will be in the judgment when parents are called to account for leading their children down the road to ill health and death.

No doubt many who profess indifference to the dangers of smoking and who proclaim their determination to continue the habit, actually would like to quit, but they think they can't. They feel that they are "hooked" by tobacco, that their best efforts to conquer it would be futile, that they lack the will power necessary to start a nicotine-free way of life. These people need help. They need the very help that can be provided by the three angels' messages. So let us seek to win the confidence of these people, and point them to the Saviour who can lift their moral sights and strengthen their will. Christ in their hearts will not only free them from the tobacco habit but from the accompanying destructive "I don't care" attitude. Conscious of their noble status as sons and daughters of God, they will "stand tall," lending their strength and talents to the achievement of worthy goals in their family, their church, and society as a whole.

K. H. W.

Reports From Far and Near

Third Union Mission Organized in the Philippines

By F. M. Arrogante, *President
Negros Mission*

AT THE Far Eastern Division biennial session held in Baguio City, Philippines, December 9 to 12, 1963, it was voted that a third union mission should be organized in the Philippines. During the following week, December 12 to 19, more than 200 delegates and observers representing the 52,000 adherents to the Seventh-day Adventist faith in the Visayas and Mindanao convened for their biennial session at the Capitol Center in Cebu City to conduct the historic business of dividing the administrative functions of the church in the area into two—one for the Visayas with headquarters at Cebu City, and another for the whole of Mindanao at Davao City.

Elected to the presidency of the new South Philippine Union Mission was V. M. Montalban, who has headed the work for seven years in the old South Philippine Union. Associated with him is P. T. Reyes as secretary-treasurer. Ten departmental and office secretaries and helpers were appointed to compose the headquarters' personnel in Davao City.

The newly elected officers of the Central Philippine Union are E. A. Capobres,

president, and M. G. Jereos, secretary-treasurer. As of September, 1963, there were 25,935 Seventh-day Adventists in the archipelago of Mindanao and 25,891 in the Visayan Islands.

Special consideration was given to the medical program. Plans were studied for the expansion of the Mindanao Sanitarium and Hospital in Iligan City and the Miller Sanitarium and Hospital in Cebu City, and for the completion and immediate operation of the Bacolod Sanitarium and Hospital in the city of Bacolod. Action was taken to obtain an overseas doctor, A. V. Dick and his family, to head up the medical program at the Bacolod Sanitarium and Hospital.

Another important move taken at this session was the strengthening of the educational program for our youth. Dr. D. K.

More than 200 delegates and observers representing 52,000 Adventists convened December 12 to 19, 1963, in the Capitol Center in Cebu City to divide the administrative functions of the South Philippine Union Mission into two unions.

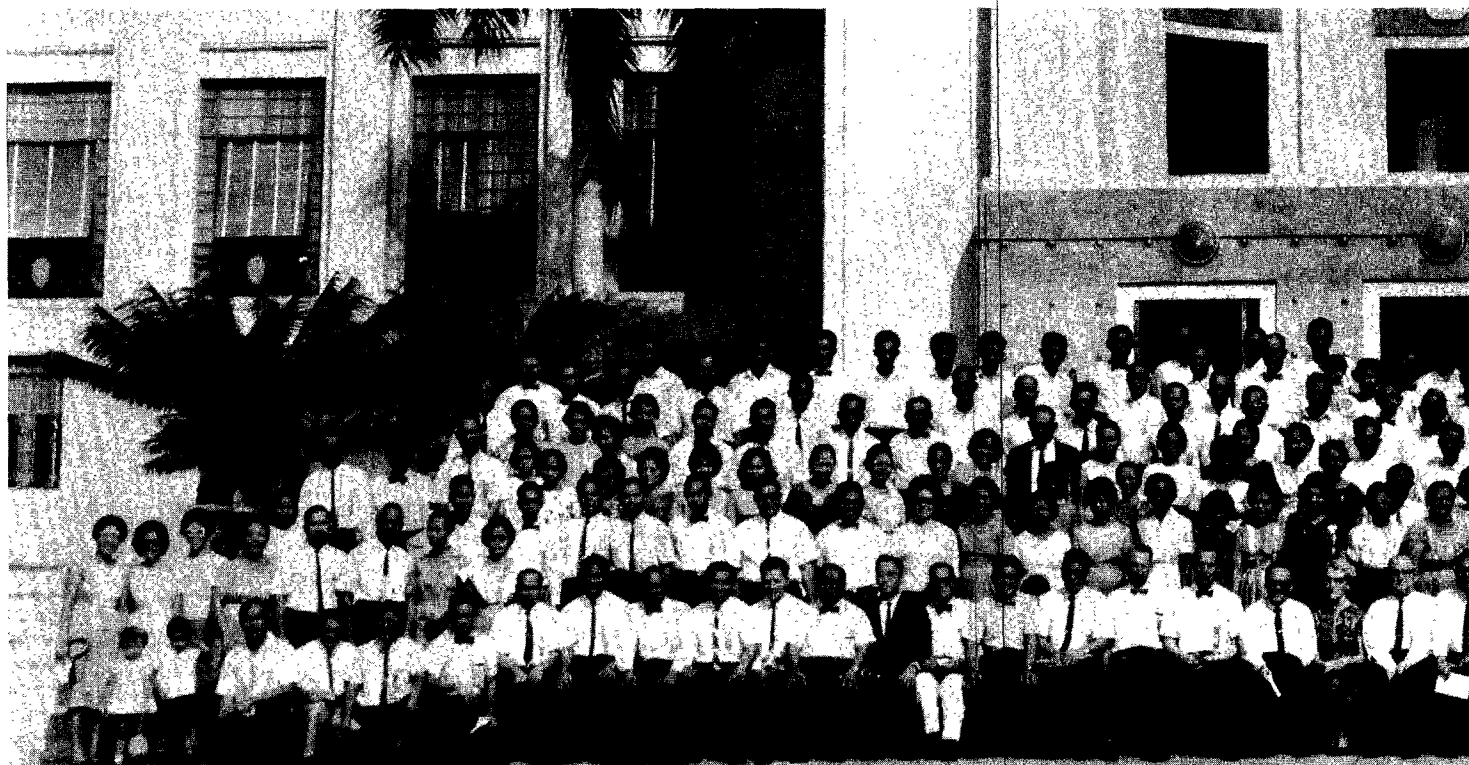
Brown, until recently the dean of faculties and acting manager of Philippine Union College, was appointed to the presidency of Mountain View College to take the place of T. C. Murdoch who was elected president of the North Philippine Union Mission with headquarters in Pasay City, Philippines.

Among those present at the division biennial session were W. R. Beach, secretary, and K. F. Ambs, assistant treasurer, of the General Conference; and from the Far Eastern Division headquarters in Singapore, C. P. Sorensen, president; A. E. Gibb, secretary; H. D. Johnson, treasurer; H. B. Ludden, auditor; H. E. McClure, secretary, home missionary and Sabbath school departments; C. D. Martin, secretary, MV department; R. F. Waddell, secretary, medical department.

Dorcas Projects in Mato Grosso, Brazil

R. C. Bottsford
*Departmental Secretary
Mato Grosso Mission*

Several weeks before Christmas, 1963, many of the Dorcas workers in Campo Grande, Brazil, got together and decided to visit the main business firms in town to appeal for help on behalf of the needs of the Penfigo hospital patients, who have very few earthly possessions. Within a few hours the hospital station wagon was full of shoes, food for the hospital, and other items. This material was gathered at the hospital, and during the week preceding Christmas a program was planned for the patients. In spite of the pain these people





Dorcas workers gathered in front of the Penfigo hospital.



Christmas party for the Penfigo hospital patients.

endure, there was joy written all over their faces as they received the presents made possible by the city merchants.

About the same time this was going on at the Penfigo hospital, other Dorcas members were at work in other parts of Mato Grosso. In Cuiabá, the capital, the Dorcas workers received a gift of 100,000 cruzeiros, which is about \$100, from a relative of one of the members of the Cuiabá Seventh-day Adventist church. They also received other gifts from commercial firms in town. The needy people in Cuiabá had a very happy Christmas as a result.

In the eastern city of Corumbá, the Dorcas workers received a roomful of potatoes, onions, clothes, toys, and other items to be given to the poor.

In most cases all these gifts were made by non-Adventists who recognize the good work that Seventh-day Adventists are doing the world over. The Lord certainly touched their hearts this year.

Mt. Vernon, New York, Church Dedicated

By Frank L. Jones, *Treasurer*
Northeastern Conference

The Mt. Vernon, New York, church of the Northeastern Conference held dedication services Friday night, December 27, through Sunday night, December 29. This happy occasion climaxed many years of sacrifice and struggle.

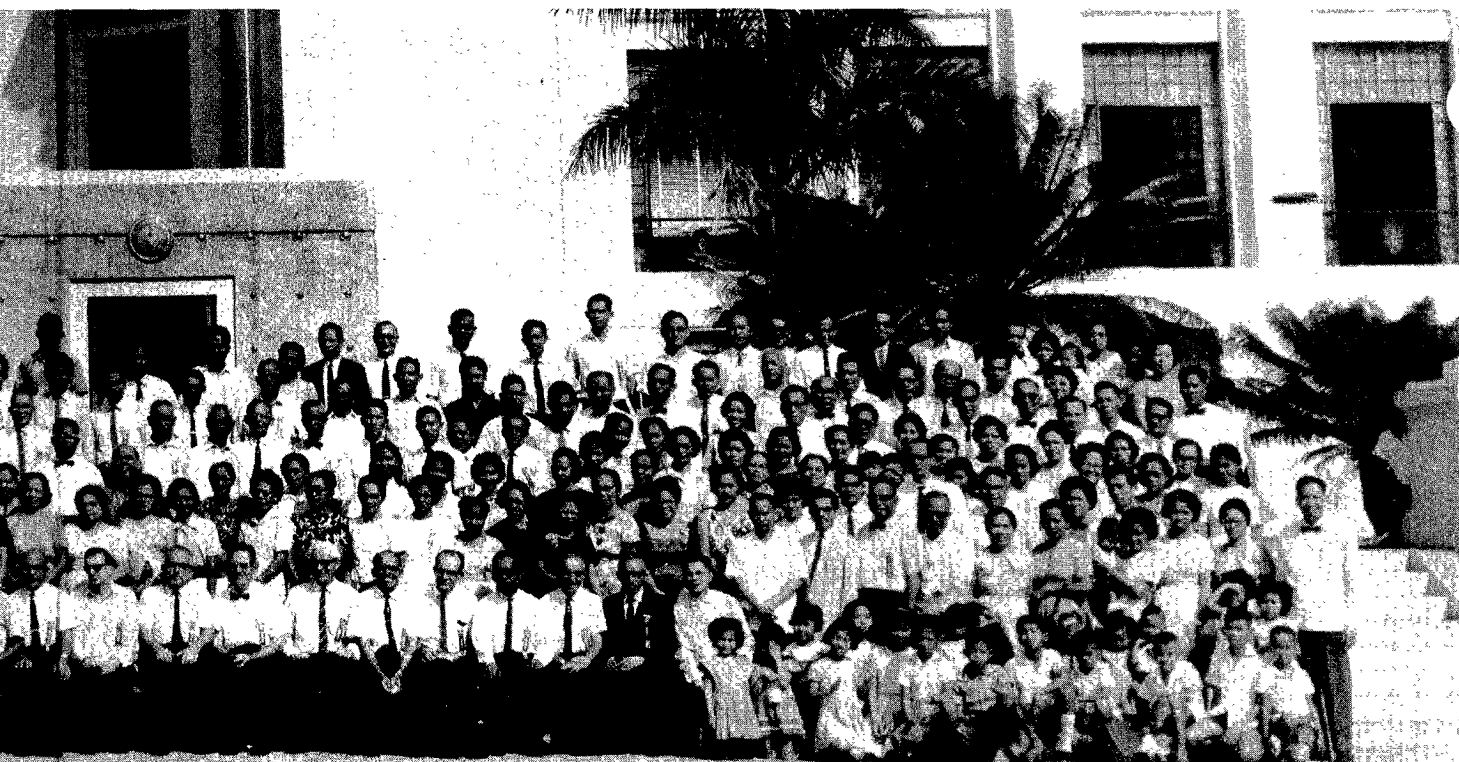
In the year 1933 Brethren T. D. Wilson and J. J. North started a systematic distribution of 2,000 *Present Truth* tracts, week by week. Bible studies were started in the homes of the interested, and before the year closed a small group was organized. The following year a tent effort was conducted by these two lay brethren. Help from the Atlantic Union and the Greater New York conferences was given. Elder J. White, missionary from India and

grandson of Ellen G. White, came and spoke during this series of meetings. This tent effort was a success, and additional members were added to the church.

In 1934 Brethren Wilson and North held a second effort. Six additional members were baptized. Eventually, these two earnest laymen were called into the gospel ministry and ordained.

Ministers of the Church

N. S. McLeod was sent to the Mt. Vernon church as its pastor in the year 1943. His ministry was richly blessed and many new persons were added to the church. Under his administration the present church lot was purchased. In succeeding years other ministers were called to the pastorate of the Mt. Vernon church, namely, E. A. Lockett, under whose leadership the basement was constructed; R. T. Wilson, son of the founder; John Greene; A. R. Goulbourne, who looked





The beautiful campus shared by River Plate College and River Plate Sanitarium, at Puiggari, Argentina. Numbers indicate buildings of the two institutions, as follows: 1. Sanitarium, 2. new dining room, 3. women's dormitory, 4. administration building, 5. church, 6. men's dormitory, 7. classrooms, 8. church school.

after the construction of the church; and S. A. Hutchins.

R. T. Hudson held an outstanding evangelistic effort in that city, and a large number of persons were added to the church during the latter part of 1959.

The present pastor, J. A. Edgecombe, assumed the leadership of the church a year ago. He was determined to pay off

the mortgage and dedicate the church free of debt before 1963 closed. On December 28, R. T. Hudson, president of the Northeastern Conference, joined the pastor and other visiting ministers in burning the mortgage. G. R. Rainey, associate ministerial secretary of the Atlantic Union Conference, delivered the Sabbath morning message, and W. J. Hackett, president of the Atlantic Union Conference, gave the dedicatory sermon that afternoon. Sunday night, December 29, A. R. Goulbourne, who completed the construction of the church, gave the evening message.

Three churches were dedicated free of debt in the Northeastern Conference during 1963.

4,000 New Enrollments in Home Study Institute

A school that meets a wide variety of educational needs in lands overseas as well as in the homeland is the Home Study Institute. Instruction is provided for the children of parents in overseas mission service as well as for students seeking academy and college credits.

For the second year, the enrollment of new students in 1963 exceeded 4,000. These students are working for school credit. All lessons are handled by mail and are graded by experienced teachers. The enrollment in 1961 was 3,500.

W. HOMER TEESDALE
President

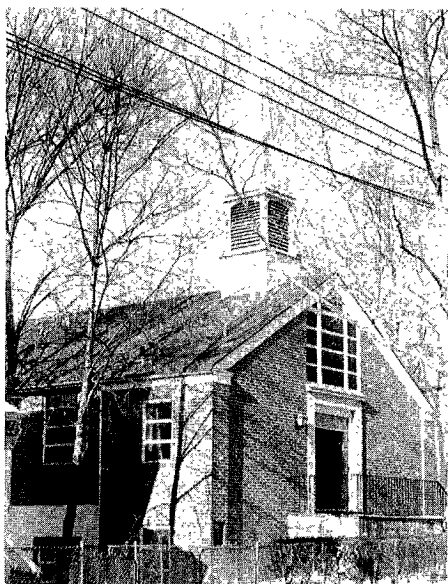
A Visit to River Plate, Argentina

By **O. O. Mattison**
Field Secretary
General Conference

River Plate College and River Plate Sanitarium share a beautiful campus at Puiggari, Argentina. Recently I visited these two fine institutions, both of which are doing full-capacity work.

Ever since I can remember I had heard of River Plate but I did not realize that such a large Adventist community had been built up—a great deal like Keene, Texas, where I grew up as a lad. Neither did I realize that River Plate was situated in such a beautiful country, far from all city confusion. Truly this location—out on the beautiful rolling hills of Argentina—is an ideal place for our young people to train for a life of service in the cause of God. It is a city set on a hill that cannot be hid. You see it a long way before you reach it no matter from what direction you approach it. The college is just a few miles from the first Adventist church organized in South America. Through the years it has sent forth 687 workers to all parts of the great South American continent.

The hospital is far from any city, but it is full to capacity. Thirteen dedicated physicians serve on the staff. In connection with the hospital is a fine training school for nurses.



The recently dedicated Mt. Vernon, New York, church.

Both the college and the sanitarium are bursting at the seams, as it were, and have under way a great expansion program. A new dormitory for the boys of the college is nearing completion, and buildings to double the capacity of the hospital are well under way. The greatest need is for a dormitory for the nurses.

God is blessing the institutions at River Plate, and I believe they have a wonderful future.

"Village" Church in Portland, Oregon

By H. L. Rudy, President
Oregon Conference

The Village, a community for retired citizens, in Portland, Oregon, is graced with a beautiful chapel in the midst of 120 residences. Here the citizens meet for worship and various religious services.

A large number of the residents are Seventh-day Adventists. On Sabbath, Nov. 30, 1963, a Seventh-day Adventist church was organized in The Village chapel, with a charter membership of 35. Eight of these dear people have been members of the Seventh-day Adventist Church continuously for 60 years or longer—two for 75 years.

Regular weekly services are conducted in the chapel of The Village on Sabbaths and Sundays. Most of the residents attend the worship services on both days. All other religious services, such as midweek prayer meetings, are attended by all, regardless of church affiliation.

It is most cheering and inspiring to see these elderly people participate and relish the religious activities that bring them together in their beautiful chapel.



Michigan Ingathering Tops \$300,000

On January 4, Michigan became the first conference in the world to receive more than \$300,000 in a single Ingathering campaign. The final receipts are expected to add up to \$304,000.

This historic achievement was realized in spite of the fact that many of the workers were involved in an important *It Is Written* program during October and November, and caroling started a week later because of the later Thanksgiving holiday. Each week of the campaign registered a healthy gain over the preceding year, according to the campaign director, W. M. Buckman, home missionary secretary of the Michigan Conference.

One hundred and thirty-four churches went over their conference goal, with 82 listed as Vanguard churches. Conference church schools were responsible for \$27,333. To date, the conference per capita is \$17.36.

In the picture the treasurer of the Michigan Conference, L. G. Wartzok (second from right), presents a check for \$300,000 to Lake Union treasurer, W. F. Miller. Looking on (left to right) are: J. D. Smith, union president; W. M. Buckman; and N. C. Wilson, Michigan president.

D. T. HAWLEY, PR Secretary
Michigan Conference



Included in The Village constructed at Portland, Oregon, is this modern chapel (left). It will seat 200 and is equipped with organ and choir loft. The unique group at right are charter members of the church organized at The Village, Portland's new home for senior citizens. All have been Seventh-day Adventists more than 60 years. The eight have a combined membership record totaling 527 years. They are (front row): Mrs. and Mr. George Brown and Harriet Spence; (back row) Madge Moore, Mrs. J. W. Rowland and Elder Rowland (baptized in South Dakota by Luther Warren), Mrs. V. T. Armstrong, and Katherine Scott.

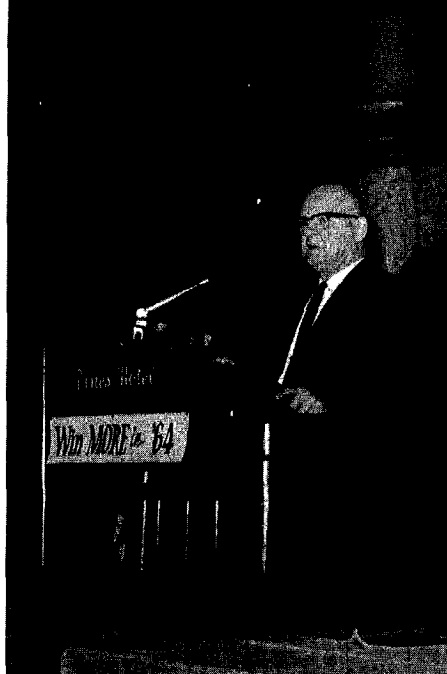
Hospital Chaplains in Far East Hold Workshop

Ralph F. Waddell, M.D.
Medical Secretary
Far Eastern Division

The Far Eastern Division's hospital chaplains met for their first precouncil workshop in Baguio, Philippines, November 18 and 19, 1963. The president of the Far Eastern Division, Chris P. Sorensen, emphasized the very significant role being played by hospital chaplains in this scattered field. Reaching the more than 320 million people of this division presents a formidable task, particularly since our membership is less than 150,000. He expressed the appreciation of the division for the tremendous contribution that has been made by our chaplains and the 1,942 other medical workers in this territory.

Recognition of the soul-winning potential of hospital chaplaincy and appreciation for this office as a divine calling were highlighted by a panel consisting of H. W. Bedwell, a hospital board chairman; Louis G. Ludington, a medical director; E. E. Jensen, a hospital business manager; Dioscorides B. Salmin, a school of nursing administratrix; and Chaplain R. B. de Angel, a patient.

Attention was directed to the need for adequate preparation for ministry to the sick, a specialized type of evangelism. Tried and proved methods based upon scientific studies in dealing with patients, with difficult problems, types of cases, and



Chris P. Sorensen, president of the Far Eastern Division, welcoming delegates and guests to the division's first hospital chaplains' workshop.

institutional staff were described and demonstrated.

Graphic examples and thrilling experiences of modern miracles in our Adventist hospitals were related by Rifai Burhanuddin of the Bandung Sanitarium and Hospital; Andrew Peters, of Youngberg Memorial Hospital; Shiro Ogura, of the Tokyo Sanitarium-Hospital; and Louis G. Ludington, of the Bangkok Sanitarium and Hospital.

P. R. Diaz, of the Manila Sanitarium and Hospital, pointed to the amazing ease with which the gospel enters homes where a member of the family has been treated in one of our medical institutions. Daniel Lee has found that schools of nursing admitting non-Adventist students provide an unusual evangelistic opportunity, as demonstrated at the Taiwan Sanitarium and Hospital. The value of the Bible instructor has been dramatically shown in the work and experience of Mrs. M. U. Pasamonte in the Cagayan Valley Sanitarium and Hospital, where our church membership has grown from 28 to 260 in four years.

The patient population in our hospitals in the Orient represents nearly every religion known to mankind. This is particularly true in Southeast Asia, which is literally a melting pot of the East. T. S. Pang, of the Youngberg Memorial Hospital, pointed out the importance of knowing the Word of God, of being able to understand and appreciate the culture of the individuals for whom we work, and then of making salvation meaningful in the patient's own frame of reference.

Aids to effective chaplaincy, such as appropriate patient literature and adequate office and library facilities, were discussed by L. E. Gonzaga, of the Philippine Publishing House, and Elden B. Smith, of the Bangkok Sanitarium and Hospital.

Appropriate public-address systems have become a must in carrying on effective ministry in a modern hospital. W. E. Smith of the Penang Sanitarium and Hospital pointed out the needs for this type



MV Investitures in Korea

Korean Union College and Academy invested 98 Master Guides this year. The upper picture shows the 53 college students with Tong Ki Kim, MV sponsor; In Hok Chel, Central Mission MV secretary; Chung Shin Lee, MV leader; and Kum Ung Pak, educational secretary of the MV Society, front row center. The lower picture shows the 45 academy students who received their scarves and pins with Jai Youn Oh, MV sponsor; In Hok Chel, Central Mission MV secretary; Kyung Il Lee, academy dean; and Kong Kyu Pak, MV leader. The Korean characters on the back wall in each picture mean Investiture Service.

T. V. ZYTKOSKEE
President



Andrew Peters (left), president of the North Borneo-Sarawak Mission, directing the attention of Dr. Ralph F. Waddell, medical secretary of the Far Eastern Division, to the workshop welcome in front of the Pines Hotel, Baguio, Philippines.

of media as well as its effective usage in his presentation.

How Christ Worked

Andrew Fearing, of the General Conference, and Paul H. Eldridge, Far Eastern Division ministerial secretary, brought much inspiration through their series of presentations and discussions. "Christ, the Master Counselor," was presented as an example of how to work. Christ sought out those in need of spiritual healing as well as those who were physically afflicted. He saw in them souls thirsting for salvation, men and women longing to be saved. Even open sin in them did not draw censure.

Christ's ministry was based on love. He was not a stern judge in dealing with patients and their problems. He was truly the Master Counselor. Counseling has become an increasingly important aspect of successful chaplaincy. Herein lies an invaluable contribution that hospital chap-

lains are making to the therapy team.

Man is a whole being; he is physical, spiritual, and mental. All of these factors add to the complexity of his problem when illness strikes. The church is committed to provide total care in order to promote optimal health. To this task are dedicated the teams of the Far Eastern Division's medical institutions.

Loma Linda Academy Students Renovate Mexican Church

By Paul F. Bork

Filled with enthusiasm and good will, 14 students and teachers of Loma Linda Union Academy set out for San Luis, Mexico, to renovate a Seventh-day Adventist church.

Manuel Enriques, local elder of the San Luis, Mexico, church, thanks Chuck McKinstry, Loma Linda Union Academy student body president, for the work done on the church building.



It all started at the international youth rally held recently at Calexico, the border town between California and Mexico. As part of the rally a number of students went to distribute food, toys, and clothing. Then they discovered that the San Luis church was in dire need of improvements.

Some materials were donated and others purchased at cost. The students spent three days in San Luis painting, renovating, adding a room, installing electricity, and hanging doors and windows. Stores contributed food for the crew while they worked on the project.

After three days of work, carefully supervised and scrutinized by scores of Mexican children and curious adults, the group returned home with great satisfaction for having shared their blessings and their faith.

Responsible for the work performed were Conrad Thomas, instructor in applied arts, who is sponsor of the associated student body; and Chuck McKinstry, associated student body president.

Heri Project Fills Need in Africa

By T. R. Flaiz, M.D.

Secretary, GC Medical Department

Five years ago the Loma Linda University, through its Division of Public Health and Tropical Medicine, set up a unique educational plan in connection with the Heri Hospital in Northern Tanganyika. While this was set up as a research project, it was also a dynamic missionary and educational plan. Appropriate housing and classroom facilities were set up on the hospital premises. Staff was sent out from the university to direct the program, and the East African Union Mission selected a representative group of teachers and evangelists to come to Heri to undergo the intensive one-year training offered by this project.

Our mission fields of East Africa now have three of these graduated classes back in their mission stations operating dispensaries and doing basic public health work in up-grading the health, nutrition, and sanitation of the villages.

There is a class now in training at Heri, and the Trans-Africa Division has taken action authorizing the continuation of this program for the training of Africans in public health and health education.

A letter from W. Duncan Eva, secretary of the Trans-Africa Division, to Dr. H. N. Mozar, in charge of the Division of Public Health and Tropical Medicine at the university, speaking of this Heri project in Central East Africa, makes this statement regarding its value:

"At our year-end division committee meeting, action was taken asking me to convey to Loma Linda University and School of Tropical Medicine the deep and sincere appreciation of our division for the great help that has been afforded us in the establishment of the health education program at Heri. . . . All of us were deeply grateful that funds were found to continue the project at Heri, for we feel that it is filling a real need and helping us to move into new areas of

service that will be effective for the uplifting of the people of Africa and for the presenting of our message in a favorable light. Would you kindly convey to those involved this word of our appreciation, and be assured that we look forward to further cooperation with you in the great work being done at Heri."

This Heri project truly marks a significant forward step in our work in this newly developing part of Africa.



Australasian Division

Mr. and Mrs. W. Paynter left Sydney, December 11, 1963, for Santo, New Hebrides, returning after furlough. Brother Paynter will resume his work as secretary-treasurer of the New Hebrides Mission.

North American Division

Elder and Mrs. Gordon M. Ellstrom and two children, of Elmhurst, New York, sailed from New York City on the S.S. *South African Victory*, December 28, 1963, for South Africa. Brother Ellstrom is to be a departmental secretary in the Congo Union.

Dr. and Mrs. Yasushi Tamura and two children, of Los Angeles, California, left Los Angeles, January 2, for Japan, their



Lewistown, Montana, Welfare Center Opens

The formal opening of the newly refurbished welfare center in Lewistown, Montana, took place November 12. The building, which was formerly a school, was purchased and moved next to the Adventist church in Lewistown. The center has a modern appearance with fluorescent lights, a small kitchen, built-in cabinets with shelves, and a number of revolving metal racks.

Pictured are: A. M. Matar, district leader, left; Matt Byers, Jr., church elder; Mayor William Wicks, cutting the ribbon; Mrs. Charles Hayes, Dorcas Society leader, in doorway; and Ralph Gladden, Montana home missionary secretary, right.

A. M. MATAR

homeland. Dr. Tamura is to serve in the Tokyo Sanitarium-Hospital.

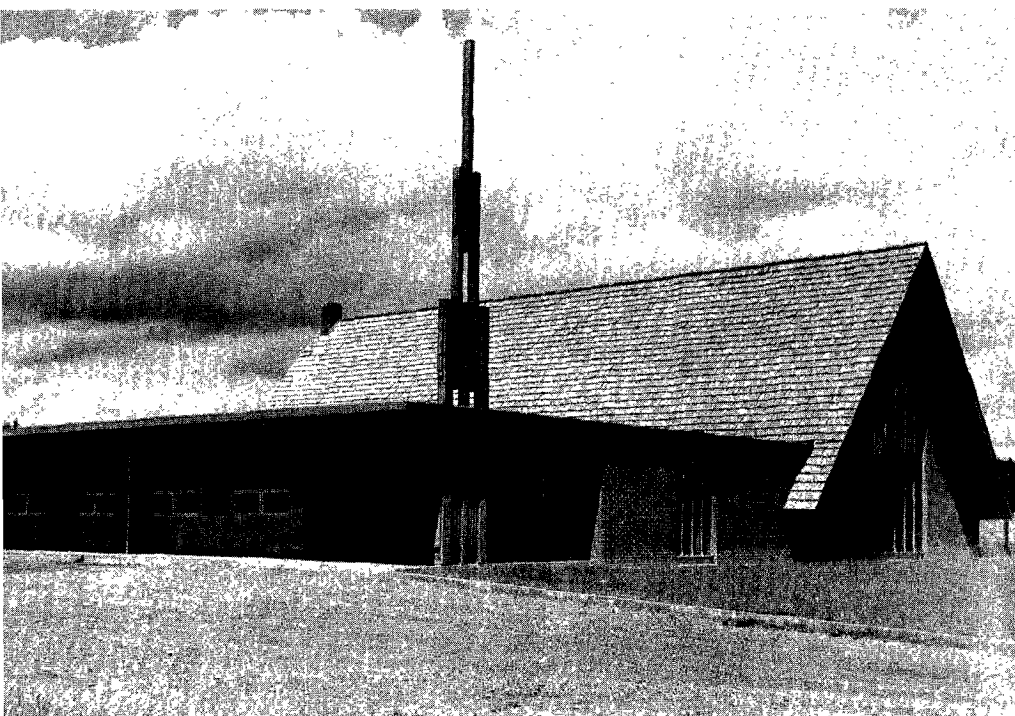
Dr. and Mrs. Lyndle M. Lamberton and three children, of Corvallis, Oregon, sailed from San Francisco, California, on the S.S. *Hong Kong Bear*, January 6, for Taiwan. Dr. Lamberton has accepted appoint-

ment to the Taiwan Sanitarium and Hospital as a dentist.

Mr. and Mrs. Bertil L. Gillereth and two children, of Yreka, California, sailed from New York City on the S.S. *Queen Mary*, January 16, for England, en route to Cyprus. Brother Gillereth is to be a pastor-evangelist in Cyprus.

Jean Hecox left Washington on January 17, returning to Puerto Rico after furlough and leave of absence. Miss Hecox will continue as a nurse in the Bella Vista Hospital in Mayaguez.

N. W. DUNN



New Church in Oregon

The newly completed St. Helens-Scappoose church, on Highway 30 near Warren, Oregon. The edifice, valued at \$80,000, includes a sanctuary seating 320, four classrooms, nursery, and pastor's study. It was built mostly by volunteer labor over a three-year period. The pastor is Gordon A. Greer.

HELEN ROMASTECK, Press Secretary



► New officers for the ministerial association at Columbia Union College include Ronald Yehl, president; Clarence Schilt, vice-president; Thomas Knoll, secretary-treasurer; and Ray Greenley, pastor.

► The Associated Student Body of Greater Miami Academy, Florida, under the leadership of its president, Gordon Retzer, voted to forego the usual exchange of Christmas gifts. Instead, the students drew names of children from the Miami Seventh-day Adventist Spanish elementary school, most of whom are refugees from Cuba. These students became the happy recipients of a well-planned Christmas program, which included a tree, a Spanish-speaking Santa Claus, and a gift for each one. The refreshments and program were arranged by the Future Christian Teacher's Club.



Brief News OF MEN AND EVENTS



Inter-American Division

Reported by
D. H. Baasch

► Eighty-seven baptisms and one new church organization are the result of an evangelistic effort conducted recently by Silas McKinney in Nassau, Bahamas.

► The Pacific Colombia Mission dedicated a new headquarters office building in Cali, Colombia, December 25, 1963. A. H. Riffel and L. A. Bolivar, president of the Colombia-Venezuela Union and the Pacific Colombia Mission, respectively, participated in the dedication ceremonies.

► A new church building seating approximately 400 was dedicated in Bogotá, Colombia, December 14, 1963. It is the third Seventh-day Adventist church building in the capital city of Colombia, and is located in the suburb of Luna Park. A fourth church building is planned in the near future.

► The tenth biennial session of the Bahamas Mission was held January 10-12, in Nassau, Bahamas. E. H. Schneider, president of the mission, reported a membership of 1,127 and baptisms in 1963 of 162 new members. Leslie McMillan was appointed MV secretary. All other administrative and departmental positions remained unchanged.

► Henry Fuss, departmental secretary of the Upper Magdalena Mission in Colombia, has been appointed Missionary Volunteer secretary of the Mexican Union.



Atlantic Union

Reported by
Mrs. Emma Kirk

► H. A. Uhl, leader of the Olean, New York, district, reports a baptism of 11 persons recently. The Faith for Today and Voice of Prophecy Bible correspondence courses had a large part in helping to prepare these people for baptism. Herman Parsell, local elder of the Richburg church; Mary Woodkirk, a faithful literature evangelist; and LeRoy Tuoto, first elder of the Olean church, gave Bible studies, visited, and showed a genuine loving interest in the lives of these trophies for God.

► G. A. Coffen has accepted a call to be pastor of the Village church at Berrien Springs, Michigan. For nearly 15 years Elder Coffen has done pastoral and evangelistic work in the Southern New England Conference.

► On December 14 the Kezar Falls-Brownfield, Maine, company met in the Brownfield Community church with the

officers of the Northern New England Conference to organize as a church. Those who participated were: Carl P. Anderson, conference president; Walter H. Smith, conference secretary-treasurer; W. W. Menshausen, district leader; and Christof Kober, assistant district leader. Mrs. Eunice Linscott gave the history of the Kezar Falls group while Mrs. Grace Howard presented the history of the Brownfield membership.

► G. H. Rainey, associate ministerial secretary of the Atlantic Union Conference, has successfully completed a seven-week effort in Springfield, Massachusetts. Thirteen persons have been baptized, with a large number in the baptismal class. Elder Rainey was assisted by the pastor of the district, C. C. Eaton, Mrs. C. C. Eaton, and Magnolia Mapp, Bible instructor from the Ephesus, New York City, church, on loan for this meeting.

► Twenty-seven lectures were given in an evangelistic crusade in the Binghamton, New York, district, according to C. R. Johnson, district leader. Running simultaneously with the evangelistic series was a 15-minute radio program each Sunday over WINR in Binghamton. A fine follow-up list was obtained and has resulted in several Bible studies being given each week.

► Recently a branch Sabbath school, which was in existence several years ago

in German, New York, has been revived. A fine group of approximately 40 people attend, under the direction of Arthur Farrow, local elder of the Binghamton church. The branch school is sponsored by the Binghamton and Norwich Sabbath schools.

► G. R. Earle and his evangelistic company have finished a successful series of meetings in the Brooklyn, New York, Academy of Music. Forty-two persons have been baptized and about 20 others are in the baptismal class.



Canadian Union

Reported by
Evelyn M. Bowles

► A new church school was opened recently at Lethbridge, Newfoundland. The opening of this school brings to five the number of schools operated by the Seventh-day Adventist Church in Newfoundland, with a total enrollment of 379.

► On November 3, four persons were added to the church at Canora, Saskatchewan, by baptism. These persons were first contacted through the caroling program.

► Members of the Burnt Lake church in Alberta are taking the gospel story to their community. Leading out in a branch Sabbath school are Mr. and Mrs. Brian Bell of Stauffer, Alberta. Thirty-five to 45 adults and children come each week.

► Evangelist G. A. Coon opened a series of meetings January 10 in the Vancouver, British Columbia, church. This series ran for 17 nights and was entitled, "This Can Change Your Life."

Ordination in Southern Asia

One hundred and seven credentialed ministers participated in an ordination service at Salisbury Park, Poona, India, December 7, 1963. Those set apart to the sacred work of the gospel ministry, shown here with their wives, were (left to right): W. H. Toews, secretary of the Pakistan Union; W. G. Johnsson, Bible teacher at Spicer Memorial College; V. V. Raju, manager of the Oriental Watchman Publishing House. A. F. Tarr delivered the address; E. R. Walde offered the prayer of ordination; R. S. Watts gave the charge; and the writer extended the welcome.

J. F. ASHLOCK, *Field Secretary*
Southern Asia Division



► Rest Haven Hospital has just completed its biggest year on record, reports T. J. Bradley, administrator. Admissions in 1963 were 246 in excess of the previous record.

► The church members at Terrace, British Columbia, are constructing a new church. The previous church was destroyed by fire two years ago.

► Thirty-one baptisms have been reported recently by Pastors W. R. Archbold, R. Reimche, W. W. Rogers, and A. M. Spenst, of the British Columbia Conference.

► Christmas holiday book sales in the churches of the British Columbia Conference for 1963 totaled more than \$10,600, reports M. D. Suiter, manager of the Book and Bible House, and W. E. Bergey, conference publishing secretary. In order to reach the 25 churches and districts visited, the new book van traveled more than 5,000 miles through winter weather and varied road conditions. With camp meeting sales of \$16,600, 1963 was a record year for the Book and Bible House in British Columbia.



Central Union

Reported by
Mrs. Clara Anderson

► J. H. Wardrop, pastor of the Sheridan, Wyoming, church, has moved to Texarkana, Arkansas, to pastor that district.

► The Home Health Education Service, a new department for the Central Union Conference, began operations the first part of January. W. J. Griffin, manager of this new department, came to the Central Union Conference from the same position in the Columbia Union Conference.

► A. L. Ingram of the Christian Record Braille Foundation is going to the Northern Union Conference to be manager of the Home Health Education Service. He has been a field representative for the Christian Record for the eastern section of the United States during the past few years.

► E. R. Taylor has accepted a call to pastor the Sheridan, Wyoming, church. He comes to the Wyoming Conference from the Limon district in the Colorado Conference.



Columbia Union

Reported by
Don A. Roth

► The Chesapeake Conference is a Silver Vanguard conference in the Ingathering program, with a per capita of more than \$25.

► Mrs. Evelyn Postlewait of Clarksburg, West Virginia, was named "Press Secretary of the Year 1963" for the Columbia Union Conference. She was honored during the worship service at her home church on December 28, and presented with a plaque which read "This honor

comes as a result of diligent and faithful service to the church and to the community. You serve as an example of what a person can do when given a responsibility at home, in the church, and in the



Filipino Girl Stands for Principle

Lily Pan is a senior at Philippine Union College Academy. Early this school year she was unanimously chosen by the faculty to represent the school in the competition for the American Field Service scholarship that carries an all-expenses-paid year of study and travel in the United States.

At the division screening she passed with superior rating. During the interview she was asked whether she would be able to attend social activities in the United States on Saturdays. Of course, Lily answered No. But because she qualified on all other questions, they decided to recommend her for candidacy for the national screening.

At the Chancery building of the American Embassy on November 7, Lily was one of 32 candidates representing Manila and suburbs, from which 18 were to be chosen. Again she came through with flying colors. She satisfied the entire screening committee in point of scholarship, personality, facility in English, character, reasoning power, et cetera. But again she was asked if she would be prepared to attend social functions on Saturdays in the United States. She should, she was told, if she were to be a good representative of her country. Her answer again was a courteous but firm No.

The screening committee adjourned. They decided to give Lily 48 hours to "consider and reconsider" the matter. But Lily did not need the 48 hours, though she was grateful for the interest of the screening committee members.

Lily was not selected to represent her country, because she was true to her religion. Would that we had more Lilies in the ranks of our youth!

B. B. ALSAYBAR, *Principal*
Philippine Union College Academy

community." Mrs. Postlewait has served as press secretary for the past eight years.

► The Washington, D.C., First church celebrated Ingathering victory on November 23, having raised their goal of \$6,500. Amounts raised ranged from \$200 by the former home missionary leader, to \$2.50 from a 2½-year-old girl.

► Lester Carney and Michael Lay, evangelists for the Potomac Conference, are conducting a three-week revival series in the Damascus church. They recently finished a series in Roanoke, Virginia, at which time more than 30 decisions were made for Christ.

► Charles Fryling, pastor of the Blackstone and Ford, Virginia, district for the past two years, is on leave of absence for two years to finish his education. Replacing him in these two churches will be Thomas Kopko, currently youth pastor of the Takoma Park church.

► At 78 years of age, Mrs. Armina Johns of the St. Mary's, Ohio, church, is still learning and repeating her memory verses for the Sabbath school. At the end of 1963 she repeated the verses and texts for the entire year. She learns her verses while piecing quilts for the Dorcas Society.

► With 80 per cent participation of a church membership of 86, the members at Morristown, New Jersey, reached their Ingathering goal of \$2,150 in just two weeks. Members of the Somerville church in the same district reached their goal in the same length of time.

► A "Better Living Conference" was held in Pittsburgh, Pennsylvania, on January 11, by Dr. John Cannon and his team of six faculty members from Columbia Union College.

► J. R. Spangler, of the General Conference Ministerial Association, and Parkin Christian, from Pitcairn Island, were among the guest speakers at the annual temperance youth weekend in Mount Vernon, Ohio, February 7 and 8.



Lake Union

Reported by
Mrs. Mildred Wade

► Nineteen new members were baptized recently and joined the Lake Region churches at Ypsilanti and Inkster, Michigan. Three others are awaiting baptism. These were fruits of the evangelistic crusade conducted by R. C. Smith and singing evangelist James D. Steele. Mrs. Smith and many of the church members assisted in the effort.

► The art department at Andrews University has had two art exhibits this school year, one by Mrs. Margaret Pennington of Berrien Springs, and the other by Zigmund Janowski, who is an art instructor at the University of Indiana Extension School. Three more are scheduled for this spring. Since 1951, when the art department was founded, Irvin Althage has taught all the classes. Greg Constantine, a graduate of EMC, has

joined the department the past year as an associate to Mr. Althage. His specialty is commercial art and illustration.

► Dr. Stanley Sturges spoke at the Detroit, Michigan, Metropolitan church, January 21. He was invited by E. K. Walter, a personal friend, who visited him in Nepal while on a world tour. Dr. Sturges is at present taking a surgery residency at the Mayo Hospital in Rochester. His brother, Dr. Keith Sturges, is now medical director of the hospital in Nepal.

► Robert A. Wilkins, a 1961 graduate of Andrews University, has returned to the university as an instructor in chemistry. While attending Purdue University he received a teaching and research assistantship, and will receive his Master of Science degree from there early this year.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Most of the literature evangelists of the North Pacific Union were present for the annual institute at Gladstone, Oregon, December 30 to January 4. They had worked 78,860 hours and delivered \$317,617.04 worth of literature in 1963. Sixty-one persons were baptized as a direct result of their contacts. Taking as their slogan, "Lord, help me to find more in '64," they have set as weekly goals, 1,725 hours and 390 Bible course enrollments, and deliveries during the year of \$450,000, according to C. P. Lampson, publishing department secretary. W. A. Higgins of the General Conference Publishing Department gave instruction to help in soul winning.

► Harold Hall recently moved to Baker, Oregon, to be associated with R. E. Parks in the Baker-LaGrande district. Fred Wagner leaves John Day, Oregon, to locate in Salmon, Idaho. Succeeding him in John Day is Gary Patterson. Dennis Parks has transferred from Salmon to Jerome, Idaho, to join Dale Ringering in the Twin Falls district.

► The Upper Columbia Conference committee has voted to construct an industrial arts building on the campus of Upper Columbia Academy at Spangle, Washington. They plan to start using the new building at the opening of the 1964-65 school year, thus offering more in the way of vocational training.

► On the tenth anniversary of station KOMO's debut in telecasting, Wayne Scriven, public relations secretary for the Washington Conference, and Stanley Hiten, pastor of the Seattle Central church, presented W. W. Warren, president and general director of KOMO, with a basket of chrysanthemums in behalf of Faith for Today and the Seventh-day Adventist churches in the Greater Seattle area.

► Starting with one station in Edmonds, Washington, last June, Alcohol Problems Association (the State's inter-denominational temperance organization) is now broadcasting over five stations across the State five times a week. H. H. Hill, APA's

executive director, conducts the broadcast and presents many valuable insights regarding current alcohol-related problems. Emphasis is placed upon practical action to deal with these problems. W. A. Scharf-fenberg, Dr. Winton H. Beaven, and Dr. Cyril Courville have been featured on the broadcasts.



Pacific Union

Reported by
Mrs. Margaret Follett

► The transfer of ownership of the White Memorial Hospital from Loma Linda University to the Southern California Conference became effective January 1. It will be known as the White Memorial Medical Center. Erwin Remboldt, the administrator, continues also as administrator of Glendale Sanitarium. Assistant administrator is Rober G. Manuel, and Albert Brown, M.D., is director of medical education. Heading the public relations and development department is Wallace Lighthall. Cree Sandefur, conference president, is chairman of the Board of Trustees.

► Pacific Union College students studied last-day events during their student Week of Devotion, January 12 to 18. Ernest Bursey, senior class president, was chairman of the Week of Devotion committee, and all the morning and evening speakers were students. Ted Mackett, student association president, spoke on the topic "For Such a Time as This," at the closing service, the eleven o'clock hour on Sabbath.

► The inauguration service for the new Brawley, California, Spanish church opened with a musical program, and the conference president, John W. Osborn, delivered the address. Other participants in the service were Eliezer Benavides, Manuel Lopez, Francisco Lopez, E. J. Lorntz, and W. R. Robinson.

► The Northern California Conference's 1963 Investment offering amounted to \$68,745.98, a gain of \$8,024.87 over the previous year. The Hawaiian Mission showed an Investment gain of almost 30 per cent over 1962.



Southern Union

Reported by
Mrs. Cora Kindgren

► Sabbath school superintendents, division leaders, and teachers from churches throughout the Carolina Conference gathered in Charlotte for a Sabbath school workshop, January 3-5.

► Reports from local church treasurers indicate that through the end of December, 1963, the Georgia-Cumberland churches raised \$138,500.25 for the 1964 Ingathering campaign.

► As a result of the recent Five-Day Plan to Stop Smoking conducted in Lawrenceburg, Tennessee, by O. M. Berg and C. F. Graves, assisted by the doctors of the Lawrenceburg Sanitarium, another Five-Day Plan will be held in this same area by public demand. A large offering

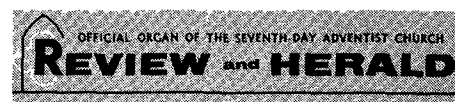
for this purpose was given by a bank president and another prominent businessman.

► The Bordeaux church in Nashville had an outstanding Investment program in 1963. Gary Schuler was the Investment leader.

► Approximately 100 prospective teachers from Southern Missionary College gathered at the Wimberly Inn recently for their 1963-1964 Teachers of Tomorrow Club banquet.

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



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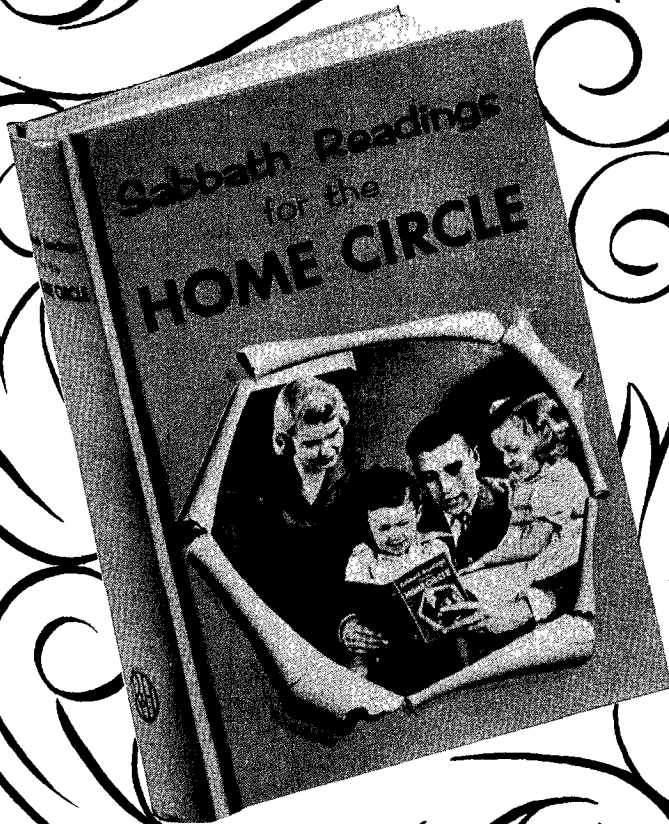
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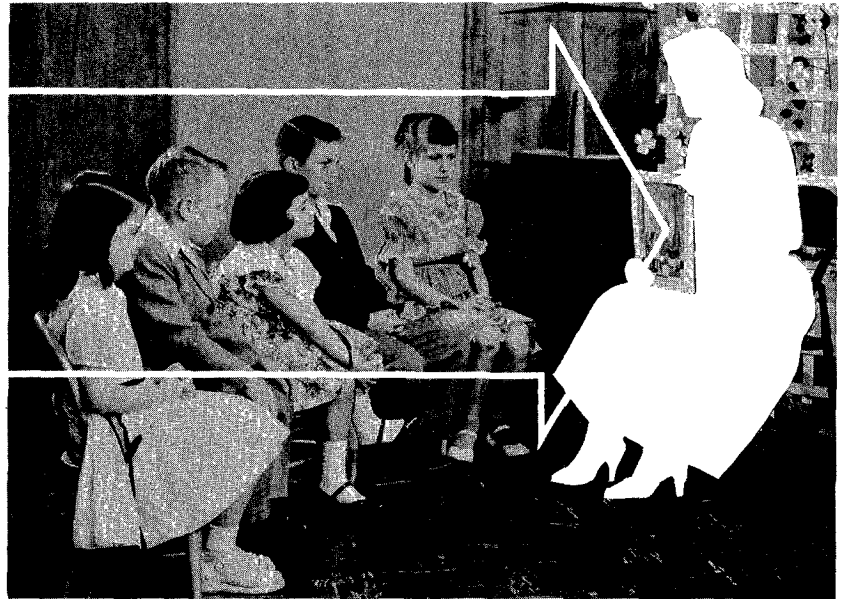
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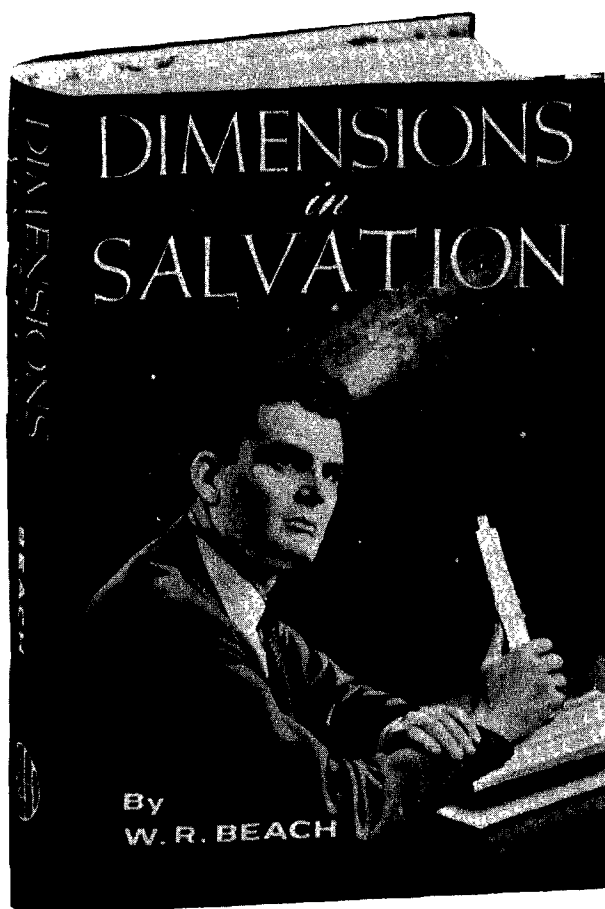
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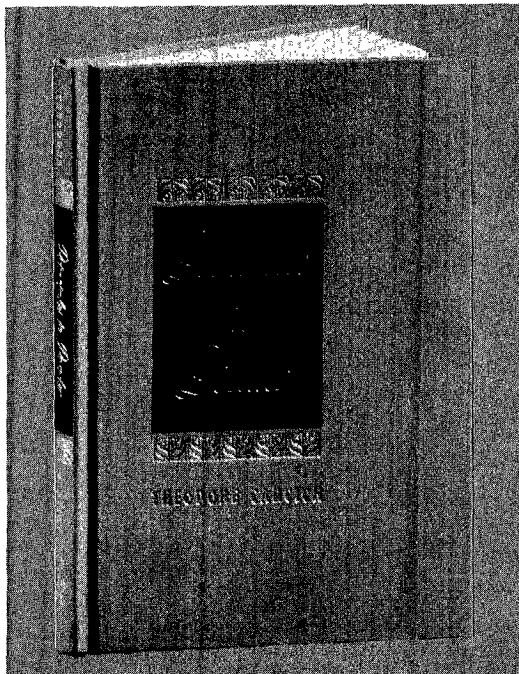
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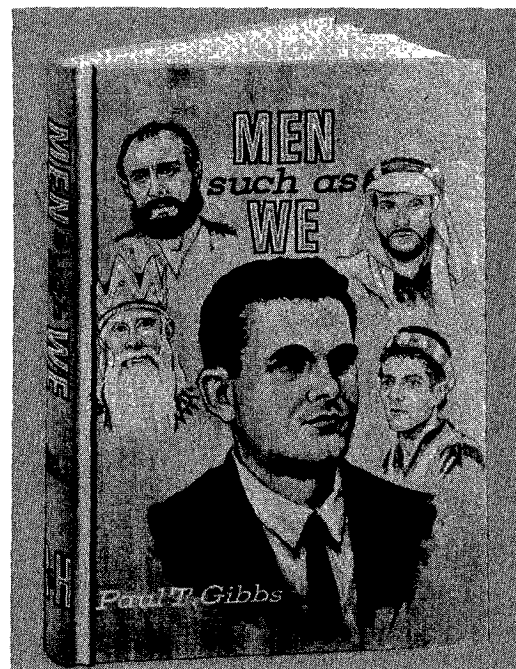
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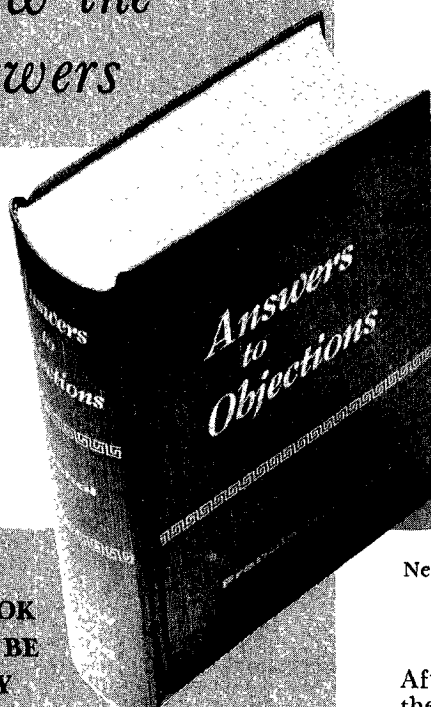
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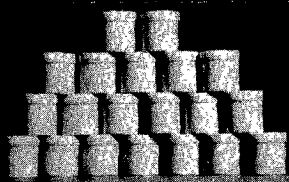
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News of Note

King of Denmark Honors SDA Missionary

One of our highly esteemed veteran missionaries, whose homeland is Denmark, has been honored by the King of Denmark. B. A. Larsen, who has recently entered upon a well-deserved retirement, writes this to us from San Francisco, California:

"It had pleased His Majesty the King of Denmark to honor me with a gold medal of award for our 34 years of service in Peru which was presented to me last month by the royal general at his home here in San Francisco. Mrs. Larsen and I were thrilled by this undeserved reward. I am sure it has never happened before that a missionary not of the state church (Lutheran) was awarded with the royal crown gold medal. How wonderful it will be when the King of kings shall award us all with the crown of heaven."

We commend these faithful missionaries for the inspiration of their cheerful, radiant lives so highly esteemed by public officials and their king. We also salute all other faithful missionaries for the honor they bring and have brought to the cause of God.

E. W. DUNBAR

Fire Destroys Dormitory in Alaska

An explosion of a propane-gas tank in the laundry of the Bristol Bay Mission School in Alaska, started a fire that destroyed the girls' dormitory, Sunday morning, February 2. Regrettably, the three-year-old son of Mr. and Mrs. Dean Whybark died in the fire. Mrs. Whybark suffered burns but is expected to recover.

The Bristol Bay Mission School is situated at Aleknagik, Alaska. Its enrollment is approximately 50.

HARRY HOUSE

Spiritualist Loves The Great Controversy

While preaching in Iowa recently I met W. K. Mansker, the Des Moines church pastor, who related the following experience:

"While working in El Paso, Texas, not long ago I visited a man whose name I had received from Faith for Today. He asked me why I had come to call on him. I told him that Faith for Today had sent me his name as one who was interested in the study of the Bible. He said, 'I am a spiritualist. I intend to remain one. I have no intention of becoming an Adventist. However,' he said, 'I have your book *The Great Controversy* by Ellen G. White. It is inspired. One of the best I have ever read. I have bought 35 copies to give to my friends. I love all of that book—even the chapter that blasts us spiritualists!'"

Think of it—a spiritualist placing *The Great Controversy* in 35 homes, many of which were doubtless the habitations of other spiritualists—and spirits!

D. A. DELAFIELD

A Suggestion to World's Fair Visitors

Adventist families who visit the world's fair in New York City will pass by, or be near to, many historic places of denominational importance in Michigan, New York State, and New England. Why not enrich your trip by visiting some, or all, of these places? They are readily found by the aid of a descriptive pictorial guide "On the Trail of the Pioneers" available on request from the Ellen G. White Estate, General Conference, Washington, D.C. 20012.

ARTHUR L. WHITE

Student Scholarship Total Tops 1962

Student literature evangelists in North America delivered \$824,123.84 worth of literature during 1963. This represents a gain of \$131,249 over the previous year; 475 students qualified for scholarships.

The highest sales records were made by William Tyndall, of Southern Missionary College, who delivered \$7,543.50 worth of literature; B. M. Lall, of Canadian Union College, with \$7,459.77; Rudy Dean, of Columbia Union College, \$7,015.95; and Sam Bacchiocchi, of Andrews University, \$6,536.35. These young people not only earned their school expenses but they gained a valuable experience.

W. A. HIGGINS



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

DUBLIN—Sharp exception was taken in Church of Ireland (Anglican) quarters to the "intransigent" manner in which it was charged Roman Catholic Archbishop John C. McQuaid of Dublin called for prayers for Christian unity during the Chair of Unity Octave. The Octave is an annual eight-day period from January 18 to 25 when Catholics round the world pray that "all may be one." Ernest M. Bateman, rector of Blackrock parish, said, "Many of us read with sincere regret and something like dismay the terms in which the Most Rev-

Temperance Commitment Day

February 22 has been designated Commitment Day by action of the General Conference Committee. On this day Seventh-day Adventists will be invited to renew their membership in the American Temperance Society. Certainly the time has come when every Adventist should heed the following admonition from the servant of the Lord: "From the light God has given me, every member among us should sign the pledge and be connected with the temperance association."—*Temperance*, p. 220. A special issue of *Smoke Signals*, entitled "So You Want to Quit!" has been prepared for general distribution on Commitment Sabbath.

W. A. SCHARFFENBERG

Progress at Loma Linda

The medical-record administration curriculum of Loma Linda University has just received notice of approval from the Council on Medical Education of the American Medical Association. This curriculum, now in its first year of operation, is one of the 26 approved medical-record administration curriculums in the United States. After three years in a liberal arts college, students study one year at Loma Linda University and are awarded the Bachelor of Science degree, after which they are eligible for the national registration examination. After passing this examination they will become registered record librarians and active members of the American Association of Medical Record Librarians. Graduates from this course are in great demand in denominational, as well as other, hospitals.

Acceleration in plans for the new medical center at Loma Linda University to be built on the Loma Linda campus has made it possible to move the date for the groundbreaking ceremonies up to June 7, 1964. These will take place at 2:30 P.M. commencement Sunday.

G. T. ANDERSON

erend Dr. McQuaid directed the clergy of his diocese to pray for what he calls the intention of the Holy Father that Christians separated in doctrinal discipline from the Holy See may at length, by the grace of God, rejoin the true Church of Christ. The Western Church of the Middle Ages, saved by its rebel Reformers from total corruption, is a demonstration on a sufficient scale of the demoralizing effect of an ecclesiastical totalitarianism such as Dr. McQuaid desires."

VATICAN CITY—Pope Paul VI, responding to Christmas greetings from the College of Cardinals, said he anticipated that the third session of the Second Vatican Council would be more difficult and more important than the first two. He said it would constitute the "ultimate phase" of the council, with many "solemn and decisive" aspects. His remarks were seen in some quarters as hinting that Vatican II's third session may be its last.