

REVIEW

and Herald

March 31, 1966

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THE heavenly intelligences rejoice to do the will of God in preaching the gospel to the poor. In the announcement which the Saviour made in the synagogue at Nazareth, He put a stern rebuke upon those who attach so much importance to color or caste, and refuse to be satisfied with such a type of Christianity as Christ accepts. The same price was paid for the salvation of the colored man as for that of the white man, and the slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice pollute the soul. They are not sanctified through the truth. Those who slight a brother because of his color are slighting Jesus.

I call upon every church in our land to look well to your own souls. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" God makes no distinction between the North and the South. Whatever may be your prejudices, your wonderful prudence, do not lose sight of this fact, that unless you put on Christ, and His Spirit dwells in you, you are slaves of sin and Satan. Many who claim to be children of God are children of the wicked one, and have his passions, his prejudices, his evil spirit, his unlovely traits of character. But the soul that is indeed transformed will not despise any one whom Christ has purchased with His own blood.

Men may have both hereditary

and cultivated prejudices, but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that He had. If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the

The Bible Provides Guiding Principles in Race Relations

—Part 2

BY ELLEN G. WHITE

kingdom of God. If Jesus is abiding in our hearts we cannot despise the colored man who has the same Saviour abiding in his heart. When these unchristian prejudices are broken down, more earnest effort will be put forth to do missionary work among the colored race.

When the Hebrew people were suffering cruel oppression under the hand of their task-masters, the Lord looked upon them, and He called Israel His son. . . .

God cares no less for the souls of the African race that may be won to serve Him than He cared for Israel. He requires far more of His people than they have given Him in missionary work among the people of the South of all classes, and especially the colored race. Are we not under even greater obligation to

labor for the colored people than for those who have been more highly favored? Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the law of marriage, breaking up the family relation, tearing wife from husband, and husband from wife? If the race is degraded, if they are repulsive in habits and manners, who made them so? Is there not much due to them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up? The truth must be carried to them. They have souls to save as well as we. . . .

Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people.

It will always be a difficult matter to deal with the prejudices of the white people in the South and do missionary work for the colored race. But the way this matter has been treated by some is an offense to God. We need not expect that all will be accomplished in the South that God would do until in our missionary efforts we place this question on the ground of principle, and let those who accept the truth be educated to be Bible Christians, working according (To page 8)

An evaluation of the Second Vatican Council

by

B. B. BEACH

Special representative
of the
Review and Herald

THE THIRD SESSION

PROBABLY the most important session of Vatican II was the third (1964). The range of subjects discussed was extensive. With the exception of the "Liturgy" and "Communications" texts, which had been adopted during the second session, every council document was debated during this crucial third session.

During the council recess Paul VI had issued his rather unpopular but important encyclical *Ecclesiam suam*, in which he exalted the papal office. After the disappointing end of the second session, and the promulgation of this archaic document, the third session got off to an eyebrow-raising "what's-going-to-happen-now" start. For the first time, Orthodox observers and fifteen women auditors, lay and religious, were present.

In his opening address Paul VI gave strong emphasis to papal primacy and to the institutional structure of the church. After these words of papal caution, discussion continued and voting began on the various chapters of "The Church." During the discussion on Mary, the main controversy centered on the question as to whether she should be called "Mediatrice of all grace." The compromise agreed upon called her simply "Mediatrice," and this was submerged in a cascade of other titles.

Discussion also continued on the newly renamed schema on "The Pastoral Duties of Bishops." In the meantime a relic containing—according to Catholic and Orthodox legend—the head of the apostle Andrew was returned to Patros, Greece, whence it had been sent to Rome for safekeeping in 1462 because of a threatened Moslem invasion. This ostentatious papal gesture of good will amounted to an invitation to the Greek Ortho-



S. APPETITI

Pope Paul VI walks up the nave of St. Peter's to open the fourth session of the Council.

dox Church to come out of its protective shell and accept Rome's proffered hand of friendship. Another Pauline gesture toward non-Catholics was the formation of a secretariat for non-Christian religions. A much-diluted text on the Jews was introduced as a part of a new declaration regarding non-Christian religions, but not finally approved.

During the third session the constitution "On the Sources of Revelation," under the more neutral title "Revelation" (thus deftly by-passing the one-source-versus-two-sources controversy), was reintroduced for discussion. The new document bore little resemblance to the Ottaviani-inspired schema the fathers had rejected at the first session. As its new title indicates, it is a compromise text. The Bible is raised, so to speak, to a higher level, but it is still

not supreme in determining dogma.

Discussion was begun on "The Lay Apostolate." Despite obvious efforts to give a new luster to the "forgotten man" of Catholicism, the Catholic layman, the relative insignificance of the laity was highlighted by the fact that they had no voice whatever in the council, even in the debate on this document that so vitally affected them.

During the middle of October (1964) the famous "crisis in the council" took place. This was a sort of last-ditch, rear-guard action led by the Curial minority. It took the form of a many-pronged attack against the statement on the Jews, with the desire to reduce it to a couple of innocuous sentences in "The Church," an effort at a total revision of the declaration on "Religious Liberty." Furthermore, it seemed that the schema on "The

Church in the Modern World" was in danger of being scuttled and sunk altogether. The council press office tried unsuccessfully to keep the whole matter secret.

The two documents having to do with the priesthood were rejected out of hand as being irrelevant to the situation today. Despite its confusing title (it deals only with the Uniate, or Oriental, churches in communion with Rome) and considerable criticism by the Uniate bishops themselves, the schema on "The Eastern Churches" was accepted and promulgated. This was probably because it dealt with specialized questions that did not concern the uninformed majority, or Latin-rite bishops.

Discussion was also begun on "The Church in the Modern World." Here for the first time the World Council of Churches was openly mentioned in St. Peter's. At the end of the third session much remained to be done to shape this constitution into voting shape. Discussion also began on the succinct propositions regarding Catholic "Missionary Activity." For the first and only time the Pope attended a general congregation in person, to give these propositions his personal support. Nevertheless, after he left St. Peter's and was safely out of range, they were unceremoniously rejected because of their complete inadequacy and virtual irrelevance.

November 19, 1964, is considered by many council observers to have been the council nadir, because of the sharp

No debate or separate vote was permitted regarding these last-minute changes. This compelled the bishops either to give blanket approval to the whole text or to reject it and leave them with nothing at all to show for their efforts. Choosing the lesser of two evils, they accepted it. The fourth papal slap at the council was the Pope's proclamation of Mary as the "Mother of the Church," despite the fact that this new title had been specifically discarded by the council fathers.

The Fourth Session

The fourth session (1965) got off to a now-or-never start in September. From the outset it was made unmistakably clear that this was to be the last session. It seemed that the conservative forces had gained strength during the intersession period. There were rumors that some of them had threatened to walk out and perhaps cause schism.

As the weeks went by, debate was concluded on one council text after another, albeit at times with considerable compromise and revision. Finally, the last two constitutions discussed, on "Revelation" and on "The Church in the Modern World," were approved. The latter document is one of the most significant texts of the council. It provides Rome with a program of dialog and action in various sectors of social, scientific, cultural, and political endeavor. Of the nine decrees promulgated by Vatican II, six were approved

this document took place before he appeared at the United Nations in New York.

We may wish the religious liberty declaration had been made a century or two ago, or even earlier. Those of us who watched the tortuous journey of the document and the bitter hostility of about 15 per cent of the bishops were often saddened by what went on. Needless to say, we were all the more happy to meet some determined champions of religious liberty within the ranks of Catholic scholarship and the hierarchy.

One last word regarding the status of the sixteen council documents that represent the concrete text results of Vatican II. These constitutions, decrees, and declarations are all expressions of authentic Catholic doctrine and will have canonical authority. It would, however, be a mistake to attribute automatic infallibility to these documents. They are not considered unconditional, irreformable, infallible pronouncements, except where and if the text explicitly so states. The documents do not take effect, theoretically at least, for about six months after formal papal promulgation, and in practice they need numerous Vatican administrative directives on a general level, and then episcopal directives for clear-cut implementation on the local level. This once again gives support to the sensible view that the post-conciliar period will perhaps be as important as the council itself.

(Continued next week)

VATICAN II: Retrospect and Prospect

Part 2

and well-planned Curial and papal attacks on the will of the majority. First, an explanatory note was attached to chapter 3 of the constitution on "The Church" that took much of the "bite" out of collegiality as understood by the council progressives. Nevertheless, to no one's surprise, the bishops swallowed their collegial pride, took the papal medicine like well-trained and disciplined men, and gave overwhelming dry-eyed approval to "The Church" prior to its papal promulgation.

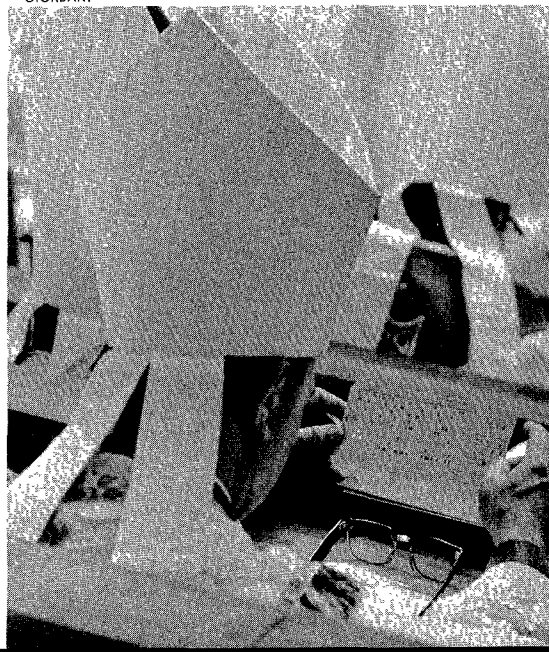
Then there was the refusal by the council leadership and the Pope to make good the promise that a test vote would be permitted regarding religious liberty. A further disappointment was the Pope's 19 changes in the decree on "Ecumenism," after the text had already been approved.

during the fourth session—regarding "The Office of Bishops," "The Priestly Life," "The Seminary Training of Priests," "The Religious Orders," "The Apostolate of the Laity," and "The Missionary Activity of the Church."

The three council "declarations" were all promulgated during the fourth session, that is, the declarations regarding "Non-Christian Religions" (including a slightly watered-down version of the statement on the Jews), "Christian Education," and "Religious Liberty." Desperate efforts were made by a die-hard nucleus of about 250 fathers to abort the controversial religious liberty text. Much back-stage wirepulling took place, but finally Paul VI sided with the religious liberty advocates and saw to it that the long-awaited favorable test vote on

A bishop marking a council ballot.

GIORDANI



Divine Guidance in a Sensitive Area

By Arthur L. White

THE two Ellen G. White presentations, (1) "Our Duty to the Colored People," read as an appeal to the leaders of the church in March, 1891, and (2) an article in the *REVIEW AND HERALD*, April 2, 1895, entitled "Work Among the Colored People," established with clarity and for all time the Seventh-day Adventist recognition of the brotherhood of mankind. Both statements were also aimed at calling Seventh-day Adventists to accept the responsibility for a strong missionary "work among the colored people." These two points the church must not forget, nor can we at any time hedge on them.

At the same time, Ellen White in both presentations recognized that there was a certain risk involved, which might affect the possibility of the church's fulfilling its mission. She urged discretion and caution lest the cause of God be hindered. Her one concern was that no steps should be taken which would deter or block the heralding of the third angel's message. She closed her urgent appeal with these words:

"We shall need to move with carefulness, being endowed with wisdom from above."—*Review and Herald*, April 2, 1895, p. 210.

Ellen White understood the significance of these words better than did her readers. In vision she had received information and instruction concerning the caution which as the work developed we must exercise, but which for a time she was not at liberty to disclose.

A premature delineation of this advance instruction might blur in the minds of some the great principles that must be forever made clear—that, regardless of color or background, all men are brothers.

In 1895, as we were launching a concerted, well-organized missionary work for the colored people in the deep South, Seventh-day Adventists in the Southern States in their resistance to Sunday laws came to public attention. A number were imprisoned for the violation of local or State Sunday ordinances. Some were condemned to hard labor in chain gangs.

Many of our church members understood and applied literally the

words of the fourth commandment, "Six days shalt thou labour" as requiring physical labor on Sunday that would be apparent to their neighbors. The public press carried the story. We too made the most of the persecution in our journals, confident that in this we were doing God service.

Now the third angel's message was beginning to reach the colored communities of the deep South. What should we teach these people about Sunday work? The situation was freighted with danger to the cause.

Certain Rules Set Down

At a council meeting in Australia, November 20, 1895, the matter was brought before Sister White, and she firmly drove in certain stakes that saved the church from moves that could lead to disaster, and in the enunciation of three basic principles provided safe guidance. These were:

1. No one set of rules could be established to govern in all places the work in such delicate matters. This was especially so in the South.

2. It was not essential for us to perform physical work publicly on Sunday as a sign of allegiance to God.

3. The hours of Sunday might well be spent in missionary work, thus literally foiling the enemy.

She wrote that day a statement that was hurried to the United States and soon appeared in a tract. In it she said, in part:

"The light that the Lord has given me at different times has been that the Southern field, where the greatest share of the population of the colored race is, cannot be worked after the same methods as other fields."—*Special Testimonies to Ministers and Workers*, No. 6, pp. 47, 48; also in *The Southern Work*, p. 98.

Coming then to the question of working on Sunday, she counseled:

"Should the colored people in the Southern States be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice. Judges and jurors, lawyers and citizens, would, if they had a chance, bring decisions which would bind about them rites which would

cause much suffering, not only to the ones whom they term guilty of breaking the laws of their State, but all the colored people everywhere would be placed in a position of surveillance, and under cruel treatment by the white people, that would be no less than slavery."—*Special Testimonies to Ministers and Workers*, No. 6, p. 48; also in *The Southern Work*, p. 98.

And then she warned:

"Everything of a character to set them in a position of opposition to authorities, as working on Sunday, would cause the colored people great suffering, and cut off the possibility of the white laborers' going among them; for the workers that intended to do them good, would be charged with raising insurrections.

"I do not want anything of this character to appear, for I know the result. Tell them they need not provoke their neighbors by doing work on Sunday; that this will not prevent them from observing the Sabbath. . . .

"Punishment for any offense would be visited unsparingly and unmercifully upon the colored people."—*Special Testimonies to Ministers and Workers*, No. 6, pp. 48, 49; also in *The Southern Work*, p. 99.

Certain Cautions Sounded

In the cautions she sounded, we find these:

"There is not to be one word uttered which would stir up the slumbering enmity and hatred of the [former] slaves against discipline and order, or to present before them the injustice that has been done them.

"Nothing can be done at first in making the Sabbath question prominent, and if the colored people are in any way educated to work on Sunday, there will be unsparing, merciless oppression brought upon them."—*Special Testimonies to Ministers and Workers*, No. 6, p. 50; also in *The Southern Work*, p. 101.

Ellen White saw clearly that such ill-advised moves on the part of Seventh-day Adventists as counseling the colored people to engage publicly in physical work on Sunday would precipitate a time of crisis prematurely and close the way for the proclama-

tion of the third angel's message to all classes of people. And she declared:

"The final issue of the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time."—*The Southern Work*, p. 136.

Ellen White's counsels were accepted. The precious work was thus guarded and the way kept open to herald the message among both races in the South. Families moved into the South to respond to Ellen White's advice, given in 1895:

"The most successful methods are to encourage families who have a missionary spirit, to settle in the Southern States, and work with the people without making any noise. . . . Schools should be started by families coming into the South."—*Special Testimonies to Ministers and Workers*, No. 6, p. 52; also in *The Southern Work*, pp. 103, 104.

"Not a word should be spoken to create prejudice, for if by any careless or impulsive speech to the colored people in regard to the whites any prejudice is created in their minds against the whites, or in the minds of the whites against them, the spirit of the enemy will work in the children of disobedience."—*The Southern Work*, p. 131.

Again and again Ellen White sounded cautions aimed at guarding against any moves that might lead prejudiced people to hinder the work of God in a field where the doors could be so easily closed. On June 5, 1899, she wrote:

"It is the prejudice of the white against the black race that makes this field hard, very hard. . . . The field is one that needs to be worked with the greatest discretion. . . . The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem."—*Ibid.*, pp. 117, 118.

And she reminded the church again in an article published in the *REVIEW AND HERALD* of October 24, 1899, page 677, that:

"In Christ Jesus we are one. By the utterance of one name, 'Our Father,' we are lifted to the same rank. We become members of the royal family, children of the heavenly King. His principles of truth bind heart to heart, be they rich or poor, high or low.

"When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will

be as one brotherhood. We are pilgrims and strangers, bound for a better country, even a heavenly. There all pride, all accusation, all self-deception, will forever have an end. Every mask will be laid aside, and we shall 'see him as he is.' There our songs will catch the inspiring theme, and praise and thanksgiving will go up to God."

Later Counsels from Ellen White's Pen

Testimonies for the Church, volume 7, was published in the year 1902. It contained counsels regarding the needs of the Southern field, and again the church was reminded of the common brotherhood of one segment of the human family to another segment. Note these words:

"The Lord has looked with sadness upon that most pitiful of all sights,

the colored race in slavery. He desires us in our work for them, to remember their providential deliverance from slavery, their common relationship to us by creation and by redemption, and their right to the blessings of freedom."—Page 223.

Of the potentiality of these people, she observed:

"The colored people deserve more from the hands of the white people than they have received. There are thousands who have minds capable of cultivation and uplifting. With proper labor, many who have been looked upon as hopeless will become educators of their race. Through the grace of God the race that the enemy has for generations oppressed may rise to the dignity of God-given manhood and womanhood."—*Ibid.*, p. 229.

(Continued next week)

Southern Asia Correspondence-7

Calcutta, India

CALCUTTA is an astonishing, overwhelming city. No traveler, be he Indian or foreign, leaves Calcutta without a sense of bewilderment. The city, actually, is the graft of a European industrial metropolis upon the body of rural Asia. Situated some 86 miles up the Hooghly River from the Bay of Bengal, Calcutta is the air, rail, and sea hub for a major portion of Southern Asia. Countless industrial plants flourish here too. Some 6 million people throng the streets and byways.

Some parts of Calcutta bear the appearance of wealth; others are marked by poverty. In some sections, apparently every act of life from birth to death takes place on the street. The scene is composed of dhosis and saris, penniless peasants, bearded Sikhs, and sacred cows. In a great center like this, one can visualize the enormity of the unfinished task.

The Adventist presence in Calcutta is located at 36 Park Street in one of the better sections of Calcutta. Here one's mind returns to the days of beginning. That was in 1895. Giants of faith, including W. A. Spicer, stride across the pages of Adventist history. Despite heroic effort the Seventh-day Adventist population of Calcutta still stands at barely 100 members, but there is not an iota of doubt of final victory.

We have just finished our visit to

the Assam Training School, where the quadrennial session of the North-east India Union is in session. In a few hours we shall board the plane for Bombay, Beirut, London, and home.

In Assam

Assam is one of two local fields in the Northeast Union. This land in the extreme northeast corner of India, about the size of Idaho, is as remote and exotic as the Himalayas that border it and the colorful tribes that inhabit it. The capital, Shillong, is 5,500 feet above sea level. There we have our local headquarters and a good Seventh-day Adventist center.

Actually, Assam is joined to inland India by a narrow strip of land winding its way between Bhutan, East Pakistan, and Nepal. The area is one of the most beautiful on earth—a paradise of wild life, including the last of the one-horn rhinoceroses. The economic situation is marked by extremes. People earn ten cents a day, while rhino horn sells for \$150 a pound. The customs of the people are remarkable too. Originally a matriarchal family system prevailed here. Some tribes still do such strange things as to kiss king cobras. Let this not obscure the fact, however, that in many ways this land of tribespeople is one of the most substantial of India.

The Assam Training School is located four miles from Jowai, on the main road between Shillong and Sil-



Delegates attending the Northeast India Union constituency meeting.

char. The school is well staffed, but suffers a lack of adequate physical plant and industrial facilities. The present enrollment of 150 extends the hostel facilities to the breaking point. Yet, the school program deserves the highest commendation. The director of public instruction for Assam recommended recognition for the school, and now official notification of this accreditation has been received. This means the school can now send its students to sit for the secondary school certificate. Principal F. H. Nash and his associates have succeeded in developing a fine school spirit, and a high spiritual and missionary tone.

At the union session I came in contact with a young minister in the Assam field whose experience is both thrilling and revealing. His name is Yurmi Luickam. He is of the Naga tribe. Nagaland is one of the five sections of the Assam field. Work has also developed in the Lushai Hills, the Garo Hills, and among the Khasis and Manipurs. Yurmi's father was a Christian minister before him. He, with a number of sincere people, was not satisfied with his superficial knowledge of the Holy Scriptures. The group devised a plan, therefore, to get together three times a year to study the Bible. Sometimes these sessions lasted two full weeks.

At one turn for Yurmi's father to preside over the study session, the subject agreed upon was the book of Revelation. What could he say about this mysterious, or supposedly mysterious, book? Happily, about that time a set of the *20th Century Bible Correspondence Course* came into his hands. The course directed his thinking, and in the discussion a member of the group remembered his copy of *Bible Readings for the Home Circle* that was left behind by an American soldier of World War II. Contact was made with the Seventh-day Adventist mission director, who sent Yurmi's father a copy of *Daniel and the Revelation*. About this time Tom Ashlock, then a missionary in Assam, and Chad Israel of India, came into the picture and attended the study session. These two Seventh-day Adventist ministers did most of the speaking.

Eventually a Sabbath school was organized, with thirteen Naga members. The lesson study periods were a series of questions and answers on vital Bible truths. This led to the establishment of a church. The interest spread, and ten companies were organized.

The Session Reports

The reports at the session gave us a good view of the work in the Northeast Union. B. J. Williams, president, and Sadanala John, secretary-treasurer, lead 248 workers (31 from overseas) and nearly 4,000 members in a strong church program. An evangelistic symposium by the workers on Sabbath afternoon brought thrilling stories from the institutions and the fields. The Northeast Union is setting its sights for 6,000 members.

Presently, the Sabbath school membership has gone far beyond that. The Sabbath school here is a vital factor in the over-all program throughout Southern Asia. In addition to the 728 regular Sabbath schools in the division, 442 branch Sabbath schools are in operation. The

challenge of the children particularly is great in these lands. Forty-seven children are born every minute in Southern Asia. To meet this challenge, the Sabbath School Department has undertaken a program to greatly increase the number of branch Sabbath schools and to hold a larger number of Vacation Bible Schools. The Vacation Bible School plan started just a little more than a year ago. To date, 35 Vacation Bible Schools have been held, with more than 1,000 students in attendance. A number of these schools were held in the Northeast Union.

The Southern Asia Division is providing better materials for the Sabbath school program. One set of materials includes programs for a ten-day Vacation Bible School complete with Bible stories, character-building incidents, health talks, crafts, games, and object lessons. An activity book for children, with color work and a certificate for each child, will also be available. Other color visual aids are in preparation.

All the regular departmental activities are promoted in the Northeast



A faithful Khasi Seventh-day Adventist woman of Northeast India who operates a fresh-produce business during the week.

Union. The Dorcas work, among others, impressed me. Mrs. C. A. Boykin (the wife of the Assam field's president) leads in the Dorcas work in Assam, while Mrs. W. G. Lowry (W. G. Lowry is president of the East India field) is the leader in East India. The union now has 42 strong Dorcas Societies scattered from Assam to Orissa. In Assam the Dorcas members save rice for the poor. Every time a meal is cooked one handful of rice is put aside for others. At the end of the month this rice is collected and great good is accomplished. A sister in the Garo Hills donated the produce of an entire paddy field.

The work in the Northeast Union was pioneered through the publishing work. A. T. Stroup and W. Lenker, from North America, sold a book in 1895 to Mrs. R. Mayers, of Calcutta. This woman was baptized, and with her the Advent message began its course in Northeast India. Last year in Southern Asia, 120 full-time literature evangelists sold a total of some 25 per cent above the preceding year. Each summer approximately 160 students enter the literature ministry. Currently, Northeast India has 14 full-time colporteurs. In the past year two new groups were started by colporteur evangelists.

In the Northeast Union, as elsewhere, the educational work is the hope of the church for tomorrow. Currently, 52 elementary schools and two high schools, including the Assam Training School and the Raymond training school at Falakata, are operated with a total enrollment of 1,471. Seventh-day Adventist young people represent 56 per cent of the total. One hundred and twelve teachers are employed.

The Northeast Union conducts a strong Missionary Volunteer camp program, particularly in the Assam Hills. To the camp this year came youth from villages far and near. Some of them walked long distances to attend the camp, one young man having walked more than 40 miles. In Northeast India, each camper brings about one dollar's worth of rice. The Garo camp witnessed the baptism of ten young people. In East India a unique youth rally brought the young people together from an area of 30 miles around. In the commitment service the group undertook to win 97 souls within a year. They accepted specific assignments of territory and projects. Such regional rallies are becoming a part of the regular Missionary Volunteer program. Four to ten camps are held yearly, and a similar number of rallies.

A few hours ago we left the Northeast session hard at work, planning for a future worthy of God's cause.



DICK COTTRELL, ARTIST

Perry went up and down the streets, looking carefully at all the shop windows.

A Story FOR THE YOUNGER SET

He Heard God Speak

By Inez Brasier

THE old, old man sat beside his little home. His name was Perry. His home was so small he could hardly turn around in it, and it was full of holes and darkness. But out in the shade of the trees he could see. At the moment he was not trying to see anything. Instead, he shut his eyes in order to think better. If only he could remember what he had heard a man on the street say a long time before!

Oh, yes! Now he remembered. The man had said, "God speaks to me as my mother spoke to me when I was a small boy." Then, as he went around the corner, the man had said something Perry did not hear, about a Book. But perhaps God would not care about him. He was so poor and ragged and old. The longer Perry thought the more he wanted to know about God.

"I will walk till I find Him," he finally said to himself.

So Perry went up and down the streets, looking into the shop windows, looking

We shall not soon forget the stirring faith and dedication of these people. Two items of special music at the closing meeting Sabbath set the pattern of faith and hope for Southern Asia and the world. A choir of some 25 children (all under 12 years of age), trained by Mrs. F. H. Nash of the Assam Training School staff, was unforgettable. The children wore flowing white blouses over ample red skirts, with black ties (in the form of a cross) as a distinctive emblem. In response to the session motto "Christ Is the Answer," the children sang:

at all the people who passed him. Wait! What was the word on that store window? He turned back and looked. "Bible House," it read.

"Bible, Bible," he said to himself. Yes, that was the word the stranger had said as he turned the corner that day so long ago.

Perry walked into the shop.

"Do you want a book?" the clerk asked.

The old man looked around. "Is God here?" he asked.

The clerk thought a minute. Then he smiled at the old man. "Yes, God is here through His own Book."

"Could I see Him now? I've looked for days on all the streets."

The clerk opened a Bible. "This is God's Book."

"Oh! That is what that man was talking about long ago. What does God say in His Book?"

The clerk read of God's love for everyone. He read about Jesus coming to be with people to help them, because He loves them. He read the things Jesus told about His Father up in heaven.

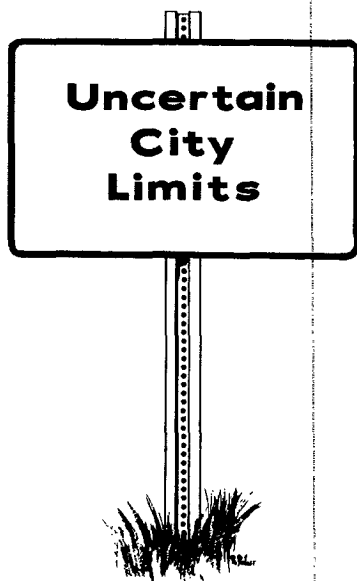
The old, old man forgot his ragged clothes. He forgot how tired he was from walking up and down the streets to find God. "Yes, yes, that is it, just as the man had said.

"God speaks to my heart through the words of His Book. He speaks just as my mother did when I was a little child," Perry said as he left the store with a Bible under his arm.

"Cast all your care upon Him—for He careth for you." Then, a male sextet (one singer from each of the principal Hill peoples) added, "We are traveling to our home—blessed home!"

God does care for His people; we are traveling to a blessed home. Let us, then, cast every care upon Him and march into "every nation, and kindred, and tongue, and people" until the work is done, and the gates of "home" swing open to receive a "righteous nation which seeketh the truth" (Isa. 26:2).

W. R. BEACH



By H. J. Harris

*Departmental Secretary
Wisconsin Conference*

THERE is a town in Texas called Uncertain. It has five aldermen, a mayor, and a marshal. I can imagine a person from that town being interviewed by someone on a television program. When he is asked "Where are you from?" his answer would be "Uncertain." Without doubt this would elicit a quizzical laugh from the whole TV audience. Imagine not being certain where one's home is!

Yet each week untold thousands go through the perfunctory forms of worshipping God, without giving a second thought to whether their worship is in spirit and in truth, and thus acceptable to Him. Their knees bend, their eyes close, their heads bow. But do the words that more or less mechanically tumble from their lips reach God? They are uncertain about what they believe and why they do what they are doing.

Not long ago a cultured Seventh-day Adventist woman said to me, "I have been a member of the church for four years now, but I still don't know why I belong to this church."

Standing before King Nebuchadnezzar, to explain his dream, Daniel said, "The dream is certain, and the interpretation thereof sure" (Dan. 2: 45). What faith and confidence Daniel had! Only the passing of many years would prove Daniel's interpretation right. Neither he nor Nebuchadnezzar would live to see the prediction fulfilled. Yet Daniel was sure. His confidence was so strongly reflected in his voice, in his demeanor, and in his life that even the heathen king felt assured that the interpretation was correct.

There is the classic example of Ahimaaz, who begged for the privilege of running to David with a message. He was told that there was no message for him to bear. But again he asked if he might run, and was finally permitted to do so. Off across the fields he darted, like a frightened gazelle. Arriving breathless at King David's feet, he was asked what his message and mission were. But he had no message, at least he knew nothing about the matter that was of greatest concern to David. He was content to go through the motions of being a messenger bearing important news. He knew where he was going and how to get there. But he was uncertain as to why he was going. Silly, you say? But when you stop to think of it, most of us have probably done things just as silly, and couldn't have given a logical reason for having done them.

Life is made up of many uncertainties. What lies beyond today? Tomorrow, of course, for there has always been a tomorrow. But what does tomorrow hold for us? Again we are uncertain. Life itself is uncertain. No man holds a mortgage on it.

Yet we can be certain, even when our life is made up largely of uncertainties. Seventh-day Adventists have been blessed above all people, in having had entrusted to them a message of which there is no doubt. It has a ring of certainty about it. We do not ask for Sabbath leave from our jobs if we doubt the truth of the Sabbath. We do not exclude certain things from our diet and our adornment, risking—and sometimes experiencing—scorn, sarcasm, and ridicule, if we are in doubt as to the validity of these truths.

We lay our loved ones to rest, certain that there will be a resurrection morning. We part with our hard-earned dollars in the form of tithes and offerings, certain that God accepts our gifts if they come from sincere hearts. We confess the sordid sins of the past, certain that the Saviour casts them behind His back, as He has promised. At last there is the sublime certainty that our Redeemer liveth, and that He shall stand at the latter day upon the earth (Job 19: 25).

Bluebonnets

By INEZ STORIE CARR

Heaven's blue with white clouds floating
Bent near the earth one day,
And lo! a troop of bluebonnets
Came to the fields to stay.

Now Texas hills, in April springing,
Yearly Easter bonnets wear,
And all the trees in tender leaf
Applaud with festive air.

Guiding Principles in Race Relations

(Continued from page 1)

to Christ's order. You have no license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren. Every effort should be made to wipe out the terrible wrong which has been done them. At the same time we must not carry things to extremes and run into fanaticism on this question. Some would think it right to throw down every partition wall and intermarry with the colored people, but this is not the right thing to teach or to practice. . . .

Capacity and Surroundings Regarded by God

God has children among the colored people all over our land. They need to be enlightened. There are unpromising ones, it is true, and you will find similar degradation among the white people; but even among the lower classes there are souls who will embrace the truth. Some will not be steadfast. Feelings and habits that have been confirmed by lifelong practice will be hard to correct; it will not be easy to implant ideas of purity and holiness, refinement and elevation. But God regards the capacity of every man. He marks the surroundings, and sees how these have formed the character, and He pities these souls.

Is it not time for us to live so fully in the light of God's countenance that we who receive so many favors and blessings from Him, may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the customs and practices of the world? Should it not be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the Spirit of Christ, showing that we are one brotherhood?

Those who have been favored with opportunities of education and culture, who have had every advantage and religious influence, will be expected of God to possess pure and holy characters in accordance with the gifts bestowed. But have they rightly improved their advantages? We know they have not. Let these privileged ones make the most of their blessings, and realize that they are

thus placed under greater obligations to labor for the good of others. . . .

Representing Christ's Character

You must have the grace and love of God in order to succeed. The strength and spirituality of the people of God are manifest by the distinctness of the line of demarcation which separates them from the world. The people of the world are characterized by love for earthly things; they act selfishly, regardless of the principles which Christ has set forth in His life.

Christians will manifest the self-sacrificing spirit of Christ in their work, in connection with every branch of the cause. They will do this heartily, not by halves. They will not study their own aggrandizement nor manifest re-

spect of persons. They will not, cannot, live in luxury and self-indulgence while there are suffering ones around them. They cannot by their practice sanction any phase of oppression or injustice to the least child of humanity. They are to be like Christ, to relinquish all selfish delights, all unholy passions, all that love of applause which is the food of the world. They will be willing to be humble and unknown, and to sacrifice even life itself for Christ's sake. By a well-ordered life and godly conversation they will condemn the folly, the impenitence, the idolatry, the iniquitous practices of the world.

The converting power of God must work a transformation of character in many who claim to believe the present truth, or they cannot fulfill the pur-

pose of God. They are hearers, but not doers of the Word. Pure, unworldly benevolence will be developed in all who make Christ their personal Saviour. There needs to be far less of self and more of Jesus. The church of Christ is ordained of God that its members shall be representatives of Christ's character. He says, "You have given yourselves to Me, and I give you to the world. I am the light of the world; I present you to the world as My representatives." As Christ in the fullest sense represents the Father, so we are to represent Christ. Let none of those who name the name of Christ be cowards in His cause. For Christ's sake stand as if looking within the open portals of the city of God.

(Concluded)



The Art of Living....when



you're

young

by Miriam Hood

Curlers Again

AS I EXPECTED, the subject of women and girls wearing hair curlers in public has elicited a rather large volume of mail. Thus far, all my correspondents have been in vigorous agreement with my position, namely that curlers are private kinds of things, that a lady simply does *not* appear publicly in such a state of dishabille, particularly when attending religious services.

My argument is that when one goes to church he is there to meet with the Creator and Redeemer of the universe—to meet with Him in a formal way. It's somewhat in the nature of a pre-arranged audience with an earthly monarch. Now, not by any stretch of the wildest imagination can I visualize myself going to an audience with Queen Elizabeth (whom I greatly admire) with my hair in rollers. The idea is too preposterous to consider. If, however, the queen should ring my doorbell unannounced (a most unlikely prospect!) I could very easily answer the door in those unsightly rollers, were I my own hairdresser. After all, home is a private place.

This position presents problems, I know. A group of girls in a dormitory asked me to clarify it for them, if I can. In their letter they state the case as follows:

Curlers at Friday Night Meeting?

"We wondered what you think of wearing curlers to Friday night meetings, as most people like to be *all* ready (including hair rolling) when the sun

goes down." They go on to ask (in rather complicated syntax!) whether I think they should stay home in curlers, or go to meeting all lumpy and frowzy.

Well, I hope those aren't the only choices. It seems to me that here's a challenge worthy of every girl's ingenuity. All sorts of schemes could be tried out. For instance, on Thursday night the hair could be rolled up with unusual care, and one could arise 15 minutes earlier on Friday morning so that it could be combed with great skill. Then it could be sprayed and sprayed with lacquer.

I can't guarantee that this is good for the hair itself, but it's good for the hair-do! When outside, if it's windy, a pretty gossamer scarf will protect the work of art. A bath instead of a shower will eliminate the wilting effect of so much steamy moisture. And did you know that there are "head-protectors"—they look like medieval helmets made of net, and zip up the front—which can be put over one's head and face when taking off or putting on clothes?

For that matter, on Friday why not wear only clothes that button or zip up—nothing that goes over the head. This will be a safeguard against loss of coiffure!

Before going to bed, one could shape and brush the hair again and use more spray, if necessary. (Your hand will probably *bounce* off your hair by this time!) And if you learn to sleep quietly there's no reason why your hair should look, on Sabbath morning, as though

it's come in contact with a massive egg beater. I know this by experience. I have my hair set once a week, meet the public constantly, and am no more eager to look like a fright than you are!

A Durable Sabbath Coiffure

Now, I am intrigued by this whole subject. Another idea that occurs to me is this. Devise a Sabbath coiffure that is more durable than others—perhaps an "upswept." Those creations seem quite indestructible.

One point which may have escaped the thinking of some is that there is a close similarity between a lady's putting up her hair in order to be presentable for her public, and a man's shaving for the same purpose. In a country where being clean-shaven is the custom, one can hardly imagine gentlemen attending religious services all bristly and shadowy with whiskers. As we stated in our other column, the physical body *does* require care; the care it gets for Sabbath observance should be maximal, not minimal.

Each person must accomplish this in his own way without violating his conscience. But my view still holds—ladies are as out of place in public wearing curlers as wearing bedroom slippers.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



What a father can contribute to making

A Happy Home

By R. E. Klimes
President, Korean Union College

IT IS early Sabbath morning. In the woods around our house the birds are already singing, but our home is still quiet. I stand before the beds of our two little ones. They are still asleep beneath their warm covers. As I look into their peaceful faces, I prayerfully count my blessings:

Some years ago, there were no little feet running to bring the worship book from the shelf each morning.

Some years ago there were no little voices to sing the songs of Jesus in our home.

Some years ago there were no little arms hugging daddy as he left for work and as he came back.

There are thousands of blessings God has given each godly home. The joy of companionship, the joy of exploration together, the joy of sharing, the joy of birthday celebrations and family picnics, the joy of seeing little ones learn to love their Jesus—and thousands of blessings more. Freely God has blessed our home, freely He has given us every opportunity to make our home a little heaven on earth.

The children sleep on. They breathe deeply and steadily. "Dear Lord," I pray, "have I been a good father? Have I done my part to realize every precious blessing in our home?" And my thoughts go back to the events of the past week, of the past month.

There were the days I arose early, ate my breakfast alone, and was gone before the little ones awoke. I wasn't home for dinner and supper, and mother and the little ones ate alone. Evening worship was over when I finally arrived home. But the little ones had their faces flattened against the glass when they heard the sound of my approaching car, and then they came running to hug me and tell me that they had missed me.

Then there were days when I was tired. I was not too tired to go to

work, but I was too tired to be with the children. I came home, went to the study, and closed the door. I wanted to be alone. There were also days when I planned to work with the little ones, to build a playhouse, to fix the swing, to repair the bicycle. But I just couldn't find time for it. "Forgive me, heavenly Father, and teach me a better way."

Jesus is the way, the only way to salvation, the only way to a truly happy home. He is the best way. "Choose you this day whom ye will serve . . . : but as for me and my house, we will serve the Lord," declared Joshua (chap. 24:15).

Serving God takes time. Serving God is not a matter of the heart only—it involves all of our activities, the whole life, the whole family. The way we serve God in our homes has become a real test of Christian experience. Wrote the servant of the Lord in *Sons and Daughters of God*, page 255: "Men and women . . . are measured in the scales of heaven in accordance with that which they reveal

in their home life." He is not measured by his determination, by his sermons, by his hopes and ambitions, by his good works and church attendance. He is measured by his home. God will ask each of us whether we manifested the fruits of His Spirit, in our home first, and then as we went out to save a sinful world.

After David had served his God and his God's people, we read in 2 Samuel 6:20 that he "returned to bless his household." The need of this age is for fathers and mothers, for sons and daughters, to return and bless their homes—to make their homes a little bit of heaven. Pliny wrote: "Home is where the heart is."

"Stay, stay at home, my heart, and rest;

Home-keeping hearts are happiest,
For those that wander they know not where

Are full of trouble and full of care;
To stay at home is best."

So wrote Longfellow in his poem called "Song."

God desires home-keeping hearts. "Parents should be much at home. By precept and example they should teach their children."—*The Adventist Home*, p. 185. The father is the president of the home, but he should be more than that. "The glory of children are their fathers" (Prov. 17:6). Fathers, are you the glory, the joy, the pride of your children, or are you a stranger to them?

Looking into the face of a sleeping child, a Christian parent has many long thoughts.

H. M. LAMBERT



How can a father spend much time at home? He has to work. Then, too, he ought to do missionary work, and visit the discouraged and sick. God never gives us counsel without making a way possible. The father cannot spend as many hours in the home as the mother, but he can make the most of the time he budgets to spend at home.

Father, if at all possible, consider this 10-point plan for your home-time budget:

1. Welcome your children and all the family members to each new happy day.

2. Lead out in your morning family worship—and have every member of your home participate.

3. Make your breakfast a family meal, when all eat together at the same table.

4. Say good-by to all your family before you leave for work.

5. Eat your dinner and supper together as a united family and have a set time for each meal.

6. Spend some time each evening with your family. "Make the evening a pleasant social season, a family reunion after the day's duties."—*The Ministry of Healing*, p. 294. Play with your children, counsel with them, work with them, tell them a story. And most of all, "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21). Your continuous absence, as well as your over-demanding presence, can discourage your children in the ways of the Lord.

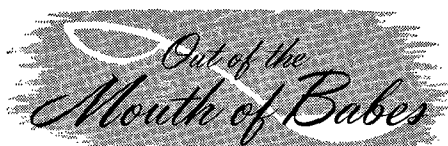
7. Make your evening worship the most enjoyable time of the day for your whole family.

8. Have a family night, an appointment with your family that you will always keep. Family night should be a happy time at home, when you paste pictures in your photo album, when you trade stamps with your children, when you write a letter to grandmother, and the little ones draw a picture for her.

9. Go for family walks. The whole family can sometimes engage in missionary work Sabbath afternoons. Or take your family on a nature walk, or a hike, or a picnic on Sunday afternoon.

10. Be a real friend to your children, and a real companion to your wife. Take time for the children's happy little stories, for their small sorrows, for their dreams. Each morning gather your courage from your God, each evening bring home courage and joy and leave your troubles at the front door.

How can a busy father find time for all this? He cannot find time, he has to *make* time by budgeting his whole day and putting first things first. "The



A Little Boy

The Sabbath school teachers at Lawton drilled and drilled little Pete Sweatman for his part on the Thirteenth Sabbath program. He was to say the memory verse. When his turn came he said, "They searched the prescriptions daily to see whether these things be."

How apt a misquotation! If we would follow the Scriptures as accurately as the druggist does the prescriptions, we would be more nearly perfect.

CHESTER JORDAN

minister's duties lie around him, . . . but his first duty is to his children. . . . The spiritual welfare of his family comes first."—*The Adventist Home*, p. 353.

As for me, I am first and foremost a father, second a teacher, and third a preacher. God gives each of us a little sphere of influence, which we are to perfect. If we are faithful in the care of our little homes, God will be able to use us in the larger vineyard. "God designs that in his home life the teacher of the Bible shall be an exemplification of the truths that he teaches. What a man is has greater influence than what he says."—*Ibid.* Thus, our homes are testing grounds of our Christian experience. Would you like to reform the church of God? Then "reform the church in your own home" (*Testimonies*, vol. 7, p. 67).

"Your own dooryard is left to grow up with brambles and thorns, while you are engaged in weeding others' gardens. . . . You are preaching the gospel to others; practice it yourself at home."—*The Adventist Home*, p. 356.

Many people were asked the question What makes a husband or wife easy to live with? Here are some of the replies:

My wife has a liberal spirit: I can bring home guests without forewarning. I may forget our wedding and anniversary, I may buy a new suit—and she will do her part happily.

My husband trusts me. I never have to explain if I am late, or if I visited somewhere.

My husband likes my meals, and he tells me so. He never finds fault. He is a real peacemaker.

My wife keeps our home neat and orderly, and everything is in its place.

My husband has something to say when he comes home. I am a real partner in his life. He shares his life with me.

The mother has a major responsibility in the home. If she is faithful, "her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:28). "As is the mother, so is her daughter" (Eze. 16:44). Mothers' time "belongs to their children in a special sense."—*Testimonies*, vol. 3, p. 563. It does not belong to their neighbors, or to their husbands; it belongs to their children. A mother who does not use a major part of her time for her children is cheating them—perhaps even cheating them out of heaven. "There is no missionary field more important than this."—*Ibid.*, vol. 6 p. 429.

Others around your neighborhood may not know about the true God. But you must not neglect the developing characters of your little ones; they come first. "You have visited and helped those who did not need your time and care half so much as your own children, who are now forming characters for heaven or perdition. . . . The first great business of your life is to be a missionary at home."—*Ibid.*, vol. 4, p. 138. What a challenge to every mother in the church. "Let her . . . take time to go with the children into the fields, and learn of God through the beauty of His works."—*The Ministry of Healing*, p. 294. In the fresh air, in the thrills of discovery, mother and father become real companions to their children.

"Instead of sending her children from her that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusement or light work to employ the active hands and minds."—*Counsels to Teachers*, p. 115. In Zechariah 10:9 we read: "And they shall live with their children." Not only in the same house, eating and sleeping together, but really living with them. "The home should be to the children the most attractive place in the world."—*Ibid.*, p. 114.

"I read within a poet's book

A word that starred the page,
'Stone walls do not a prison make,
Nor iron bars a cage.'

Yes, that is true, and something more:

You'll find, wh'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides
And Friendship is a guest,
Is surely home, and home, sweet home;

For there the heart can rest." *

"The house of the righteous shall stand" (Prov. 12:7). Beautify it, take time to make Christ its head.

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The Illogical Defense of Sin

The human mind loses much of its ability to be objective when discussing restrictions against a personal indulgence.

This was illustrated in the reaction to a ruling by Washington, D.C.'s Commissioner Walter Tobriner forbidding smoking in the District's schools. William H. Simons, of the Teachers Union, promptly rejected the school board's argument that smoking is a health hazard for teachers and that smoking by teachers sets a bad example for the students. He contended that "it is impossible to legislate smoking out of existence," hence it ought to be permitted.

Bill Gold, a columnist in the *Washington Post*, promptly took issue with Mr. Simons. He said: "Shame! I expect this kind of 'reasoning' from commercial interests that argue that 'You can't legislate morality,' so there's no sense in passing laws regulating their particular association with immoral conduct. This same kind of 'logic' could be used to argue that inasmuch as we can never stamp out murder, or drunk driving, or stealing, we might as well repeal laws dealing with such transgressions. Ordinary mortals who don't want their activities regulated put forward arguments of this kind. One expects better of teachers."

It is easy for any of us to recognize the pathetic, tortured reasoning of others as they attempt to protect and defend their personal weaknesses, but are we as clear-headed in dealing with our own? Without question the church would have greater power if every member would cease making allowances for his pet indulgence, and would claim victory through Christ. "The sin that doth so easily beset" will continue to beset until we see its dangers and are willing to forsake it.

K. H. W.

The Communion Service

From time to time REVIEW readers ask about the frequency with which the Lord's Supper should be celebrated. The Roman Catholic Church expects "the faithful" to attend mass, the central act of Catholic worship, every Sunday. Some Protestant denominations likewise celebrate Communion weekly. Others do so once a month or once a year. With Seventh-day Adventists as with most Protestants, however, the service takes place once every quarter. According to the *Church Manual*, this is usually the next to the last Sabbath of the quarter, on account of the fact that a special Sabbath school program is often scheduled for the last Sabbath of the quarter.

On the basis of Acts 2:42, 46 and 1 Corinthians 10:16 it is thought that the early Christians celebrated the rite daily. On the other hand, the ordinance—for Christians—replaced the Jewish Passover, which was celebrated once each year. Our Lord did not specify how often His followers should partake of the emblems of His great sacrifice. As recorded in the Gospels His only instruction was, "This do in remembrance of me." In 1 Corinthians 11:25, however, Paul quotes the Lord as saying, "This do ye, as oft as ye drink it [the cup], in remembrance of me," seeming to imply that the frequency of celebration was left to the judgment of the church. This aspect of the celebration was evidently not of particular significance

as it was with the Passover, which the Jews were specifically commanded to celebrate on a particular day each year.

The Adventist practice of conducting the communion service once every three months originated in connection with the old-time "quarterly meeting." In the early years of the church the members were often widely scattered, and it was not always possible for all of them to attend every Sabbath. Once every three months, however, all were expected to be present at the "quarterly meeting," when the church membership roll was read and members responded by rising to testify to the state of their Christian experience. Following this the Lord's Supper was celebrated. After sundown, or the following day, a church business meeting was held. Absence from quarterly meeting for nine months without report entailed dismissal from the church. Changing times rendered the old-time "quarterly meeting" as such obsolete, but the term is still commonly used by Adventists for the celebration of the communion service.

"The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's Supper was not to be observed only occasionally or yearly, but more frequently than the annual Passover. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of His own life for the final deliverance of His people."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 11:26, p. 1090.

R. F. C.

Be Kind—Always

"God is love," declared John the beloved (1 John 4:8). "Love is patient and kind," wrote the apostle Paul (1 Cor. 13:4, R.S.V.). And Jesus, upon one occasion, said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The conclusion is inescapable: Christians should always be kind.

The importance of this virtue was impressed upon us some years ago by an incident taken from the life of G. B. Thompson, prominent Adventist minister in the early part of this century. According to the one telling the story, Elder Thompson was traveling on a train, en route to speaking appointments. As he sat in the coach he read his Bible. This was not without difficulty, for next to him were an active little girl and a man holding a fussy baby. The little girl, restless in the somewhat limited quarters, flung herself about irresponsibly, and as she did so, knocked the Bible from Elder Thompson's hands.

Startled, and a bit perturbed by this rude interruption, he nevertheless picked up his Bible with as little ceremony as possible, and continued to read.

As time passed, and the little girl persisted in relieving her boredom by pirouetting about, the inevitable happened—she again crashed into Elder Thompson, dumping his Bible on the floor. This strained Elder Thompson's patience. After retrieving his Bible, he stood up and walked to the rear of the coach to get a drink. As if drawn by a magnet, his artless little tormentor followed.

Summoning her most ingratiating tone of voice, she

asked, "Please, may I have a drink too?" As Elder Thompson looked down at the little girl, a powerful impulse of kindness rose up in his heart, and he not only gave her a drink but wiped the smudges from her face. Then hand in hand they made their way back down the aisle. As Elder Thompson took his seat, he entered into conversation with the man who was trying to calm his crying baby. Curious, he asked, "Why didn't you bring your wife with you on this trip?" A look of sorrow and anguish spread over the man's face as he quietly replied, "She is along—she's in the baggage car."

Conscience-smitten for his impatient and unkind thoughts toward the motherless little girl, Elder Thompson spoke words of comfort to the newly bereaved father, then took the little baby in his arms and tried to quiet it. What a difference when one knew the facts! How much easier to be kind!

All around us are people who hide heartaches behind apparently happy faces. Problems, disappointments, and frustrations rise up like mountains to crush them. Bravely they move forward, pushing one heavy foot after another. If we knew the story of their lives we would find it easy to be kind to them. But if we have the spirit of Christ—if our hearts are filled with the love of God—we will be kind whether we know the facts or not. Not just sometimes, but always.

K. H. W.

"Studying God on Campus"

Under the above head, the vigorous news weekly, *Time*, sometimes brassy, always interesting, discusses in its issue of February 4 an impressive development in American colleges and universities. It was not too many years ago that few secular centers of learning gave courses in religion. There were two reasons. To give such courses might raise questions on church-state relations, but equally important, such courses were not deemed of great interest to the student body. Now, says *Time*, "At least 75% of the nation's four-year colleges have religion courses; more than 20% of U.S. state schools have separate religion departments." As an illustration, Princeton University is cited. Described by *Time* as "a Presbyterian-founded school that is now as secular as any state university, started a religion program in 1946 with one teacher, three courses and 70 curious students. Today the department has 14 professors, 20 courses, and an average enrollment of more than 1,000." Other similar illustrations are then given.

As the article expands, it becomes evident why there is no problem of church-state relationships. It seems that some colleges and universities, though they have wanted to establish courses in religion, have difficulty in finding specially trained professors who will discuss religion, not in terms of any church, not with the thought of defending any one faith, but simply to "explain" religion. *Time* quotes the head of the religion department of one college as saying: "It's completely irrelevant to us whether a man is a good Christian or a good Protestant or a good atheist just so long as he is a good and competent scholar." The words of "a conservative Methodist theologian" are quoted as he opens his religion course in a leading school of higher learning: "The Bible is the greatest collection of mythology in the history of Western civilization." *Time* follows this immediately with the comment, "Students who were fundamentalists in September frequently are demythologizers by January."

The Climax of the Story

The students at this great secular institution may come in September as fundamentalists and be transformed four months later into young men whose minds are concerned

with spiritualizing away, or demythologizing, to use the ponderous theological term, much of the Bible record. It is this record that we have always considered historical and that modern theologians largely consider mythological. In the instance cited, the professor is not described as a nonreligious man, certainly not "a good atheist," though Tom Paine would have welcomed him, but "a conservative Methodist theologian."

We mention, in passing, that we firmly believe that there is a very great company of conservative Methodists who would not go along with this theologian. But be that as it may, the real point is that the accepted type of professor of religion in the great centers of learning is the type who is marked by his readiness to transform the historical framework of Bible religion into a myth.

And all this is done, allegedly, as an exhibit of "objectivity." This word, dear to the heart of the simon-pure scholar, is intended to convey the thought that any matter under discussion is dealt with calmly, dispassionately, in terms of available facts and evidence, no matter what the facts and evidence may do to any idea heretofore held. Now objectivity is a beautiful ideal, a state of mind toward which every scholar should diligently aspire. The trouble is that, as numerous eminent men, many of them in the field of education, have confessed, objectivity is a myth. It was none other than the outstanding psychiatrist, Dr. Karl Menninger, who recently declared at a luncheon attended by many psychiatrists, that objectivity is a myth, an unattainable goal. Never is this more true than in a field where men's deepest feelings, convictions, and sometimes animosities reside. Instead of objectivity, there are fashions in thought, and certainly in religious thought. These fashions are promoted at an increasing number of great educational centers today under the guise of simply giving youth the *facts* on religion.

A Moral Here for Us

This whole matter presents a warning to Seventh-day Adventists. Remember, students who in September were fundamentalists proceeded, four months later, under an unchallenged and seductive presentation of religion, to view the Bible as a large collection of myths. Does anyone really think Seventh-day Adventist youth can go to any of these institutions of higher learning without running a grave risk? That question faces an increasing number of us as the years go by. It faces the youth, it faces their parents. We are well aware of the argument sometimes offered within our own ranks, that we should not attempt to shield forever our youth from contrary views, that somewhere in their educational program toward degrees they should be exposed to alien views.

Well, we have no desire to keep our youth from being exposed even to smallpox, provided, of course, they have taken the appropriate antitoxins. Even then, the parallel breaks down. We are not certain that there is a sure antitoxin against the poison of false teaching, provided an individual remains for an extended period of time, in a poisonous atmosphere. And poisonous indeed is the atmosphere of subtle but false reasoning. Eve did not have to stay very long in such an atmosphere to bring calamity to all her descendants.

Experience does seem to teach us that a healthy Adventist, repeatedly inoculated against sophistry until he is well into his mature years, stands a good chance of not being poisoned. In other words, he has sufficient antitoxin to neutralize the poison. Wise were our church leaders years ago in setting up the protective code to guide us in sending out our youth to secular schools. They spelled it out that we do not send out for graduate training any but those of mature years. We believe that counsel is still good, indeed, more appropriate than ever.

F. D. N.

Reports From Far and Near

Seminary Extension School in Australasia

By Siegfried H. Horn
Professor of Archeology
Andrews University

An extension school of the Seventh-day Adventist Theological Seminary was conducted during the months of December, 1965, and January, 1966, on the campus of Avondale College, some 100 miles north of Sydney, Australia. Avondale has for many years played a unique role in the training of ministers and missionaries from Australia and New Zealand.

Situated in a rural area near the eastern coast of New South Wales, it provides an ideal place for study and meditation. In fact, Avondale College is one of the earliest Adventist colleges, having been founded in 1894 with the special encouragement of Ellen G. White, who lived in Avondale for several years and who left a strong imprint on the work in Australia.

The 85 students who attended the course were mostly evangelists, although there were also some pastors, teachers, departmental secretaries, a chaplain, and a few senior ministerial students. They came from all parts of Australia, New Zealand, and from some island fields. For some it was their second such opportunity of concentrated study, having attended the first Seminary Extension School in 1957-1958, eight years ago. But for many of the younger workers it was their first contact with the Seminary.

The teaching team was comprised of J. Robert Spangler, associate secretary of

the General Conference Ministerial Association, Desmond Ford, Bible teacher at Avondale College, and the writer, who acted also as director. Elder Spangler taught the course in evangelistic leadership, which was much appreciated by this group of workers. Dr. Ford gave the course in Christian eschatology, which aroused the most lively discussions I have ever witnessed in any class. Evidently this topic is both interesting and timely.

The writer presented two courses—New Testament backgrounds, and Archeology and the Bible. The latter subject was of special interest since archeological subjects are the most effective topics throughout Australia and New Zealand to attract people to evangelistic meetings. Almost all evangelists make use of this present interest of the general public in archeology.

I am not aware that this method is successfully used to any great extent by evangelists in any other country, except possibly in South Africa, but as a professor of archeology I am naturally pleased to see that this auxiliary science, which has done much to meet the arguments of higher critics and defend the authenticity and veracity of the Scriptures, has also become a successful means of attracting people to our evangelistic meetings. At several places I met recent converts who told me that they would never have at-

tended religious meetings if they had been advertised as such. However, their curiosity had been aroused by a subject on archeology advertised by the evangelists, and in this way they were brought into contact with our message.

Evangelism in Australia and New Zealand has a successful and honored history of about 90 years. It has produced a large constituency among a comparatively small population, so that the ratio of Adventists to the general population is higher than in any other of our world divisions. Yet even in Australasia the work is far from finished, and our workers there are earnestly and faithfully endeavoring to carry out their Lord's commission to evangelize.

The classes, held for five days each week, were supplemented by daily chapel talks and also by frequently held question-and-answer periods and evangelistic symposiums geared to the regular courses and to peculiar needs of the fields represented.

The extension school enjoyed the wholehearted support of the division president, L. C. Naden, of his committee, and of the leadership throughout the division. Every weekend the overseas instructors filled speaking appointments at camp meetings, workers' meetings, and district meetings. This gave us an opportunity to become acquainted with many of our churches, institutions, workers, and members throughout Australia, New Zealand, and Tasmania.

The smooth operation of the school was also due to the efficient preparation and organization of the two associate directors, E. E. White, the division education secretary, and E. Gordon McDowell, president of Avondale College. The services of I. D. Higgins, registrar, and of K. Clouten, librarian, also were greatly appreciated.



Teachers and students at the second extension school in Australasia conducted by the Seventh-day Adventist Theological Seminary. At center, left to right, are Desmond T. Ford, S. H. Horn, and J. R. Spangler.



Twice in one evening a capacity audience filled the Times Square Center, headquarters for our Jewish work in New York City. Many were turned away because seats were not available.

The new dormitory, Watson Hall, provided comfortable, modern living quarters and a beautiful chapel in which the morning and evening worship periods, as well as other meetings, were held. The fine new administration building with its well-designed library furnished us with an excellent lecture theater and study facilities.

Large Crowds Attend New York Lectures

By Don Hawley, PR Secretary
Greater New York Conference

When J. M. Hoffman began his current series of lectures in Times Square Center, headquarters for our Jewish work in the New York metropolitan area, the attendance was unprecedented. People waited four and five abreast in lines that stretched far down the block, to get in for the first meeting, scheduled for 5:00 P.M. Sunday, February 6. At least 150 persons were unable to find seats, hence had to wait for the second service scheduled for 8:00 P.M. This service too taxed the seating capacity of 400.

Later we asked Elder Hoffman how he might account for the unusually large attendance. "Well, for one thing, my approach has been different this time," he replied. "Previously, I advertised a health lecture and then gradually worked into the religious aspects of the series. But this time I felt impressed to launch out into the depths right from the beginning. I used as my advertising title, 'Was Jesus a Jew? Were His Teachings Jewish?' Apparently our Jewish brethren are much more interested in Christ than we had supposed."

Elder Hoffman then pointed out that the past few decades have witnessed an amazing transformation in the Jewish concept and attitude toward Christ. During his message of the evening he quoted Dr. Isadore Singer, managing editor of *The Jewish Encyclopedia*:

"The great change in Jewish thought concerning Jesus of Nazareth, I cannot better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus

uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now it is not strange, in many synagogues, to hear sermons eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people."

Following his message on Christ, Elder

Hoffman gave a lecture dealing with the health laws of Moses. He pointed out that the Jews had been at one time the healthiest people on earth, and that they still would be, had they continued to follow the instruction Moses laid down in the Old Testament. The last portion of the program consisted of color movies Elder Hoffman had taken during his travels in the nation of Israel.

As this is being written the meetings are in their second week, and the attendance is holding up well. We believe God is beginning to work in a new and wonderful way here in America's largest city.

Loma Linda's Medical Missionaries on the Front Lines

By Godfrey T. Anderson
President, Loma Linda University

Dr. Niels B. Jorgensen, Loma Linda University School of Medicine, class of '55, is a real medical missionary. His bush clinics in remote sections of Basutoland would test the ingenuity of the most resourceful country doctor of a bygone day.

With an African nurse-translator, and a clerk-pharmacist doubling as the driver of a rugged Land Rover, Dr. Jorgensen

God Provided the Offering

With nearly ten thousand young people in its churches, the Colombia-Venezuela Union faces the major task of providing more and more schools for its growing number of students. Our junior college, Icolven, in Medellín, Colombia, which has served the field so well for many years, is filled beyond capacity.

To alleviate this and related situations it was decided to establish a boarding academy in Nirgua, Venezuela, and to develop the elementary schools in our largest cities into junior academies. However, the ancient buildings, which were satisfactory for the grade schools, soon proved to be inadequate for the rapidly growing day academics.

So each mission began its own project for a new junior academy. In the Upper-Magdalena Conference they called it Proyecto Pro-Colegio Emanuel. Everybody was asked to take part in this campaign—even the children, as Daniel Alvarez, pastor of the Neiva district, told me.

One Sabbath he preached on the urgent need of a Christian education for all Adventist youth. Closing his sermon, he made a fervent appeal for a special contribution to this worthy project.

Edgar Calderón, a boy of nine years, had been listening attentively, and he asked his mother for some money. As their family is extremely poor, she was not able to give an extra offering. When our sister told her son she had none, he began to cry.

"Don't cry, my boy. Let us go home and pray," she suggested.

This they did, and asked God to grant them the means whereby they could give an offering for the school in Bogotá.

After the prayer Edgar and his ten-year-old sister left to get some water at the public water supply, as they have no running water in the home. Crossing a vacant lot adjacent to a print shop, Edgar, like any little boy, began to kick around the heaps of waste paper. Suddenly his attention was drawn to some pieces of colored paper, and he stooped to pick them up. As he did so, he noticed a piece of paper rolled up in the form of a cigarette. As he carefully unwrapped it he discovered, quite to his surprise, a 50-peso bill!

Overjoyed, the children returned home to tell their mother of this find! Seeing the large sum of money, she was fearful that the boy in his fervent desire to get some offering might have taken it illegally. So she returned with them to the spot. When they looked around more carefully, they found some more money—a five-peso bill. They decided to give it all to the school, and thanked God for answering their prayers.

You can imagine Edgar's delight and surprise when he found out the following Sabbath that his miraculous offering was the largest single contribution given in his church.

J. G. NIKKELS
Departmental Secretary
Colombia-Venezuela Union



Medical missionary work is encouraged at Loma Linda University by such activities as the annual clinical field trips to Chiapas, in southern Mexico. Shown at work in the outdoor medical clinic set up in a remote Indian village during one such trip are Delphia Ladner (left), a graduate student in the Division of Public Health, and Diana Berry (right), then a student in the School of Nursing.

frequently covers in a day as many as 110 miles of rugged "goat trails," conducting several clinics. He and his aides often are flagged down on the road by relatives of a sick person, and plunged into highly complex medical problems they must solve with the medical equipment and supplies available—and with much improvisation and prayer.

Similar experiences could be reported from many of the hundreds of Loma Linda University graduates who are a part of the Seventh-day Adventist medical ministry. These are among the people through whom you may, in the words of the 1966 Loma Linda University Offering appeal, "help turn on the lights" of Christian love and service throughout the world.

But not all medical missionaries travel goat trails in rugged Land Rovers. Should we not thus classify other graduates who stay in the homeland and minister to the sick and suffering, who help to lift financial burdens of churches and schools, who exert a spiritual influence in their communities—Dallas, Columbus, Pawtucket, or Pasadena?

Medical missionaries? Think of Dr. Harold F. Snook, class of '36. After years of faithful medical ministry to the people of Palmdale, California, this Seventh-day Adventist physician was surprised to learn that July 21, 1965, had been officially designated Dr. Harold F. Snook Day! The population turned out en masse to express gratitude in a special ceremony featuring "testimonials" from State, county, and municipal representatives, and leaders of civic and professional organizations.

The same kind of appreciation was shown Dr. Gilbert H. A. McLaren, class of '37, when after years of service in Singapore he returned to Australia to begin medical service in New South Wales. Led by a brass band, community officials and representatives of numerous civic associations grandly escorted Dr. McLaren to his new offices—certainly a "missionary" headquarters in that community.

What better term than "medical mis-

sionary" could be applied to Dr. V. McKinley Wiles, also of the class of '37, a urologist in New York City, whose faithful Christian witness and his many trips, at his own expense, to assist colleagues in African lands, led to his designation last year as Layman of the Year in the Atlantic Union Conference; or to Dr. F. Harriman Jones, of the same class, at whose untimely death a few weeks ago, the Los Angeles County Board of Supervisors adjourned their meeting as a gesture of honor and respect. Dr. Jones, a surgeon in Long Beach, California, had won this high regard from fellow citizens and from his brethren in the church by his community service and selfless dedication to the spirit of missions—seen, among other ways, in the half a million or more miles traveled abroad with his wife, Dr. Geneva Beatty, to encourage and assist other Loma Linda graduates in foreign mission service.

Among Loma Linda University's special programs during the month of April is the annual Medical Missionary Convocation. This event climaxes a week of emphasis on the spiritual rewards awaiting graduates—in medicine, dentistry, nursing, or other fields of medical service—who devote their lives to the principles of medical missions in the homeland or in lands afar.

This is but one of the many programs and events throughout the school year in which this vision of service is kept before the students. Then, in varied plans of actual duty in needy areas—Chiapas, Mexico, the Monument Valley Indian Reservation, and others—they experience firsthand the blessings of medical missionary service. In one such area it was reported recently by the mission official in charge that more than 130 persons have found their way into the faith through the influence of these Christian students.

Fifty-five years ago Dr. W. A. Ruble, then president at Loma Linda, wrote to readers of the *REVIEW AND HERALD*: "The Lord has spoken regarding this work at

Loma Linda. Who is ready to assist in the enterprise?"—*Review and Herald*, Feb. 23, 1911, p. 16. Today the words spoken through God's servant still guide and the call continues, "Who is ready to assist?"

You may respond to that call; you may assist in the great enterprise of enlightening a shadowed world as you contribute generously to the special Loma Linda University Offering when it is received in your church. Your gift says that you wish to encourage Seventh-day Adventist medical missionaries—in training and in service everywhere in the world.

Advance Moves in Eritrea

By Erwin E. Roenfelt, *President Northern European Division*

My program of committee and other work completed in Addis Ababa, Ethiopia, on the night of Tuesday, January 25, I flew early next morning, together with several of the leaders of our work in the Ethiopian Union, to Asmara, Eritrea.

Prior to the second world war Eritrea was under the Italian rule. The Italians made a mark upon that country and its people which is still evident. Splendid roads were constructed, fine cities were built, the soil was skillfully utilized in the development of productive farms and gardens, and dams and reservoirs, providing an ample supply of water, were provided.

Asmara, the capital, is a well-planned city with fine, comfortable homes, splendid shops, which are packed with all kinds of fine merchandise, and many large factories in which some good-quality goods are manufactured.

Politically, Eritrea is now a part of Ethiopia, but many Italians are resident there and, according to my observations, the vast majority of the businesses, particularly in Asmara, are in their hands. The people native to the country appear to get along most amicably with the Italian settlers and business people.

The first and most important question to which some of us gave attention upon our arrival in Asmara was the future of the Eritrea mission school. This school was established years ago. At that time it was located a good distance outside of the city limits. But the city of Asmara during the last several years has greatly expanded, hence factories, industrial concerns, and homes have been erected right out to the school compound. They now threaten completely to surround it. To make the situation worse, a brewery has been established to the left of the school compound, and warehouses to the right.

As can be understood, these adjacent establishments seriously affect the school and the school family. It appears imperative that a new site be found on which the school can be relocated.

Another problem presents itself. Our only church building in Asmara is on the school campus. It is too far from the center of the city for people to attend. Evening services, especially, are poorly attended because people consider it too

dangerous to go out there after dark. A church building, therefore, in a more central location is an urgent need.

Being convinced that the transfer of the school and the church building to more suitable sites is imperative, a sale has already been effected, for a very considerable sum, of a section of the land connected with the school. This matter was finalized while I was in Asmara. For the balance of the estate we have been offered a splendid price.

The money that we have received, with what we have been offered, is more than sufficient to relocate both the church and the school. It is more than sufficient, as a matter of fact, to enable us to purchase a central site in the city and on it to erect an evangelistic center together with the mission offices, and to purchase a new site for the school and on it to erect an administration and classroom building, dormitories for the young men and the young women, two European homes, and six homes for national teachers.

O. Da Costa, the president of the Eritrea Mission, had made a thorough search for a site in the city on which to erect an evangelistic center, and for a section of land removed some distance from the city on which to re-establish the school. As a result of this search, he had learned of some properties which he felt we should look at. Therefore we spent several days evaluating properties in the light of our resources and of our needs.

In the city we inspected several sections of land and soon settled upon a magnificent piece of property only a block and a half away from the city's main street. This is a splendid site, centrally located and nicely elevated; and we wondered why it had not been purchased by others, especially by speculators. Evidently the Lord who has known our need has had His hand over it and had it reserved for us. We immediately began negotiations for its purchase.

The selection of a site on which to relocate the school involved the inspection of eight properties located from seven and a half to 15 miles distant from the outskirts of the city. It soon became evident that Brother Da Costa had done some hard but selective work in locating sites for us to inspect.

The moment that I saw the second property of those that we were to see, I felt that we need not search further, for in my opinion it was ideal. However, to ensure that our final choice would be right, we laboriously visited every property, tramped over it, noted its advantages and disadvantages, and evaluated it on the basis of whether it offered all that we considered ideal as a site for an Adventist boarding school.

Having made a careful inspection and appraisal of all the properties that Brother Da Costa had selected for us to see, our unanimous choice fell on the second one, to which reference has already been made. In this property we have an ideal situation for a boarding school. While it is located some distance from the outskirts of the city and also away from the surrounding country villages, a paved road passes almost immediately in front of it. This is important, for in Ethiopia there are few paved roads

and highways. It is an extensive property and will provide ample farming and pasture land for a boarding school.

It is remarkably well watered. Not only does a fine stream of sparkling clear water flow through it, but in a number of places splendid water flows constantly from bounteous springs.

Along the front of the property there is a well-elevated section suitable in every way for the school campus. Here there is ample space for the erection among the trees of all of the school buildings and needed homes. The fertility of the soil of this property is demonstrated in the fine vegetables that are at present grown by a few of the local people on a small section of the land.

Having made our choice of the site for the school, we spent some time on Friday interviewing officials in the city relative to the steps we should take to acquire the property on a freehold basis. We also explained how the development of our school in rural surroundings and in keeping with our conviction that true education is the harmonious development of the physical, mental, and spiritual powers, would appeal to the public generally and to city and government officials particularly.

It had been a busy and physically exhausting week, but the ushering in of the holy Sabbath with a service in the Asmara church on Friday evening brought re-

freshment. This particular Sabbath at Asmara church was a busy day. Besides Sabbath school, three services were conducted, one in the morning and two in the afternoon. Each of the visiting brethren brought a message to the assembled congregation. It was a day of sweet fellowship and deepening Christian experience.

Immediately after the close of the Sabbath, a number of us met to complete the committee work that had engaged our attention during previous evenings. Plans were laid for the development and strengthening of every phase of the work of the Eritrea Mission.

After a night of sleep that was altogether too brief, Brother Da Costa and his wife conveyed us early in the morning to the Asmara airport. From there three of the brethren left by plane for other sections of Ethiopia and I boarded a plane for Cairo where, after a wait, I connected with a plane inbound from Australia which landed me at the London airport in the evening of that day.

The more than seven weeks' visit to West Africa and Ethiopia was over. It was a busy period but withal a wonderfully satisfying one. I prayed that my efforts would help speed the day when God's work on earth shall be finished and our blessed Lord will return to take His people home.

Quadrennial Session of the Austral Union

By N. W. Dunn, *Associate Secretary General Conference*

It was a privilege to attend the twentieth quadrennial session of the Austral Union Conference, which began the evening of December 27. Having been a worker in South America for a number of years, I felt it a great pleasure to meet scores of my former friends and fellow workers from Argentina, Uruguay, Chile, and Paraguay—the countries that compose the Austral Union. The session was held at a beautiful resort, with ample housing facilities, near a large lake not far from the city of Córdoba, Argentina.

Twenty years had passed since I last attended such a meeting in this union, so I listened with joyful heart to the report that Hector Peverini, president of the union, presented at the first session of the conference. I noted the following items by way of comparison: In 1946 there were 444 workers in the Austral Union; now there are 696. During the quadrennial period ending in 1946, there were 3,064 baptisms. The number of baptisms during the quadrennium just closed was 9,391. The membership of the union 20 years ago was 10,622. Now it is 27,483. (Note: The western section of the Austral Union has now been organized as the Chile Union Mission. This reduces the membership of the Austral Union by about 6,000.)

Manuel Perez, secretary of the union, stated in his report that the past quadrennium was the best in soul winning of any quadrennium in the history of the union. Daniel Nestares, treasurer of the union, reported substantial gains in tithes and offerings during the quadrennium



Lay Instructors' School in North Dakota

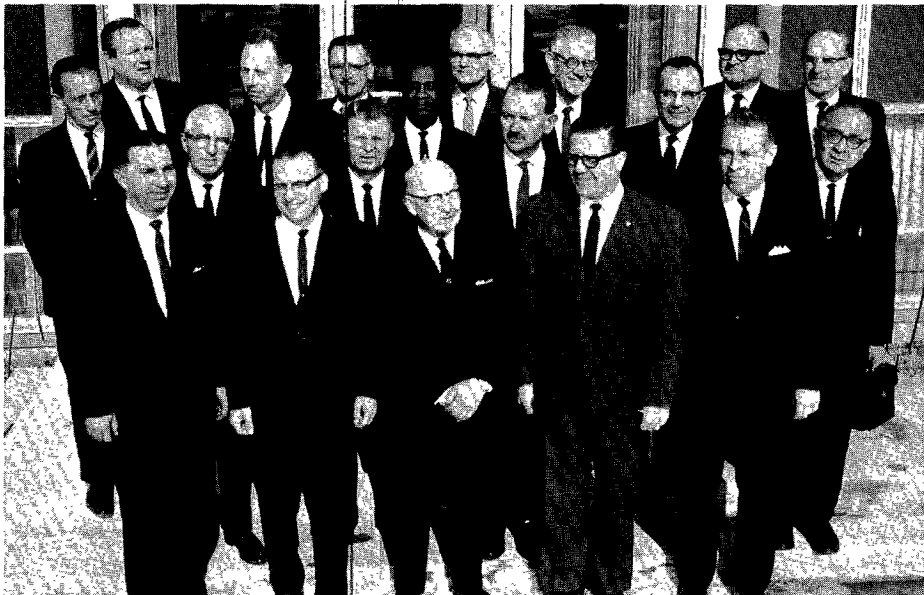
One hundred and seventeen laymen and ministers attended a lay instructors' training course conducted at Jamestown, North Dakota, by V. W. Schoen, associate secretary of the General Conference Home Missionary Department, January 24 to January 29. This number included 35 laymen and ministers from South Dakota.

The Spirit of God moved upon the hearts of these people as plans were laid to make each church a training center for lay evangelism. Ben Trout, the conference president, urged the group to try to win 100 souls by camp meeting time.

Elder Schoen was assisted by P. F. Pedersen, Northern Union Conference home missionary secretary; J. B. Gray, South Dakota home missionary secretary; and R. L. Kretz, North Dakota home missionary secretary.

The picture (above) was taken at the graduation exercises. Facing the camera, left to right, are Elders Kretz, Pedersen, and Schoen. The laymen, receiving their certificates, are Ted Glaser, Mrs. Merle Lehman, and Alvin Neumiller.

R. L. KRETZ



National Workers of Ontario-Quebec Meet

For two days, February 8 and 9, the workers in the "other language" sectors of the Ontario-Quebec Conference met with administrators and departmental secretaries of union and local conferences to evaluate the work that had been done, and present opportunities for expanding the work. Wesley Amundsen, of the General Conference, was present as guest counselor.

Canada constitutes a tremendous challenge for greater evangelism. Quebec Province has 5 million French-speaking people, most of whom are of the Roman Catholic persuasion. Our membership among these people is less than 100.

In the picture, front row, left to right are: W. G. Soloniuk, secretary, department of laymen's activities, Canadian Union Conference; J. W. Bothe, president, Canadian Union; Wesley Amundsen, secretary-treasurer, self-supporting institutions, General Conference; L. L. Bock, president, Ontario-Quebec Conference; E. J. Gregg, secretary-treasurer, Ontario-Quebec Conference. Standing behind, left to right: R. M. Devins, pastor, Montreal French church; A. B. Ferrier, pastor, Montreal English church; G. E. Soloniuk, retired Ukrainian minister; E. Morosoli, pastor, Quebec City French church; R. A. Matthews, secretary, church development, Ontario-Quebec Conference; W. Polishuk, pastor, Toronto Ukrainian and Estonian churches; R. A. James, pastor, Toronto West church; S. Heghesan, Finnish lay preacher; M. Radancevic, pastor, Toronto German and Yugoslavian churches and the Barrie church; P. W. Esveld, associate publishing secretary, Ontario-Quebec Conference, for the French-speaking people of Quebec; C. G. Samograd, retired Ukrainian minister; L. M. Mohns, publishing secretary, Ontario-Quebec Conference; F. W. Connors, manager, Ontario-Quebec Book and Bible House; G. S. Aso, pastor, Toronto Japanese church.

WESLEY AMUNDSEN

period, and indicated that the operating capital of the union had increased by 80 per cent. The leadership of the Austral Union has placed major emphasis on evangelism during the past quadrennium, well-organized efforts having been conducted in the great cities, such as Buenos Aires, Montevideo, Valparaiso, Asunción, and even in Punta Arenas, the southernmost point of Argentina.

In addition to a great harvest of souls, Salim Japas, the union evangelist, mentioned the following results from the evangelistic meetings held:

1. The name of the Adventist Church is now better and more favorably known than ever before.

2. New and better methods of labor and a more tactful approach have resulted in a great increase in attendance, and much larger baptisms. Where formerly a baptism of 35 was considered a great achievement, we now expect to baptize 150 or more.

3. Our success in evangelism has brought new spiritual life to our church, as the members have joined hands with the ministers in winning souls.

4. Our young people have received

great inspiration to prepare themselves for active service as evangelists.

Delegates were present from all the churches, 175 in number. In addition to the union staff, workers were present from all the local fields and from the various medical and educational institutions in the union. The South American Division was represented by J. J. Aitken, president; M. S. Nigri, secretary; J. I. Hartman, treasurer; A. J. Alva, educational secretary; E. de Oliveira, secretary of the ministerial association; A. Schmidt, associate secretary of the ministerial association; and F. C. Webster, home missionary secretary. M. V. Campbell and the writer represented the General Conference.

A few changes were made in the official staff of the union. Hector Peverini, who has served as president for the past ten years, was called to the division as field secretary, and Elbio Pereyra, Bible teacher at River Plate College, was elected to fill his place as president of the Austral Union. Daniel Nestares, treasurer of the union, was called to serve as assistant administrator of the River Plate Sanitarium, and Roald Wensell was elected secretary-treasurer of the union. D. G. Gomez has

retired, so Daniel Arn was elected publishing secretary of the union. David Rhys, now attending Andrews University, was elected secretary of the educational, young people's, and public relations departments. Antonio Cabrera was re-elected secretary of the home missionary, Sabbath school, and radio departments.

The nominating committee did its work promptly and in an atmosphere of mutual confidence and understanding. By a rising vote the delegates pledged to the new officers and departmental men their prayers and their full cooperation.

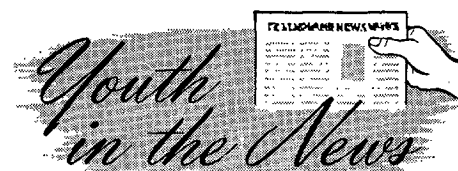


Elder and Mrs. Robert M. Johnston and four children, returning after furlough, left San Francisco, California, February 23, for Seoul, Korea. The maiden name of Sister Johnston was Madeline Steele. Brother Johnston is head of the Bible department in Korean Union College.

Dr. and Mrs. Ray L. Foster and two children, of Newington, Connecticut, left San Francisco, California, for India, February 24. Sister Foster's name before marriage was Frances Louise Nelson. Dr. Foster is to connect with the Mwami Hospital and Leprosarium in Zambia. They will stop over for a one-year course at the Christian Medical College in Vellore, India.

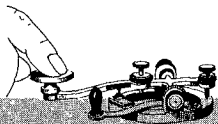
Mr. and Mrs. Chalmer E. Pifer and two children left New York City for Nigeria February 27, returning after furlough. The name of Sister Pifer before marriage was Joyce Lee Boykin. Brother Pifer will continue as laboratory and X-ray technician at the Ile-Ife Hospital.

W. R. BEACH



► Students conducted the Spring Week of Religious Emphasis at Columbia Union College February 20-26. The 12 student speakers used as their theme "Quo vadis?" ("Whither Goest Thou?").

► The student Week of Prayer was held at Platte Valley Academy January 30-February 4. Students participating as speakers in the evening were: Dan Harrom, Peggy Vert, Betty Hornbacher, Bob Lange, Sherry Hobbs, Gary Fisher, Beth Elkins, Ron Petersen, Karen Sanders, Delmar Aitken, Brenda Harrom, and Jim Vert. Morning chapel speakers were Lanny Fiegenschuh, Alan Vercio, Louis Littrell, Joan Petersen, Marsha Rogers, Randy Hehn, Jaci Peckham, Larry Eads, Connie Jo Gerst, and Shirley Sutter.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The new elementary school in South Lancaster, Massachusetts, has been completed. The faculty of Browning Memorial School moved the equipment to the new plant on George Hill Road during the weekend of March 4-7.

► With the membership of Northeastern Conference now exceeding 10,000, the work of the Sabbath school and home missionary departments has been divided. H. W. Kibble will continue his vigorous leadership in the field of lay activities, and Herman R. Murphy, former pastor

of City Tabernacle, has been elected by the conference committee to serve as Sabbath school secretary. Elder Murphy is also religious liberty secretary of the conference.

► As a result of sacrificial giving by the members of the Manchester, New Hampshire, district, a six-acre parcel of land was recently purchased near Hooksett, New Hampshire, on which will be constructed a new elementary school, recreational facilities, and a health and welfare center. The property is located between Manchester and Concord and will serve the entire district. The elementary school will be named in honor of Elder Chester E. Kellogg, who has devoted many years of service to the cause of God in the field of education and pastoral work.

Philippine "Missionary to the Rich"

The Antonio Andrada family of La Paz in the Philippines consists of 11 children—all boys but one. Recently the couple, together with four of their children (standing in back row), were baptized. A piano tuner and repairer by trade, Brother Andrada confessed that God has richly blessed him both spiritually and materially since he became an Adventist. His customers are mostly well-to-do people, since only people in this category can afford a piano in the Philippines. He never leaves them without sharing his faith in some way. He prays with his customers if he has the chance. As home missionary leader of his church, Brother Andrada is full of contagious enthusiasm. He has been given the well-deserved name, "Missionary to the Rich."

S. G. MIRAFLORES
Iloilo, Philippines



Canadian Union

Reported by
Evelyn M. Bowles

► Miss Pat Okimi, director of nurses' training at Branson hospital in Toronto, has just completed a visit to Rutland Academy and North Okanagan Academy in British Columbia in the interest of contacting nursing students.

► Ten are preparing for baptism as a result of E. L. Stewart's meetings in Oliver, British Columbia.

► The Revelstoke company in British Columbia has recently purchased 4.4 acres in a prominent location as a site for a new church.

► A laymen's training program for the members of the French mission was held on the two weekends of January 15 and 22 in the French mission church in Montreal. The program was entirely in French for the benefit of the French believers. W. G. Soloniuk of the Canadian Union and D. Skoretz of the Ontario-Quebec Conference led out, assisted by R. M. Devins, director of the French mission, A. Ferrier of the Montreal English church, E. Morosoli of the Quebec church, and P. W. Esveld. Similar programs have been held in every conference in Canada, except Newfoundland.

► The Kingsview Village Seventh-day Adventist church in Toronto, Ontario, was the host on Sabbath, January 29, to church officers in the Central Ontario district. At a special program elders, deacons, home missionary leaders, Sabbath school superintendents, church clerks, treasurers, and other leaders received instruction in regard to their church offices.

► A seventy-fifth anniversary service was held for the Victoria, British Columbia, church on December 11, with Pastor Arthur M. Spent in charge.



Central Union

Reported by
Mrs. Clara Anderson

► On February 17 Porter Memorial Hospital admitted its 200,000th patient. Three-year-old Billy Harms of Granby, Colorado, was the patient. He was given a toy and \$25 savings bond.

► The York, Nebraska, church presented the York city library with the Conflict of the Ages series of books recently. Melvyn Ruybalid, a senior ministerial student at Union College, is the pastor.

► A new welfare unit was opened in Salina, Kansas, in February. This will help the church in working with the different welfare services in the city.

► The Shawnee Mission Hospital in Shawnee Mission, Kansas, was the recip-

ient of several children's books for their library. These books were donated by the fifth-grade students at the Antioch school under the guidance of their teacher, Mrs. Lillian Dougan.



Columbia Union

Reported by
Morten Juberg

► John S. Bernet has been elected associate publishing secretary of the Columbia Union Conference. He was formerly publishing secretary of the Southeast Asia Union mission. During the past few months he has been attending Andrews University. He will join the Columbia Union upon the completion of his schoolwork in June.

► High light of Temperance Emphasis Week at Blue Mountain Academy was the oratorical contest. The winning oration was given by Jonathan Gibbs, a junior from Cortland, New York.

► Speaker for a "Prayer Breakfast" at the Allentown, Pennsylvania, church was Emilio B. Knechtle, New Canaan, Connecticut. Clergymen of the area were invited to the meeting as a "get acquainted" project of the church and its pastor, Christy M. Taylor.

► F. W. Detamore began a short series of evangelistic meetings in the Baltimore First church on March 23. The Barron-Turner evangelistic team will hold a city-wide meeting in Baltimore this fall.



Lake Union

Reported by
Mrs. Mildred Wade

► As a result of the three-week series of evangelistic meetings conducted by Fordyce Detamore and his team in the Rockford, Illinois, church, 27 converts were baptized. The pastor, L. J. Marsa, and the members worked closely with the evangelistic company.

► Ernest N. Wendth, from the office of Faith for Today, in New York City, has recently joined the Michigan Conference as public relations, health services, and ASI secretary. A graduate of Emmanuel Missionary College, he has served in the the public relations department of both his alma mater and the General Conference office. For a number of years he was manager of the Malayan Signs Press in Singapore, and in 1957 he took up his work with Faith for Today. He succeeds D. T. Hawley, who has carried the work in the Michigan Conference for the past two years, and has now moved to New York where he will be director of public relations for a renewed evangelistic program in that city.

► Wesley Flory, who has been a minister in the Wisconsin Conference since his graduation from Andrews University in 1964, has recently accepted an invitation from the General Conference to teach Bible at Bugema Missionary College in Uganda, East Africa.

► H. J. Harris has succeeded A. W. Bauer

in the Wisconsin Conference as home missionary and Sabbath school secretary. A native of South Dakota, and a graduate of Union College, he served in Oklahoma, Maryland, and Brazil before taking up his work in New York, where he has been home missionary and Sabbath school secretary since 1961.

► The Detroit area Health and Welfare Federation, under the leadership of Mrs. Mary Brown, recently opened a new Dorcas Welfare Center in the city. Xavier Butler, the Lake Region Conference home missionary secretary, states that this has been possible only after many years of planning and fund raising. It is located on one of Detroit's busiest streets.



North Pacific Union

Reported by
Mrs. Ione Morgan

► A community service was launched February 5 by the members of the church in Juneau, Alaska, in the form of a Story Hour for children in various locations. Four locations have been designated for Sabbath afternoon and one for Sunday morning, and an enthusiastic interest has been manifested in each neighborhood. From 35 to 40 children from non-Adventist homes, in addition to those of members, have been in attendance.

► On Friday, December 24, a large helicopter came to rest on the lake ice in front of the Bristol Bay mission school, and Santa Claus emerged with a candy stocking treat for each boy and girl. This visit was a courtesy of the U.S. Air Force unit stationed at King Salmon, Alaska, some 90 miles from the school.

► Ed H. Webb, union conference national service director, is visiting the various academies to counsel with the students of draft age.

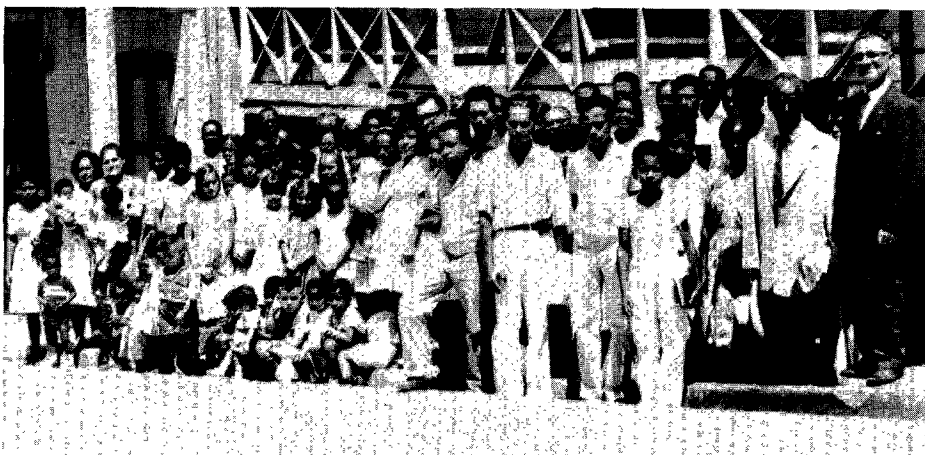
► Revival meetings began in the Pocatello, Idaho, church on February 12, launching the greatest lay evangelistic thrust in the history of the district. On February 26 a door-to-door survey was made of the entire city to enroll as many as possible in a Bible correspondence course. A systematic follow-up program is planned, and all activity will culminate in a major evangelistic crusade in July by the Seminary field school of evangelism. Bruce Johnston, Don Jacobsen, and E. C. Banks, together with 20 ministerial students will be in charge of the crusade.

► Wilton R. Archbold of Vancouver, B.C., has accepted the position of pastor in the Chehalis, Washington, district. He is now directing the work in the Chehalis, Jackson Prairie, and Winlock churches.

► Arthur Griffith, minister to the deaf of the Oregon Conference, was script writer and sign speaker for five half-hour films shot in New York, January 28, to be made available to hundreds of lay workers for the deaf all over the country.

► Ground was broken for a new church at Gladstone, Oregon, on March 15. Quentin Qualley is pastor of the congregation now meeting in a rented Methodist church in Oregon City.

► Eighteen senior theology students at Walla Walla College have received confirmation of sponsorships for graduate study from various conferences. Some will go directly into the ministry in conferences and later to the Seminary, but most of the men will do graduate study first. Accepted by conferences are: Alaska, Jim Stag; Canadian Union, Jim Burgess, John



New Church Raised Up in Buenaventura, Colombia

A new Seventh-day Adventist church has been organized in the port city of Buenaventura, Colombia, as a result of the "Into New Regions" evangelistic program sponsored by the Inter-American Division. Under this plan Pastor Romulo Lozano, of the Pacific Colombia Mission, went to live in Buenaventura, and since September, 1964, has been conducting meetings and Bible studies.

There are now 40 baptized members in Buenaventura, and 30 others are studying for baptism. Between 70 and 80 attend services each Sabbath. The picture shows the baptized members and children who attend Sabbath school. Luis Bolivar, president of the Pacific Colombia Mission, is standing at right.

DAVID H. BAASCH, Secretary
Inter-American Division



Southern Union Evangelistic Council and Ordination Service

In the Southern Union we began 1966 with an evangelistic council. All workers were present from January 3 to 6 to report the soul-winning activities of 1965 and to project evangelistic plans for 1966. There were three high lights of the council. One was the seasons of prayer at the beginning of each day, which drew us all closer to God and to one another. Another was the evangelism report from each of our seven conferences. During 1965 a total of 4,089 persons made their decision for God's last message and united with the church.

The third high light was the ordination service conducted on Tuesday, January 4, at four-thirty o'clock. A reverent atmosphere prevailed as 15 men were ordained to the gospel ministry. A unique feature of this service was that ministers from the ranks were asked to participate. The committee that planned this service had asked

us to use pastors from various parts of the union to conduct this service. The pastor from one of our large churches gave the sermon. The ordination prayer was given by another pastor. The writer gave the ordination charge. Our union president welcomed the candidates into the ministry. The service was interspersed with music rendered by a ministers' chorus, a quartet, and a soloist.

Ministers who were ordained are, left to right: Ira Pound, Gerhard Hasel, Thomas Jackson, A. L. Lynd, Quinton Burks, A. J. Hess, Ralph LaFave, E. O. McCoun, Fred Minner, C. W. Reed, George N. Wilson, O. H. Rausch, E. D. Tetz, Walter Ruba, E. J. McMurray.

The climax to the council came when our Southern Union president, H. H. Schmidt, asked us to strive to win 5,000 souls in 1966.

HAROLD E. METCALF

Director, School of Bible Prophecy

Christison; Idaho, Darold Bigger, Dave Masterjohn; Montana, Halvard Thomsen; Oregon, Daryl Ochs, Robert Reynolds, Doug Schultz, Ken Smith, Dale Ziegele; Upper Columbia, Eugene Amey, Gerald Schulze, Chuck Scriven, Ed Turner; and Washington, Ed Boyatt, Les Palinka, Don Scully.



Pacific Union

Reported by
Mrs. Margaret Follett

► Ellis W. Storing, pastor of the Mountain View and Buckeye churches in the Arizona Conference, died early the morning of February 21, following a heart attack and complications. Elder Storing had served previously as an assistant in the home missionary department of the Pacific Union Conference, as home missionary and Sabbath school secretary in the Arizona Conference, as a missionary in Jamaica, and as a pastor in the South-eastern California Conference.

► J. D. Ruffcorn, assistant administrator of the Glendale Adventist Hospital, has been appointed associate administrator. He will plan an active role in relation to the new medicare program. A graduate of Union College in Nebraska, he is a member of the American Association of Hospital Accountants and the Administrative Activities Section of the Hospital Council of Southern California.

► Harry B. Dill has joined the working staff of the Arizona Conference where he is assisting the stewardship representative. He served for a number of years as business manager of the Barron-Turner-Dill evangelistic team in Texas, Oklahoma, Michigan, Illinois, and Tennessee. The Dills also worked with other evangelists in California, Illinois, and Oklahoma.

► The new pastor of the Paradise, California, church is Lewis R. Langworthy, most recently pastor of the Hollywood

church. Elder Langworthy is a graduate of Andrews University and has served in the Illinois, Florida, Maine, and Greater New York conferences.

► Andrew C. Fearing, with his wife, was a visitor in the Hawaiian Mission during the latter part of January. He conducted a Week of Prayer for the students of Hawaiian Mission Academy, attended church officers' institutes, and spoke at a youth rally.

► Replacing E. L. Joliffe, who has moved to Bend, Oregon, as pastor of the San Jose Central church is Lester E. Ortnier, for the past several years pastor of the Sunnyvale church, also in the Central California Conference.



Southern Union

Reported by
Oscar L. Heinrich

► Members of the Salisbury and Mocksville, North Carolina, churches have recently merged church schools and purchased a school building from the Lutheran church. It will be known as the Pinecrest Elementary School.

► L. E. Aldrich, who has served the denomination for 42 years in the Book and Bible House and treasury department, tendered his resignation for retirement at the Georgia-Cumberland Conference session on February 13. All other officers and departmental secretaries of the conference were re-elected for another term.



Northern Union

Reported by
L. H. Netteburg

► Junior members of the Hutchinson, Minnesota, Sabbath school, through the use of special goal devices, raised \$635 for Investment, exceeding their goal of \$500.

► M. D. Gordon began a series of It Is Written evangelistic meetings in the City Hall at Enderlin, North Dakota, on February 23.

► As an aftermath of a "Sabbathbreaking" case in Dickinson, North Dakota, the home missionary department of the Grassy Butte church, while the general public was eagerly discussing the issue, distributed more than \$100 worth of the following books: *From Sabbath to Sunday*, *The Protestant Dilemma*, and *I Found the Way*.

► Once again the Lord overruled as the South Dakota State Legislature considered Sunday-closing bills. The two original House bills were killed in the committee. F. W. Bieber, South Dakota Conference president, spoke before a group of 50 ministers of all faiths on the Seventh-day Adventist position on Sunday laws.

► Opening ceremonies for the new administrative complex at Forest Lake Academy, Orlando, Florida, were held February 6. The structure houses classrooms, laboratories, and administrative offices. The old administration building was destroyed by fire in July, 1964. In the past four years every major building on the campus over 15 years old has been replaced.

► On February 13 three new churches were welcomed into the Georgia-Cumberland Conference. The churches were presented by their pastors—Tom Carter, Douglasville, Georgia; H. R. Burrow, Georgia-Cumberland Academy church; and William Jackson, Wallaceville, Georgia.

► Mrs. Elaine Cox, administrator of the Dr. Phillips Memorial Nursing Home in Orlando, Florida, of the South Atlantic Conference, announced that the home received full accreditation from the National Council for the Accreditation of Nursing Homes on the last day of 1965.

► Robert Kackenmeister, pastor of the Louisville, Kentucky, church, is the speaker on a new weekly radio program, "The Bread of Life." The program is heard each Sunday at 12:30 P.M. on station WFIA.



Southwestern Union

Reported by
J. N. Morgan

► Lee Thomas, literature evangelist of the Oklahoma Conference, has been given the 1965 Colporteur of the Year award. Mr. Thomas was recognized for his outstanding service in delivering \$22,000 worth of literature during the year, at the recent Southwestern Union literature evangelist institute, held in San Antonio, Texas.

► Dedication services for the Rosenberg, Texas, Seventh-day Adventist church were held December 18, 1965. This new congregation had its origin in 1940 through the establishing of a branch Sabbath school. After many years of meeting in homes and various halls, the congregation purchased the former Trinity Lutheran church, of Rosenberg, in 1960. Evangelistic services will be held in the new church home in early spring by G. S. Sharman, of Houston, Texas.

► The Texico Conference is celebrating its golden jubilee year of organization. Encouraging reports of baptisms from throughout the field indicate that the membership will soon reach 3,000.

► E. Frank Sherrill, youth activities director of the Southwestern Union Conference, was recently elected president of the Association of Texas Junior College Board Members and Administrators, and presided at their first meeting February 14 and 15 in Austin, Texas. The two-day program featured outstanding educators from the junior colleges of Texas.

► Joshua Swinyar, principal, reports that the new gymnasium auditorium is nearly completed at Ozark Academy. This new auditorium will seat approximately 1,000

persons and will provide ample space for community meetings and a much enlarged gymnastic program at the school.

► Construction has begun on a new health and welfare depot for the Oklahoma Conference. A 40- by 60-foot steel-frame building will be located on the Oklahoma Conference campground to provide storage and workroom facilities. This will supplement the conference van, and make possible a more efficient and active welfare program during times of emergency.

► The Oklahoma Conference Book and Bible House has reported the highest per capita gain in sales services of any Book and Bible House in the Southwestern Union. R. R. Rouse, manager, has reported a \$33,939 gain in sales during 1965.

► Two successful public relations workshops have been held in the Texico Conference during February—at Lubbock, Texas, and Albuquerque, New Mexico. Approximately 400 persons attended these workshops directed by H. W. Pritchard



First Latin President of the Lake Titicaca Mission

Ever since the arrival of F. A. Stahl in 1911 the Lake Titicaca Mission has been administered by overseas workers. In the closing days of 1965 a milestone was reached when Luis Alaña, second-generation Adventist from Ecuador, assumed the presidency of the mission. Here he is seen baptizing in a stream 13,000 feet above sea level, during his first trip through the field.

Three years ago the four missions in Peru were administered by overseas workers. Now three of the four are led by nationals.

H. O. BURDEN, PR Director
Lake Titicaca Mission

and J. N. Morgan, public relations secretaries for the Texico Conference and the Southwestern Union, respectively.

Church Calendar

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	May 21
Enrollment Day	May 28
World Evangelism (Million Dollar Offering)	June 4
North American Missions Program	June 11
One Hundred Fiftieth Anniversary Program—American Bible Society	June 25
Thirteenth Sabbath Offering (Middle East)	June 25
Medical Missionary Day	July 2
Church Missionary Offering	July 2
Pioneer Evangelism (Unentered Counties)	August 6
Church Missionary Offering	August 6
Oakwood College Offering	August 13
Educational Day and Elementary School Offering	August 20
Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 3
Missions Extension Day and Offering	September 10
Review and Herald Campaign	Sept. 10-Oct. 8
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering (Trans-Africa)	September 24
Neighborhood Evangelism	October 1
Church Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
Health Emphasis Week	October 8-14
Community Relations Day	October 15
Temperance Day Offering	October 22
Week of Prayer	November 5-12
Church Missionary Offering	November 5
Annual Sacrifice Offering	November 12
Ingathering Campaign Launching Day	November 19

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

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

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Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Carcich, W. E. Murray F. L. Peterson, R. S. Watts
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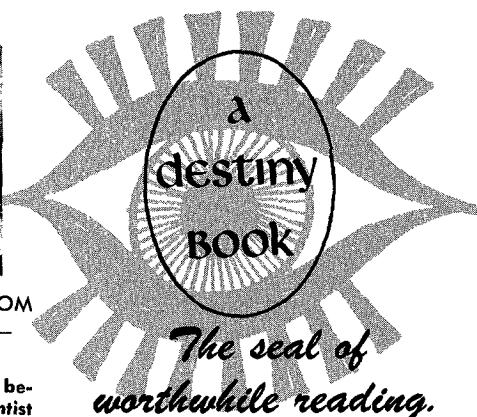
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AS THE STARS FOREVER—Greer
The trials of a young Jewish girl.



A BRAND FROM THE BURNING—Fleck
A Catholic priest becomes an Adventist minister.



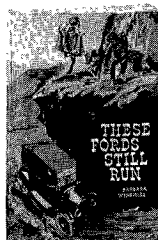
BY FAITH ALONE—Pease
Perhaps the best thesis on salvation by faith.



HEART CRY—Burrows
A crippled heart and a struggle to survive.



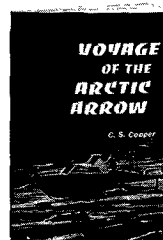
THAT BOOK IN THE ATTIC—Oswald
A book banished to the attic and the girl who found it.



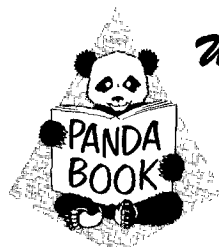
THESE FORDS STILL RUN—Wesphal
Half a century of adventure in South America.



SOME RAIN MUST FALL—McFadden
A lady doctor's triumph over tragedy.



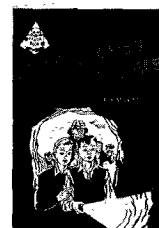
VOYAGE OF THE ARCTIC ARROW—Cooper
1,000 miles downriver to the Arctic Ocean in a homemade boat.



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LITTLE TYKE—Westbeau
The true story of a vegetarian lion.



SECRET OF THE CAVE—Maxwell
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News of Note

Death of George King

A cable from London, received at General Conference headquarters, announces that George King passed away on the morning of March 21. The funeral was held Thursday, March 24. Elder King carried leading responsibilities in the British Union and in the Northern European Division. Our sympathy is extended to sorrowing loved ones and fellow workers.

New Jersey Re-elects Leaders

Delegates to the twenty-fifth session of the New Jersey Conference met in Trenton March 20. Reports were good, and the conference is in sound financial condition. Subscription sales of SDA literature increased in 1965 by 53 per cent over 1964. New Jersey stands unique in one respect: The per capita offerings per week to missions in 1965 reached \$1.16, a gain of \$.08 over 1964. No other conference equals this record. It is one of four conferences in the Columbia Union that in 1965 surpassed the dollar-per-member-per-week goal.

The entire conference staff were re-elected, headed by A. B. Butler, president, and C. B. Green, secretary-treasurer.

W. P. BRADLEY

MV Evangelism in World Divisions

The Trans-Africa Division has recently reported a total of 18,505 persons added to the church on their two-year MV evangelism goal of 18,000. Division MV Secretary B. E. Jacobs adds another thrilling figure to his report—11,319 youth baptized during 1965.

Eberhard Fischdick, MV secretary of the Central European Division, sends news of 220 MV evangelistic projects completed in 79 localities throughout Germany. More than 13,500 non-Adventists attended these meetings, and 363 have been baptized.

There is increasing evidence that Missionary Volunteers are giving first place to their first goal—the message of truth to all nations.

THEODORE LUCAS

A Time for Action

The first missionary activity that marked the Advent Movement was the publication and circulation of missionary literature. That, with preaching, constituted the range of our effective evangelizing labor for years. This combination is still at the heart of our nationwide, yes, worldwide, endeavor to bring the distinctive Advent message in convicting power to men and women.

Speaking of the literature part of it, never were our missionary papers more attractive or more appealing than they

are today. And never was there greater reason for circulating them widely. We have an answer for troubled men in a troubled age, the answer that Heaven reveals in the Bible.

By General Conference action, the month of April is marked as the time for our churches in America to give special attention to ordering subscriptions for our three missionary papers for evangelistic distribution. These are, *Message Magazine*, *Signs of the Times*, and *These Times*. We believe that the pastors and local elders in all our churches will press this matter on the hearts of our members. The present circulation of these papers is good, but not good enough for the hour in which we live. Let's save on some unnecessary possible expenditures in our homes and order more truth-filled papers for more judgment-bound men and women during April.

Kansas Conference Session

More than 200 delegates, their wives, and friends, convened Sunday, March 13, at Enterprise Academy for the sixty-fifth session of the Kansas Conference. The reports rendered indicated steady growth in all phases of denominational activity.

Completing 43 years of service to the church as teacher, pastor, departmental secretary, and conference administrator, H. C. Klement, Kansas Conference president, announced his retirement. The assembled delegates expressed their appreciation of Elder and Mrs. Klement's leadership and service by a standing and moving ovation.

After prayerful study, S. S. Will, Sabbath school secretary of the Southern Union Conference, was invited to serve as president of the Kansas Conference. Elder Will has accepted the invitation, and we believe his broad denominational experience will serve to advance God's cause in this historic conference.

THEODORE CARCICH

Listen Magazine in Demand in New York City

During a recent visit to the director of health education for the New York City Department of Health, we were asked to provide *Listen* subscriptions for each regional health office throughout the five boroughs. Also, each of the Narcotics Anonymous groups in New York City has asked for clubs of *Listen* subscriptions to help with its narcotics rehabilitation program.

The Salvation Army has requested 150 subscriptions to *Listen* for its rehabilitation programs for both alcoholics and narcotics addicts. Other church groups also are requesting *Listen* for their own rehabilitation programs.

It is authoritatively reported that New York City has the dubious distinction of

harboring 52 per cent of all the known drug addicts in the United States, in addition to the millions who are in trouble with alcohol. This is a challenge to us as Christians.

The Atlantic Union, through the generosity of its conferences and with the help of other unions, hopes to place 40,000 sponsored *Listen* subscriptions in the New York City area. Many from other areas are cooperating in providing substantial amounts of money, to be matched by General Conference funds from the big city *Listen* project fund. Let us pray that thousands will be helped by these efforts.

JESSE O. GIBSON

Bible School on TV in Alberta

Jack Martz, Sabbath school secretary of the Alberta Conference, writes concerning the TV Bible school and neighborhood Bible schools being conducted in that field:

"To date more than 1,500 have responded to the offer of the *Bible School Color Book* and the Good Deeder Club card. Some of the most wonderful letters, praising the program, have been received from parents. During each telecast the audience is asked to call a number if they want a free color book. We have three lines open, and all are kept busy.

"The program has now improved to the extent that the TV station has moved it to a better time. Instead of 8:30 A.M., Sunday, it is now on at 12:30 P.M. We feel that this will increase the listening audience.

"Elder and Mrs. Philip Moores are doing a wonderful work in creating the program. Their daughter, Kathie, is most professional now as she appears before the cameras. Plans are being made to bring one of these programs to the General Conference session. We are of the opinion that this child-evangelism program can develop more real interest than can any other program used along this line.

"Our Community Bible Schools are developing nicely. The Vandeman evangelistic records are now being placed in the homes of the children's parents. Elder Moores and I are planning a two-week series of meetings for adults in the vicinity of one of these Community Bible Schools."

G. R. NASH

Chesapeake Session

The delegates of the Chesapeake Conference met in session in Baltimore, Sunday, March 13. At this session two men, Thomas Hicks and Roy Ulmer, were ordained to the gospel ministry.

The reports from the officers and departmental secretaries showed unusually good gains. The report of the nominating committee under the chairmanship of Neal C. Wilson, Columbia Union president, was adopted by the re-election of Cyril Miller as president and W. N. Nosworthy as secretary-treasurer. All of the departmental secretaries also were re-elected.

M. V. CAMPBELL