

## THE BIBLE PROVIDES GUIDING PRINCIPLES IN RACE RELATIONS\*

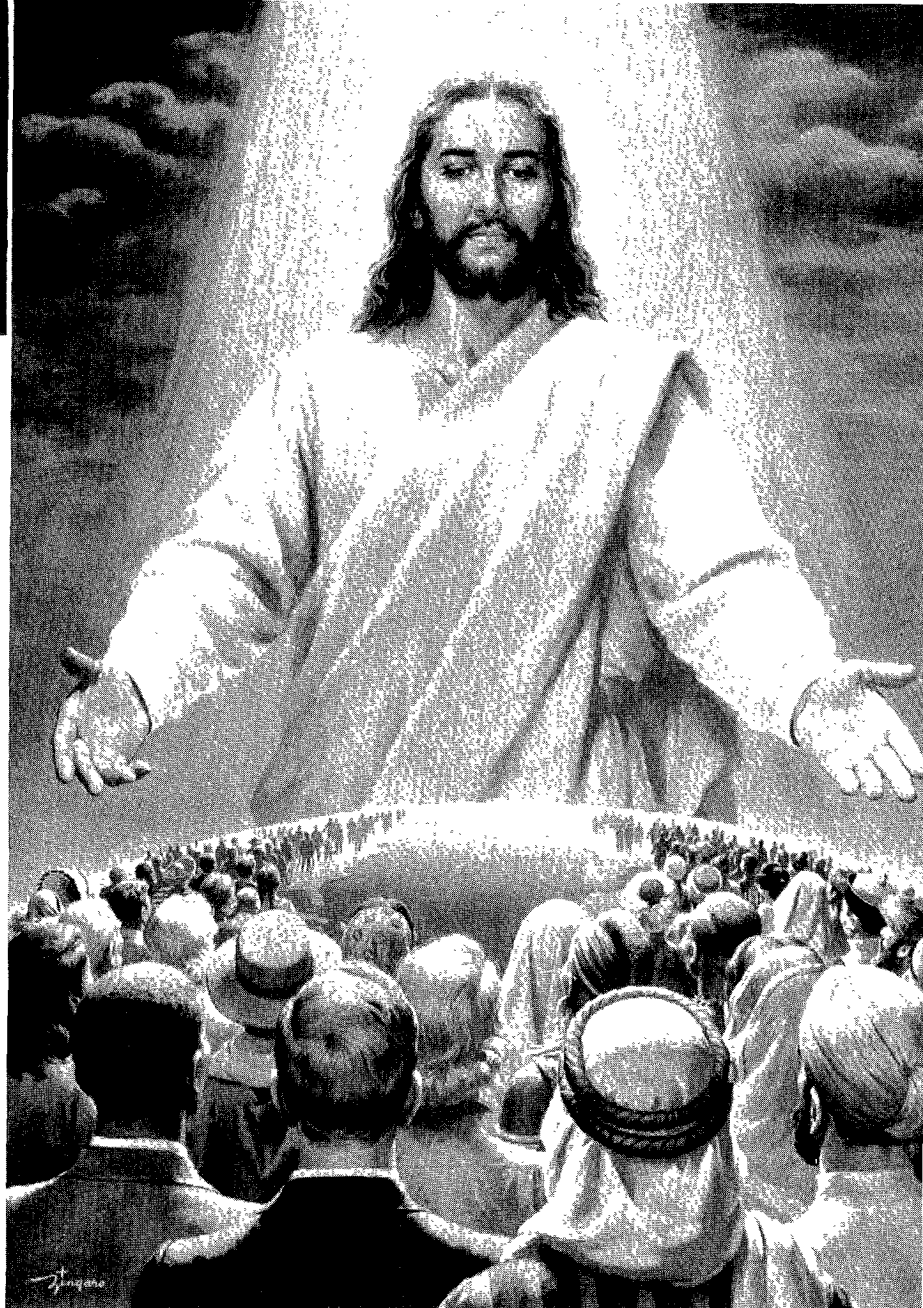
By Ellen G. White

[See editorial on page 12.]

**T**HE Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the colored people as for the white race. Jesus came to shed light over the whole world. At the beginning of His ministry He declared His mission: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The Redeemer of the world was of humble parentage. He, the majesty of heaven, the King of glory, humbled Himself to accept humanity, and then He chose a life of poverty and toil. "For our sakes, He became poor, that we through His poverty might be rich." When one came saying, "I will follow thee whithersoever thou goest," Jesus answered him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." He, the Majesty of heaven, depended upon the generosity of His followers.

Jesus did not seek the admiration or applause of the world. He commanded no army, He ruled no earthly kingdom. He passed by the wealthy and honored of the world. He did not associate with the leaders of the nation. He dwelt among the lowly of the earth. To all appearance He was merely a humble man, with few friends. Thus He sought to correct the world's false standard of judging the value of men. He showed that they are not to be estimated by their outward appearance. Their moral worth is not determined by their worldly possessions, their real estate or bank stock. It is the humble, contrite heart that God



© 1957 BY REVIEW AND HERALD

CHARLES ZINGARO, ARTIST

All men are equal in Christ.

values. With him there is no respect of persons. The attributes that He prizes most are purity and love, and these are possessed only by the Christian. . . .

Jesus while in this world ate with publicans and sinners, and mingled with the common people, not to become low and earthly with them, but in order by precept and example to present to them right principles, to lift them up from their low habits and manners. In all this He set us an example, that we should follow in His steps.

Those who have a religious experience that opens their hearts to Jesus, will not cherish pride, but will feel that they are under obligation to God to be missionaries as was Jesus. They will seek to save that which is lost. They will not, in Pharasaical pride and haughtiness, withdraw themselves from any class of humanity, but will feel with the apostle Paul, "I am debtor both to the Greek and to the barbarians, both to the wise and to the unwise."

### A Delicate Matter

After my severe illness one year ago, many things which the Lord had presented to me seemed lost to my mind, but they have since been repeated. I know that that which I now speak will bring me into

(Continued on page 8)

\* The essential portions of the basic appeal presented to church leaders March 20, 1891, which led to the beginnings of earnest missionary activities among the colored people of the South. It was first printed as a pamphlet and later became the opening article of the booklet entitled *The Southern Work*.

**T**HE Second Vatican Council opened with papal pomp and circumstance in St. Peter's Basilica on October 11, 1962, the feast of the Blessed Virgin's Maternity, and closed with regal solemnity and baroque pageantry on December 8, 1965, the feast of Mary's Immaculate Conception. When, on January 25, 1959, the late Pope John XXIII announced his intention to convene an ecumenical council of the Roman Catholic Church, he probably did not realize that he was inaugurating a new era in the history of Catholicism and its role in the world, and a new phase in interchurch relations as well. Few, if any, then foresaw the far-reaching implications and significance of this papal initiative.

For the past three and a half years we have been endeavoring to provide the readers of the REVIEW with glimpses and interpretations of some of the more important events and actions connected with the Second Vatican Council. With this series of articles we conclude our report and analysis of Vatican II for our official church paper. As in the past, we shall seek to avoid missing the larger theological and prophetic forest though we are still close to the innumerable council trees.

Let us begin with a bird's-eye view of happenings in Rome during the four sessions of the council. The antepreparatory commission that labored from May, 1959, to June, 1961, processed thousands of proposals for discussion sent in by Catholic bishops and theologians. The ten preparatory commissions then churned this raw material into 15 printed volumes containing nearly 10,000 pages.

By the time the council convened for its first session in the fall of 1962, this unmanageable mass of private and confidential opinions and proposals had been reduced to 70 schemata, or draft proposals. It was hoped that one or possibly two sessions would be sufficient in which to discuss these proposals and vote on them. Within a few weeks after the council began it became evident that this hope could never be realized. During the first session only five were discussed and none reached the stage of approval.

The Roman Curia—the administrative officers of the Vatican—had not anticipated that their draft proposals would be extensively discussed, questioned, amended, and some of them rejected outright. They probably expected the council fathers to engage



S. APPETITI

Pope Paul promulgating the decrees of the council.

By B. B. Beach  
*Departmental Secretary  
Northern European Division*

## VATICAN II

in a polite debate, after which they they would approve the prepared texts with little more than rubber-stamp votes, and then hasten quietly and obediently back to their separate posts of episcopal duty.

Because of the unexpected thoroughness of council debate, the general dissatisfaction of the bishops with the prepared texts, and the elephantine slowness of the commission and floor procedures, the number of council sessions lengthened gradually to four. At the same time the number of council schemata was reduced from

70, at first to 17 and finally to 13. This was an absolute necessity if the debates were not to become a decade-long talkathon.

Let us return to the first session (1962). The Vatican claimed that this, the twenty-first in the official list of ecumenical councils recognized by the Roman Catholic Church, was the best prepared in Catholic history. In actual fact, however, it soon became evident that the draft proposals were quite inadequate and that the council majority considered most of the prepared texts irremediably bad.

An appraisal of the Second Vatican Council by  
the special *Review and Herald* representative who attended all  
four sessions.

The most crucial and significant debate of the first session dealt with the schema on the "Sources of Revelation." In the past the Catholic Church has recognized two distinct sources of doctrinal authority—Scripture and tradition. Certain "truths" were accepted as originating exclusively in tradition. Under the influence of the new Catholic theology, with its greater emphasis on the Bible and the writings of the early Church Fathers, the council majority rejected the standard dualist theory in favor of a unitary theory according to which there is only one source of revelation—the Word of God incarnate in Christ.

A major portion of the first session was spent in a discussion of liturgical reform. Rather desultory consideration was given to the "Modern Means of Social Communication," which dealt with the press, radio, television, and motion pictures. A proposed decree "On Ecumenism" was presented for discussion, but the council fathers promptly sent it back to committee for radical revision. The last few days of the session were spent introducing the very important constitution on "The Church." The first session produced practically no concrete results. However, the stage was set for future council debate and action. The lines were drawn between the two major council blocks, the progressives and conservatives.

The second session (1963) began with high hopes, despite the death of

discussed: The constitution on "The Church," the decree on "The Government of Dioceses," and the decree on "Ecumenism." None of these documents came to a final vote. Regarding "The Church," the main discussion centered on three points: (1) collegiality, or the participation of the bishops with the pope in the supreme authority and rule over the church as a whole; (2) the restoration of deacons as a permanent order to meet the critical shortage of priests in many lands; (3) the status of the laity and the upgrading of their role in the life of the church.

A significant debate took place regarding the question of including Mary as a part of the schema on "The Church," or devoting a separate document to her. This issue found the council fathers deeply divided, and after considerable behind-the-purple-curtains pulling and arguing it was decided by the uncomfortably close vote of 1,114 to 1,074 to include her as part of the document on the church.

The schema on "The Government of Dioceses," which later received the more sympathetic title of "The Pastoral Office of Bishops," presents the authority of the bishops on three separate but interrelated levels: (1) universal authority in relation to the Pope; (2) regional authority in relation to the other bishops; (3) local authority in relation to the priests and laity of a particular diocese. It was during the discussion of this schema

critical of, and dissatisfied with, Cardinal Ottaviani's slow-working and foot-dragging Theological Commission, which practically ignored a series of council votes on collegiality. By papal order the commissions were expanded from 25 to 30 members.

Shortly before the close of the second session Paul VI issued a *motu proprio* (a statement issued on the Pope's personal initiative and authority) granting to the bishops certain powers and four privileges that previously required permission from Rome. Despite this papal palliative, the progressive council fathers were disappointed because no episcopal senate (permanent synod of bishops) had been created, collegiality had not been approved, and the regional episcopal conferences had not been granted what they considered sufficient power and jurisdiction.

The last text to be discussed was that on "Ecumenism," which still contained chapters on religious liberty and on the Jews. At this stage only the Oriental Orthodox communities were referred to as "churches." Protestant churches had to be content with the designation "ecclesiastical [churchlike] communities."

Largely due to Arab political pressure, there was a great deal of opposition to the section on the Jews, which condemned anti-Semitism and exonerated the Jewish people of the collective crime of deicide. A number of council fathers expressed themselves

# RETROSPECT AND PROSPECT

popular Pope John. Nevertheless, it ended December 4 in an atmosphere of gloomy disappointment. It seemed to the onlookers, and to many council fathers as well, that very little had been accomplished, despite an overhaul in the council procedures and machinery between the first and the second session. The constitution "On Liturgy" and the decree on "Modern Means of Social Communication" were voted upon and promulgated by the new Pope, Paul VI.

During the second session only three new schemata were introduced and

on the bishops that the dramatic denunciation by Cardinal Frings, of the high-handed and secret procedures and methods of the Holy Office of the Curia, took place.

During the second session there was considerable criticism of the chairmanship of the council commissions. The chairmen were the Pope-appointed Curial heads of the corresponding Vatican congregations, or administrative departments. Most of these men belonged to the conservative council minority that was led by the Curia. The bishops were especially

to the effect that religious liberty should be considered a separate question, and not included in the schema on "Ecumenism." As a result of this debate it was decided to take both the chapter on religious liberty and that on the Jews out of the schema and to present them, after thorough revision, as separate declarations. The other chapters of the draft proposal on "Ecumenism" were given preliminary approval, but the session ended in widespread uncertainty about the fate of the other two chapters.

(Continued next week)

# Proper Race Relations

AS SET FORTH BY ELLEN G. WHITE

[See editorial on page 12.]

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

**T**HAT Tuesday, January 25, a storm threatened. For three weeks, in company with Elder and Mrs. J. N. Loughborough and their three-year-old daughter, Teresa, Ellen White had been itinerating among the churches in western Michigan. As they journeyed by carriage southward, her mind was of home, her three boys, and her husband who had expected to join her on this trip, but was prevented from doing so by urgent duties at Battle Creek. The snow was falling fast as they drove up at midday to the Hardy home some ten miles southwest of Grand Rapids. The travelers were invited in by this Adventist family. Of the reception given, Ellen White wrote in her diary that evening:

"We were heartily welcomed by the family. A good dinner was soon in readiness for us of which we thankfully partook. This is a colored family, but although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting."

And then spontaneously she expressed her heart feelings in words she never thought would be read by others:

"May I yet have a better acquaintance with this dear family."—Ellen G. White *Diary*, Jan. 25, 1859.

The people of the Negro community were ever close to the heart of Ellen G. White. These were days of ferment over the question of slavery in the United States. A few months before, as she depicted for publication what had been shown her in the Great Controversy vision, she had written of the slave and the slave master and how they stood in the sight of heaven. See *Early Writings*, pp. 275, 276.

## Obey God Rather Than Man

In the first volume of the *Testimonies* is found a dramatic early presentation of the high level on which Sister White believed we should ever view the question of slavery. As the Sabbathkeeping Adventists in those critical days just preceding the Civil War were confronted with the discussion of the courts that citizens

of the North were duty bound to return a runaway slave to his master, a requirement thus making all United States citizens parties to the system of slavery, the Lord of heaven counseled His perplexed people. "The slave is not the property of any man," wrote Ellen White. "God is his rightful master," and "when the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be."—See *Testimonies*, vol. 1, pp. 201, 202.

No one writing the history of the Advent Movement could ever be in doubt as to the fearless position of the movement in its earliest years in relation to a most grave and explosive moral issue.

When the Civil War broke out in 1861, all Seventh-day Adventists resided in the Northern States, and they were united in their attitude against the inhuman traffic in slaves. While not a few other religious bodies endeavored to justify slavery, Seventh-day Adventists, from the outset, were opposed to it. And the light given to Ellen G. White unified and solidified the thinking and attitude of the emerging church.

When the war was over, there was great rejoicing in our ranks that the slaves were free. But Seventh-day Adventists, like other religious bodies, promptly forgot that a large work was yet to be done for the so recently freed slaves. Perhaps one reason for this was that the work of the church was very slow in its development in the South. Seventh-day Adventists, not being in direct contact with situations and conditions existing there in the first two decades following the Civil War, became quite unmindful of their responsibilities. As the evangelism of the church began in a limited way in Virginia, Tennessee, and Texas in the 1870's, some colored families were among the hearers and some took their stand for the message. But it is reported that in 1890 there were fewer than 20 colored Seventh-day Adventists south of the Mason-Dixon line.

As church leaders assembled in Battle Creek for the General Conference session of 1891, Ellen White, near the close of the session, met with them

in the committee room of the Battle Creek tabernacle and read to them a lengthy manuscript concerning our duty to the colored people. In this she clearly delineated the close ties of all mankind and called upon Seventh-day Adventists to take an active part in uplifting and educating these people so recently out of slavery. (See article on page 1 for the major portion of this presentation, which was later issued in pamphlet form.)

This initial statement from the pen of Ellen G. White, touching on this important subject clearly laid down certain guidelines. She vividly portrayed the brotherhood of mankind, indicating that Christ died for the colored people as well as for the white people, and in Christ's sight it is not birth, station, nationality, or color that counts, but rather character. The manuscript from which she read made it clear that she was well aware that such statements would bring her into conflict. This she did not covet, but she would perform her duty regardless of the consequences. As she neared the close of her address, speaking of the conditions of those days, she declared, "Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people."

## The Heart of Her Message

In the heart of this presentation to the leaders of the church, Ellen White pointed out that when the love of Jesus fills the heart, and the Christian becomes one with Christ, he will have the same spirit that Christ had. She stated that if a colored brother sits by his side, he will not be offended or despise him. Both are journeying to the same heaven and will be seated at the same table to eat bread in the kingdom of God.

The reading of the message made a deep impression on the hearts of the leaders of the church. Copies of the document in manuscript form were sent to certain workers, and copies were circulated somewhat in Battle Creek; but little was actually done. Then it was that Ellen White's own son, Edson, who had been engaged in business in Chicago, found a copy of

this appeal. He read it and it gripped his heart. He determined to do something. The task was challenging. It seemed to James Edson White to call for new and unique methods. With some river boat experience, his mind turned to a floating home and chapel. He moved ahead in constructing at Allegan, Michigan, a missionary boat, which he christened *The Morning Star*. With this mobile home, office, chapel, printing office, schoolroom, and living quarters for associate workers, he pioneered well-organized missionary endeavors for the Negro community along the Mississippi River in the Deep South.

He, with his company of workers, reached Vicksburg, Mississippi, January 10, 1895, ready to open up work. Now, in the practical setting of a response to her appeals for concerted work among Americans of Negro ancestry, Ellen White wrote again, this time a message for the whole church, which was published in the *Review and Herald* of April 2, 1895. The appeal was dual in nature, calling first for recognition that peoples of all races and nations were brothers in the sight of God, and second, that Seventh-day Adventists had a large responsibility to the colored population of the South.

The article entitled "Work Among the Colored People," opens with the words:

"I have a most earnest interest in the work to be done among the colored people. This is a branch of work that has been strangely neglected. The reason that this class of human beings who have souls to save or to lose, have been so long neglected, is the prejudice that the white people have felt and manifested against mingling with them in religious worship. They have been despised, shunned, and treated with abhorrence, as though crime were upon them, when they were helpless and in need, when men should have labored most earnestly for their salvation. They have been treated without pity. The priests and the Levites have looked upon their wretchedness, and have passed by on the other side."

The article, in its clear-cut presentation, left no room in the hearts of a true Seventh-day Adventist for animosity or apathy toward the colored population. Ellen White declared that the religious bodies generally were agreed that the colored people should be converted.

"They [the religious bodies] have no objection to this. They were willing that they should be grafted into the same parent stock, Christ, and become branches with themselves of the living Vine; yet they were not willing to sit by the side of their colored brethren,

and sing and pray and bear witness to the truth which they had in common. Not for a moment could they tolerate the idea that they should together bear the fruit that should be found on the Christian tree. The image of Christ might be stamped upon the soul; but it still would be necessary to have a separate church and a separate service. But the question is, Is this in harmony with the moving of the Spirit of God? Is it not after the manner in which the Jewish people acted in the days of Christ? Is not this prejudice against the colored people on the part of the white people similar to that which was cherished by the Jews against the Gentiles?"

### Two Distinct Classes

Then Ellen White turns to a true distinction in the two classes in our world, as those represented in the parable of the invitation to the marriage feast. "There are two distinct classes,—," she declares, "those who are saved through faith in Christ and through obedience to His law, and those who refuse the truth as it is in Jesus." She urged, "Let national and denominational distinctions be laid aside. Caste and rank are not recognized by God and should not be by His workers."

Knowing well that there were large problems in the matter of a recognition of the principles of the brotherhood of mankind, and that procedures must be different in different places, Ellen White further counseled:

"No human mind should seek to draw the line between the colored and the white people. Let circumstances indicate what shall be done; for the Lord has his hand on the lever of circumstances. As the truth is brought to bear upon the minds of both colored and white people, as souls are thoroughly converted, they will become new men and women in Christ Jesus. Christ says, 'A new heart also will I give you,' and that new heart bears the divine image. Those who are converted among the white people will experience a change in their sentiments. The prejudice which they have inherited and cultivated toward the colored race will die away. They will realize that there is no respect of persons with God. Those who are converted among the colored race will be cleansed from sin, will wear the white robe of Christ's righteousness, which has been woven in the loom of heaven. Both white and colored people must enter into the path of obedience through the same way."

Then she points out in this basic article, appealing to the church, that—

## "The Southern Work"

A question has been raised concerning the source and circulation of *The Southern Work*, a booklet of early years. All the materials appearing in its 147 pages were from the pen of Ellen G. White. The several articles comprising its content were assembled by her son J. E. White as he pioneered the work along the Mississippi River in the South, and were printed in 1898 on his missionary boat *The Morning Star*.

He issued this booklet as a means of appealing to Seventh-day Adventists to work among the large population of Negroes who were barely a generation out of America's shameful system of slavery. It sets forth certain counsels and cautions relating to that work. The heart of the booklet is constituted of the nine articles Mrs. White published as a series in the *REVIEW AND HERALD* in 1895 and 1896. About the year 1901 supplementary pages were added consisting of messages of counsel and caution to workers laboring in the Southern States.

As Ellen G. White set forth her ap-

peals, within twenty-five or thirty years of the proclamation of the emancipation of the slaves, she made frequent reference to the conditions among the colored population at the time she wrote. The depiction of the state of affairs then existing does not describe conditions as they are today. Great changes have taken place in the status of the Negro American.

Her statements as they appear in this booklet also present the neglect by the church up to that time of the work it should be doing for this our largest ethnic minority. These messages brought about a change and a well-organized, strong work has been done and continues to be done, as is attested to by the more than 50,000 members of Negro ancestry who are currently in numerous churches across the nation.

The booklet, *The Southern Work*, has its primary value today as a part of the historical record, and it should be read in its historical context with an understanding of the times in which it was published.



## Southern Asia Correspondence-6

"the test will come not as regards the outward complexion, but as regards the condition of the heart. Both the white and the colored people have the same Redeemer, who has paid the ransom money with his own life for every member of the human family."

Her closing words recognize that—"as a people we should do more for the colored race in America than we have yet done. In the work we shall need to move with carefulness, being endowed with wisdom from above."

### The Notable Series of Nine Articles

This article of appeal was followed shortly by nine articles in the *Review and Herald* from November 26, 1895, to February 4, 1896. These bore such titles as "An Appeal for the Southern Field," "The Bible the Colored People's Hope," "Spirit and Life for the Colored People," "Am I My Brother's Keeper?"

In this series of articles Ellen White depicted the situation among the colored people in the middle 1890's as it was revealed to her in vision. This picture, drawn of conditions existing within 30 years of slavery, is not a nice one, for the Negro had been neglected, and efforts towards his education had been very largely ineffective. The appeals made by Ellen White to Seventh-day Adventist lay families who could do so, to go into the South, not to colonize, but to let their light shine in various communities, brought a response that led to a strengthening of a work that was beginning for Americans of African descent.

One phase of the battle had been won. Seventh-day Adventists had come to recognize their responsibility to the colored citizens and the work among them in the Southern States was now begun. Ellen White's presentations of race relationships in the light of Bible principles made it clear to all Seventh-day Adventists that there was no place for prejudice or distinction that would bar the Negro from close association in worship and labor.

These guidelines were forever laid down in the clearest of terms. Work among these people had now become a clearly defined part of the work of the church.

It was one thing for Seventh-day Adventists to come to recognize these principles and to be motivated by them in their evangelism beamed toward the colored population in the South. It was another thing to know how to proceed with the work in the South in such a manner as to avoid creating prejudice that could lock the doors of the homes and the hearts of many against the third angel's message.

(Continued next week)

### Colombo, Ceylon

CEYLON is the pear-shaped (some say mango-shaped) tropical island off the southeastern tip of India. The separation at the closest point is an 18-mile stretch of shallows and sand bars known as Adam's Bridge. Ceylon is slightly larger than the State of West Virginia, but has one of the most rapidly increasing populations on earth. The total population, now approaching 12 million, is made up of various groups. The Sinhalese (mostly Buddhists), who speak a language of Indo-Aryan origin, form 70 per cent of the total. The Tamils (some 30 million in South India) number about 12 per cent. They speak a Dravidian language. The Moors (the name stuck from Portuguese days) number about four per cent. They are of Indian rather than Arab descent. A large group of Indian origin or immigration make up the remainder of the population. This great diversity stems from the historical development of the island.

Life goes back a long way in the story of Ceylon. The Moslems, with their belief in the unbelievable, hold that Adam and Eve were cast out of the Paradise above to meet in Ceylon to propagate the human species in the paradise below. Soon, according to legend, the early inhabitants joined the Rakkshad (demon worshipers) until the island was swallowed up by the ocean (the Flood). Any villager (I am told) can recount the story. The curious feature is that geological research supports the story of the Flood, for Ceylon and India were once probably part of a land mass stretching from Madagascar in the west to Malaya in the east.

The people of Ceylon call their island Sri Lanka (noble Lanka). The original Sanskrit name was Lakka. The hero of those legendary days was a person named Singha (the lion). The people came to be called the Lion Race, or Sinhalese. The Portuguese, who arrived in Ceylon in 1505, gave the island the name Ceilao (an Arabic corruption of the name). The Dutch arrival in 1658 adjusted the name to Zeilan. When the British took control in 1796 they called it Ceylon.

Ceylon's approach to independence was gradual and peaceful. Nationhood came with the negotiation and enactment of the Ceylon Independence Act, which granted Ceylon full dominion status as of February 4, 1948. Good relationships within the Common-

wealth and the United Nations have continued to mark governmental activity in this beautiful island.

Now Ceylon has begun a new chapter in its 2,500 years of history and legend. Contacts with the world have been continuous since Roman days. Pliny wrote of Ceylon that "the people possess a greater degree of civil liberty, and a greater regard for popular rights, than perhaps ever existed in any region of the east." Ceylon endeavors to live up to this reputation and apparently is succeeding quite well.

Through the centuries precious stones, cinnamon, and spices have attracted traders and adventurers from Arabia, Europe, India, and the lands farther east. The legends of Ceylon are recorded in great number in the *Arabian Nights*. Robert Knox, an Englishman, wrote *An Historical Relation of Ceylon* in 1680 that inspired Daniel Defoe's *Robinson Crusoe*. Knox had been a prisoner for 20 years in the king of Kandia's dungeon. He knew well the central part of Ceylon, and wrote the one authoritative work on that area of Ceylon dating from the Middle Ages.

### Adventist Work in Ceylon

The capital of the district of Kandy was the city of Kandy, high in the tea hills of the island 2,000 feet above sea level. This city is still the center of the Sinhalese population, and is fast becoming an important Seventh-day Adventist center too. At the heart of the city is a charming lake with beautiful shore-line drives. On the south-east side is a burgeoning Seventh-day Adventist medical institution called the Lakeside Medical Center. Dr. Noel Fernando is in charge. He and his wife (also a physician) were trained at Vellore Medical College under the Seventh-day Adventist affiliation plan.

Since the opening of the medical center in early 1965 patronage has continued to increase. The Ceylon Union has approved plans for the construction of a 30-bed hospital unit with all ancillary facilities. More than three fourths of the money required for this construction and the equipment is now in hand, and financial plans permit a start on the institution shortly. The Lakeside Medical Center presages a bright future for the medical work in Ceylon.

Nestled among hills and coconut trees some 12 miles from Kandy is the Lakpahana Training Institute. The school was located here in 1952 in tem-

porary huts made of canjan (woven strips of palm leaves). A. W. Robinson and his wife have been with the school since the beginning, and have presided over its development to a present very fine campus.

I doubt that I have ever visited a more orderly and well-kept campus than that of Lakpahana. Overseas and national teachers, together with the students, take pride in the development of the school. Presently 200 students are in attendance. The number increases year after year, and the building program keeps pace with the requirements. Presently a library building is under construction. Further provision is being made, too, for the housing of national personnel. A swimming pool fully equipped with filter has just gone into operation.

The improvement of the plant is accompanied by a definite program for enhancing teacher qualifications. One teacher is doing advanced study at Philippine Union College, and another is enrolled at Spicer College. During the summer of 1965 Spicer College held an extension school at Lakpahana, which was greatly appreciated. Each year some 15 to 20 students are baptized into church membership. Last year two Hindu young people received baptism.

From a financial viewpoint Lakpahana is somewhat of a phenomenon. The industrial program includes the processing of copra from a fine coconut plantation, and a magnificent flock of leghorn chickens numbering more than 5,000 layers. Due to the industrial program, there is no shortage of work for students. In time the present student enrollment will soar far beyond 200, with practically no student indebtedness. The net result is that the budget for 1966 just voted by the school board sets expenditures at 388,000 rupees (approximately \$76,000), all completely covered by school income without any denominational appropriation whatsoever. Dr. R. S. Lowry, president of the Southern Asia Division, who was in attendance at the year-end budget committee, says that this may be the first self-supporting school in Southern Asia's history. The only division assistance is one overseas worker's budget.

### A Bright Future

At the year-end budget committee meeting a careful review was made of all denominational activities. There is much in the present picture to hearten every Seventh-day Adventist. The work in Ceylon developed slowly over the first decades. The yearly baptisms are soaring beyond one hundred. When I visited this field ten years ago the membership was a little more than 300. Today it is approaching 850.

There is a unanimous resolve to reach the 1,000 mark by the time of the General Conference session. The church employs 51 workers (including five overseas families). Of the 14 churches in Ceylon, 12 have unostentatious but adequate church edifices. The Sabbath school membership now approaches 1,500.

A part of the weekend activities was the dedication of a representative church center at Kandana, some 12 miles from the heart of Colombo. The dedicatory services brought representatives from all churches in Ceylon. Joy and praise were the order of the day. The church at Kandana began four years ago. Today the membership approaches 50. This handful of faithful people have provided much of the funds for the church construction. A unique financial method came into being in this connection. Thousands of Christmas cards sent from America to this country were redecorated, reprinted, and sold, all profits going to the church building fund. The Christmas cards provided more than one third of the money required for the Kandana church.

The Kandana church is nestled in a coconut grove not far removed from the seashore. The area is predominantly Catholic, and the new recruits reveal the love and dedication common to former Catholics. It was a thrilling moment at the dedicatory service when some 250 voices sang:

"Elect from every nation,  
Yet one o'er all the earth,  
Her charter of salvation,  
One Lord, one faith, one birth;  
One holy name she blesses,  
Partakes one holy food,  
And to one hope she presses,  
With every grace endued."

D. M. Fernando, who was in charge of the Kandana project, is now undertaking an extended evangelistic campaign. He is pushing out into the sur-

rounding areas, where further interests have been developed.

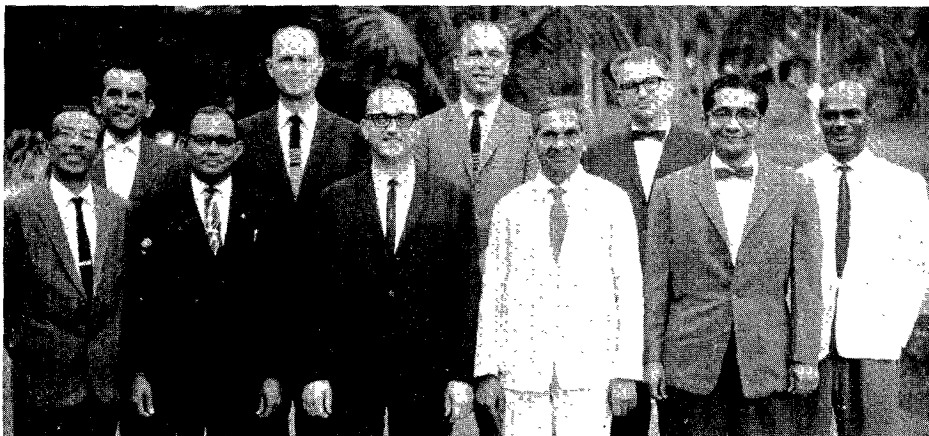
The great metropolitan center of Colombo (nearly 2 million inhabitants) is the object of special attention. Points of light are being kindled in several sectors. Colporteur-evangelists pursue the task relentlessly. All our people, both overseas and national, work effectively in a spirit of harmony and fellowship, brightening the face of God's cause for the future.

Large problems confront our organization in this emerging island. Recently following a Buddhist lead, the national calendar has been revamped. Henceforth no longer is there to be a seven-day week. The weekly holiday (Sunday) is replaced by what is called Poya Days. These days come at intervals of seven to eight days. At present no particular intolerance seems to accompany the plan. In the maze of changing days, however, the observance of the seventh-day Sabbath will encounter the problems that would develop were a blank day calendar introduced.

Our itinerary brought us to Ceylon for the Christmas season. Here giant firecrackers replace the northern lights, and frosted windowpanes give way to the pelting raindrops of the monsoon. The Christmas observance by our people was charming and heart warming. Some 25 overseas people (including children) fellowshipped on various occasions. Through it all continuously ran plans for the development of God's cause. The children, too, seemed to be preoccupied with this overriding necessity.

Our people face the future with sturdy hearts and ready minds. They have set as their goal the finishing of the work in Ceylon, so that on the day of triumph a goodly contingent shall march forth from this island to the fire-flushed sea of glass, to meet the Redeemer of all ages.

W. R. BEACH



Ceylon Union Committee. Left to right: R. S. Fernando, S. O. Nugara, A. B. N. Kulesekere, A. W. Robinson, E. C. Beck, J. F. Sipkens, G. B. Moser, C. H. Goertzen, B. F. Pinghe, L. Fernandez.

# Fellowship of Prayer

## "Thank You . . . for Your Prayers"

"A few years ago I asked you to pray for my daughter, who was out of the truth and very wayward. Thanks for your prayers. She stopped smoking and gave up her sins and is a baptized member of the church. Now please pray for her husband. He believes the truth and wants to come into the church, but he is weak and needs our prayers. He says he is not going to work on the Sabbath any more. He has tried to stop smoking several times but fails. Pray that he will have the courage to keep the Sabbath and that with God's help he will overcome the tobacco habit. Thank you so much for your prayers. May God bless you as you continue to pray for those in need."—Mrs. L., of Maine.

"I sent in a request for prayer for my sister. She called me last night that one of her problems has been settled. We are so thankful."—Mrs. H., of Texas.

"Some time ago I wrote asking for prayer for my daughter. Pray that she will give her heart to Jesus before she makes a tragic mistake of marrying out of the truth. Also my son needs prayer very much. My husband has been baptized. . . . I thank you so much for your prayers."—Mrs. B., of New York.

"My daughter is being helped with her school expenses in college. I am very thankful for this. Thank you for remembering her. Pray that she will be successful in her studies."—Mrs. M., of Costa Rica.

## Requests for Prayer

"It is so hard to see my husband destroying himself when he could, if he willed, obey God and be at peace with himself. . . . Pray for his conversion and that he will refrain from liquor."—Ohio.

"They [friends] both studied the Bible, and he seemed very favorable to becoming an Adventist. She was baptized. In the few years since, he has changed from the kind, considerate man he used to be. He is now very inconsiderate to the point of cruelty. She is a young member in the faith and is struggling to be a real Christian through all this trouble. She asks an interest in your prayers that she may be a faithful Christian wife and mother and that her husband will accept this truth so that they may once again have a happy home."—Malaysia.

"My daughter is in love with a Catholic boy. She smokes, and does other wrong things."—Indiana.

"At present my husband isn't living at home. He appears to be infatuated with another woman. Please pray for him and our home."—Iowa.

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.

## Guiding Principles in Race Relations

*(Continued from page 1)*

conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward, or die a coward, leaving my work undone. I must follow in my Master's footsteps.

It has become fashionable to look down upon the poor, and upon the colored race in particular. But Jesus, the Master, was poor, and He sympathizes with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to Himself. I am more and more surprised as I see those who claim to be children of God possessing so little of the sympathy and tenderness and love which actuated Christ. Would that every church, North and South, were imbued with the spirit of our Lord's teaching. . . .

"If ye call on the Father, who without respect of persons, judgeth according to every man's work, . . . see that ye love one another with a pure heart fervently." "Ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering."

"Who," says Paul, "maketh thee to differ?" The God of the white man is the God of the black man, and the Lord declares that His love for the least of His children exceeds that of a

mother for her beloved child. Look at that mother: the sick child, the one afflicted, the one born a cripple, or with some other physical infirmity,—how the mother labors to give him every advantage! The best food, the softest pillow, and the tenderest nursing are for him. The love bestowed upon him is strong and deep,—a love such as is not given to beauty, talent, or any other natural gift. As soon as a mother sees reason for others to regard her child with aversion or contempt, does she not increase her tenderness as if to shield him from the world's rude touch? "Can a mother forget her sucking child? Yea, they may forget, yet I will not forget thee." O, what impartial love the Lord Jesus gives to those who love Him!

The Lord's eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special, tender pity for those who are called to bear a greater burden than others. Those who love God and believe on Christ as their Redeemer, while they must meet the trials and the difficulties that lie in their path, should yet with a cheerful spirit accept their life as it is, considering that God above regards these things, and for all that the world neglects to bestow, He will Himself make up to them in the best of favors. . . .

## Christ Paid One Price for All

When the sinner is converted he receives the Holy Spirit, that makes him a child of God, and fits him for the society of the redeemed and the angelic host. He is made a joint heir with Christ. Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black,—Jesus paid the purchase money for their souls. If they believe in Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinaman, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him His well beloved brother.

The day is coming when the kings and lordly men of the earth would be glad to exchange places with the humblest African who has laid hold on the hope of the gospel. To all who are overcomers through the blood of the Lamb, the invitation will be given, "Come ye blessed of my Father, inherit the kingdom prepared for you



from the foundation of the world." Arranged on the right and left of the throne of God are the long columns of the heavenly host, who touch the golden harps, and songs of welcome and of praise to God and the Lamb ring through the heavenly courts. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

Among what are called the higher classes, there is a demand for a form of Christianity suited to their fine tastes; but this class will not grow up to the full stature of men and women in Christ until they know God and Jesus Christ whom He has sent.

(Concluded next week)

## A Story FOR THE YOUNGER SET

### Lemonade in the Orchard

By Elizabeth Spalding McFadden

MERRY BETH'S tea table was all set. Her dolls were dressed and sitting quietly on their tiny chairs, which Merry Beth had placed under the apple tree.

"Now mind your manners, Libby Sue." The young mother shook her finger at her oldest daughter. "When M.R. comes, you let him have the first drink of lemonade from one of these little glasses your grandmother brought us from town yesterday." As usual, Libby Sue looked straight ahead and did not move. Merry Beth picked her up and shook her slightly.

"Do you hear me, Libby Sue? You are the oldest and you are supposed to show Patricia Ann and Baby Lucille how to act when company comes." Satisfied, Merry Beth replaced Libby Sue on her chair.

Soon Merry Beth heard M.R.'s broken whistle, and looked up to see his red head poking through the apple blossoms.

"Hello, M.R.," she said to the boy who had been visiting his aunt next door for the past week. "Everything's ready for the tea party."

"You gonna serve tea in those tiny glasses?" asked the snub-nosed, freckle-faced M.R., his lips curling in a small sneer.

"Not tea. Lemonade. Besides, what's wrong with those glasses?" answered Merry Beth, beginning to feel not so happy after all.

"Too small. Only one swallow in each. Can I have six of 'em?"

"Certainly not! Where are your manners? Libby Sue and Tricia Ann and Baby Lucille have to have some too. D'ya

see? That's all the glasses I have—six."

"Well, dolls can't drink them, anyhow. Can I have theirs?"

"Sit down, M.R.," said Merry Beth politely, trying not to feel irritated. "Let's begin the tea party."

"I don't see why you call it a tea party when it's only lemonade." But he sat down on the grass and looked around the little doll table. "Aren't there any cookies or nothin'?" he asked.

"No, my mother doesn't want us to eat between meals. She says drinking lemonade is fine, but it makes our stomachs work too hard when we eat things like cookies or sandwiches between meals."

"Well, I never heard of such stuff! My sisters always have cookies at their tea parties—and real tea, too. Not this old lemonade."

"How do you know its 'old lemonade'? You haven't even tasted it yet!"

"Then gimme some."

"We have to say the blessing first."

"The blessing! For just a little drink?"

"Well, shouldn't we be thankful for our drinks, as well as our food?"

"All right—go ahead then," he said, and bent his head. Merry Beth stared at his red curls for a second, controlling herself; then she prayed a short prayer. It was hardly over before she saw M.R.'s grimy hand reach for one of the little glasses. He swallowed its contents in one gulp, then he took another and swallowed it, too. After the third one Merry Beth said, "I think you've had your share now. You didn't even offer them to the dollies."

"They can't drink them, anyhow, I told you," M.R. grumbled.

"I know, but you could pretend."

"Aw, who wants to pretend?" mumbled the boy and jumped up, heading for the trunk of the apple tree and beginning to climb it. He reached one of the lower limbs and swung out on it, hanging there a moment, looking to see whether Merry Beth was watching. Then he dropped, purposely, to the ground below.

Crunch! Merry Beth jumped up quickly to see what the noise was, and then she saw it! One of her new doll glasses was broken in bits. She lost her patience then, and shouted, "M.R.! Now look what you've done! You've broken one of my new doll glasses. You naughty boy!" But M.R. was already running through the orchard toward his aunt's home. He didn't even say he was sorry; he just yelled back, "Crazy tea party! No cookies, or nothin' 'cept some old lemonade."

Tears stung Merry Beth's eyes as she gathered what was left of the tea party that was to have been so nice. She had played with M.R. yesterday and the day before, and they had had fun. They had climbed trees and played horseshoes and made roads for M.R.'s wagons to run on. He had seemed all right then, but today he was horrid.

"I hope he goes back to the city and stays—right today," she muttered out loud as she began carrying the dolls and things into the house. It took three trips, and on the last one she met mother, just coming from the kitchen.

"Why, Merry Beth! What is wrong with my girl? You look so unhappy."

Into Mother's sympathetic ears Merry

Beth poured out the whole story, ending with "And look what he did. He broke one of my little glasses, Mother. Oh, I hate him!" then she burst into tears.

"Now just a minute, dear. You know M.R., doesn't go to Sabbath school as you do, so maybe he doesn't know how to act nice. Maybe you and I can help him."

"I don't want to see him again," sobbed Merry Beth.

"Well, we'll wait until tomorrow and see," said mother, wisely. And she was right, as mothers usually are. Even before the day was over, Merry Beth was lonesome and wanted someone to play with.

"Come," said mother. "We will go and see M.R."

Reluctantly Merry Beth took her hand and they walked through the garden to the next-door neighbor's back gate. M.R. was out in the yard running his toy horses and wagons up and down the cistern top. Apparently he had forgotten about the morning.

"Hello, Merry Beth. Come, help me run these horses and wagons." Merry Beth slipped through the gate and took a little green wagon. Mother went inside to talk to M.R.'s aunt.

Shyly, M.R. edged closer to Merry Beth. "I'm sorry I broke your little glass this morning," he said.

"That's all right," replied Merry Beth, and she really felt it was. "You can come tomorrow, and we will climb trees."

"Yes," said M.R. And Merry Beth smiled inside of herself. They were friends again, and she was happy.

M.R. hung to the limb for a moment to see whether Merry Beth was watching.

JEANIE MCCOY, ARTIST





# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



EWING GALLOWAY

In pleasant weather, a walk with the whole family in God's outdoors makes the Sabbath truly a delight.

## SABBATH MEMORIES

By Carol Johnson Shewmake

ONE of God's most precious gifts to His children is the Sabbath day. How well I remember Sabbaths long past! My baptism, my husband's first sermon in our first church, the very special service of his ordination, our children's dedication services, our sons' baptisms—all these are Sabbaths past, but never to be forgotten.

Somewhere even farther back in time are the ringing, singing memories that belong to that enchanted land of childhood. I was especially blessed by having a supremely happy childhood in a home where the Sabbath was not only strictly observed but made a delight to the whole family.

I can even remember what Sabbath smelled like when I was a little girl! There was the smell of scrubbed wooden floors, of my freshly sham-

pooed hair, and the delightful aroma of some special Sabbath treat—cinnamon rolls, blackberry cobbler, orange tapioca pudding, or something else just as delicious.

The sounds of Sabbath—I can hear them yet! Daddy at the old pump organ. Mother and the three of us girls gathered round singing the old songs, "Love at Home," "There'll Be No Dark Valley When Jesus Comes," "In the Sweet By and By." Then Daddy reading the Bible in the vivid way he had of making it real to us. I can feel the thrill and the challenge of the angel hosts calling to one another in the psalm we girls called the "King of Glory Psalm"—the twenty-fourth. Sometimes we each repeated a Bible verse or told a short Bible story.

Mother says I was just two when I told my first story at Friday night wor-

ship: "Man built house on rock, it stay fast; man built house on sand, rain came and washed it away." Even as a two-year-old I felt that I was a real part of Sabbath worship. The Sabbath was truly made for us, the Johnson girls, and we knew it!

We all prayed to close the sundown service, and then repeated in unison the Lord's Prayer. Later mother read to us from reading course books, *The Youth's Instructor*, or the *REVIEW AND HERALD*.

Even bedtime did not end the special feeling we had at our house on the eve of the Sabbath. Daddy often played the old pump organ for an hour or so, and we girls drifted off to dreamland on the wings of sacred song.

Sabbath morning we dressed in our very best and made our way to Sabbath school. Mother usually had a part in the adult program, so we grew up feeling that it was a privilege to help with Sabbath school. Church service, too, was pleasant for us. We never read or even used a pencil during the sermon. Instead, we listened, or as children will, merely sat there feeling the happy, loving, fellowship of God's big family, the church.

There was often company for Sabbath dinner, but even then the children were not forgotten. After dinner mother read *Our Little Friend* aloud to us all. How we would have loved *Primary Treasure* or the *Guide* back in those days! I can still remember some of the stories we read.

If the weather was pleasant, a Sabbath walk was always in order, for daddy and mother both loved the outdoors. Daddy would tell us all about how the plants, flowers, and trees grow. We would try to name each bird we saw or heard. How wonderfully delicious the fresh, cool well water tasted to us when we arrived back home, tired, hot, and dusty!

The closing of the Sabbath was just as pleasant for our family. We sang again before daddy read a chapter from the Bible and prayed. At one time my ambition was to be able to "sing big like daddy." On rainy Sabbaths we played Bible games and came to know many Bible characters.

I can never realize, except in memory, the happy Sabbaths past, but each week a new Sabbath comes around with new blessings.

Four children live at my house; do they love and enjoy the Sabbath as I did when I was a child? It is my privilege and duty to help them find the blessings in faithful Sabbath observance.

The Sabbaths of the future hold promise of untold joy. Will you walk with my family and me on the hills of the new earth some Sabbath afternoon not too far away? Our heavenly Father will show us the trees and plants of matchless beauty, and explain the ways of beast and bird.

Sabbaths past were lovely, Sabbaths present are a blessing, but thoughts of the future Sabbaths in the beautiful earth made new make me feel like a child again. I can hardly wait!

## On Keeping House

IN MARCH



By Carolyn E. Keeler

HERE comes March. Will she come in like a lion and go out like a lamb? Well, we'll see. Let's hope she has no blizzards like the one we had the last of January. We may even see a robin. No doubt an advance guard of robins will arrive and give hope that spring is around the corner. Perhaps a crocus will peep out, with its golden or purple promise of spring, to delight our hearts.

The sugar-and-syrup makers are busy boiling down the sap they have gathered from their maple trees. There will be wax on snow, that lovely sweetness that tastes like a sundae.

The seeds and bulbs are being ordered and dreams woven about little mystic packets of seed. Oh, we will have the best gardens ever. Not a weed will be allowed to remain! Already we can visualize the jars of canned fruit and vegetables, or the packets of frozen delicacies. I do hope our kohlrabi does better than last summer, it is so delicious! Grate it and mix with mayonnaise. Use when tender and small.

Then, I must have a lantana plant. The two I ordered last year arrived in poor condition. My special wish this spring is for a new Matterhorn rose or perhaps a Mr. Lincoln rose. Wonder if it will come true? But even a wild pink June rose is fragrant and lovely.

Some time ago Mrs. Walter A. McKain, Sr., of Lansing, Kansas, sent me a recipe for a different way to serve cottage cheese. She adds to each

## The Art of Living.....when



you're

young

by Miriam Hood

### Be Still

QUITE by accident a most rewarding experience came to me recently. The whole thing started with a confusion of schedules—a refusal of life's gears to “mesh” as far as the juxtaposition of several Sabbath afternoon appointments were concerned. Bowing to the tyranny of time and transportation, I found that I must spend an hour in my home church sanctuary by myself. There were groups meeting in other parts of the building, but I wasn't a part of them, therefore I elected to spend the time sitting in complete silence and solitude. I'd had the forethought to equip myself with a book, but I didn't even open it.

For the first few minutes I simply reveled in the unique sensation of utter quietness. I tried to remember how long it had been since I'd had no noise of any kind beating against my eardrums. With the exception of those hours commonly known as “wee small,” when I'm definitely not at my best, I couldn't recall such utter lack of noise. The quietness stole along my nerves like soothing balm; it seemed to me that I could actually feel knots untying here and there.

Next I began to review sermons I'd heard here, services I'd attended. Having been a member of this particular church for many years, I had no small store of memories. Happy occasions, sad occasions. Weddings and funerals. Rallies. Musical weekends. Sermons that stirred my sluggish soul into resolute action.

From these reveries it seemed entirely natural that I drifted back into the past to camp meetings where good

friends had attended, to General Conference sessions where great choirs had sung, where spectacular missions appeals had been made, where all our hearts were overflowing with a sense of purpose and commitment.

Then I thought of the problems I'd brought with me into the sanctuary, problems that had seemed completely insurmountable. I bowed my head, alone in the beautiful stillness, and talked it all over with my heavenly Father. And the problems didn't seem so monumental as I'd thought. I don't mean to imply that complete, quick, and perfect solutions were suggested, but I had the distinct impression that in the course of time—in God's own time—all would be well.

But then my thoughts turned to other lands, torn by war, to faithful missionaries whose longing for home is surpassed only by their devotion to duty. These needed my silent prayer—to say nothing of all the homeless ones in this cold world, the bereaved, the people sick in both body and soul. I wished for all of them the sense of peace and well-being that was mine just then.

So soon the hour ended—too soon. I'll never forget it. I'd like to recommend a similar experience to all my young friends. Go to your church, all by yourself, on Sabbath afternoon. There you can “be still, and know . . .”

12- or 16-ounce carton of cottage cheese a tablespoon of grated green mango, and one of grated red mango peppers. She lets this set for several hours or over night. Cottage cheese can be used in so many ways.

Have you tried soy sauce? Well, here is a simple way to add flavor to many a dish. I like to sprinkle it on warmed-up potatoes and scrambled eggs. I even like it on pancakes. I also like a whisper of savorex—or tastex or vegex—on waffles, pancakes, or buttered toast. To us diabetics who go lightly on butter, soy sauce helps a great deal in making foods palatable.

Mrs. Pearl Straw, of Battle Creek, Michigan, sent in this recipe, which

she has named Corn Bread Carrotte:

- 1 cup yellow corn meal
- 1 cup grated raw carrot
- 1 tbs. brown sugar
- 1 tsp. salt
- 2 tbs. oil
- 2 eggs
- $\frac{3}{4}$  cup boiling water
- 2 tbs. cold water

Combine the corn meal, carrot, sugar, salt, and oil in a mixing bowl. Mix well and add the boiling water. Stir again. Add the cold water to the egg yolks and beat until thick; then add to mixture. Fold in the stiffly beaten egg whites. Pour into warm oiled pan and bake at 400° for about 25 minutes.



## Important Series Begins

On page 4 of this issue we begin a series of articles on the general subject of human relations. This traces certain main points of the story of our work in the South, particularly in relation to the Negro American. This series presents in chronological order the record of the difficulties and the opportunities, the prejudices and the providences, that have marked our evangelizing activities in that area of the United States.

What distinguishes these articles is that they are woven around the many and stirring counsels Sister White gave in behalf of missionary work for a then sorely benighted and neglected race who had so recently gained the status of free men. The spirit of temperateness, restraint, and balance marks her counsels on this subject as on all others. The writer of the series, Arthur L. White, has effectively placed Sister White's words in their historical context. The result, we believe, is that a harmonious line of inspired counsel on race relations is woven throughout this series.

It is in this setting that we can best call attention to an article by Ellen G. White on page 1 of this issue. The title of it well describes its range: "The Bible Provides Guiding Principles on Race Relations." This article originally was an address she gave to church leaders in 1891. It marks the real beginnings of Adventist labor for the colored race, particularly in the Southern States. This extended article, which will be concluded next week, provides the true background for many articles Sister White later wrote on this theme.

Let us take heart that the God of the Advent Movement is leading, not a stray segment here or a racial group there, but a united body from every nation, kindred, tongue, and people. Living as we do in a divided world where problems social, economic, religious, and racial threaten havoc and destruction, may we ever seek for unity of the spirit in the bond of peace. That kind of unity must ever distinguish the Advent Movement. We are nearly home. That we believe. Increasing unity can quicken our pace. The United Nations is constantly struggling to preserve a sufficient semblance of unity to prevent war. The people of God must provide the world and an onlooking universe with something this earth so sorely lacks, a unity and fellowship both genuine and joyous.

God has helped us hearteningly toward this heavenly goal. It is our devout hope and belief that Sister White's article and the series by Arthur White that we are starting in these columns this week will bring us ever nearer to this radiant goal. We plan, in counsel with the leadership of the movement, to reprint in future months further articles on this subject from Sister White. The current articles will later be reprinted as a pamphlet.

All these endeavors in print reflect, in part, the plans worked out by a special committee set up by the General Conference to promote ever better human relations. We need hardly add that this committee, which represents both Caucasian and colored brethren in leadership, is wise, not in the ways of the world in seeking for unity—proper as some of those ways may be. But it is humbly wise concerning the power and the possibilities that reside in praying together, planning together and going

forward together. The people of God always make their most rapid advances on their knees. That is why we commend that all of us read these current articles on race relations in a mood of prayer.

F. D. N.

## Bible Knowledge Needed

A popular misconception among church members—especially those who have been brought up in Christian homes—is that Bible knowledge is fairly widespread. Whether they realize it or not, many Christians make only half-hearted attempts to acquaint their friends with Bible truth because they suppose their friends know nearly as much about the Bible as they do.

Scattered throughout the population there are, no doubt, people with a rich knowledge of Bible truth. But they are few. Ignorance of the Bible is the rule rather than the exception.

Reporting on a test given without advance notice to college-bound eleventh- and twelfth-graders in the Newton, Massachusetts, high school, Religious News Service stated recently: "Students thought Sodom and Gomorrah were lovers; that the four horsemen appeared on the Acropolis; that the Gospels were written by Matthew, Mark, Luther, and John; that Eve was created from an apple; that Jesus was baptized by Moses; that Jezebel was Ahab's donkey; and that the stories told by Jesus in His teaching were called parodies." Inasmuch as Newton's high school is "known in education circles as one of the best . . . in the nation," one is tempted to speculate as to what the results might have been in a school of inferior rating.

We greatly fear that in this enlightened age when scientists have mastered the sophisticated techniques necessary to make a soft landing on the moon; when young people can dazzle their elders with the processes of new math; when research groups are seeking to unlock the secret of life itself—in such an age Bible knowledge among the general populace is minimal.

### A Great Loss

From the standpoint of culture alone, this is a great loss. Without Biblical knowledge readers of many literary works miss completely numerous allusions—often quite subtle—to Bible themes and characters. For example, would the names Ishmael, Ahab, and Elijah in a well-known classic convey much meaning to a reader unfamiliar with the lives of these men as recorded in the Bible? As one teacher of English put it: "Is it important for the student to learn what it means when a man is called an Adonis or a Romeo, yet unimportant for him to be able to tell a Jonah from a Judas?"

The real tragedy of being unfamiliar with the Bible, of course, comes not in the area of culture but of religion. The Bible reveals the true God. It explains the origin of the world and of man. It tells of the Fall. It offers a Saviour. It sets forth a moral code by which to live. It gives a history of people like ourselves who grasped the hand of God, and went forward to victory in spite of occasional reverses. It announces that Jesus is coming again. It tells how to get ready to meet Him in peace. All this, and much more, the Bible offers.

1966 has been designated the Year of the Bible. Sev-

enth-day Adventists have ever been known as people of the Bible. Let the Year and the people work together for the benefit of all who are groping in darkness, searching for the meaning of today's bewildering events and conditions. Opportunities for helping others understand the Bible and the vital issues that shall soon confront every soul, may never be better or more numerous than today.

K. H. W.

## The Inerrancy of Scripture—6

Over the past few weeks we have been discussing the fact that the divine truths on record in the Bible come to us clothed in the earthly garb of human language and modes of thought and expression. This week we purpose to set forth our reasons for believing that the traces of human imperfection in the writing and transmission of the Bible, of which we have spoken, do not in the least degree detract from its reliability as an authentic and authoritative transcript of God's message to man.

Let us begin with the affirmation of faith that God is the author of the message that comes to us through the pages of Holy Writ. To convey this message to the human race He entrusted it to chosen men whom He guided in the choice of what to write. These inspired writers expressed the truth from heaven in language they deemed appropriate to convey it most accurately to other minds. The words and the thought and literary forms in which they clothed divine truth were historically conditioned, that is, adapted to the social, cultural, and intellectual environment of the day. Otherwise, the men of that time would not have understood what God was saying to them.

"The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible." "The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought." Furthermore, "it is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."—*Selected Messages*, book 1, pp. 21, 22.

Truth is infinite, but the writers and readers of the Bible are all finite. Our loftiest concepts of truth doubtless fall far short of ultimate reality, of truth in its pristine perfection and fullness. At its best, human language often proves to be an inadequate vehicle in which to convey even human thought from one mind to another; how much less adequate it is as a conveyance for infinite truth, with the precision and completeness of the language of heaven. Nevertheless, in the providence of God, the words of men are adequate to provide all of us who are willing to listen, with a knowledge of God's will sufficient for our journey through this world—where we shall always see through a glass darkly because of the limitations of finite vision, impaired by sin—to that better world where we shall hear God's own voice and set out on our eternal quest for truth, with unfettered minds and without the faltering staff of human language.

When we speak of the inerrancy of Scripture we refer to the message of heavenly origin therein set forth, whose

accuracy and reliability inspiration guarantees to us. On the other hand, the language, modes of expression, literary forms, and other historically conditioned elements reflect the human factor in the writing of Scripture. Accordingly, we need not be surprised or perplexed to find, here and there, minor imperfections that savor of the human more than of the divine. The great fundamental facets and principles of truth are inerrant; not necessarily so, the human word and thought forms in which these truths come packaged. The Spirit of Prophecy statements cited last week speak of "imperfections," "difficulties," "mistakes," "contradictions," copyists' errors, deliberate editorial changes, and the individuality and limitations of the various writers. But we are assured that all the "mistakes" need not "cause trouble to one soul, or cause any feet to stumble," and we should not permit them to "perplex or confuse us" (*ibid.*, pp. 16, 22). We should not "lament that these difficulties exist, but accept them as permitted by the wisdom of God."—*Testimonies*, vol. 5, p. 706. Their presence in God's Word testifies to a gracious providence that took erring mortals into partnership in the process of communicating His message to man.

### Priceless Diamonds of Truth

Diamonds are sometimes shipped in ordinary parcels, by ordinary mail. But the humble wrappings and common mode of transportation do not in the least lessen their market value. Personal delivery by the owner, in a container of 24-karat gold, would not enhance their worth. Thus it is with the divine truths wrapped up in the human language of the Bible. The word-package in which these diamonds of truth were placed for transmission down through the centuries was, in some respects perhaps, subject to human frailty, and it has doubtless suffered minor damage in transit. But Inspiration insured the contents, and guarantees them to be in perfect condition "on every point essential to the salvation of the soul."—*Ibid.* We reject the myopic wisdom of those critics of God's Word who refuse to accept its gems of heavenly truth because they do not like the way their Author saw fit to package them.

It is one thing to acknowledge the presence of human elements in the Bible if we accept its Heaven-sent message without question or quibble. It is something far different to dwell upon these human elements as an excuse for rejecting or depreciating the divine truth they convey. "Brethren, let not a mind or hand be engaged in criticizing the Bible."—*Selected Messages*, Book 1, pp. 17, 23.

If, here or there, it may seem that the clear light of heaven has been partially obscured by the smog of human language through which, of necessity, we view it in this dim world, we can turn to other passages where the same truth is set forth more clearly. "I take the Bible just as it is," wrote the messenger of the Lord to the remnant church, "as the Inspired Word. I believe its utterances in an entire Bible."—*Ibid.*, p. 17. Taken in its entirety, the Bible fully compensates for the minor imperfections we may encounter in some of its parts.

"In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will."—*The Great Controversy*, p. vii. Its inspired truths are an inerrant witness to the sublime fact that God was in Christ reconciling the world to Himself. It is a guidebook we may safely follow along the dim paths of this life, toward that brighter day when we can understand the language of heaven and hear the great truths of salvation from the lips of the Saviour Himself. Let us thank God anew for this divine guidebook.

R. F. C.

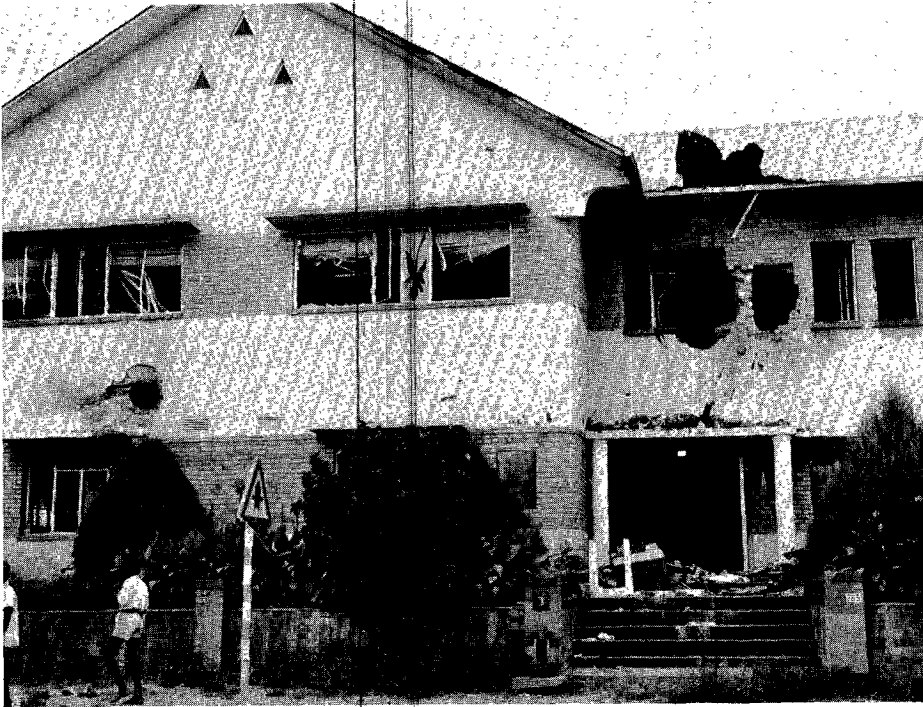
(End of series)



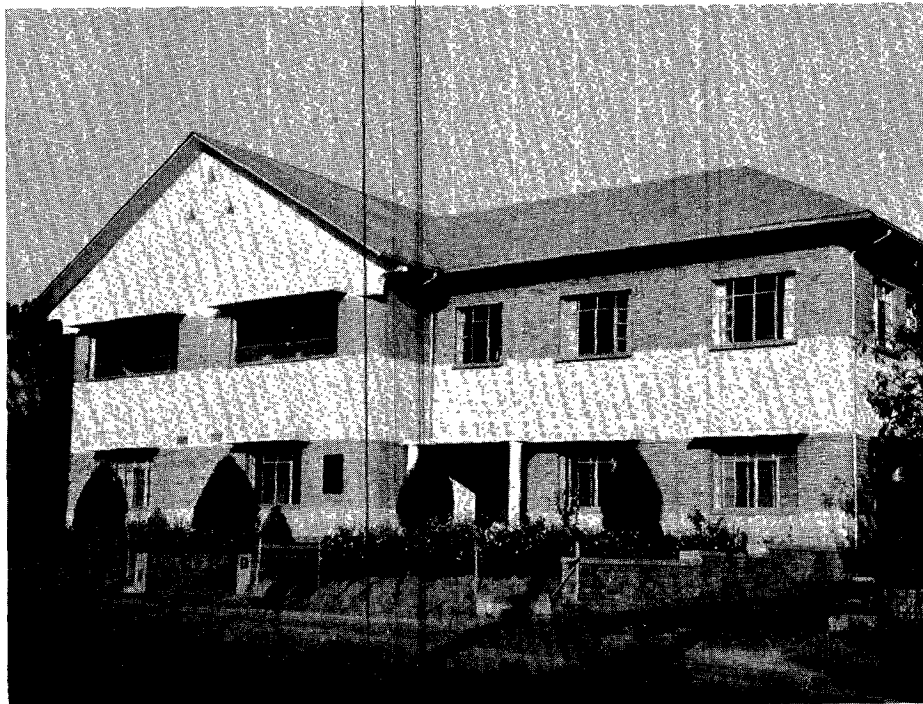
# Reports From Far and Near

## Elisabethville, Congo—Four Years Later

By Robert H. Pierson, *President*  
*Trans-Africa Division*



The headquarters of the Congo Union, in Elisabethville, after being shelled by United Nations and Katangese forces in December, 1961.



Congo Union headquarters building as it looks today. Only a few bullet holes testify to the terror that reigned here four years ago.

In December, 1961, 29 Seventh-day Adventist missionaries and children found themselves trapped in the cross fire of the United Nations and Katangese armies in Elisabethville, Katanga. As I write today I am in Elisabethville attending the annual meeting of the Congo Union committee. All around me are vivid reminders of our 52 hours under fire in this office.

This morning I had breakfast in the same room where several of us were eating when the two armies began hostilities four years ago. In this dining room seven of us hugged the floor for an hour and a half as bullets spattered against the walls and made a sieve of the roof.

I walked again through the hallway where the roof was blown off over our heads as C. L. Torrey, R. H. Wentland, and I hit the floor seeking shelter from a bazooka blast that reduced to shambles the room we were just leaving.

I sat in the living room where two large shells crashed into the house, only to fall harmlessly on the floor and to be taken away by United Nations' officers some time later.

Earlier this week I had breakfast in another room in the union office where a guardian angel spread his wings over Dr. M. H. Schaffner and son Ronnie when a large shell tore through a window and a wall, exploding in their room. Fortunately they had thrown themselves on the floor when the first attack of the machine guns began to play a tattoo on the outside wall. They escaped unscathed but badly shaken.

Many times in the past few days I have walked past the room I was in when a direct hit by a bazooka shell on the adjoining bathroom blasted the windows, blew a hole just over my head, and filled the room with plaster, dust, and broken glass as I dashed out of the room to safety.

Each time I walked down the long hall in the office I visualized the way it looked in December, 1961—well barricaded with books, boxes, mattresses, and any other movable objects we could find to afford a little protection from the frequent machine-gun attacks and the bursting of big shells on different parts of the building. I still see our many women and children living and sleeping courageously in this hallway during attacks by the opposing armies.

Today everything is quiet and peaceful in Elisabethville. The work of re-

building the battered, bleeding city has moved ahead steadily, if not too speedily. Our union office and mission homes, badly wrecked, have been fully restored. They look as neat and as tidy as ever, with only a few holes here and there to remind us of the punishment they received a little more than four years ago.

I have thanked the Lord many times this week for His loving protection over His workers as the threat of death hung over them during that episode. The Congo as a whole is comparatively quiet after five and a half years of turbulence and turmoil, during which the work of God has suffered violent interruption and continuing frustration. And, may I add quickly, it has also experienced glorious victories!

#### Year-End Union Budget Committee Meetings

We have just completed the year-end union budget committee meetings. The reports from H. W. Stevenson, president of the union, and his loyal workers have revealed advances on every front. During these years of chaos baptisms have

been the highest in the history of the work in the Congo. The church membership has increased from 11,000 to 15,000. Fifteen thousand more have accepted the message, and a large number of the new believers are in baptismal classes. More than 1,500 branch Sabbath schools have been organized, increasing the Sabbath school membership to just under 40,000.

Economic disruption and inflation, guerrilla warfare, and the breakdown of communications and transportation facilities have not deterred G. M. Ellstrom and his dedicated Ingatherers from going out and bringing in nearly four times as many Congolese francs in 1965 as they Ingathered in 1963. In one field where trouble abounded the members doubled their 1964 record in one week's time.

Tithe income has increased more than 50 per cent in three years, and mission offerings show a rise of more than 100 per cent. The Lord held His hand over the financial resources of the church during times of violence and chaos. Banks were blown up and looted, yet the Lord kept every franc of His money safely.

Miraculously we have lost nothing from our bank deposits.

The publishing work had to be started from scratch the last three years, but it is almost unbelievable the number of books that J. T. Knopper and his literature evangelists have sold in the Congo in the face of very great obstacles—far more than ever before. D. H. Thomas reports that our schools are getting back into operation—crowded to the walls. A new academy is under construction in the North Congo Field, where until recently fighting was going on.

The Voice of Prophecy is on the air over Radio Leopoldville and Radio Elisabethville, and the prospects are bright to begin broadcasting over two or three more strategically located stations. The Bible school enrollments are flooding in at a greater rate than Helen Devos and her associates are financially able to cope with.

The prospects for an advance of the work of God in the Congo during the coming year are as bright as the promises of God. Problems? On every side! Frustrations? Every hour of the day! Discouragement or defeat? Never! With our courageous workers in the Congo setting to work with a will to pick up the pieces and to build again, under the blessing of God the work will move forward to victory.



#### Significant Meeting at Paradise Valley Hospital

Some 140 physicians and clergymen from the Greater San Diego, California, area met recently at the new 150-bed Paradise Valley Hospital in National City, to discuss the role of medicine and religion in the treatment of patients with terminal illnesses.

Frank E. Rice, administrator of the \$4.3 million institution welcomed the group. John Osborn, president of the Southeastern California Conference and chairman of the hospital board of trustees, extended greetings.

Dr. Arne Knutsen, president of the hospital medical staff and master of ceremonies for the meeting, said the convocation, sponsored by the Committee on Medicine and Religion of the San Diego County Medical Society, was the first of its kind to be held in the county.

Featured speaker at the dinner meeting was Dr. Paul B. McCleave, of Chicago, who has served since 1961 as full-time director of the American Medical Association's Department of Medicine and Religion. Discussing the clergyman's point of view on the subject of patients facing death, Dr. McCleave declared that both doctors and pastors should strive to give Americans a new outlook on terminal illness. Of primary importance, he said, is the duty of the minister to care for a distraught family, which he described as less often prepared for death than the patient.

After the meeting, Elder Rice and members of the nursing staff conducted a tour of the new hospital, which occupies an 11-acre site.

ARNE KNUTSEN, M.D.

#### New TV Program in Southern California

By S. A. Yakush  
Departmental Secretary  
Southern California Conference

A new Adventist television program has been sponsored by the Southern California Conference and aired in the Los Angeles area. The program is entitled "Impact," and is a half-hour color documentary narrated by Don Reynolds, pastor of the White Memorial church. One of the documentary subjects used recently was that of communications. The last ten minutes was devoted to the spiritual application on prayer.

During each program, booklet No. 1 entitled "Guide to Better Living" is offered to the television audience. In the booklet is a card inviting the reader to order booklet No. 2, "Exploring Faith's Foundations." Other cards and letters offer booklet No. 3, "Following Freedom's Footsteps." The fourth offer is a Bible with Bible lessons entitled "Together With God."

The first two books are mailed, but books three and four are delivered by laymen who then return with upcoming Bible lessons on future visits. Thus, the program is tied into each local church missionary program. The response has been encouraging, for an average of 172 new names are received each week.

More than 600 requested the book offer on the subject of marriage.

A number of people whose first contact with the Advent message was through the Impact program have been baptized.

Since the program is not announced as a religious program, it is thought that many tune in who would probably never



Representatives at Central European Division winter council. Left to right: E. Denkert, E. Fischdick, Hannelore Witzig, E. Berner, O. Brozio, C. L. Torrey, H. Vogel, O. Gmehling, H. Werner, W. D. Eva, H. E. Morenings, O. Bremer, E. Amelung, secretary to K. Fleck, H. Niemann, W. Räcker, K. F. Noltze, K. Fleck, F. Hasel.

E. Fischdick, division Missionary Volunteer and Sabbath school secretary, met C. L. Torrey and me at our hotel in Frankfurt early Tuesday afternoon, November 30. Soon we were speeding along the autobahn under gray skies toward Cologne. We turned onto the Dusseldorf autobahn shortly before sunset and not long afterward were driving along a winding country road through snow-covered hills toward Mühlenrahmede.

The welcome at Bergheim after a little struggle up the snowy road out of the valley was warm, and so was the simple supper. Our rooms, with their big windows looking over the snow-covered hills and down into the valleys with the winking lights of scores of homes, were pleasant and cozy.

After the devotional meeting next morning work began on a long agenda. O. Gmehling, the division president, obviously has an intimate knowledge of the work in his field and a clear understanding of its problems. He is supported by two able fellow officers, K. Fleck, division secretary, and O. Bremer.

The German people have worked hard during the past two decades and on the ruins of war have built up a most prosperous country with a vigorous economy. Unemployment is practically nonexistent, and more than a million people from other European countries have come to Germany to find employment. But such prosperity brings problems, not the least of which is a materialism so strong that the spiritual appeal of the third angel's message makes a disappointing impact.

The division's membership has not increased in recent years, and the accepted methods of evangelism are not bringing the desired results. To this problem earnest study was given the first day. The presidents of the West and South German unions, K. F. Noltze and E. Denkert, told of new methods being tried. Churches have accepted the responsibility of reaching every family in their areas; ministers are spending one day a

month, and sometimes a day a week, going from door to door with literature evangelists. In every possible way those interested in the message are being searched out. Other new methods are being tested with varying degrees of success.

There are 12,124 members in the five conferences of the West German Union and 12,966 in the six conferences of the South German Union. The membership in the Berlin West Conference, under the leadership of H. Vogel, is 1,641. Brother Vogel brought us an encouraging report from the East German Union. God is blessing His work under W. Eberhardt's leadership (he was not able to attend the meeting) and good progress is being made. Including West Berlin, which is within the territory of the East German Union, the membership is 14,852, a total for the division of 39,942.

Perhaps the greatest need in Germany is for workers. In an endeavor to meet the need, A. Strala, head of the seminary at Marienhöhe, with 20 theological students, conducted an intensive evangelistic campaign and school of evangelism in West Berlin during October and November, 1965. The students have spoken and written most appreciatively of the training and experience received, some considering it to have been worth more than a full school year of study. It is expected that 30 to 35 persons will be baptized from this endeavor, and as other interests are followed up, further good results will come.

We were not able to remain for the meeting of the Advent-Verlag (the Hamburg Publishing House). Under the experienced administration of H. E. Morenings the work is growing. Because of special conditions in Germany a plan of administration of the literature work is required different from that in some other countries, but under the strong leadership of F. Hasel, German literature evangelists are doing a great work for God.

That our German believers love the Advent message, there is no doubt. Tithe is increasing remarkably. In the West German Union tithe in 1964 was 7 per cent higher than in 1963 and for the first nine months of 1965 it was 14.6 per cent above that for the same period in 1964. In the South German Union the increase was 13 per cent. Offerings too are rising sharply. The increase for the division is 14 per cent above 1964.

In the West German Union the endeavors of E. Denkert are bearing good fruit. He made an extensive camp meeting trip in the Trans-Africa Division in 1964, and almost every Saturday night in one or another of the churches in his union he talks on missions and shows pictures on Africa. Missions offerings in his union for the first nine months of 1965 showed an increase of 17.5 per cent above the same period in 1964.

It is obvious that the special relationship between the Central European Division and the Trans-Africa Division has resulted in a deeply renewed interest in Germany "in the lands beyond." More than a dozen families from Germany serve as missionaries in various parts of Africa. As is always the case, a clear mission vision enlivens the Advent hope in the church and has an invigorating effect on all areas of Christian living.

Through the years the Central European Division has had great problems. For example, the devastations of World War II affected our churches and institutions. In 1946, we had 150 congregations in Germany without church buildings. The last decade or two have had to be used in building up the work both materially and spiritually. Much has been accomplished, and Germany is deeply grateful for the help that has come to her from the world church.

The leaders of the work in the Central European Division are truehearted Adventists, deeply loyal to the message and to the movement. May God greatly bless their earnest efforts to finish the work in Germany.

## From Bandit to Colporteur in Colombia

By José Herbert Carvajal, as told to  
J. G. Nikkels  
Departmental Secretary  
Colombia-Venezuela Union



I was born in 1942, in Córdoba, a tiny village nestled at the foothills of the mighty Andes Mountains in Colombia. I never knew my mother and was forsaken by my father at the tender age of six. Successively, several different relatives took care of me

until I was 15 years old. Then an uncle placed me as a houseboy in the mansion of the owner of a large coffee plantation near Caicedonia.

One day, while emptying the wastebaskets, I discovered among the discarded

## From Home Base to Front Line

Mrs. Cline B. Johnson and three children left Miami, Florida, February 15, for Peru. Elder Johnson left Brownsville, Texas, on February 18, for Peru. Before marriage Sister Johnson's name was Charlotte Evon Jensen. Elder Johnson has accepted a call to be director of the Nevati Mission Station, at Puerto Bermudez, Peru.

Sheila Robertson, of Madison, Tennessee, left Washington, D.C., February 20, en route to South Africa. Miss Robertson had previously served in South Africa, from 1959 to 1963. As a nurse-anesthetist she is to join the staff of the Maluti Hospital, at Ficksburg.

W. R. BEACH

## East Brazil Union Committee Meeting

By N. W. Dunn

*Associate Secretary, General Conference*

Under the chairmanship of Rodolpho Belz, president, the East Brazil Union held its annual committee meeting December 20-22, 1965, in the chapel of our Silvestre Hospital in Rio de Janeiro, Brazil. Looking down from Corcovado's peak, just behind the hospital, is the towering white figure of Christ with outstretched arms, symbolic of the blessings from heaven that have been showered upon this institution since its opening in 1948.

The East Brazil Union, organized in 1919, is composed of three conferences and two missions. There are now approximately 30,000 baptized believers in the union. The baptismal goal for 1966 is 4,800.

In attendance at this meeting were the 15 members of the union committee, all national workers except two. The three officers of the South American Division, J. J. Aitken, J. I. Hartman, and M. S. Nigri, were present; also F. C. Webster, home missionary secretary of the division. M. V. Campbell and N. W. Dunn from the General Conference helped with the morning devotional meetings, and sat as sympathetic observers and counselors during the interesting three-day meeting.

The temperature in the city of Rio soared to 104 degrees and remained considerably above normal for several days, but it was not oppressively hot at the sanitarium, which stands on the mountainside a thousand feet or more above the city.

Although a heavy agenda was before the brethren, the discussion of the various items moved along steadily under the competent leadership of the chairman, whose long experience in administrative work was apparent throughout the meeting.

When the budget was presented, some of the men seemed somewhat disappointed, for they had hoped for larger

appropriations in view of the urgency of moving into new areas and carrying to completion many projects already begun. But they are a group of courageous men, fully united in the one objective of pressing forward with urgency and perseverance until the work is done.

In the East Brazil Union strong emphasis is placed upon the evangelization of the great cities. Already in the city of Rio de Janeiro there are 60 Seventh-day Adventist churches. In Belo Horizonte there are 16; in Victoria, there are six; in Salvador, nine; and in Recife, ten.

By means of the welfare work carried on under the leadership of Joel Camacho, the work of Seventh-day Adventists in Brazil is known favorably. The Voice of Prophecy, with R. M. Rabello as speaker, is reaching into the homes of thousands with gratifying results. The Five-Day Plan to Stop Smoking has received a hearty response in Brazil. One woman who had smoked for more than 100 years accepted the message, quit smoking, and was recently baptized.

The work of the medical launches, the hospitals, and the clinics has created for



## A "Flying Visit" to Colombia

Recently the faculty and student body of Instituto Colombo-Venezolano, in Medellin, Colombia, received a visit from Elder and Mrs. Elden K. Walter, with his evangelistic team from Lansing, Michigan. The group flew down in his Twin Beech plane on a mission tour through South America. Elder Walter interviewed teachers and students and visited historic places. He was especially interested to hear personally the story of Abdonia Prada (shown above with Elder Walter), one of our students who lost her father and brother only a few months before through violence and religious persecution. Abdonia is preparing to be a church school teacher.

The evangelistic team made a short stopover in Caracas, Venezuela, to become acquainted with our new evangelistic center and medical and dental clinic.

A. R. RIFFEL, *President  
Colombia-Venezuela Union*

Seventh-day Adventists a favorable environment in which to labor, with every assurance of success in East Brazil.

## Central Philippine Union Mission Session

By K. H. Emmerson, *Assistant Treasurer  
General Conference*

Eighty delegates representing 285 churches, 28,816 church members, and 41,320 Sabbath school members met with A. E. Gibb, E. L. Longway, and H. B. Ludden, of the Far Eastern Division, and K. H. Emmerson, of the General Conference, on the evening of January 10 in the first biennial session of the Central Philippine Union Mission. The setting was a pleasant one, as the meetings were held in the Capitol Center, an excellent evangelistic hall situated in the very shadows of Cebu's capitol building.

Just two years ago the South Philippine Union Mission was divided into two strong unions—the Central and South Philippine Union missions. The wisdom of the move was evident as reports of God's blessings throughout the union were presented. The Sabbath school offerings have kept pace with the tithe, which has more than doubled in the union territory since 1959. The finances of the union, its four local missions, Book and Periodical Agencies, two hospitals, and two academies were found to be good and growing in strength.

E. A. Capobres, union president, and M. G. Jereos, union secretary-treasurer, reported unusual zeal for evangelism, this being manifested by the 98 evangelistic efforts held in 1964 and the 82 in 1965. In 1964 there were 1,747 persons baptized, and in 1965 there were 2,076 who joined the church through baptism.

A fine group of four workers, C. T. Garilva, F. Y. Cometa, B. C. Guevara, and W. G. Dick, were ordained to the gospel ministry on Sabbath, January 15.

Emphasis was given to the medical work by making large appropriations to the Bacolod Sanitarium and Hospital and to Mountain View College for the school of nursing. The 1966 budget was the largest in the short history of this union.

The work is onward in this fertile field.

## Central European Division Winter Council

By W. Duncan Eva, *Associate Secretary  
General Conference*

The village of Muhlenrahmede is hidden away in the hills of Sauerland in Westphalia, Germany. High above it is Berghheim, the center owned by the West German Union as a retreat for children and youth in summer, and the venue of conventions and meetings of various kinds during other seasons of the year. Here from December 1 to 8 the Central European Division held its winter council.

O. Bremer, division treasurer, and





Representatives at Central European Division winter council. Left to right: E. Denkert, E. Fischdick, Hannelore Witzig, E. Berner, O. Brozio, C. L. Torrey, H. Vogel, O. Gmehling, H. Werner, W. D. Eva, H. E. Mørenings, O. Bremer, E. Amelung, secretary to K. Fleck, H. Niemann, W. Räcker, K. F. Noltze, K. Fleck, F. Hasel.

E. Fischdick, division Missionary Volunteer and Sabbath school secretary, met C. L. Torrey and me at our hotel in Frankfurt early Tuesday afternoon, November 30. Soon we were speeding along the autobahn under gray skies toward Cologne. We turned onto the Dusseldorf autobahn shortly before sunset and not long afterward were driving along a winding country road through snow-covered hills toward Mühlenrahmede.

The welcome at Bergheim after a little struggle up the snowy road out of the valley was warm, and so was the simple supper. Our rooms, with their big windows looking over the snow-covered hills and down into the valleys with the winking lights of scores of homes, were pleasant and cozy.

After the devotional meeting next morning work began on a long agenda. O. Gmehling, the division president, obviously has an intimate knowledge of the work in his field and a clear understanding of its problems. He is supported by two able fellow officers, K. Fleck, division secretary, and O. Bremer.

The German people have worked hard during the past two decades and, on the ruins of war have built up a most prosperous country with a vigorous economy. Unemployment is practically nonexistent, and more than a million people from other European countries have come to Germany to find employment. But such prosperity brings problems, not the least of which is a materialism so strong that the spiritual appeal of the third angel's message makes a disappointing impact.

The division's membership has not increased in recent years, and the accepted methods of evangelism are not bringing the desired results. To this problem earnest study was given the first day. The presidents of the West and South German unions, K. F. Noltze and E. Denkert, told of new methods being tried. Churches have accepted the responsibility of reaching every family in their areas; ministers are spending one day a

month, and sometimes a day a week, going from door to door with literature evangelists. In every possible way those interested in the message are being searched out. Other new methods are being tested with varying degrees of success.

There are 12,124 members in the five conferences of the West German Union and 12,966 in the six conferences of the South German Union. The membership in the Berlin West Conference, under the leadership of H. Vogel, is 1,641. Brother Vogel brought us an encouraging report from the East German Union. God is blessing His work under W. Eberhardt's leadership (he was not able to attend the meeting) and good progress is being made. Including West Berlin, which is within the territory of the East German Union, the membership is 14,852, a total for the division of 39,942.

Perhaps the greatest need in Germany is for workers. In an endeavor to meet the need, A. Strala, head of the seminary at Marienhöhe, with 20 theological students, conducted an intensive evangelistic campaign and school of evangelism in West Berlin during October and November, 1965. The students have spoken and written most appreciatively of the training and experience received, some considering it to have been worth more than a full school year of study. It is expected that 30 to 35 persons will be baptized from this endeavor, and as other interests are followed up, further good results will come.

We were not able to remain for the meeting of the Advent-Verlag (the Hamburg Publishing House). Under the experienced administration of H. E. Mørenings the work is growing. Because of special conditions in Germany a plan of administration of the literature work is required different from that in some other countries, but under the strong leadership of F. Hasel, German literature evangelists are doing a great work for God.

That our German believers love the Advent message, there is no doubt. Tithe is increasing remarkably. In the West German Union tithe in 1964 was 7 per cent higher than in 1963 and for the first nine months of 1965 it was 14.6 per cent above that for the same period in 1964. In the South German Union the increase was 13 per cent. Offerings too are rising sharply. The increase for the division is 14 per cent above 1964.

In the West German Union the endeavors of E. Denkert are bearing good fruit. He made an extensive camp meeting trip in the Trans-Africa Division in 1964, and almost every Saturday night in one or another of the churches in his union he talks on missions and shows pictures on Africa. Missions offerings in his union for the first nine months of 1965 showed an increase of 17.5 per cent above the same period in 1964.

It is obvious that the special relationship between the Central European Division and the Trans-Africa Division has resulted in a deeply renewed interest in Germany "in the lands beyond." More than a dozen families from Germany serve as missionaries in various parts of Africa. As is always the case, a clear mission vision enlivens the Advent hope in the church and has an invigorating effect on all areas of Christian living.

Through the years the Central European Division has had great problems. For example, the devastations of World War II affected our churches and institutions. In 1946, we had 150 congregations in Germany without church buildings. The last decade or two have had to be used in building up the work both materially and spiritually. Much has been accomplished, and Germany is deeply grateful for the help that has come to her from the world church.

The leaders of the work in the Central European Division are truehearted Adventists, deeply loyal to the message and to the movement. May God greatly bless their earnest efforts to finish the work in Germany.

## From Bandit to Colporteur in Colombia

By José Herbert Carvajal, as told to  
J. G. Nikkels  
Departmental Secretary  
Colombia-Venezuela Union



I was born in 1942, in Córdoba, a tiny village nestled at the foothills of the mighty Andes Mountains in Colombia. I never knew my mother and was forsaken by my father at the tender age of six. Successively, several different relatives took care of me until I was 15 years old. Then an uncle placed me as a houseboy in the mansion of the owner of a large coffee plantation near Caicedonia.

One day, while emptying the wastebaskets, I discovered among the discarded



papers a little booklet entitled *The Four Gospels*. Its attractive cover appealed to me, and I began to study its contents. This was my first contact with God's Word.

On another occasion someone gave me a New Testament, which became my constant companion. Two years later, when I returned to my home town, I was befriended by a Pentecostal youth, who invited me to the meetings of his sect. Being eager to learn more about the gospel message, I gladly accepted the invitation. However, the antics and shouts of those present disgusted me greatly, and after two more meetings I had decided to leave religion alone. Instead of reading my New Testament I began to spend my nights in the cafés, drinking and playing cards.

At 18 years of age I was drafted into the army and was stationed in the capital city of Bogotá. Because army life was boring and too confining for me, after about nine months I deserted and returned to Córdoba.

Where religion and politics mix, strife results. Violence was rampant in many areas as rebels and government troops clashed. To help me in my predicament as a fugitive, some rebel sympathizers gave me several false documents on condition that I would join the guerrilleros. Thus I became a member of a group of bandits, which roamed the mountains of Tolima under the direction of "Chispas," a notorious killer.

This life, although more exciting, surely was not easy. Many a night we had to sleep out in the open on wet grass while an icy mountain wind chilled us to the bone. At times we suffered hunger. Occasionally, to protect ourselves, we had to kill innocent people. I became a slave to many vices. My leader and companions were cruel and bloodthirsty. Life was cheap.

One day I got permission to return to Córdoba to see my girl friend. Arriving under cover of darkness I learned that a new sect had arrived with some strange teachings. My curiosity was aroused, and I went to the house where the Adventists were meeting. Some of those present recognized me and introduced me to Omar Mota, a former rebel.

He told me, "My dear friend, I, too, led the life you are leading, but, thank God, I found something better. I invite you to study the Bible with me." As it was too dangerous to stay around any longer, he accompanied me to a secluded place, where we studied God's Word all night. I liked what I heard but did not understand it all.

The following day I had to return to my group, with whom I shared my newly acquired knowledge. For that reason they nicknamed me "the preacher." One text especially lingered in my mind: "Blessed are they which are persecuted for righteousness sake." Did I belong in that category? Weren't we defending a righteous cause?

Toward the end of 1962 some of us were sent to a location close to Córdoba to begin a systematic plan of harassing the army and to attack its outposts. Every night I dashed into the village to paste propaganda posters all over the place

right after the guards had passed. We walked around in stolen army uniforms to perform the most daring deeds of sabotage. To bolster our courage we were taught to make horrible oaths to ourselves.

A companion of mine swore not to shave until he had killed someone. Because he could not find anyone else to kill he shot one of his unsuspecting comrades. Once, six brothers were killed this way in a single day. Living thus in constant fear of death, I planned to commit suicide. But God guided me once more to an Adventist meeting, and the sermon I heard led me to do otherwise. On a bright day in January, 1963, I turned myself in to the military authorities, who shipped me to a work camp in Melgar with 130 other youth.

One day, while working in the stone quarry, I heard a familiar hymn. It was sung by a former Adventist who became my closest friend and who taught me more about the truth.

To my joy and delight I also found a Bible in the camp library, which had been organized only a week before by the chaplain—priest. When the chaplain saw me reading this book, he asked, "To what church do you belong?" When I told him that I liked the Adventist religion, he began to argue against the Sabbath. This made me even more sure that it was right.

#### Deserted Again

After nine months I was dismissed and sent to the army barracks. This was too much for me, and after seven months I deserted again and fled to the Atlantic coast, where a brother of mine lived. This change was not for the better, because he, being a Communist cell leader, indoctrinated me thoroughly and trained me to become a Communist ally.

To drown my conscience I resorted again to drinking. During the day I sold lottery tickets to support myself. At last I finished my training period and set out for the department of Quindío to spread the Communist doctrine among my countrymen. But it seemed that God had different plans.

On my way down I was caught at a regular check point by a group of government soldiers, who searched our bus. Temporarily they locked me in a nearby hut, while they continued checking other vehicles. It was night, and it was raining.

Realizing the danger I was in, I fell on my knees and promised God I would forsake this wicked life if He would help me. I got up and searched for the door, which was barred. I jumped against it with all my strength, and it opened. My heart pounded! Had they heard me?

Fortunately nobody came. Behind the rancho (shack) ran a river, so I jumped in and swam across to safety.

Upon my return to Córdoba I looked immediately for the Adventists. The brethren received me with open hearts and prayed with me. I longed to visit their meetings but I could not. I had to stay in hiding.

God's Spirit began to work, but the devil would not let go that easily. I was poor, and could not find work. What to do?

When I learned that within a few days a farmer would be leaving the village with a large sum of money—the earnings from his coffee harvest—to deposit in the bank in an adjacent town, the devil whispered to me: "This is your chance!"

Studying ways to intercept the victim somewhere along the road, I began to look for an accomplice. If our plan had been carried out, we might have been guilty of manslaughter, in case the man resisted.

But God was ready to prevent my last murder. That same week I saw the book *El Arte de Vivir* ("The Art of Living") in the house of a friend. Its table of contents seemed interesting, so I asked him to lend it to me. While reading the chapter "The Art of Being Patient," I felt as if it had been written just for me; and I dropped my wicked plans.

However, as I read on, the devil filled my mind with doubts about the truthfulness of this book. Some sections gave me the impression that its author was a spiritist. When I finally arrived at the chapter "The Art of Resting," I knew that its writer was an Adventist and that God had used this book to prevent me from going deeper into sin.

Up to that time I had shunned the village and had hidden in the nearby hills, leaving only at night to visit some neighboring friends. But now I wanted to go to the little Adventist chapel to see my spiritual brethren. I needed their words of encouragement.

One moonless Friday night I walked through the woods, avoiding the beaten track, and arrived at the back door of the chapel. Because it was illuminated only by candlelight I could sit in a dark corner without being noticed. The sermon, presented by a layman, appealed to my heart, and I decided to become a Christian. After the meeting I asked for a Bible.

The brethren wanted me to accompany them the next thirteenth Sabbath to Armenia, where I could meet the pastor of the district. I promised to let them know.

During that week I obtained my first job as a farm hand, and because it was just at the beginning of the coffee harvest, I did not dare to take off that Sabbath. My faith was still weak. But a few weeks later Christ and His Word gained the victory. I stopped working on Sabbath.

One problem remained: I was still a fugitive in the eyes of the law. How would I ever be able to go to church on Sabbath?

Again the Lord helped me. That same month the military commander of that district, who had been pursuing me constantly, was suddenly changed. A new captain who did not know José Carvajal arrived, and I was a free man again.

Two months afterward, on June 26, 1965, I was baptized with 34 other candidates. Now my life belongs to Christ. When Elder Nikkels arrived in our district to promote the new lay-evangelism plan, I expressed my desire to do more for the Lord. So he encouraged me to enter the colporteur army.

Today I am happy to be a soldier in Christ's army, spreading the glad tidings of His coming instead of sowing fear and anxiety in the hearts of men.



# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Russell R. Adams, pastor of the South Lancaster, Massachusetts, church for the past three years, has accepted a call to be president of the Bermuda Mission. He takes the place of the former president, Vernon E. Kelstrom, who is now home missionary, Sabbath school, stewardship, and church development secretary for the Northern New England Conference.

► The new pastor of the German Brooklyn church is Edmund Grentz, most recently of the Manitoba-Saskatchewan Conference, where he pastored the Winnipeg German church as well as being district leader for an area that included several other churches. The former pastor, F. K. Erlecke, transferred to the German New York church recently.

► Changes in the working force of Northern New England Conference have been made recently. Clarence E. Johnson of the Rochester, New Hampshire, district, accepted a call to the Southern New England Conference as leader of the Pawtucket, Rhode Island, and Attleboro, Massachusetts, district. Clayton Child of Farmingdale, Maine, has been asked by the conference committee to take up the leadership of the Rochester district. George Mills of Jamestown, New York, will be the leader of the Farmingdale, Maine, district. Norman Frost has been called to fill the vacancy in the Brun-

wick, Maine, district. Elder Frost presently is a pastor in the Maritime Conference and will move to Brunswick in April. James Davis has been asked to add the public relations work of the Northern New England Conference to his responsibilities as secretary of the educational and MV departments.

► Several personnel changes have been made in the Southern New England Conference. G. S. Remick, pastor of the Sanitarium church, succeeds R. R. Adams as pastor of the South Lancaster and Leominster churches; G. W. Muller, who has served as chaplain of the New England Sanitarium for a number of years, is the new associate pastor of the South Lancaster church; Arnold Swanson is transferring from Worcester, Massachusetts, to the Sanitarium church; and Lee Lewis from the New Haven, Connecticut, district, will pastor the Worcester congregation.



## Central Union

Reported by  
Mrs. Clara Anderson

► Elder and Mrs. Olaf Locke are moving from Denver, Colorado, to St. Helena, California, where he will pastor the Sanitarium church.

► On January 15 about 100 people held the first services in the intermediate school in Wichita, Kansas. Officers and leaders were chosen for this group interested in

expanding the work in the Wichita area. The Word of Life evangelistic team is holding meetings there again in March.



## Columbia Union

Reported by  
Morten Juberg

► William Carey, pastor of the McKeesport and Greensburg, Pennsylvania, churches, will be joining R. L. Cheney, the pastor, for a series of evangelistic meetings in the newly completed Uniontown church.

► Temperance Action Units are being launched in the churches of the New Jersey Conference. Pastors of the conference are directing the program, which includes community service projects such as Five-Day Plans to Stop Smoking and the Smokers Dial.

► Peter Luna, formerly of Garden State Academy, will be the new pastor of the Salem, New Jersey, church. Merle Rouse, pastor of the Dover, Delaware, church, has accepted a call to teach Bible at Garden State Academy and be pastor of the Franklin church.

► E. F. Herzel, pastor of the Newark, New Jersey, First church, has accepted a call to the Michigan Conference. W. R. Brown from the Greater New York Conference has assumed the Newark pastorate.

► Building committees are studying plans for a consolidated school for the Trenton-Mt. Holly, New Jersey, area.

► Cecil May, formerly with Memorial Hospital, Beeville, Texas, has joined the staff of Hadley Memorial Hospital, Washington, D.C., as an accountant.

► Lowell Litten of the General Conference MV Department led out in a three-day Pathfinder Training Course for the Potomac Conference. The sessions were held in Staunton, Virginia, and 46 certificates were awarded.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Aside from being a Silver Vanguard Conference in Ingathering again this year, the Illinois Conference raised the largest total in their history—\$196,767.83, which is almost \$13,000 above their goal. They also reached the highest per capita, \$29.95. Most of their churches went over the Silver Vanguard goal—65 out of 74.

► Richard Botimer, R.Ph., has joined the staff at the Hinsdale Sanitarium and is serving as one of four pharmacists. Formerly a student at Andrews University, he graduated in June, 1965, from Fer-

## Tsuen Wan Hospital Church Organized

On New Year's Day a church was organized at Tsuen Wan for the Hong Kong Adventist hospital. For several months the group has been meeting as a Sabbath school and worship group. Each week 60 to 70 staff members and patients have gathered for services. Dr. Roger Heald, medical director, and Philip Tan, business manager, have led out.

Andrew J. Robbins, president, and L. S. Chan, secretary-treasurer, represented the Hong Kong-Macao Mission at the organization service. The mission committee has appointed Elder Tan to be pastor of the new church.

Shown in the picture are the hospital staff and officers of the newly organized church. Seated, left to right: Benjamin Meng, Sabbath school superintendent; Dr. Marjorie Young, head deaconess; Mrs. Roger Heald, head, children's division of Sabbath school; Dr. Roger Heald, local elder, medical director, Tsuen Wan Hospital; Philip Tan, church pastor, hospital business manager; L. S. Chan, secretary-treasurer, Hong Kong-Macao Mission; Andrew J. Robbins, president, Hong Kong Mission; Dr. John Hsuen, head deacon and lay activities department secretary; James Wang, deacon; James O'Yang, church treasurer; Bernard Miao, deacon.

ANDREW J. ROBBINS



## 1965 Layman of the Year—North Haiti Mission



Pierre Jean, of Haiti, is 43 years old. He accepted the Adventist message in 1950 and was baptized in July, 1951. Since then Brother Jean has been a zealous soul winner.

He is a carpenter by trade and has a family of six children.

On Sabbath afternoons he holds meetings in the State prison in an effort to bring the Adventist truth to the inmates. More than 200 of these men have become members of the church and are awaiting the coming in glory of our Saviour, Jesus Christ.

Brother Jean dedicates his Sundays to holding meetings in different sections of the city of Cap-Haitien. In 1965 he won 33 persons to the message.

**MARCEL ABEL**  
*Lay Activities Secretary*  
*North Haiti Mission*

ris State College, School of Pharmacy, at Big Rapids, Michigan. He completed his internship at Bronson Hospital, Kalamazoo, Michigan.

► The Adelpian Academy library conducted a book fair January 24-28. A completely organized collection of nearly 1,000 outstanding new books for all readers was on display. The books from 75 leading publishers were thoroughly organized according to grade level, subject matter, and type. Curriculum-related catalogs, fully annotated and completely indexed, were given to teachers, librarians, and other professional people. All books on display are available for order through the library.

► The Warsaw company in Illinois was recently organized into a church, with 19 charter members. W. A. Nelson, president of the Illinois Conference, met with the members on this occasion. This group is unusual in that while meeting as a company they built a beautiful church, with wall-to-wall carpeting and good church furniture. This building was dedicated in 1964.

► Twenty-four months of effort by the pastor, C. B. Rock, and members of Lake Region's City Temple church in Detroit, Michigan, have produced encouraging results. In spite of the city's attitude toward the erection of tents, Elder Rock, after six months of negotiation, conducted two tent efforts during 1964, which resulted in 116 baptisms. Another effort was conducted last summer, after further negotiation. This time more than 60 persons were baptized. The total number of baptisms for the two-year period have been 327.



### North Pacific Union

Reported by  
**Mrs. Ione Morgan**

► About 50 Adventist youth met in the Billings, Montana, church January 28 and 29 for their first Bible Conference. W. J. Hackett was the featured speaker. Discussion group leaders were A. J. Gordon, Ralph Gladden, Larry Lewis, Floyd Ramsey, Richard Knapp, Clyde Smith, and Kraid Ashbaugh.

► One ton of new shoes—2,413 pairs, with a minimum value of about \$7,200

—was donated by Mr. Hamilton from the Ferguson Shoe Company of Kalispell, Montana, as a direct result of an Ingathering contact by Pastor Charles Alaway and Mrs. Robert McCormick. The fine work of the local Welfare Service under the leadership of Mrs. Opal Lull was another factor. The shoes were picked up by the Montana Conference moving van and shipped to Watsonville, California, for distribution to our American Indians as well as to needy people overseas.

► Five teachers to be added to the faculties of four academic departments at Walla Walla College were announced by President William H. Shephard following the recent board of trustees meeting: William J. Key, instructor in business administration and economics; William H. Murphy, assistant professor of music, to teach voice and assist with choral organizations; Vinson Bushnell, to join the music faculty; John Waterbrook, instructor in physical education and health; and Clarence A. Wood, instructor in speech. Academic rank changes were voted for 17 faculty members. Those who become associate professors, and their departments, are: Arthur L. White, business administration and economics; Robert E. Stahlnecker, education; Helen Evans, English; Mrs. Carl T. Jones, health and physical education; John Christian, history; J. N. Barnes, religion; and Roy E. Hartbauer, speech. Raised to assistant professor rank were: Albert Grable, biology; Wayne Zaugg, chemistry; Fred Bennett, engineering; Annie Mae Chambers, English; Ward Soper, mathematics; Helen Furber, nursing; Robert Kingman, physics; Robert Whitsett, physics; Mrs. Donald Rigby, speech. Mrs. K. A. Aplington was given the rank of office manager for the business office.

► Six wilderness travel and mountain climbing courses will be taught in the Washington Conference during the next few months. Sponsors will be the Outdoor Club groups in Monroe, Seattle, Issaquah, Auburn, Enumclaw, and Tacoma.

► The seventh and eighth grade cooking class of the Toppenish, Washington, church school sponsored a banquet on February 1 in honor of the Faith for Today television program. This was the climax of their cooking class in which they earned MV Honors in cooking. The centerpiece of the beautifully arranged ta-

ble was composed of red and white carnations, topped with a tiny TV set, and displaying a red heart with the words "Faith for Today" printed on it. All the room decorations featured Faith for Today. Each year in this school the students bring an offering for Faith for Today rather than exchange valentines.

► Grades four, five, and six at the Spokane Valley church school in the Upper Columbia Conference adopted the special Christmas project this past year of sending a package of 25 gifts to the Maricopa Indian Mission in Laveen, Arizona.



### Northern Union

Reported by  
**L. H. Netteburg**

► Members of the Marshalltown, Iowa, Sabbath school reached a new high for them in Investment giving when they turned in \$1,614.45 on December 25. Their goal was \$650.

► Sabbath school giving in the Iowa Conference showed a gain in 1965 of \$11,661.08 over 1964. This represents an average increase of more than \$3 per member for the year.

► Iowa has a gain of 2,400 *Signs* subscriptions over 1964. This conference leads the territory with an average of 2.12 subscriptions per member.

► The new Oak Park Manor nursing home in Nevada, Iowa, officially opened on January 13 and is now ready to serve the senior citizens of Iowa and the Northern Union. The institution is located adjacent to the campus of Oak Park Academy and is being operated by a group of laymen in harmony with Seventh-day Adventist principles. It also provides employment to students of the academy.

► Members of the Bottineau, North Dakota, church are conducting a Stewardship Guidance Program to raise funds to finish remodeling their church and to provide their share of the conference-wide evangelism and academy improvement needs. Their objective is \$4,075 to be raised within three years.



### Pacific Union

Reported by  
**Mrs. Margaret Follett**

► About 65 persons attended a four-day convention for the elementary teachers of Hawaii. The meetings were held at Camp Erdman, and featured as speakers and instructors A. G. Streifling and Mun On Chang of the Hawaiian Mission office; Else Nelson, associate educational secretary of the Pacific Union; Dr. and Mrs. D. J. Bieber of La Sierra College; Robert E. Potter, University of Hawaii; Gilbert Plubell, principal of Hawaiian Mission Academy; and Mrs. Philip Knoche, wife of the pastor of the Honolulu Central church.

► James Rogers, 25-year-old assistant in the Northern California Conference publishing department, was killed in an automobile accident near Crescent City,

California, February 1. Gale Smith, a corpsman, was riding with Brother Rogers at the time of the accident and is hospitalized with multiple fractures and bruises.

► John C. Powers has joined the Southern California working force as associate pastor of the Van Nuys church. He has served previously as Bible and history teacher at San Diego Union Academy, as a pastor in the Texas and Arkansas-Louisiana conferences, and most recently in medical administration work.

► The Hawaiian Mission committee has invited Robert Grady to be secretary of the home missionary, Sabbath school, public relations, and radio-television departments. He was serving as pastor of the Victorville, California, church.

► The installation of the \$71,000 Casavant organ completes the last phase of building for the Vallejo Drive church in Glendale, California. A presentation concert by Melvin West, chairman of the Walla Walla College music department, was held February 26.

► The flight department of Thunderbird Academy, Arizona, recently took factory delivery of a new Cessna 150 airplane, 1966 Commuter model. Larry Rick, a graduate of Thunderbird, teaches both flight and ground operations at the academy.

► Cree Sandefur, president of the Southern California Conference, gave the address at the dedication of the site for the new Claremont, California, church. M. Jerry Davis, pastor of the church, led out in the service and was assisted by Rev. James Kilgore, pastor of the First Baptist church, and Dr. Harry Rice, first elder. Construction will start immediately on the education facilities which will include an assembly room, classrooms, and administrative offices. Construction of the sanctuary is expected to follow in two years.



## Southern Union

Reported by  
Oscar L. Heinrich

► Ministers of the Alabama-Mississippi Conference reported 325 baptisms for the year 1965. A tithe gain of \$42,000 is reported by the treasury department.

► The Mount Pisgah Academy chapter of the American Temperance Society opened a Smokers Dial program in the city of Asheville, North Carolina, on December 6 with excellent cooperation and response on the part of the public.

► Baptisms for the Southern Union Conference for the year 1965 totaled 4,012.

► Missionary Volunteer, Sabbath school, and missionary leaders of the Georgia-Cumberland Conference churches pledged to win 958 souls in 1966, at the officer's convention held at Camp Cumby-Gay.

► E. H. Roy, pastor of the Huntsville, Alabama, district, has transferred to the Pewee Valley district in the Kentucky-Tennessee Conference.

► The Southern Union Conference

committee voted to divide the home missionary and Sabbath school departments of the union, and invited W. L. Mazat of the Florida Conference to head the lay activities, radio, and television work. S. S. Will continues with the Sabbath school department and now assumes the religious liberty and ASI work.

► The Kentucky-Tennessee Conference reports a tithe increase for 1965 of \$77,350 over 1964. In December, for the first time in the conference history, the tithe amounted to more than \$100,000 in one month.

► Seventy-five Missionary Volunteer and Pathfinder leaders of the Kentucky-Tennessee Conference attended a weekend training course held at the conference office in Nashville, Tennessee, January 28-30. The course was directed by Don Holland, conference youth director.

► Thirty-seven baptisms were reported by the pastors of the Miami churches on the closing Sabbath of the Detamore evangelistic meetings.

► Total Ingathering funds raised by the South Atlantic Conference for 1966 totaled \$96,137. This was turned in to the union office before the beginning of the new year. South Atlantic was the third conference in North America to raise its goal for 1966.



## Loma Linda University

Reported by  
Sandra Craig

► Loma Linda University Hospital, Loma Linda, and the university's affiliate, Riverside County General Hospital, have been named among the 376 United States hospitals safest for childbirth. White Memorial Medical Center and Glendale Adventist Hospital also were included in the list of hospitals specially staffed for obstetrics and pediatrics patients, published in the February *McCall's* magazine. The list was compiled from sources representing the American Medical Association, the American College of Surgeons, the American Board of Obstetrics and Gynecology, the American Academy of Pediatrics, and the American Board of Pediatrics.

► The James Irvine Foundation of California has given \$10,000 to Loma Linda University as part of a program of financial aid to private educational institutions in the State. The funds will be applied toward construction of the university's new medical center, scheduled for completion early next year. Since it was established in 1937 the foundation has distributed nearly \$6 million to some 250 charitable institutions and activities in the State. Grants have been made for medical and scientific research, scholarships, hospital and college building funds, medical care for the needy, community cultural pursuits, youth welfare programs, and other worthy causes.

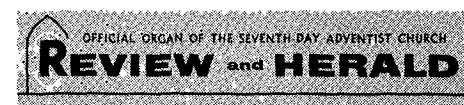
► Loma Linda University Division of Public Health cooperated with the Heri Health Education School to conduct the

first institute of health in the Trans-Africa Division. Twenty-three ministerial students and eight graduates of the health education school attended the institute, completed in January at Bugema Missionary College, Uganda. Principal instructor of the course was Dr. Mervyn G. Harding, director of the Division of Public Health. Assisting him were Heri Health Education School director Charles R. Stafford and staff members, and Ben D. Wheeler, Bible instructor at Bugema Missionary College.

► The Carnation Company Foundation, philanthropic agency of the national dairy food distributor, made a \$1,500 donation to Loma Linda University in February.

## Church Calendar

Thirteenth Sabbath Offering (Inter-America)	March 26
Winning Souls With Missionary Magazines	April 2-30
Church Missionary Offering	April 2
Loma Linda University Offering	April 9
Health and Welfare Evangelism	May 7
Church Missionary Offering	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 14
Christian Record Offering	May 21
Bible Correspondence School Enrollment Day	May 28
World Evangelism (Million-Dollar Offering)	June 4
North American Missions Program	June 11
One Hundred Fiftieth Anniversary Program — American Bible Society	June 25
Thirteenth Sabbath Offering (Middle East)	June 25
Medical Missionary Day	July 2
Church Missionary Offering	July 2



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

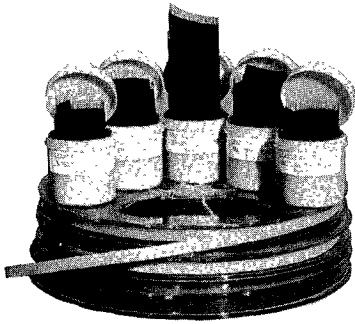
Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood
Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Carcich, W. E. Murray F. L. Peterson, R. S. Watts
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	Frederick Lee, W. R. Beach C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager:	R. G. Campbell

Address all editorial correspondence to: Editor, *Review and Herald*, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

**SUBSCRIPTIONS:** United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

**TO OUR CONTRIBUTORS:** Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped, self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

# A New Sabbath School Teachers' Training Course



Your Sabbath School Department is ever seeking to help Sabbath school teachers to improve their Sabbath school teaching. A new Teachers' Training Course, one of the best ever prepared, is now available on beautiful, natural color filmstrip with tape narrations. It is entitled "Learning From the Master Teacher," and is based on the book, *Teach*, by Elder S. S. Will. These life-like illustrations show how to present Sabbath school lessons in the most effective way.



There are five filmstrips and three tapes covering the five lessons as follows:

Subject	Frames
<i>The High Calling of Sabbath School Teachers</i> .....	41
<i>Methods of the Master Teacher</i> .....	38
<i>Learning the Fine Art of Teaching</i> .....	35
<i>Personal Preparation for Successful Teaching</i> .....	37
<i>Teacher—A Soul Winner</i> .....	30

## USE THIS HANDY ORDER BLANK

*Audio-Visual*



*Service to the World*

Please send: A complete set of The New Sabbath School Teachers' Training Course filmstrips and tapes, price \$29.95

Name .....

Street .....

City ..... State ..... Zip .....

Add sales tax where necessary. Prices slightly higher in Canada.

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**



# News of Note

## Significance of the Vatican Council

At each of the four sessions of the Second Vatican Council, 1962-1965, B. B. Beach, educational and Sabbath school secretary of the Northern European Division, has been present in Rome to observe and to write a series of feature reports for the REVIEW. Able to converse fluently in a number of European languages, Dr. Beach not only followed the business of the council but cultivated a wide circle of contacts with bishops and council experts. Against this background he has provided REVIEW readers with firsthand information on proceedings, and insight into their significance. Beginning in this issue, Dr. Beach summarizes the accomplishments of the council and evaluates its meaning for Seventh-day Adventists.

## SDA Servicemen in Vietnam

The number of Adventist young men in the U.S. armed forces assigned to Vietnam is rapidly approaching 300. It is important that we establish contact with these men as soon as possible after their arrival. Better yet, we should be notified of their impending arrival.

Parents and friends are urged to write via U.S. air mail to our Adventist chaplain in Vietnam and give him the name and full military address of all church members or those who are Adventist-oriented.

Write to:

Chaplain (Major) William S. Hall  
Base Chaplain's Office  
6250 Combat Support Group, Box 8852  
APO San Francisco 96307

An additional Adventist chaplain is scheduled to be assigned to Vietnam this summer.

CLARK SMITH

## Missionary Volunteers in Japan and Korea

Charles Martin, MV secretary of the Far Eastern Division, reports to the General Conference Missionary Volunteer Department on itineraries through Japan and Korea with Romayne Chinnock, MV secretary of the Japan Union Mission, and Adrian Zytoskee, MV secretary of the Korean Union Mission.

Elder Zytoskee served as retreat master for the recent servicemen's retreat in Seoul, Korea. Elder Martin writes that 30 Seventh-day Adventist boys attended, with a total attendance of 80. The retreat was held at the 8th Army Retreat Center, which is noted for its excellence in food, billeting facilities, chapel, and recreational provisions. A complete report of the retreat will appear later in the REVIEW and HERALD.

In the Japan Union Mission plans were studied for a new campsite and for the building of a serviceman's center on Okinawa.

Carl Watts, president of the Okinawa Mission, arranged for special services for our young people in the military.

Missionary Volunteers all over the world will be challenged by the cable just received by the Missionary Volunteer Department of the General Conference. It reads: "Youth leaders of South Japan Mission enthusiastically pledge to double MV membership in 1966."

THEODORE LUCAS

## Florida Conference Session

Six hundred workers and church members representing 68 churches met at Forest Lake Academy for the biennial constituency session of the Florida Conference, March 6. Church membership in Florida has now reached 10,729, with 1,176 baptisms during the past biennium. New church buildings at Hollywood, Lakeland, Madison, and Okeechobee, along with much-needed facilities at Forest Lake Academy, were added during this period of rapid growth.

H. H. Schmidt, president of the Southern Union, presided at the session. W. O. Coe, president, and H. F. Roll, secretary-treasurer, and all departmental secretaries were re-elected.

Plans agreed upon at this meeting of the Florida Conference constituency emphasize unity in evangelism and liberal support of the work.

DUANE S. JOHNSON

## "Target Villages" Program Started in Guam

In reporting the record Ingathering achievement of over \$7,700 for the six churches in Guam and the islands of the mission, G. A. Haas cites the Agana Heights church as typifying faithfulness:

"During the past five years while serving as president of the Far Eastern Island Mission I have also been pastor of this church. We have 99 members and our church has been organized into eight bands for soul-winning work during this year. Our first program for 1966 is entitled 'Target Villages.' We have selected four villages for coverage with literature and the campaign was started on the first Sabbath of February.

"The method of band organization, ordained by the Lord, is absolutely the most wonderful way to secure cooperation. Almost the entire church turned out for the occasion. Sunday nights we cooperate with the young people on 'Operation Fireside.' Eight groups are now giving Bible studies.

"In March we will start evangelistic meetings with the backing of the entire church. May 14 has been designated baptismal Sabbath. Workers and members have united in praying for soul-winning power at the noonday hour."

J. ERNEST EDWARDS

## Central States Conference Session

Delegates from the churches of the Central States Conference met Sunday, March 6, at the Beacon Light church in Kansas City, Missouri, for the eighth biennial session of the conference.

W. W. Fordham, the president, pointed out in his report that there had been a net gain of 324 during the past two years, bringing the membership to 2,755 at the end of 1965. The conference has enjoyed good gains in tithes and offerings. The congregations in Kirkwood, Missouri; Wichita, Kansas; and Pueblo, Colorado, have purchased new houses of worship, and in St. Louis, Missouri, the newly organized Northside church has built a representative edifice.

Re-elected were W. W. Fordham, president, and J. E. Merideth, treasurer, and all departmental secretaries. A few changes were made in the conference committee, giving two younger ministers the opportunity to gain a broader experience.

H. D. SINGLETON



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

CAIRO—The Egyptian Ministry of Religious Endowments has announced plans for establishing an organization that will be dedicated to the spread of the Arabic language and Islamic teachings in Asia and Africa. "A complex, each consisting of a mosque, a religious institute, a medical unit, and a library, will be established in countries that will be chosen for help," it said.

BALTIMORE—Union of the Greek Orthodox and Roman Catholic churches is "the destiny of our era," a U.S. Orthodox leader said here after visiting Lawrence Cardinal Shehan, Archbishop of Baltimore. "We believe in the ecumenical movement, and hope to see the churches united," said Bishop Silas, head of the First District of Greek Orthodox Archdiocese of North and South America. Two theological differences, the infallibility of the pope and the procession of the Spirit through the Father and Son, were cited by the 47-year-old prelate as obstacles to unity at a press conference later. But, he added, the bishops of both churches "live in a dialog of Christian love."

PHOENIX, ARIZ.—While appearing at a dinner in his honor here, Dr. Wayne Dehoney, president of the Southern Baptist Convention, noted that "somewhere in the historic walls that divide church and state, doors must be found." "Have no doubt about it," he said, "the Federal government already is involved in many church activities or programs. Now, we've got to advance some good, strong reasons for rejecting government help. We no longer can offer the pat answers given over the years."