

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

# REVIEW

## and Herald

★ **Was Man Intended to Eat Meat?** —Page 4

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A sermon presented on the southern California telecast, The Adventist Hour.

**T**HE average American believes firmly in his constitutional right to the "pursuit of happiness." Almost compulsively he explores every possible route that may lead to this wonderful end. Some go up the road of romance, some down the highway of pleasure, others through the dark alleys of money-seeking, position, or publicity. Most of these roads prove to be blind alleys, dead-end streets.

The shortest and surest route to happiness is by way of a happy, thankful spirit. "In every thing give thanks" (1 Thess. 5:18) the Scripture says, and this is a wonderful motto for Christians. We have so many things for which to be grateful—the very air we breathe is a gift from God for which we should say "thanks." He mixes just the right proportions of oxygen and nitrogen so we don't burn up and we don't suffocate. Everything about us God has planned in the right way. By the miracle of photosynthesis, the sun reacts just the right way on living plants to provide food for us. Let us thank God.

During World War II, a soldier in the third armored division in the North African theater was sent to a rest

camp for a time after a period of active service. When he returned to his outfit he wrote a letter to General George Patton, thanking him for the privileges he had been given. General Patton was very surprised. In a reply he stated that for 35 years he had tried to provide comfort and convenience for his men, and this was his first letter of thanks!

Ingratitude is a problem. Have you ever stood by as a gift was given to a child? A parent usually will coach him, "Now, what do you say?" Children and adults alike have the same problem of learning to be thankful. Most of us never come to the place where we are as thankful as we should be.

Jesus pointed up this problem in Luke 17. Christ and the 12 disciples were approaching a Samaritan village. On the outskirts they saw a group

*(Continued on page 8)*



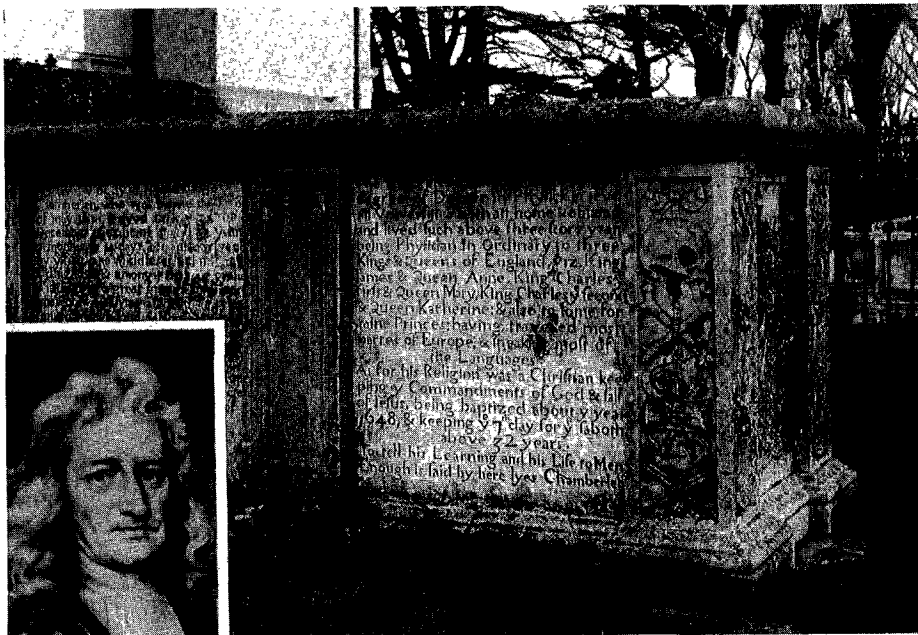
*The attitude of gratitude is important for both physical and spiritual health.*

# Let Us Give Thanks

By Harold L. Calkins  
Minister, Temple City, California

# Influential Voices Speak Out for Conditionalism in the Seventeenth Century

By LeRoy Edwin Froom



Dr. Peter Chamberlen (d. 1683), illustrious English court physician, stated that death is a sleep, with a resurrection awakening.

LET us keep clearly in mind the point and purpose of this continuing recital. First, conditionalism, as we shall see, was on the increase in the seventeenth century. Thus, there was a continuing line of witnesses, diverse celebrities, bearing their testimony not only in Britain but on the Continent. Some had fled from repression in Britain to the more tolerant atmosphere of Holland, Germany, Switzerland, and other lands. New lights sprang up as a result.

Second, Biblical truth was unfolded only gradually as the Reform movement developed following the launching of the great revolt. For example, not until 1633 was baptism by immersion stressed by the Baptists. From them it spread gradually to other groups. Later, Wesley urged the truth of Free Grace, and this too became a leavening influence. We and others

today are inheritors of these truths and divine provisions. So conditionalism made slow but steady gains throughout the seventeenth century, and took on greater momentum in the eighteenth and, especially, the nineteenth century.

There was a widening range among the advocates of conditionalism. For example, the founder of Unitarianism, John Biddle (d. 1662)—thrice imprisoned, and once banished for his "XI Arguments" for Unitarianism—held to immortality for the saints alone, with utter destruction for sinners at the second death.

On the other hand, there was John Milton (d. 1674), greatest of English

sacred poets, and Latin secretary during the tumultuous years of the Commonwealth. Educated for the church and trained for holy orders, he was alienated by the tyranny he found in the church. First an Anglican of Puritan leanings, and finally an Independent, he sought for the complete disestablishment of the church, and was an apostle of religious liberty.

He became an outspoken proponent of conditionalism, asserting that man is a unit, not separable; that the death of the body is the extinction of life; that the whole man suffers privation of life; that our crown of righteousness is not yet received; and that souls are not in heaven during death. This he even wove into his immortal *Paradise Lost*. Time, he held, is annihilated during the death sleep, with the grave the guardian of all men till the judgment day. Though his last years were spent in blindness, his vision never dimmed regarding conditionalism.

Another "Christian poet," George Wither (d. 1667), imprisoned in Newgate and the Tower of London, similarly believed that man is a *candidate* for immortality, and that the soul is nonexistent apart from the body. Rector John Jackson also held this view and set it forth in his *Belief of a Future State*.

## Imprisonment for Holding Mortality Thesis

Persecution's long arm still reached out to oppress those conditionalists who had the temerity to go into print on conditionalism. One such victim was Richard Overton ("R.O."), who in 1643 produced *Man's Mortallitie*, which for safety was published by John Canne, likewise a conditionalist, over in Amsterdam. It was revised and enlarged under the title *Man Wholly Mortal*.

So great was the stir created by its appearance that the ecclesiastics demanded that Overton be apprehended, and the House of Commons ordered author, printer, and distributors to be sought out, for any public denial of the immortality of the soul was then, under law, visited with severe penalties. Overton had exposed the errors and absurdities of the immortal-soulist positions, refuting them with scripture. In August, 1646, he was arrested by order of the House of Parliament and committed to Newgate prison. Released, he was again committed, this time to the Tower of London. When once more released he fled to Flanders. Further printings followed.

He was imprisoned a third time. Why? for holding that during death man ceases to be until the resurrection. And that man, mortalized by Adam, must be immortalized by Christ—that all hope of immortality is grounded in the resurrection. The printer-Baptist clergyman John Canne (who introduced marginal references into our English Bibles), braved harsh reprisals to bring forth Overton's book. He was similarly banned from England for his conviction that eternal life is available to man only through Christ.

#### Illustrious Court Physician a Conditionalist

Next we note the illustrious Seventh Day Baptist court physician to James I, Charles I, and Charles II—Dr. Peter Chamberlen. Highly trained and greatly respected because of his scientific skills, which were in advance of his time, he also was in the forefront of spirited religious debates—participating in one even in St. Paul's Cathedral. Author of ten treatises, including a marvelous interpretation of Daniel 7—with its "triple-crowned little Horn," as he phrased it, that had changed the Sabbath—Chamberlen kept the seventh-day Sabbath for 32 years, and was pastor of a Seventh Day Baptist church. He held that immortality is received solely through Christ, that death is an unconscious sleep, in which man rests in darkness and peace, hidden from sorrow and labor. On the resurrection morn man will be awakened, clothed in immortality. Chamberlen enshrined his belief in his own epitaph. Such was the caliber and prominence of some of the seventeenth-century adherents to conditionalism.

But this development was not confined to England. Scholarly Joseph Stegmann, of Germany, likewise held that the dead would be restored only through the resurrection. He contended that the notion of consciousness in death is the foundation of

purgatory. And he maintained that there are no conscious disembodied souls, but that body and spirit will be rejoined at the resurrection. The same was true of German Frederick von Stosch.

Again in England, the literal resurrection of the righteous dead was being emphasized by such scholars as Dr. Nathaniel Homes, Puritan divine. He held to the literal resurrection of the sleeping saints at the Second Advent, which transcendent event would also bring about the destruction of the wicked.

Baptists such as Samuel Richardson (1658), of London, took a leading part in denying the eternal-torment dogma. A distinguished Cambridge professor, Dr. Isaac Barrow (d. 1677), illustrious Greek scholar, mathematician, and theologian, declared that the wicked would not be punished eternally. Barrow, incidentally, was succeeded in his professorship at Cambridge by his brilliant pupil Sir Isaac Newton, said to have likewise been a conditionalist. Newton was in turn followed by William Whiston, who was incontrovertibly a conditionalist.

Then, the influential philosopher John Locke (d. 1704) took a similarly bold stand against the innate-immortality doctrine. Drawn toward those forms of Christianity that are least dogmatic and hierarchical, he denied to anyone the right to force speculative opinions on others. He believed that the wicked would "not live forever"—that death is not "eternal life in misery." Instead, immortality rests on the promises of God. These thoughts appear in his *Essay Concerning Human Understanding* (1690).

There was also Anglican Archbishop of Canterbury John Tillotson (d. 1694), famous preacher, who undercut the dogma of eternal torment. And physician Dr. William Coward (d. 1725), who likewise denied the separate entity of the soul, contending that it has no basis in Scripture. He rejected immortal-soulism because of its pagan origin and its anti-Bibli-

## MAN'S MORTALITY OR A TREATISE

Wherein 'tis proved, both Theologically and Philosophically, that whole Man (as a *rational Creature*) is a Compound wholly mortall, contrary to that common distinction of *Soule and Body*: And that the present going of the *Soule* into *Heaven or Hell* is a meer *Fiction*: And that at the *Resurrection* is the beginning of our *immortality*, and then *Actual Condemnation*, and *Salvation*, and not before.

With all doubts and Objections Answered, and resolved, both by Scripture and Reason; discovering the multitude of *Blasphemies*, and Absurdities that arise from the *fancie* of the *Soule*.

Also divers other Mysteries, as, of Heaven, Hell, Christs humane residence, the extent of the Resurrection, the New Creation &c. opened, and presented to the tryall of better Judgments.

By R. O.

That which befalleth the sonnes of men, befalleth Beasts; even one thing befalleth them all: as the one dyeth, so dyeth the other; yea they have all one breath, so that man hath no prebeminence above a beast; for all is vanity. Ecclesiastes 3. 19.

AMSTERDAM

Printed by John Canne Anno Dom. 1643.

Richard Overton's *Man's Mortality* created a stir in England. The author later was imprisoned.

cal premise. The wicked, he claimed, are not yet in torment, nor are the righteous in heaven. He showed how pagan Platonic philosophy had penetrated early church teaching, leading it astray. He held that life, interrupted by death, will be restored at the resurrection.

Lawyers likewise entered the fray—such as the Anglican polemicist Henry Layton (d. 1705), author of 12 books sustaining conditionalism, one titled *A Search After Souls*. He denied the separate existence of the soul. As we live and die in Christ, he affirmed, so we rest and sleep in Him.

#### Historian and Scientist Speak Out

And now, as we cross the line into the eighteenth century, there appears the first historian of the revived conflict over the nature-of-the-soul question. Scholarly Archdeacon Francis Blackburne (d. 1787)—theologian, controversialist, and historian, and himself a conditionalist—traces the controversy over conditionalism from the Council of Florence (1449) to 1765, his own day. Blackburne had

access to all the facts and arguments, and did a magnificent job in this treatise. It remains unsurpassed in its early area—a genuine classic.

Unitarian scientist and philosopher Joseph Priestley (d. 1804), discoverer of oxygen, likewise maintained that total insensibility characterizes death. A voluminous writer—one of his titles being *The State of the Dead*—Priestley declared death to be a state of “absolute insensibility,” and exposed the fallacy of the “separate conscious state” theory. He held that future life is based on the resurrection, and contended that time would remove current prejudices against conditionalism.

#### Hymnist and Bishop Join Procession

We must not omit Dr. Isaac Watts (d. 1748), nonconformist author and famous hymnist, and writer of some of the best-loved and most widely sung hymns in the English language. Watts, pastor of the Dissenter Mark Lane Congregation, held that death is the “loss” of “existence itself,” and that the death of the wicked is not immortality in misery. Thus the wall of immortal-soulism was being steadily breached by illustrious scholars breaking with the traditional position.

There was also Bishop of Gloucester William Warburton (d. 1799), theological controversialist, who boldly challenged the proponents of everlasting punishment, and exposed the fallacy of Grecian philosophy concerning the soul. He styled the eternal-tormentists the “unmerciful doctors.” Archdeacon John Tottie and “learned” Professor Henry Dodwell, of Oxford, should also be among those listed.

Mention should likewise be made, at this point, of the slow but growing revival of the third of the three schools of the theological trilemma—Universalism. Similarly based on the premise of universal, innate immortality, it contended for the final restoration of all. So again all three of the sixth-century schools were existent, each opposed to the others.

The witnesses of the seventeenth century, it might be added, were about equally divided between Baptists and Anglicans, with a sprinkling of Puritans, Independents, and Unitarians. They embraced preachers, teachers, physicians, poets, statesmen, writers, publishers, philosophers, barristers, and even an archbishop. Persecution for conditionalism was now decreasing. Such was the situation as the seventeenth century closed and the eighteenth century began.

(To be continued)

#### A Scientific Comment on a Point of View Set Forth in a Recent Newspaper Column



By M. G. Hardinge, M.D.

Chairman, Department of Pharmacology, Loma Linda University

[See also editorial, “A Question Calmly Considered,” on page 13.]

**A** SYNDICATED newspaper writer, Dr. Walter Alvarez, recently ran a column under the title “Man Was Intended to Eat Meat.” This rather unusual claim has brought a number of inquiries from the field. Dr. Alvarez, who has respectable medical status, presents vegetarianism in the light of a harmless “fad” of which he disapproves and in which he sees no sense.

His newspaper column simply ignores the abundance of well-known evidence that links the free use of animal foods with an increase in the concentration of cholesterol in the blood, and that also associates a high blood cholesterol with a rise in the death rate from coronary heart disease. Canadian investigators<sup>1</sup> found that “all fats of animal origin so far tested, beef drippings, chicken fat, lard, and butter, contain varying amounts of a factor (or factors) that effects an increase in plasma cholesterol values.” Eight-year follow-up studies of the blood-cholesterol level of a large group of middle-aged men showed that those with a level above 260 mg. % had more than twice the risk of developing coronary heart disease as the average of the total group, and that men with levels below 220 mg. % had less than half the standard risk. The

risk of the high-cholesterol group was more than fivefold that of the men with the low cholesterol level.

Separate studies by workers from the University of California<sup>2</sup> and from the New York State University of Health have correlated<sup>3</sup> statistical data<sup>4</sup> from 20 countries with the death rate from coronary heart disease. Of various dietary and environmental influences considered, the consumption of saturated fats (mostly animal) and of animal protein were the two most closely related factors. The greater the amount of animal fat and animal protein consumed in relation to the entire food intake, the greater the incidence of coronary deaths.

Leading research workers of the “well-fed” countries of the world are concerned lest a diet rich in foods of animal origin, which has been so vigorously promoted as good for optimum nutrition, may be a disease potential. In a recent article entitled “Agriculture Versus Human Nutrition,” Dr. D. M. Hegsted,<sup>5</sup> of Harvard University, emphasizes the need for a re-examination of the long-advocated dietary pattern of this country. He points out that while a large consumption of meat, milk, and eggs is good for the financial growth of agriculture, it may not be the ideal diet. He maintains that when confronted with a choice between dollars and

# Intended to Eat Meat?



health, nutritionists must break with financial concerns and present the scientific findings for the good of the health of the people.

Yet at such a time as this when the advance of scientific nutrition holds the limelight and indicates a need for a change in our nation's dietary practices, Dr. Alvarez calls a halt. Inviting recognition "as a lifelong student of human nutrition," he strongly urges the continuance of the very diet now seriously in question. His contention is based, not on the results of the use of the diet he recommends, but on the shape of the stomach and the length of the intestines. Since these structures have characterized man throughout his existence, and have functioned efficiently in the digestion of vegetarian dietaries throughout these centuries, why worry about their fitness to continue to do so?

Bypassing the great health issues, Dr. Alvarez poses the challenge: "If I could only take vegetarians into a medical library and pull down from a shelf a copy of Dr. Huntington's big book, full of pictures of the intestines of animals and of man, I could show in a few minutes that the digestive tracts of carnivores who eat meat are usually very simple, and their bowel is very short. The tracts of herbivores—herbage-eating animals—are usually complicated and their bowel is very long."<sup>6</sup>

As Dr. Alvarez says, this is *usually* the case. However, the horse, a grass-

eating animal, has a relatively small, simple stomach, and the hyena, a meat-eating scavenger, has a relatively long intestine.

Next, this newspaper columnist brings out a rather remarkable "important point." Having stated that a simple stomach and a short bowel are *usually* found in carnivores whose diet is concentrated and small in bulk, and that more elaborate structures are typical of herbivores who consume great quantities of bulky herbage, the writer proceeds to an unwarranted conclusion: Because man's stomach is simple and his small intestine shorter than that of most grass-eating animals, "evidently the Great Designer built us to eat meat."

But now, having made his "important point," Dr. Alvarez bethinks himself to look at man's large intestine. Alas, it doesn't fit! In his own words, "It looks somewhat like that of an herbivore." Now we are in a predicament. With our stomachs and small intestines designed after the pattern of lions and tigers and our large intestine after cattle and sheep, what shall we eat?

To help us out of this dilemma, let us go to a medical library where Dr. Huntington's old (1903) book may yet be found and read what he said concerning his observations:

"Animals in which digestion is rapid and the usual food small in bulk and concentrated in its nutrient qualities, have a relatively short intestine, while the canal is longer in forms subsisting on food which is bulky and which demands considerable time for its elaboration."—Page 192.

Nothing is said here about either meat or herbage; it simply conveys the meaning that the length of the intestine is relative to the rapidity of digestion and the quantity of bulk in the diet.

## An In-between Order

Then, since the usual human diet contains more bulk than that of a flesh-eating animal and less than that of a grass-eater, one would expect to find a simple stomach, a moderate length of small intestine, and a large intestine suited to the concentration of reasonable amounts of bulky residue. Did Dr. Huntington recognize the existence of an in-between order of animals whose digestive tract differed from both typical carnivores and typical herbivores? He wrote:

"The divisions of the human large intestine into caecum, ascending, transverse, and descending colon, sigmoid flexure and rectum are found only in the primates, and here not uniformly."

The term "primates" includes man

and other man-resembling animals, such as apes and monkeys.

Dr. Huntington goes on to emphasize the difference between the structure of man's digestive tract and that of all other mammals, excepting only certain other primates. He says:

"The human large intestine exhibits a very characteristic structure." Then he describes man's large intestine as a canal or tube, which is banded lengthwise by three muscular ribbons that are shorter than the tube itself. This gathers the intestine into folds or pouches in the spaces between the three bands.

"This arrangement of the large intestine," he says, "is also found in monkeys and in certain rodents. In other mammals the large intestine is smooth and cylindrical." It is indeed interesting to see the pictures in Dr. Huntington's book showing the contrast between the straight, short, stove-pipe-shaped large intestine of a typical meat-eating animal and the much longer, pouched lower bowel of man and monkeys with ascending, transverse, and descending colon and sigmoid flexure. Certain other herbivorouslike structures in man led the author of this book to say that these things suggest that at one time "the forms composing the order [man and other primates] or their immediate ancestors were largely or entirely herbivorous."

Thus the very man from whose book Dr. Alvarez proposes to show that we were evidently built to eat meat was impressed by his findings that man was built after a pattern that made him different from all other creatures, the closest resemblance to his digestive structure being found only in other higher primates whose diet is characterized by a preference for fruits, nuts, and vegetables. More than that, far from teaching that man was intended to be a meat eater, Dr. Huntington taught that the design of the human digestive tract suggests that he was originally built to be a vegetarian!

Let us not be confused by popular writers who, for reasons unexplained, seek to increase the sale and consumption of meat in a country already consuming excessive amounts.

<sup>1</sup> J. M. R. Beveridge, W. F. Connell, and G. A. Mayer, "Dietary Factors Affecting the Level of Plasma Cholesterol in Humans. The Role of Fat," *Canad. J. Biochem. and Physiol.*, 34:441, 1956.

<sup>2</sup> T. R. Dawber, W. B. Kannel, N. Revotskie, and A. Kagan, "The Epidemiology of Coronary Heart Disease—The Framingham Enquiry," *Proc. Roy. Soc. Med.*, 55:265, 1962.

<sup>3</sup> J. Yarushalmy, and H. E. Hilleboe, "Fat in the Diet and Mortality From Heart Disease: A Methodologic Note," *New York State J. Med.*, 57:2343, 1957.

<sup>4</sup> N. Jolliffe, and M. Archer, "Statistical Associations Between International Coronary Heart Disease, Death Rates, and Certain Environmental Factors," *J. Chron. Dis.*, 9:636, 1959.

<sup>5</sup> D. M. Hegsted, "Agriculture Versus Human Nutrition," *Fed. Proc.*, 22:148, 1963.

# Present-day Use of the E. G. White Writings

*The Ellen G. White Writings and Their Custody—Part 8*

**T**HE Bible, brief as it is, is to the conscientious, honest soul the guide to righteousness and life. Unstable souls have found it a rich source of phrases and paragraphs, which, taken out of context, can be used to give seeming support to erroneous and at times fantastic doctrines and practices.

Now, the published writings of Mrs. White aggregate an assemblage of materials in quantity many times that of the Bible. In addition to this, there are thousands of pages of manuscript material, some of which have had more or less circulation. Every sentence of counsel, of reproof, of correction, and of admonition carries weight and authority—a powerful agency for good if rightly used; an injuring weapon if wrongly employed. No one person possesses all of these writings. The aggregate file is found only in one place. Only through extensive indexes can the custodians of the E. G. White writings keep the full range of counsels in all their detail within the fathom of their working knowledge.

It is proper to consider the problems that are posed by the vastness of these resources of the church. Those who have some pet theory or special enterprise to promote are almost sure to find a few lines in this vast assemblage of materials that may be used in such a way as to appear to support their views. And that pet theory may deal with anything from an obscure theological point to a new theory on how the whole denomination should be run.

An impressive, and even authentic, reference may be given. Often this reference is found in a pamphlet or an article not generally available. The fact that a reference is given is no assurance, however, that the quotation is correctly used, or that it conveys the same thought and teaching that it would were it used in its original context, or that it is even an authentic E. G. White statement. It is bad enough when such use is made of statements that are available to all

in the current E. G. White books, but it is doubly questionable when such use is made of materials that are not generally accessible.

Ellen White spoke on a number of occasions concerning such use of her writings. On June 28, 1906, she wrote:

Those who are not walking in the light of the message, may gather up statements from my writings that happen to please them, and that agree with their human judgment, and, by separating these statements from their connection, and placing them beside human reasonings, make it appear that my writings uphold that which they condemn.—Letter 208, 1906 (*Messenger to the Remnant*, p. 86).

The temptation thus to use wrongly the E. G. White writings is no less today than when Ellen White lived; if anything, now that she is dead, there is perhaps less restraint.

## Compilations— Unauthorized and Authorized

Mrs. White often received requests from those who were eager to assemble certain of her counsels into compilations for publication. But she found that she must deny the privilege of individuals assembling her writings in a manner over which she had no control. Of this she wrote in 1907:

Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects which they

wish to present to the people in such a way as to leave a deep impression upon them.

It is true that there is a reason why some of these matters should be presented: but I would not venture to give my approval in using the testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose.

The persons who make these propositions, for ought I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration; for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection.—*The Writing and Sending Out of the Testimonies to the Church*, p. 26 (now in *Selected Messages*, book 1, p. 58).

If this was so while she lived, it can be readily understood why, to ensure their proper use, Ellen White placed her writings, published and unpublished, in the hands of a board of trustees of experienced men who, after her death, would administer them. Answerable to the E. G. White will, this board in the fear of God, and standing before the church, has been doing its work. In bringing into print E. G. White materials that would be of service, great care has been exercised that the writings, as they are placed before the church, shall in every way represent not only

## Let Sister White Bear Her Own Message

"I know that many men take the testimonies the Lord has given, and apply them as they suppose they should be applied, picking out a sentence here and there, taking it from its proper connection, and applying it according to their idea. Thus poor souls become bewildered, when could they read in order all that has been given, they would see the true application, and would not become confused. Much that purports to be a message from Sister White, serves the purpose of misrepresenting Sister White, making her testify in favor of things that are not in accordance with her mind or judgment. This makes her work very trying. Reports fly from one to another regarding what Sister White has said. Each time the report is repeated, it grows larger. If Sister White has anything to say, leave her to say it. No one is called upon to be a mouthpiece for Sister White. . . . Please let Sister White bear her own message. It will come with a better grace from her than from the one who reports her."—Manuscript 21, 1901 (*Selected Messages*, book 1, pp. 44, 45).



the teaching but the emphasis of Ellen G. White. No counsel thought to be of service to the church has been withheld.

### This Is What I See

It is with a great deal of sadness of heart that I, as the secretary of the White Estate, observe that good people, conscientious people, are sometimes led to accept at full value the warped and distorted quotations from E. G. White writings used in support of views and teachings that are at variance with or contrary to beliefs that were held by Sister White. There pass over my desk pamphlets or mimeographed documents published by this one and that, assembling E. G. White statements and mingling them with the ideas of the compilers. Many of them seem on the face to be very plausible, and one is at first dismayed by the picture that such materials seem to present. Some documents are signed, some are not.

A typical illustration is found in a pamphlet issued by a disaffected Adventist, and circulated quite widely, presenting in a forceful way arguments that appear to justify a use of the tithe in a manner different from the plainest counsels of the Spirit of Prophecy and the teachings of the church. The supporting quotations employed make it appear that Mrs. White taught that which she did not teach. Mrs. White makes clear the personal responsibility of an author in the stewardship of his royalty (see *Testimonies*, volume 7, pages 176-180). But the testimony statement actually relating to royalty as used in the pamphlet is so mutilated and taken out of context as to make it appear that the counsel applies to the tithe. The original source given is to a pamphlet found only in a very few collections of E. G. White materials, for it was counsel published to meet a local situation at Battle Creek in the mid-1890's.

I think of a number of productions of recent issuance containing excerpts from manuscripts and out-of-print pamphlets, with the materials used in such a manner as to impair confidence in church organization and the leadership of the church. Then there is often the putting together of only the strongest phrases extracted from many testimonies and usually taken out of their setting, and without the accompanying message of love and hope. These are often assembled in such a manner as to paint a most discouraging and distorted picture. We cannot urge too strongly upon every Seventh-day Adventist the importance of reading the E. G. White counsels in the setting in which she placed them in her books.

There is another point that has its appeal to some Seventh-day Adventists—the appeal of materials that are not commonly available. If it can be implied that the church intends to withhold or suppress such materials for some dark reason, the materials become all the more attractive.

One time while Sister White was living, my father, William C. White, was assisting at a meeting of ministers. He was presenting certain important counsels, reading from a typewritten sheet. The men sat spellbound—ah, here was unpublished counsel—and they asked, “Brother White, why can't we have this?” He replied, “You have it,” and gave the book reference. He reported that he lost 50 per cent of their interest. That psychological quirk remains today.

Many Seventh-day Adventists have received advertisements from an organization in California known as Health Research. Some of these mimeographed sheets inform the recipient that there are rare E. G. White materials, published originally in pamphlets or books which have been “suppressed” by the leadership of the church, and that these have been secured after careful search and large financial investment and are now being made available as vital materials which the church should have.

In other advertising, the recipient is informed that prior to the issuance of some current E. G. White books there were forerunners containing materials not found in the present books. It is intimated that the leaders of the church are suppressing certain vital information, which can be had

only by securing the materials offered for sale by this promoter—and generally at a stout price.

A personal investigation revealed that “Health Research” consists of the work of a man who divides his time between his regular work and the duplication of out-of-print materials, with the simple object of financial gain. He is not an Adventist, knows very little of Adventist teaching, is not interested in the message of Adventists, and knows little about Mrs. White. But, encouraged by some misguided enthusiasts, he was led to believe that he could make attractive financial gains by duplicating and publicizing the materials that he now offers to the public.

This promoter was somewhat surprised when we informed him that much of the material he is purveying as rare and out of print is to be found in the current E. G. White books available at reasonable prices. But there are a few Seventh-day Adventists who would find such counsels much more valuable if they felt they were being kept back from the people and could be obtained only in some mimeographed form drawn from the “rare originals.” Strange to say, some Seventh-day Adventists are thus willing to part with good money, believing the advertising of a non-Adventist promoter. Some of the E. G. White items produced by Health Research are now being offered to Seventh-day Adventists by other organizations.

Recently, when I asked a careful student of the E. G. White writings what he found in these expensive,



The trustees of the Ellen G. White Estate. From left (back row): G. A. Huse, F. A. Mote, W. G. C. Murdoch, R. S. Watts, Neal Wilson; (front row) W. P. Bradley, F. D. Nichol, A. L. White, D. A. Delafield. Seven of the trustees are members of the General Conference Committee, of whom two are officers. The picture was taken at the time of the recent Autumn Council session in Washington, D.C.

privately issued materials that he did not already have in the E. G. White books of denominational issuance, he replied frankly, "Nothing!"

We should also sound a warning that there are statements circulated, as from Mrs. White's pen, which she never wrote or which are a garbled distortion of what she may or may not have written. Often such present teachings that are fanciful or are contrary to the body of the E. G. White utterances. Some of these statements of an apocryphal nature are rather harmless; others are definitely detrimental. See Appendix C (pp. 3189-3192) of the *Comprehensive Index to the Writings of Ellen G. White* for "Statements Mistakenly Attributed to Ellen G. White."

### Several Guiding Principles

There are certain sound, basic principles that should guide in the use of the E. G. White writings, especially as these may be assembled for the purpose of a study or for the presentation of certain ideas. The right approach is to assemble all pertinent E. G. White statements that have a bearing on the subject, and from these sources arrive at a conclusion as to her teaching and emphasis. Such a work is based on the full body of Spirit of Prophecy materials.

If in such a group of materials there are some statements difficult to understand, let us remember the safety of the principle adopted by the Protestants at the Diet of Spires in 1529, that "each text of the Holy Scripture ought to be explained by other and clearer texts" (D'Aubigne, book 13, chap. 6). So likewise we take the Spirit of Prophecy writings as Ellen White tells us, with the understanding that "the testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture" (*Selected Messages*, book 1, p. 42).

Now turn to the *Comprehensive Index*, pages 3211-3216, for 21 "Helpful Points in the Interpretation and Use of the Ellen G. White Writings."

### Can Trustees Be Trusted?

There may be some in our ranks who feel that perhaps they cannot place full confidence in the board of trustees. Perhaps, say they, the board is under duress, and withholds from the church important instruction that it should have.

Let me speak as the secretary of the trustees. The trustees are an autonomous body, responsible, first and before all else, to the will of Ellen G. White, and then to the church. The trustees are men of experience who have been chosen because of their loyalty to the message, because of

## Lord, I Thank Thee

By Iva Stow Thompson

For home and hearth, for plenty,  
For kinfolk dear and true,  
For friends sincere and constant,  
For fellowship with You—  
For these and more, I thank Thee.

For shelter from life's tempest,  
For peace of mind within,  
For love divine unmeasured,  
For blood shed for my sin—  
For these and more, I thank Thee.

their love of the Spirit of Prophecy counsels, and because of their good judgment, which has been demonstrated in years of work in various lines. They are *not* under duress. It would seem reasonable that Seventh-day Adventists may properly place their confidence in such a group, knowing that to the best of their ability these trustees are endeavoring to carry out Mrs. White's wishes in the handling of her writings—these writings which mean so much to the church.

And what if there is any question in a believer's mind concerning the handling of the E. G. White writings or concerning an E. G. White statement in some remote source? If he wishes to write to the Office of the Ellen G. White Estate at the General Conference Office in Washington, D.C., we will do our best to help him.

[End of Series]

## Let Us Give Thanks

(Continued from page 1)

of ten tattered, bedraggled, wretched sufferers. Their hands were deformed, fingers dropping off, their bodies spotted with deathly plague—sufferers, all of them. They knew their only hope was in Christ, for they had heard that He healed lepers. With their raspy voices they cried out, "Jesus, Master, have mercy on us!"

Jesus didn't heal them immediately. Instead He said, "Go shew yourselves unto the priests." The priests were the diagnosticians of those days. They held the authority to give a healed leper permission to go back into society again. So these men set out to see the priests, still full of leprosy.

### One Out of Ten

But as they went, one of them said, "You know, I feel better." And another looked at his hands and said, "Look! My hand is clear." Another said, "Your ear; it's restored. And

that finger has come back!" They began to examine themselves. Pulling back their tattered robes, they found their flesh as clear and fresh as a baby's; and then they hurried on to find the priests—except one man who was so thankful that he couldn't go on. He turned and "with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger" (verses 15-18).

So occupied with their gift were nine of the lepers that they forgot the Giver. How like many of us—so occupied with the bountiful gifts we enjoy that we forget the Giver. A poll today, I think, would show just about the same percentage—90 per cent who forget the Giver. We all sin by unthankfulness—against God and against ourselves.

Many of the old catechisms ask this question first of new converts: "What is the chief end of life?" And the convert is expected to answer: "To glorify God and enjoy Him forever." What a beautiful answer! The chief end of man's life is to glorify God and enjoy Him; and these two are one, for when we are thankful, when we enjoy God, we are blessing ourselves and we have found the elusive state called happiness.

Shouldn't we, whether we build or plant or plow, always sing a song of gratitude to the great God who made us? If I were a bird I should sing, for in this way the birds glorify God; if I were a rose, I should praise Him by blooming; but I am a man with reason, made to glorify God—this is the chief end of my life, the reason for my existence; therefore I must glorify Him in all that I do.

One man condensed the whole population of 2.5 billion people who live in this world, imaginatively, into one city of 1,000 population. In this city Americans would be represented by 60 of the 1,000 inhabitants. These 60 would have an average life span of 70 years. The other 940 people would have an average life expectancy of 40 years. Are we thankful for these extra 30 years we have as Americans? The 60 Americans would have half the income for this city; the other 940 people would all have to live on that amount. Are we more than 15 times as thankful as other people in the world? We have so much of the world's good things to be thankful for—comfortable homes, income, communications, roads, supermarkets flooded with good things to eat. For all these let us give thanks. (And let us share!)



One good doctor said, "I am rich in the things that money cannot buy. My \$200,000 eyes are taking in a constant moving picture of everything around me—the mountains, the trees, the beach, the smiles of my wife and friends. My \$100,000 sense of hearing is constantly giving me enjoyment from the laughter of children, from the song of the birds, and the sound of the wind in the trees. How my life is enriched by the things that money cannot buy. I could, when I eat, take a few pills that science has manufactured and find in them all my nour-

ishment, but instead God has given me a million-dollar appetite, with the ability to taste a score of delicious flavors."

For what shall we give thanks? Not only for our comforts but for our hardships. The psalmist said, "It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. 119:71). Fanny Crosby, afflicted with blindness, blessed the world with scores of hymns. It is good for man to be afflicted. You say, "Well, I'm sure it's good for me when my salary is increased. I like that. And when my

business prospers, I can see this is good. But if my business fails or I lose my job, I'm not so sure that I find something here to be grateful for." Let me ask you this: For your own character's sake, is it better when you go from privation to prosperity or is your character stronger when you go from prosperity to privation? Jesus warned against the deceitfulness of riches, against the temptation to lay up treasure for ourselves.

For these days there is a new prayer we ought to pray that would go something like this:



*The Art of Living.....*



## when you're young

*by Miriam Hood*

### At Least She Wasn't "Critical"

SOME very interesting experiences come your way at times when you're least expecting them. That's one reason life is so fascinating, I suppose. I was waiting recently in a little shop for my purchases to be gotten ready (and this took quite a long time, since it was a rather complicated transaction) when another customer came in—a young girl. She was friendly, which was pleasant, because there really wasn't anything to do, and the idea of wasting time is repugnant to me. Girl Customer struck up a conversation that progressed from the weather (very pleasant this season) to her occupation (no, she wasn't in school; just couldn't seem to settle down and study) to our town (which I think is delightful, and fully expected Girl Customer to agree, but no!).

"Well, I'll tell you," she drawled, frowning rather ominously, "I moved here about three months ago. I'd heard so *much* about this town and thought I'd just love it. So I wrote to some of my friends here, and they got me a job, and I just *bate* the place!" She finished her paragraph with a real burst of bad temper that left me open-mouthed and aghast.

#### What Was Wrong?

Rather timidly I ventured to inquire what had gone wrong.

"Actually, it's the *people*," she declared firmly. "Now I don't want you to think I'm critical, because I'm *not*. I never criticize *anyone*. I *love* people!" And having delivered herself of this ringing declaration, she went on with relish, "But I wouldn't *dream* of doing the things that all the people here just take for granted! They simply have no standards whatsoever.

They make no attempt to live up to their faith. Why, they're just a bunch of hypocrites!" Her eyes flashed scornfully.

I asked her to be specific about the things people were doing that seemed to be such a denial of their faith, but I guess she didn't hear me. She went right on, "I've always been glad that I'm not a critical person. I really look for the good. But sometimes there just isn't any to find. Just take the matter of friendliness. Wouldn't you think that people in a church would feel a responsibility to speak to a stranger, to make him welcome, maybe even invite him home to Sabbath dinner?"

As she paused for breath, I ventured the opinion that this surely is an ideal to be worked toward, but that in a large church it's not easy to know who's a stranger and who isn't.

She interrupted me heatedly. "They should make it their business to find out! The day I go to a new church and run after people to get them to speak to me, *that'll* be the day! I can hold my head as high as anyone else!" And it seemed to me that she really could.

I suppose I wasn't giving the right answers to my "uncritical" young friend, because she suddenly asked very firmly, "Don't *you* think the people in that church are hypocritical and unfriendly?"

She was very young, and I'm *not* so very young, and I didn't want to offend her, but after searching my conscience I simply couldn't give her the affirmative answer she demanded. Haltingly I tried to explain.

"I don't know all the members of our church, but the ones I do know are trying very hard to represent our faith creditably. I'm sure they make mistakes; we all do. And I've been so

deeply involved with the church program for so long I guess I've gotten acquainted that way." A bright idea dawned just then, "Why don't you offer to teach in one of the children's departments of the Sabbath school? You'll meet lots of people, and they need help badly."

#### "Selective Hearing"

She really must have had "selective hearing," for again she went right on as though I hadn't spoken. This time her comments were on music—church music. She wasn't "critical," of course, but "this business of not singing the old gospel songs for church is positively a scheme of the devil." I tried to defend our pastor's choice of hymns, but my effort was less than a glorious success. And why in the world did "the young girls here try to dress as immodestly as possible"? (I can hardly believe that's the objective of the girls here. I know they're sometimes carried away by unfortunate fads, but they regain their common sense rather quickly.)

The proprietor returned to the front of the shop with my purchases, so that terminated the conversation. Actually, it had been more like a monologue. Girl Customer smoothed back a strand of her ungroomed hair, adjusted her sweater (when you use pins to replace buttons, adjustments are necessary), frowned ferociously, reprimanded the proprietor because he hadn't gotten her purchases ready, and stalked out.

I felt rather bruised by the encounter. But at least the girl wasn't "critical." She said so herself.

"Let not our comforts, God, shatter our souls.  
Keep us still pilgrims; keep us whole.  
They conquered woe, Thy will to please.  
Let us to serve Thee, God, now conquer ease."

"It is good for me that I have been afflicted." Could you give thanks if somebody stole your money? Matthew Henry did. He was attacked by thieves and all his money was taken from him. He wrote in his diary, "Let me be thankful; first, that I've never been robbed before; second, because though they took my purse they did not take my life; third, that though they took my all, it was not much; and fourth, let me be thankful that it was I who was robbed and not I who robbed." Let us be thankful in all things, even in the hardships of life. I am thankful for the pneumonia that afflicted my mother many years ago and led our family to Christ. In all things, the Scripture says, we should give thanks.

What are some of the wonderful results of thankfulness? First, there are results in physical health and strength. The "attitude of gratitude" is life giving; it is strengthening to our bodies. On this point that wonderful book *The Ministry of Healing* says, "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings."—Page 251. I've heard that 90 per cent of the physical ills of man are traceable to the discontented, fretful thoughts that occupy our minds so frequently. And Jesus said, "Where are the nine?" Where are the 90 per cent?

Gratitude has wonderful results for the soul. Haven't you found that when you are down in the depths of despair, you can rise into the sunshine by practicing the attitude of thanksgiving? It works for our physical and also for our spiritual life. The Bible says, "With thanksgiving let your requests be made known unto God" (Phil. 4:6). In other words, pray in thankfulness. When you enter upon your spiritual life, do so with your heart overflowing with gratitude. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name," sang David (Ps. 100:4).

Alexander White, a great Scottish preacher, was visiting in the home of a woman who was in deep sorrow. She recited to him a long litany of woe. The whole bill of complaints was there. He listened patiently for a

time, then as he rose to leave he said, "Mind you, sister, forget not all His benefits." After Alexander White had gone the woman turned in her Bible and found that text in Psalm 103 and read: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; . . . who satisfieth thy mouth with good things. . . . The Lord is merciful and gracious."

If you fail to find something for which to be thankful, open your Bible. There you'll find scores of reminders of the good things you enjoy—forgiveness of sins, salvation through Jesus Christ, life, health, the ability to sing. All these things will come to your notice as you read and study the Bible. We have so much for which to be thankful.

### Sing

If you wish to learn to be thankful, sing. For generations the church has sung, "Praise God, from whom all blessings flow; Praise Him, all creatures here below." It was Martin Luther who said, "The devil can't stand singing"; and he can't.

If you want to practice thanksgiving, learn to sing; praise God in song. If you are fearful, sing a hymn: "A mighty fortress is our God, A bulwark never failing." If you are tempted, sing, "I would be true, for there are those who trust me; I would be pure, for there are those who care." When the evil spirits pressed down upon Saul, he called for David with his harp and had him sing psalms, and Saul's spirit was revived.

Singing brings gratitude. Join the angels. Remember at Creation how they sang. "The morning stars sang

together, and all the sons of God shouted for joy" (Job 38:7). At the birth of Christ, angels sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). You can partake of the same spirit, and cultivate gratitude, by singing. Song has wonderful power to subdue rude natures. Remember the old song that says, "Count your many blessings; name them one by one, And it will surprise you what the Lord hath done."

Another way to cultivate thanksgiving is by giving. Giving thanks and giving gifts to God go hand in hand. In the fiftieth psalm we read: "Offer unto God thanksgiving; and pay thy vows unto the most High." Again in the ninety-sixth psalm: "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." Have you ever done this? In the quiet of your own home, without any prompting, without any request for a gift, sit down with yourself, with your heart overflowing with love to God, and say, "I want to give God a gift for all He has done for me," and set aside a substantial sum as a thanksgiving gift to God. The thankful person will do this occasionally to cultivate gratitude. You can cultivate gratitude by giving. We owe our lives to the Lord. He has done so much for us. He has given His life for us. "What hast thou done for Me?" He asks.

The parents of a boy who was killed in service decided they wanted to give a memorial gift to their church, so they wrote out a check for \$200 and brought it to church. As it was presented, a woman in the congregation was impressed, and said to her husband, "Why don't we do that for our son?" "What do you mean?" he said. "Our boy wasn't killed." "Well, that's just the point. Let's give it because he wasn't killed."

Very soon Christ Jesus our Lord is coming back to this world. Let us thank God that He has matched us with this tremendous hour, that in these last days we have the privilege of developing that attitude of gratefulness which will continue through all eternity. When Christ returns and gathers His people home, He's going to take those who have become experienced in thanking Him and praising Him. Then will we fully appreciate how much we owe our Lord. Then will we be able with fuller meaning to say, "Thank You, Lord, for saving my soul." Then we can all join in the glorious chorus, "Blessing, and glory, and wisdom, and thanksgiving . . . be unto our God for ever and ever" (Rev. 7:12).

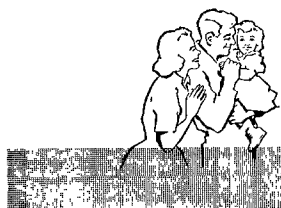
Let us give thanks—beginning today.

## A Bible Quiz

### The Sabbath

1. When and how did God institute the Sabbath?
2. When does the Sabbath begin and end?
3. Which of the Ten Commandments deals with the Sabbath? Of what is the Sabbath a memorial?
4. Of what experience is Sabbathkeeping a sign?
5. Of what day did Jesus say He was Lord?

1. At the end of Creation week, by resting, blessing, and sanctifying the seventh day (Gen. 2:1-3).  
2. It begins at sunset Friday and ends at sunset Saturday (Lev. 23:32; Gen. 1:5, 31; Mark 1:32).  
3. The fourth. It is a memorial of God's creative work (Ex. 20:8-11).  
4. Sanctification (Eze. 20:12).  
5. The Sabbath (Mark 2:28).



CONDUCTED BY PROMISE JOY SHERMAN  
*For Homemakers*



# THE CHURCH WORSHIP SERVICE THROUGH THE EYES OF A CHILD

By Lynn Mallery

**Y**OUR mother leads you through the imposing doors into the church. You sit down. All is quiet. Then the music begins. Suddenly everyone stands up and begins to sing. Then they sit down again. Finally, a towering man stands up and begins to speak in a deep, low voice. You cannot understand what he is saying. He is using words that are foreign to you—words like “atonement” and “incarnation.”

Suddenly you hear him mention the name “Jesus.” This is a name you know, but abruptly he is speaking again of things you do not understand. You try to move, and your mother tells you to be quiet. Then she snaps, “Listen to the sermon.” You begin to talk to her and suddenly you see long, stern faces looking down at you. People gesture to you to be quiet. All you can do is to sit through a service that seems never to end.

This is what a child might well feel as he attends the church worship service. Missionaries have related that when they first entered a country where a foreign language was spoken they would try to concentrate during the sermon, but soon they would find their thoughts wandering, their eyes looking around; they found it difficult to keep their attention on the service.

If it is hard for an adult to concentrate on a service where he does not understand the language, how much harder it is for a small child with a very short attention span! Dr. Harvey A. Peterson observed in three studies that a two-year-old child can concentrate on one thing for only six minutes, if he is interested in it. A five-year-old child has a maximum attention span of 18 minutes.

Since it is hard for a child to understand the worship service, he can hardly be expected to sit still and concentrate for an hour or more. He would much rather walk around the church, talk to his friends, and do things that interest him.

## The Need for Reverence

In Biblical times the importance of reverence was often impressed upon the people of God. For example, the dramatic death of Nadab and Abihu (Lev. 10:1, 2) showed that God demands reverence in His sanctuary. Psalm 89:7 declares: “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.”

In recent times we have been reminded of the need for reverence in our churches. “From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship.”—*Testimonies*, vol. 5, p. 491. The need for children to show reverence has been clearly articulated:

“Many . . . have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.”—*Ibid.*, p. 496. Children should not disturb the other worshippers so that they may not hear.

The conditions in some of our churches were described in the year 1854 by Ellen G. White: “In some

cases they [children] are even allowed to run about the house, play, talk and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness.”—In *Review and Herald*, Sept. 19, 1854.

Here we have a strange paradox. On one hand, the child would like to do many things rather than to listen to the sermon. On the other hand, it is imperative that reverence be maintained in the church during the worship service. Because of this conflict, many times the child begins to hate being forced to go to church. He cannot understand the adult terms being used, hence cannot show proper interest or maintain adequate reverence.

Many parents have felt that it is not worth the effort to take the child to the worship service until he is old enough fully to understand it. In Matthew 19:14 Christ said, “Suffer little children, and forbid them not, to come unto me.” While this was not referring to a church worship service, the principle is sound. Christ realized that it is during the early years of the child's life that many of his attitudes are formed. Ellen G. White stated: “It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received.”—*The Desire of Ages*, p. 515. During their early years children's minds are “plastic, and impressions are easily made.”—*Testimonies*, vol. 5, p. 498.

If the child in later years is to have a proper attitude toward the church service, he must during the first years of life have pleasant associations with it. He must not, as too often happens,

associate the worship service with that "long, long hour" that he has to sit through each week. The child should look forward to the church service and derive meaning from it. If the child is kept away from church, the parent also will not be able to attend the service. Is there any way to make the service meaningful to the child and help him look forward to the church service each week?

### Ten Practical Suggestions

Ellen White in *The Desire of Ages*, page 515, states a principle that, if followed, can help greatly in making the service meaningful to the child: "The little children may be Christians, *having an experience in accordance with their years*. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ." (Emphasis supplied.) To make the worship service meaningful to the child it must be put in terms that are understandable at his age level. "Do not speak of religion as something that children cannot understand."—*Ibid.*, p. 517.

Let us now look at a few practical suggestions that have been followed in a number of churches:

1. Have mothers with small babies sit in the rear of the church so that if the baby cries he may be quickly taken out of the sanctuary. Many parents have felt that if a child begins to cry, the parent should let him remain in the sanctuary rather than remove him. Ellen White stated the following: "The child should be removed from the church at once; it should not be left to divert the minds of the hearers by talking or running about."—*Child Guidance*, p. 544.

2. Take the child outdoors between Sabbath school and the worship service, possibly for a walk.

3. As soon as the child is able, put him in the cradle roll division of the Sabbath school. Do not try to make him sit through the adult Sabbath school.

4. Never let little children who are friends sit next to each other, away from their parents, during the worship service.

5. Do not give the child keys or other noisy toys to play with.

6. During the worship service have the child stand with the adults during the songs and kneel during the prayers as soon as he is old enough. This will give him variety and exercise.

7. Have special activities for the child, which are only to be used on Sabbath, such as a religious coloring book. It is important that these activities be reserved for the Sabbath. The

## Trust in Him Who Rules Eternity

By Clifford B. Howe

O world! what means this ominous futurity?  
This darkness, tension, and uncertainty?  
With all your boasted intellectuality,  
Is there no hope for your security?  
In what shall be your trust to bring  
sublimity?

Is it in human ingenuity?  
Or is it placed in satellites and rocketry?  
Or missiles, guns, and subtility?  
O world! trust not in fearful fire and polity,  
But trust in Him who rules eternity.

child will look forward to the Sabbath service as something special, a high point of happiness in the week.

8. As the child grows older he may want to count the number of times the word "Jesus" is used in the sermon. This will help him to focus his attention on the sermon.

9. In several churches the Sabbath school department has made, for a nominal fee, small (8" by 12") flannel boards with various pictures, such as houses, Bible stories, or other felt pictures to be given to each child for

Christmas or other occasions. The child then uses this during the worship service in his own lap. Each quarter the Sabbath school department adds a few more objects for the flannel board pictures. Little children greatly enjoy such activities, especially when they have seen adults telling them the stories with the same types of pictures on the flannel board during the Sabbath school.

10. Always be sure that the child has several activities to do during the service. The child can concentrate for only a few minutes at a time. An inventive parent or Sabbath school teacher can think up other activities to help the child enjoy the worship service.

There is a solution to the conflict between the need for reverence and the child's need to enjoy the worship service. Two principles must always be kept in mind: (1) The activities during the worship service should be done *only* at that time, so that the child will look forward to attending the church worship service. (2) These activities must be meaningful to the child, and planned in accordance with his age.

"We are in a few minutes, but I want you to help me deliver these roses first."  
"This is Susie. She sees by feeling," the nurse was saying as they came to the first bed.

"O Ooooo, isn't it lovely," beamed the little girl as she felt the opening rose and smelled its fragrance. "Is it for me to keep?"

The nurse passed by the next bed as its little patient suffering from burns was under sedatives, and entered a private room where Dennis lay with his legs in casts, but a big smile on his face.

"You giving it to me?" he asked as Davy handed him a rose.

From bed to bed they went until they had left ten roses and seen as many smiling faces, though the bodies were crippled in some way.

"Now, let's go see daddy," mom whispered to a very thoughtful young man.

"Well, son, tomorrow is Thanksgiving Day. I can't come home yet, but they say I can begin to try walking. That's something to be thankful for, isn't it?"

"Sure is, Dad. I thought we didn't have anything to be thankful for until——"

Davy glanced at his mother, then blurted, "So *that* was your secret! You pulled one on me this time."

"What's this all about, folks?" Dad looked from one to the other.

Mrs. Jones laughed but Davy looked very serious. "You see," said mom, "Davy has just been giving a rosebud to each of the ten accident cases in the children's ward."

Dad reached out and patted Davy's hand as the boy said, "You know, Dad, I never thought of being thankful for arms and eyes and legs and skin and feet and hands before."

## A Story FOR THE YOUNGER SET

### What Davy Was Thankful For

By Inez Storie Carr

With dad in the hospital and the car at Mr. Welker's repair shop we don't have anything to be thankful for." Davy's voice was as low as his spirits that crisp November day, but his mother caught the words above the radio's played wish for everyone to have a "thankful Thanksgiving Day tomorrow."

"You know, Davy," began his mother, "the first frost will droop the heads of our roses. Let's pick all of them and take the best ones to the hospital when we go to see daddy."

Davy, armed with sandpaper, scissors, and gloves, sat by a pile of opening rose buds. "Ouch! Why do you want all these stickers rubbed off from the stems, Mom? We never did that before, when we gave roses to someone."

"That's a secret. You just wait and see."

Davy did not know that his mother had telephoned to the hospital and asked permission to visit the children's accident ward and rooms at the usual visiting hours and had also told the nurse why.

"Right this way, Mrs. Jones," said the directing nurse in charge.

Davy scowled. "Hey, I thought we were going to see dad."



## A Question Calmly Considered

On page 4 of this issue is found an article by M. G. Hardinge, M.D., entitled "Was Man Intended to Eat Meat?" His article is a reply to a discussion in a syndicated newspaper column by Walter Alvarez, M.D., entitled "Man Was Intended to Eat Meat." The column brought in a number of questions. As Dr. Hardinge's reply reveals, Dr. Alvarez presents allegedly irrefutable proof that man was made, anatomically, to eat meat. We need not here turn aside to discuss the evolutionary implication in this, the repudiation of the Creation story that declares that man was originally given a vegetarian diet.

We like the kind of article Dr. Hardinge has written. It is free from the faintest odor of fanaticism, or even of fervor. We might add that he is a professor in our medical school at Loma Linda. Some years after completing his medical course at Loma Linda, he secured a doctorate in Public Health in the field of nutrition from Harvard University.

We are unable to prevent the raising from time to time of the question of meat eating versus vegetarianism. But we do hope that in seeking to answer the question we can focus on calm facts and scientific evidence. A good cause can afford to have temperate advocates and to rely on facts. We wish we did not have to return to this subject ever and anon. But those on both sides insist on raising questions. Besides, Mrs. White most earnestly encourages us to adopt, whenever possible, the vegetarian dietary. Incidentally, she has counseled us to seek to find calmly scientific reasons for the vegetarian position.

Dr. Alvarez focuses on the human anatomy—the length and texture of the intestines—to support his argument that man should eat meat. Accordingly, Dr. Hardinge in his reply primarily addresses himself to that one point. However, he makes some note of the fact that Dr. Alvarez has ignored the rapidly accumulating evidence that certain fats, particularly animal fats, stand increasingly indicted as prime causes of coronary attacks—"coronary occlusions"—that are striking down a frightening number of people.

On this matter of animal fats we wish here to comment. *The Journal of the American Medical Association* of June 3, 1961, contains an extended report of research work done on certain races by Dr. W. A. Thomas and others on the possible relation of diet and coronary diseases. In the same issue is an editorial that discusses diseases of the heart and blood vessels, and that comments on Dr. Thomas' research. We quote from the opening paragraph of that editorial:

### Comments of Medical Journal

In the past two decades, studies on men have confirmed Snapper's thesis that vegetable oils and low animal fat in the diet caused the striking difference in arterial disease and in venous thrombo-embolism observed in Peiping and in Amsterdam. Thomas' comparison of thrombo-embolic disease and coronary disease in Negroes in St. Louis and in Uganda (matched necropsies of those over 40 years old) indicates that a vegetarian diet can prevent 90 per cent of our thrombo-embolic disease and 97 per cent of our coronary occlusions. In this issue of *The Journal*, page 783, there is a review of this condition.—Page 806.

Note the words "a vegetarian diet can prevent . . . 97 per cent of our coronary occlusions." That the *Journal* editor gives great weight to the research is evident by the tone of his whole editorial. His closing paragraph observes:

Diet certainly is the main factor in achieving protection or in predisposing to early disability and death from clots in veins and from clots or plaques in arteries. Those who are habituated to diets rich in butter, eggs, and stall-fattened pork and beef know that the doctor's job is to find a drug which will prevent trouble even on the richest diet. But until a safe way is found to change the metabolism of those prone to vascular disease so they can handle rich diets in the same way as people with no such weakness, doctors and even the food industry will have to consider the dietary control of vascular disease as a matter of primary importance.—Page 807.

There is no reason to believe that either the editor of the *Journal of the AMA* or Dr. Thomas, the researcher, are vegetarians, or are biased in that direction. Yet here are these words from the editor strangely and strongly on the vegetarian side of the long-standing argument. But what of Dr. Alvarez? Why did he confine his meat-eating argument to alleged anatomical proofs—which Dr. Hardinge reveals are no proofs at all? Why did he not let his readers know of the breathtaking evidence now being discovered in the field of nutrition? He well knows that not only anatomy but body metabolism must be studied in considering the question of whether man's diet should be carnivorous.

### Emotional Factor

Is it possible that Dr. Alvarez might be biased, or have some emotional antipathy? Great men, as well as others, have often been guilty of this. Note these words by another writer in the *Journal of the AMA*. Writing in the issue of June 11, 1960, on "Errors of Medical Studies," he sets down certain criteria that should be employed in evaluating learned writings on medical matters. We quote a few lines:

*Failure to Appraise the Appraiser.*—Before accepting someone else's appraisal of a study, one must be sure that he also does not have a proverbial axe to grind. Otherwise, he may bias the appraisal in his favor. An appraisal is best made by a person who not only is an expert in a field but who also is reasonably disinterested in the particular direction in which a study points.—Page 680.

The warning here given as to "appraisal of a study" obviously applies with equal force to learned observations on the medical position held by others.

That Dr. Alvarez was hardly living in the cool world of complete detachment when he wrote his syndicated article is evident from his opening lines where he quotes approvingly the words of an earlier doctor who said regarding vegetarianism:

"It is harmless enough, though apt to fill a man with wind and self-righteousness!"

These are not the words of a man calmly studying a medical question. Come to think of it, too frequently discussions on *both* sides of the meat question are befogged by expressions of emotional bias. We would not even trouble to try to cut through this fog were it not for the hard fact that one whom we declare possessed the gift of the spirit of prophecy earnestly and repeatedly urged us to adopt vegetarianism wherever conditions make it possible. It is this hard fact that keeps us trying, as questions come to us, to steady the thinking of our people and lift the fog with scientific evidence.

Dr. Alvarez thinks that vegetarians may be troubled with "wind and self-righteousness." He well knows that only a few people are vegetarians, but that *multitudes* are troubled with "wind," or flatulence. Where did the multitudes get their wind? Again, every minister knows, as did all the Bible writers, that "self-righteousness" has been the most widespread spiritual malady that has cursed the race. Yet nowhere have the Bible writers or the ministry through all the Christian Era suggested that we can secure immunity to this malady by faithfully eating meat. Were the sleek, self-righteous Pharisees vegetarians? There is no evidence they were.

To what foolish lengths can even the learned go when their minds are befogged by emotions and prejudice. They can even invent a weird combination of physiological and theological ills attributable to vegetarianism, meanwhile blithely forgetful of the ever-increasing evidence that animal fats and coronary heart attacks seem suspiciously related. No one dies of "wind," and multitudes live to a ripe old age despite self-righteousness. But not so with the victims of coronary attacks. What's more, no one seems to have excruciatingly funny stories to tell about the diet of most of those who suffer from such woeful attacks.

We plead for a new emotional attitude right within our own ranks toward this aspect of diet. Funny stories and fanatical fire have this in common—they are both mortal enemies of cool reason. We wish there could be a moratorium on both. We have much else to discuss in the REVIEW. In the meantime, we invite you to read Dr. Hardinge's article on page 4 and get the inside facts on human intestines. Dr. Alvarez has appealed to the intestines—to the intestines we will go! We hope that we shall not have to probe any further than this!

F. D. N.

## The Conduct of Mrs. In-a-Hurry

Have you ever been waiting in the check-out line at a grocery store when someone suddenly crowded in ahead of you? Have you ever been in a restaurant when a customer demanded immediate service and got it, even though you were there first and had been waiting longer? Have you ever started to pull into a parking place when someone (pretending not to see you) pulled in ahead of you? If these or any similar experiences have been yours recently, the following incident that took place in downtown Washington, D.C., will be of special interest to you.

A long line of people were standing in front of a ticket office during their lunch hour. The line moved slowly. People were becoming impatient. Stomachs were becoming increasingly insistent that it was time to eat.

Suddenly a well-dressed woman—perhaps in her upper fifties—appeared on the scene. Her eyes swept down the long line. The restive customers expected her to queue up at the end, as they had done. But no. She strode briskly up to the box office and elbowed her way into a spot next to the man being waited on. "Would anybody mind if I just exchanged these tickets? I'm in a hurry," she burst out.

"I'm in a hurry too," responded one man.

"We're all in a hurry; get in line," snapped another.

But the woman paid no attention. Probably she had discovered that few people will stand up for their rights against a shamelessly rude person.

So when the customer ahead of her completed his transaction, Mrs. In-a-Hurry pressed forward to the window. Angry looks stabbed at her from the long line of people. Psychological pressures were exerted to hasten

her on her way. But the woman would not be hurried. With all deliberateness she weighed the relative merits of the seat locations suggested to her by the box-office clerk.

At last she made her decision, exchanged her tickets, and turned to go. In one hand she held her tickets and her purse; in the other, a five-dollar bill.

At this point, a man acting as self-appointed conscience and executor of justice for the entire line of impatient people, reached out and took the five-dollar bill. Mrs. In-a-Hurry tried to retrieve it, but the man held it up beyond her reach. Quietly but firmly he said, "You were in too big a hurry to wait your fair turn, so now you can wait until after I get my tickets; then you'll get your five dollars back."

Enraged, the woman demanded that the man return her money at once. Pleasantly he replied: "Just as soon as I get my tickets."

The woman continued to demand the return of her money. And the man continued adamantly but politely to insist that she would get it back just as soon as she had been inconvenienced in the way she had inconvenienced others. The woman stopped passers-by to create sympathy for herself, but just as soon as they heard both sides of the story, they declined to intervene. At last, recognizing that she could not successfully bully the male stranger into returning her money, Mrs. In-a-Hurry pleaded, somewhat humbly, "Won't you please give me my money and let me go? I'm in a hurry."

"If you're in a hurry, go find a policeman and tell him what has happened. If he says I should give back the five dollars before I get to the box-office window, I'll give it back to you."

The woman dashed off, and returned shortly with a policeman. She told her side of the story and the man told his, concluding with: "I said that if you told me to give back the five dollars, I would do it."

The policeman, sensing that the sympathies of the entire line of customers were clearly with the man, hesitated for a moment before making a decision. Then he held out his hand for the money and returned it to the seething woman. She accepted it silently and disappeared down the sidewalk with all the dignity she could muster.

### Golden Rule Often Forgotten

The treatment this woman received was unusual; the "pushy" conduct she exhibited is *not*—it is indulged in by men and women alike. Even some Christians, though they accept the golden rule in theory, consider its sentiments too idealistic for the rough-and-tumble twentieth century. Many people "do unto others" precisely what others do unto them. The "eye for an eye" rule is more popular than the "turn the other cheek" philosophy.

Now, we think it only fair to state that nothing in the teachings of Christ requires a Christian to make a "door-mat" of himself, inviting people to wipe their feet on him. No special merit is promised to a person who deliberately courts ill treatment by his fellows or who develops a morbid affinity for "eating dirt." The Christian is not called upon to be a "whipping boy" for everyone, nor a "goat" for mistakes he did not make.

But at the same time the true Christian will not demand special privileges for himself. He will not be rude or discourteous. He will not be self-assertive. He will not insist on receiving preferential treatment when he has no greater claim to a benefit than does somebody else. He will be meek and humble. He will esteem others better than himself. He will exercise self-control and patience when circumstances require him to go the second mile. To do otherwise is to misrepresent Him "who, when he was reviled, reviled not again" (1 Peter 2:23).

K. H. W.



# Reports From Far and Near



A group of ministers and others in attendance at a workers' meeting in southern Poland. Shaking hands (left center) are G. Baron, president of the Polish Union Conference, and E. E. Roenfelt, president of the Northern European Division.

## A Golden Autumn in Poland

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

I AM flying toward London. Beneath me the Polish landscape is slowly fading away, but not the memory of two interest-packed weeks visiting our churches, institutions, and conference headquarters in Poland. Long will I remember the enthusiastic welcomes, the proffered flowers, the warm hospitality, and especially the deep spiritual vitality of the workers and members of the Seventh-day Adventist Church in Poland.

When I arrived in Warsaw, the city was celebrating the twentieth anniversary of the organization of the Polish Army in Russia. Polish flags were flying everywhere, side by side with blue peace flags. Tremendous strides have been made in rebuilding Warsaw, which was 90 per cent destroyed during World War II. One cannot walk the streets of this city without being aware that history has been written here—often with a heavy hand. Today, spacious avenues lined by massive buildings and modern apartment houses cut through what, less than 20 years ago, were heaps of rubble. Plenty of shops, all state operated, offer food in abundance. Sweets, pastries, vegetables, fruits, and canned goods are in evidence everywhere, though at peak periods some queuing is

necessary. The vast crowds pouring into and out of Warsaw's main department store resemble the throngs coming out of a ball game.

Very early the morning after my arrival I left Warsaw by fast, comfortable express train for southern Poland and meetings in Skoczow, on the banks of the Vistula River and only a few miles from the Czechoslovakian border. With me was A. Smyk, the publishing house editor. There we met E. H. Foster, new home missionary secretary of the Northern European Division, and Z. Lyko, Polish Union departmental secretary. They accompanied us during the remainder of the itinerary.

At Skoczow a packed church awaited us, with over 200 present and many standing. We held three full-length meetings without intermission, except for melodious congregational singing and musical items played with considerable aplomb by the church brass band.

Later in the day we held meetings in the city of Biala-Bielsko, 12 miles from Skoczow at the foot of the Beskid Mountains. Here again we had a most attentive audience. Even the small children sit quietly and reverently during meetings

that may last two or three hours. Our people in Poland really appreciate Bible-centered preaching.

It was in southern Poland that we first came into full view of the beauties of the famous Polish "golden autumn." In the Bielsko area, during this season, the hills are covered with pine woods interlaced with golden strands.

Ten miles from Bielsko, the Polish Union operates an old people's home. Until about four years ago our Polish Worker Training School was located here. But with the encouragement of the Polish government the school was moved to a more central location and more favorable cultural surroundings near Warsaw. The existing facilities at Bielsko were then made into a home for retired church members. Twenty people live here, with Pastor Oskar Niedoba in charge. As we talked to these aging stalwarts of the faith we could see the hard experiences of life etched into their faces, but also the light of hope in the second coming of Christ.

Still farther south, surrounded on three sides by Czechoslovakia, lies the Polish mountain resort of Zakopane, gateway to the picturesque Tatra Mountains. Most

of Poland is as flat as an airport runway, but at Zakopane one can breathe the unpolluted air of towering heights, drink the water of pure streams, and admire jewels of subalpine scenery that include interesting ridge formations such as one called the Sleeping Knight in His Armor. A small church with a membership of 30 sturdy mountaineers represents our movement in this southernmost outpost of Poland.

Warsaw is less than 1,200 miles from all the principal European capitals, including London, Paris, and Moscow. Perhaps because of its geography, open borders, and central location it has had a rather checkered history marked by many ups and downs. There is no grimmer reminder of the sufferings of the Polish people than a visit to the former German extermination camp at Oswiecim in southern Poland. This death factory is better known by its German name of Auschwitz. One of the cynical statements made at Auschwitz was, "The only way out from this camp is through the chimneys of the crematorium!"

Everywhere in Poland one sees evidence of a rising standard of living. Well-tilled fields interspersed with smoking factory chimneys provide a visible demonstration of the progress that is being made as an agricultural economy is being gradually converted into an industrial and technological society.

On the other hand there are signs everywhere of the power of the Roman Catholic Church, which is loath to surrender the controlling political and religious influence it has held for centuries. Catholic shrines are much in evidence along the roads.

We are privileged to own and operate a worker training school at Podkowa Lesna, less than 20 miles from the capital. It is known as the Seventh-day Adventist Spiritual Seminary. Here 44 students live and study together in a pinewood setting in the morning. In the afternoon they study at a state high school and junior college. This arrangement is working out quite satisfactorily. Except for textbooks, education on all levels is free in Poland, and a good system of scholarship stipends helps students who pass their examinations successfully.

Also in the suburban area of Warsaw is located the Christian Academy of Theology. This is a university level institution providing professional and scholarly training and degrees for ministers of various non-Catholic churches. At the present time about ten Seventh-day Adventist ministers and students are enrolled here, working toward the Polish equivalent of the Bachelor of Divinity degree. We were privileged to speak to the students and faculty. This was the first time a Seventh-day Adventist had been asked to lecture at the academy.

One hundred miles southwest of Warsaw lies the great industrial city of Lodz. Here are the East Polish Conference headquarters. S. Rafanowicz is the new conference president, and P. Cieslar, the departmental secretary. We held several well-attended meetings in the new Lodz church. Here, as throughout our meetings in Poland, we were especially pleased to see many children and young people present.



The Korean Signs of the Times Publishing House dedicated its new Heidelberg cylinder press, September 11. Participating were (left to right): C. U. Pak (center with Bible under arm), C. H. Davis, R. C. Thomas, and D. H. Peckham, secretary, president, publishing secretary, and treasurer of the Korean Union Mission, respectively—and Robert L. Sheldon and E. Yul Kim, publishing house manager and editor, respectively.

Our last meetings outside of Warsaw were held in Lublin, near the Russian border. This was the capital of Poland for a brief period at the end of World War II. Here we have a church membership of 70. In addition to the local church members, others from outlying churches came and spent all day Sunday in Lublin to attend these district meetings.

So far we have not mentioned the church in Warsaw. Our union headquarters are located at the hub of the city, next to the Polish-Russian Cultural Center, in a chapel. We have almost 200 baptized members in Warsaw and 60 children. It was an inspiration early Sabbath morning to attend the weekly Sabbath school teachers' meeting and find 30 members in regular attendance. One of the outstanding features in the Warsaw church is the 45-member children's choir. We listened with rapt attention as these children sang for the church service. At the close of the worship hour a 30-member youth choir sang. Throughout our Polish itinerary we were thrilled again and again by the wonderful instrumental and vocal music provided in our churches.

The last three days of our stay in Poland were dedicated to a union-wide workers' institute. G. Baron, the union president, and S. Dabrowski, secretary, led out in these meetings. We greatly enjoyed the hours spent together in Bible study, discussion of departmental activities, conversation, and fellowship with our ministerial brethren in Poland.

Our church in Poland is enjoying more liberty than ever before. Thankful for these favorable circumstances, the leaders and members are resolved, under God, to carry forward the work to a glorious triumph.

## Korea Dedicates a New Press

By Robert L. Sheldon, *Manager  
Korean Signs of the Times  
Publishing House*

On September 11 a new Heidelberg giant automatic cylinder press was dedicated at the Signs of the Times Publishing House in Seoul, Korea. Almost 200 literature evangelists joined the union office staff and publishing house workers for the service.

C. H. Davis, Korean Union Mission president, spoke of the humble beginning of the Adventist publishing work. Up to 1864 the Review and Herald had printed 50 million pages of literature. In 1961 alone the Korean plant printed 24 million pages, and doubled that in 1962. "Our publishing work has grown with the church. We commend the publishing department and the publishing house for the outstanding job they are doing," Pastor Davis said.

"I have been in the work for 50 years," continued Pastor Davis, a veteran missionary and former publishing secretary, "but I have never seen so large a group of literature evangelists. Their record of 53 per cent gain last year and another 53 per cent so far this year is outstanding."

The Korean publishing house has experienced growing pains for several years. Plans had been made to extend the present building, but they had to be canceled because the land is to become a highway. Accordingly, plans have been drawn for an entirely new building to be erected on land adjoining the Seoul Sanitarium and Hospital.

The need for this new building has become more vital every year. Purchase of new equipment has been delayed because the old plant is so crowded, but the need became so urgent that a decision was finally made to purchase the new press and make room for it. This was done by moving a part of the typeroom into the chapel. For morning worship the workers now stand around the bindery tables.

The two old hand-fed cylinder presses have caused a production bottleneck. The new machine will print 4,000 sheets an hour, or 400 per cent faster than the hand-fed presses. It is now running from early morning to late at night producing a quality product at a quantity rate.

Purchase of the new press was made possible through the generous help of the Publishing Rehabilitation and Expansion Fund. The three major publishing houses in the United States contribute to this fund, which is used to assist overseas plants. During the dedication service a special vote of thanks was expressed to the rehabilitation committee and to the publishing houses for this gift.

## Medical Education in Southern Africa

By Marlowe H. Schaffner, M.D.  
Departmental Secretary  
Southern African Division

**"MEDICAL STUDENTS GIVEN ULTIMATUM ATTEND CLASSES NEXT SABBATH OR. COULD SCHAFFNER COME IMMEDIATELY."**

Telegrams such as this and letters such as the following point up the problems faced when our young people must go to schools of the world for their education:

"Our problems are still with us. I thought I would write you a few lines to tell you what we are planning to do this coming week. Dr. Warren Staples will be here for the MV Week of Prayer, and during that time I hope to be able to get an appointment with the directors of nursing education.

"At present the three girls at the school have missed six lectures they have been told are essential. They will not be able to write their finals without them."

For many years our hospitals in the

Southern African Division have been training African young people as nurse aids and dispensers. At five of our hospitals we have been able to upgrade these courses to government-recognized standards, and are offering a complete nurse's training program. Four of these courses are on the highest level offered in the country. The rest of our ten hospitals offer nurses-aid courses.

But we have no hospital where we can train our European young people to be nurses. A number of years ago a hostel was established in Cape Town where students at the School of Nursing of the University of Cape Town live under Adventist influence. At the present time 18 young women live in this hostel, and its atmosphere has proved to be a great blessing to them. But this is not enough. We need a nurse's training school of our own in the Republic of South Africa, where Seventh-day Adventist youth can be taught by, and can work with, Adventist teachers. Other young people are taking their nurse's training in government hospitals in Johannesburg and in Port Elizabeth.

A number of our European young men have trained in the five medical schools in the Republic of South Africa. They are playing an ever-larger part in the medical work in the mission fields of this division, as well as giving help to the churches. At present ten of the 18 doctors employed in our mission work in this division were trained in South Africa. Our hopes are bright for the future too, because 20 men are now in training in these schools.

In the past we have not had any African Adventist young men in medical school. We are happy that two such men have recently been admitted to Makerere Medical School in Uganda. Samwiri Biraro and Johnson Omwega began in June this year. They have already been severely tried in regard to Sabbath

## First Canadian Lay Instructors' School

"This is what we have been waiting for" was the comment made by several laymen of the group below as V. W. Schoen of the General Conference (third left, seated) conducted classes for lay instructors at the youth center of the Seventh-day Adventist church in Calgary. Laymen and ministers met together for five days, studying how to reach people with God's message for this hour.

Union Conference president J. W. Bothe (third right) opened the first day with a devotional study. Instructors who helped Pastor Schoen were William Soloniuk, union home missionary leader (second left), Lewis A. Shipowick, Alberta Conference home missionary secretary (left), and Philip Moores, president of the Alberta Conference (second right). Panel discussions, question periods, and examinations made for a fast-moving program that all enjoyed to the very end, when diplomas were presented to 90 who attended the school. N. J. Matiko, Manitoba-Saskatchewan home missionary secretary is at the far right.

PHILIP MOORES, *President*  
Alberta Conference



observance. They have proved themselves to be steadfast Christians as well as good students, and we are sure that God will continue to honor their faithfulness.

A group of Protestant denominations in Tanganyika is planning to open a medical school at Moshi, a town at the foot of Mount Kilimanjaro. Our hope is that as plans for this school materialize we will be able to associate with this project and supply several teachers for this Christian school. This would enable our African young people to go to medical school in a Christian atmosphere and under the guidance of Adventist staff members. This plan has been followed at other places, such as Vellore in India, and has proved eminently satisfactory.

The world, and especially Africa, is changing rapidly. As progress is made we must not fall behind. The nursing schools we operate must be continually improved, and we also must take every opportunity to get our African young people into the higher levels of medical training.

## Evangelism in Eastern Bolivia

By Richard M. Gates, *Evangelist*  
*Bolivia Mission*

One day a man said to me, "Look, Señor, I'll give your mission one of the best properties on the plaza if you will start a school in our little town." What could I say to a tempting offer such as that? What can any missionary say when there are neither enough funds nor workers—"Thank you so very much, but . . ." How long will God wait for us to occupy the field before the holding angels are bidden to loose their hold?

During the past two and a half years the work of our Lord has made wonderful progress in eastern Bolivia, but it is only beginning to gain the momentum that will soon bring us thousands of converts from a myriad of jungle villages. A few months ago the Inca Union evangelist, the local pastor of our northernmost church, and I held a public effort in Guayaramerin, a jungle town bordering Brazil, and nearly 100 were baptized as

a result. Doubtless our good hospital in this town, with the sacrifices of those who have staffed it in years past, contributed to the success of the spoken message.

The metropolis of the vast eastern half of Bolivia is Trinidad. Here I am in the midst of my first public effort in Spanish, and God is blessing. A few days ago the mission president, Bert Elkins, baptized 18 candidates, the first fruits of this effort. More impressive than the number baptized is the fact that a great many of those won are youth.

Last year 19 young people from Trinidad and two from Guayaramerin enrolled in our school in Cochabamba. These youth are intelligent, alert, and eager to carry the message to every corner of Bolivia. This year an additional 25 from Trinidad alone are planning to study. The Guayaramerin church will have an equal number. What will we do

to find room for so many? Can we find some way to help them? We do not know the answer yet, but we are praying that soon, very soon, we may never again have to say, "Thank you so very much, Señor, but there are not enough workers or funds."

*From Home Base  
to Front Line*

### North American Division

Mr. and Mrs. Robert W. Burchard and two children, of Ellijay, Georgia, left San Francisco, California, October 16, for Japan. Brother Burchard is to be business manager of the Tokyo Sanitarium-Hospital.

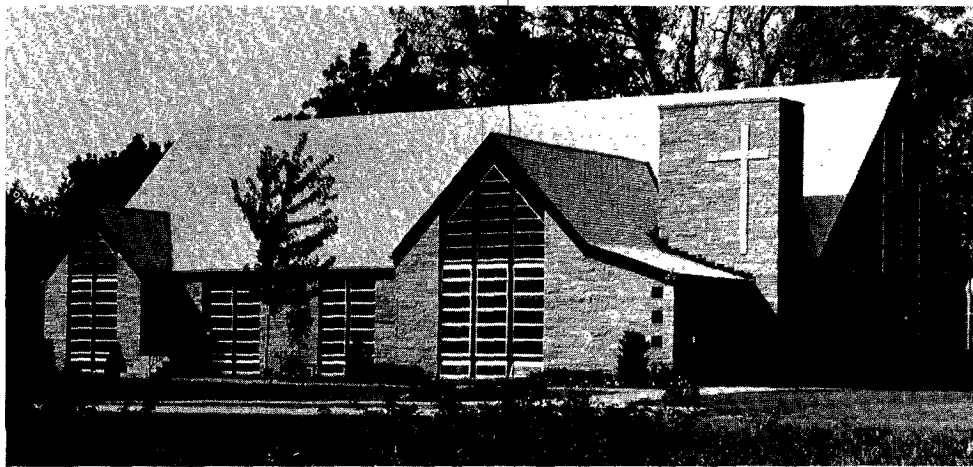
Mr. and Mrs. Walter E. Tate and two children left Miami, Florida, for Trinidad, October 17, returning after furlough. Brother Tate is manager of the college press at Caribbean Union College.

Elder and Mrs. Emerson Hillock and three children, of Calgary, Alberta, Canada, sailed on the S.S. *Java Mail* from Seattle, Washington, October 20, for India. Brother Hillock has accepted an appointment to the principalship of the Lasalgaon High School.

Naomi Zalabak left San Francisco, California, October 23, for Singapore. Miss Zalabak is returning after furlough for further service as head of the elementary education department in Southeast Asia College.

Mr. and Mrs. Alfred L. Christensen left Miami, Florida, October 25, for Puerto Rico. They have been on furlough.

REVIEW AND HERALD, November 28, 1963



## Muscatine, Iowa, Dedication

The Muscatine, Iowa, Seventh-day Adventist church was dedicated Sabbath afternoon, September 14. R. R. Figuhr, president of the General Conference, preached the dedicatory sermon, and J. L. Dittberner, Northern Union president, offered the dedicatory prayer. The church is on a spacious acreage in the finest section of the city. The present pastor is G. M. Fillman. Immediately following the dedication the congregation launched forth into a series of evangelistic meetings.

K. D. JOHNSON, *President*  
*Iowa Conference*

Fourteen of the twenty-one young people from Trinidad, in eastern Bolivia, who are attending our boarding school in Cochabamba, preparing to be workers.



Brother Christensen will continue as engineer at the Bella Vista Hospital in Mayaguez. Brother and Sister Christensen have served approximately 35 years in the Inter-American Division.

#### Northern European Division

Mr. and Mrs. Wilfred Benwell and family left England on the *Caledonian*, September 7, for India. Brother Benwell had been connected with the Stanborough Press at Watford, and has accepted a call to connect with the Oriental Watchman Publishing House at Poona.

Janet Lennox left Liverpool, England, on the M.V. *Oreol*, September 13, for West Africa. Miss Lennox is to serve as a church school teacher at Accra, Ghana.

Mr. and Mrs. H. C. Wilby sailed on the M.V. *Apapa*, from Liverpool, England, September 20, returning after furlough to Nigeria, West Africa. Brother Wilby will continue as director of nurses at the Jengre Hospital.

Mrs. Basil Powell left England for West Africa, to join her husband who left a few weeks prior. Brother Powell is business manager of the Kwahu Hospital, at Mpraeso, in Ghana. Sister Powell is a nurse in the Kwahu Hospital.

Jessie Alison Risk returned from furlough in England on September 24, to Ghana. She serves as a nursing sister at the Kwahu Hospital.

Mr. Sherard Wilson left London, England, October 22, going to Ethiopia. He is to connect with the Kuyera school as mathematics teacher for one year, as a replacement.

Mr. and Mrs. G. Meredith returned from England, on the M.V. *Oreol*, October 23, to Ghana. Brother Meredith will continue as business manager of the Advent Press in Accra.

W. R. BEACH

## Tell the Philippines Crusade

By L. E. Tucker

Ministerial Association Secretary  
North Philippine Union Mission

A soul-winning program called Tell the Philippines Crusade is challenging every member of the North Philippine Union Mission to aggressive service.

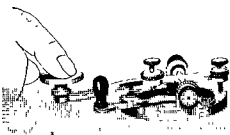
The preparatory phase of the crusade is now in progress. On January 5, 1964, two hundred evangelistic meetings will begin simultaneously. In the follow-up program 400 decision meetings will be held.

During the four-month preparation period preceding January 5, literature evangelists will be at work in each crusade area. Fifty thousand Bible correspondence school enrollments are being sought, and one million tracts, booklets, and lessons are being distributed. Each Sabbath school class is conducting at least one branch Sabbath school. Friendship teams are visiting backsliders, relatives, and new interests. Bible studies and cottage meetings are being conducted wherever possible. Every member is praying daily for a genuine revival and for the conversion of at least four souls.

The public meetings will be conducted by our pastor-evangelists, lay preachers, and youth teams. Every member of the church is being trained for an active part in these evangelistic meetings. Every MV Society is sponsoring a youth evangelistic team. More than 75 lay preachers are preparing their Christ-centered sermons.

Sabbath, January 4, will be a day of prayer throughout the North Philippine

Union for this great evangelistic crusade. We invite all our believers throughout the world field to join with us in praying for a great outpouring of the Holy Spirit. In recent years our working force in the Philippines has experienced a rich blessing in evangelism, but we believe that the Lord is able to give us much more than this. "Much more in '64" is our crusade theme.



## Brief News OF MEN AND EVENTS



### Far Eastern Division

Reported by  
A. E. Gibb

► Twenty thousand persons gathered in the Seoul stadium on August 15, 1963, to celebrate the eighteenth anniversary of Korean liberation. One of the features on the program was the honoring of seven persons by presenting to them the country's top cultural award, Order of Cultural Merit Medal. One of the seven thus honored was C. A. Williams, home missionary secretary of the Korean Union Mission. As he was awarded the medal, Acting President Pak Chung Hee praised him for his leadership in the work Seventh-day Adventists have done in the field of welfare relief work.

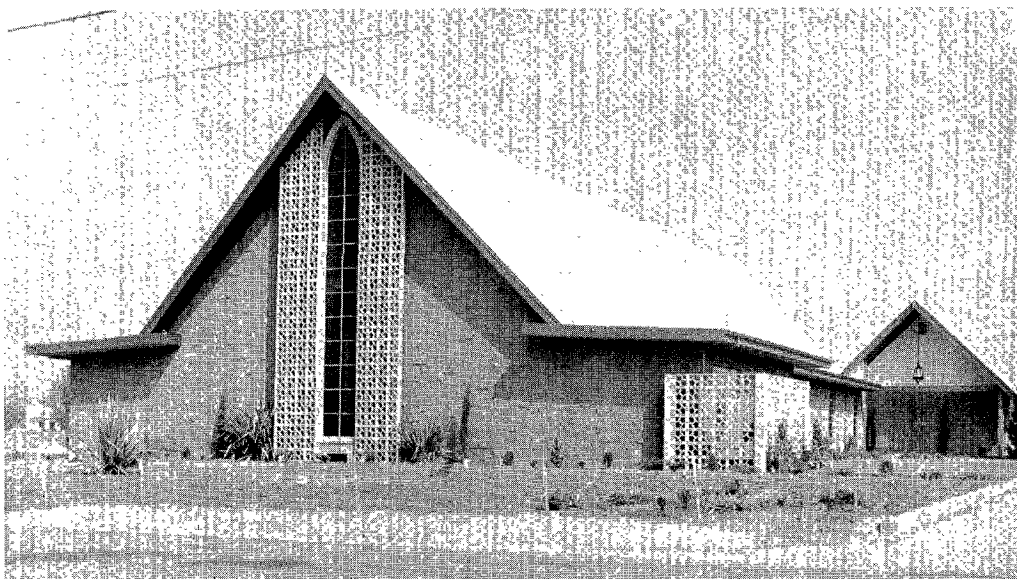
► One hundred and one missionaries have now been sent overseas by Philippine Union College. On August 15, Mr.

and Mrs. Crescente Zamora left for Sabah (formerly Borneo) where they will teach at the Sabah Training School.

► The church at Dededo, Guam, was wrecked by typhoon Karen last November. G. A. Hass, president of the Far Eastern Island Mission, reports that a new church has been built and was dedicated on August 24, 1963.

► The Honorable Vice-President Emmanuel Peleaz of the Philippine Republic was guest speaker at Philippine Union College during celebration of Filipino Week.

► Senso Nagakubo, who graduated from Japan Missionary College in 1956, has spent the past five years at Andrews University. At the graduation exercises in August of this year he received the university's highest degree, Master of Theology. He has returned to Japan and will



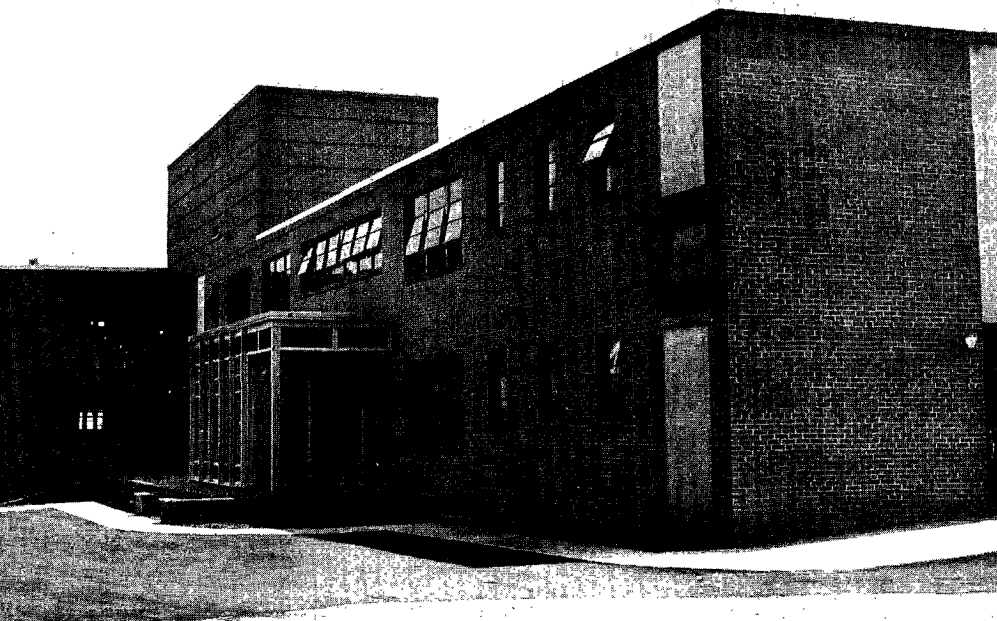
### Simi Valley, California, Dedication

The formal opening of the new Simi Valley church took place September 28. Under the leadership of their pastor, A. H. Miller, the congregation of 120 has erected a beautiful \$157,000 church plant, which includes a 500-seat sanctuary. The church is furnished with wall-to-wall carpeting and upholstered pews.

Cree Sandefur, president, and A. G. Munson, secretary, of the Southern California Conference; and R. R. Bietz, president of the Pacific Union Conference, participated in the opening services.

ALDINE MILLER, Pastor





## New Fletcher, North Carolina, Hospital

The Mountain Sanitarium and Hospital in Fletcher, North Carolina, one of the oldest self-supporting medical institutions in the Southland, celebrated its fiftieth anniversary in 1960. Fifteen months ago ground was broken for a modern 90-bed hospital facility, which was dedicated free of debt September 8. No conference fund-raising program was involved. The high esteem in which this medical institution is held in the community is reflected in the gift of \$50,000 by one local non-Adventist donor.

Participating in the opening services were A. J. Cox, of the Hendersonville First Methodist church and president of the Ministerial Association; Mayor A. V. Edwards, a stalwart friend of the institution; L. J. Leiske of the Southern Union Conference; and Wesley Amundsen, secretary of the Association of SDA Self-supporting Institutions.

A. A. Jaspersen, former president of the institution and presently chairman of the Laymen's Foundation, and Lela Patterson, recently retired after 42 years of continuous service, cut the ceremonial ribbon. Approximately 1,000 persons toured the building.

First manager and medical director of the institution, in 1910, was John Brownberger, M.D. Present medical director is P. J. Moore, Jr., M.D. Mrs. Gladys Lowder is supervisor of nursing services.

**HUGH V. LEGGETT, Public Relations Secretary**  
*Carolina Conference*

join the faculty of Japan Missionary College.

► Indonesia Union Mission conducted its first Vacation Bible School in Bandung, Indonesia, July 21-31. One hundred and eight boys and girls between the ages of 10 and 12 were enrolled. More than half came from non-Adventist homes. J. B. Th. Umboh, Sabbath school secretary of the union mission, reports that the school was a huge success and more such schools will be conducted in the future.

► Norma Eldridge, while on furlough, is working on her Master's Degree in nursing education. Miss Eldridge has been the nurse in charge of our Adventist Medical Center in Okinawa.

► E. A. Pender has arrived in our division to be manager of the new Thailand Publishing House. He formerly was with the Indonesia Publishing House as manager and, later, manager of the Philippine Publishing House.



## Atlantic Union

Reported by  
**Mrs. Emma Kirk**

► A Voice of Youth Crusade was conducted recently in the Norridgewock, Maine, church. The entire program was carried on by the youth of the church under the guidance of Robert Wilmont, MV leader. The speakers were Jerry Bragan, Alfred Cochran, Jr., and Donald Burgess. Your Radio Doctor audio-visual presentations opened each service. Several persons who attended indicated their desire to follow Christ. Follow-up work is being done by the pastor, J. W. Burgess, and a good harvest is indicated.

► The first Atlantic Union College Student Association workshop was held this year for the senators and Student Association executive officers at Camp Winnekeag, Ashburnham, Massachusetts, on the weekend of October 4-6. Allan Gates,

vice-president of the Student Association, organized the workshop during the summer so it would be of maximum benefit to the thirty senators and eleven officers for whom it was planned. R. L. Reynolds, president of Atlantic Union College, was the keynote speaker at the Friday night vesper service. Guest speaker for the Sabbath morning church service was S. A. Yakush, religious liberty and public relations secretary of the Southern New England Conference. Other speakers during the weekend were H. E. Douglass, professor of religion, and R. E. Cleveland, academic dean, of Atlantic Union College. On Sunday morning the senate was officially organized and officers elected. Allan Gates is president of the senate; Martin Batchelder was elected speaker pro tem; Rosemary Bradley was voted sergeant-at-arms.

► A new worker has been placed in the New Bedford, Massachusetts, area, according to M. L. Mills, president of the Southern New England Conference. Gerald G. Oliveira, an evangelist, is conducting meetings in both the Portuguese and English languages at the Woodrow Wilson Hall. Elder Oliveira comes from São Paulo, Brazil, where he served as an evangelist and departmental secretary in the South Brazil Union. During his ministry he has conducted 50 evangelistic campaigns, resulting in 5,000 baptisms.

► Four new full-time and two new part-time instructors have joined the teaching staff of Greater Boston Academy. From the Far Eastern Division comes A. R. Musgrave, educator and mission director in Sarawak, Borneo. Elder Musgrave is teaching classes in religious education and social science. Homer Lynd, the new instructor in the physical sciences, comes with a broad background as teacher in public high school, as well as at Highland Academy. He has been administrator of Nashville Junior Academy and, more recently, dean of Madison College. From Illinois comes Kirsten Anderson, a graduate this spring of Andrews University. She is teaching French and freshman English. In addition to her work at Andrews, Miss Anderson spent a year studying French in Collonges. She also spent a summer at Wheaton College, Wheaton, Illinois. Patricia Clanton, of Berrien Springs, Michigan, also is a graduate of Andrews University, and after teaching a year in public school, she comes to Greater Boston Academy as the commercial instructor and secretary to the principal. William Wortman, an alumnus of Greater Boston Academy and presently enrolled at Northeastern University as a physical education major, is director of the academy gym classes. The academy band is under the direction of Charles G. Edwards, pastor of the Stoneham church.



## Central Union

Reported by  
**Mrs. Clara Anderson**

► A land grant of \$60,000 for a science hall addition was reported by the administration to the Union College board, October 9. The gift for use on the science



hall was a donation of Union College alumni Dr. and Mrs. E. Plumb, who are retired and now live at Grants Pass, Oregon.

► Elder and Mrs. A. C. McClure have accepted a call to the Missouri Conference. Elder McClure is to be pastor of the Central church in St. Louis, taking the place of L. R. Mansell, who moved to the Florida Conference to be pastor of the Orlando Sanitarium church. The McClure family comes to Missouri from Florida, where he was pastor of the North Miami church.

► E. F. Armour reports that a Kansas State Youth Congress was held November 14-16 in Wichita. Visiting ministers were T. E. Lucas, General Conference MV secretary; D. A. Delafield, associate secretary, Ellen G. White Publications; Paul M. DeBooy, Central Union MV secretary.

► The Kingsville, Missouri, church was dedicated November 9. Speakers for the occasion were R. H. Nightingale, president of the Central Union Conference, and James E. Chase, conference president. A. H. Liebelt is the district pastor.

► Mrs. Margaret Gunderson was awarded the Central Union Teacher-of-the-Year award at the Central Union elementary teachers' convention held in Glenwood Springs, Colorado, recently. Mrs. Gunderson has taught for the past ten years in the Wichita, Kansas, church school. Mrs. Mary Beans was awarded a special certificate of perfect attendance for 30 years of church school teaching.

► Sunnyside Academy students and staff passed their goal of \$750 for Ingathering on their field day, October 8. Four cars came back with \$100 each.

► A. Graham Maxwell held the fall Week of Prayer at Union College, October 27 to November 2.

► O. L. McLean, formerly pastor of the Loveland, Colorado, and Campion Academy churches, has accepted the call of the Wyoming Conference to serve as home missionary and Sabbath school secretary. He will also be responsible for the public relations, radio-TV, and temperance departments. Elder McLean succeeds H. H. Voss, who has accepted a call to the same work in the Minnesota Conference.



## Columbia Union

Reported by  
Don A. Roth

► W. H. Bloom, of Michigan, has been appointed new assistant publishing secretary of the East Pennsylvania Conference. He served in Michigan as assistant publishing secretary.

► Mr. and Mrs. L. Ralph Beebe have recently come from New York State to assist in the Book and Bible House of the Ohio Conference.

► A new \$100,000 school and youth center were opened in Frederick, Maryland. The modern building has three classrooms and a gymnasium-auditorium with

## Hatzfeldhaven Church Dedication

In 1953 Allen Page-dhu landed at Hatzfeldhaven on the north coast of New Guinea to build a Hansenide and chest hospital and to spread the gospel. Over the years the number of adherents and baptized members has grown slowly, and with this growth came the desire for a suitable house of worship.

Three years ago the believers set themselves to the task of raising the equivalent of \$2,600. As the average wage for one month is only three dollars, this represented a mighty effort. But the sale of garden produce at three cents a pound has brought remarkable results. They raised and sold 103,000 pounds of food with this goal in view. There have been many other gifts in time and money. Twelve months ago sufficient money was in hand, and building began.

On September 12, R. R. Frame, editor of the *Australian Record*, declared the house open for worship. This is the first permanent church building to be erected in the Madang district of New Guinea. Participating in the dedication service were P. C. Cummings, secretary of the Madang Mission; C. T. Parkinson, president of the mission; C. D. Judd; R. R. Frame; and O. D. F. McCutcheon.

LAWRENCE NAUGHTON  
Hatzfeldhaven Hansenide Colony



ample room for expansion. The youth-center facilities will also serve a large number of Adventist servicemen stationed at Fort Detrick.

► Thirteen new members have joined the Rainelle, West Virginia, church as a result of the Taylor-Wilson-Peterson evangelistic series.

► Mr. and Mrs. J. H. McHenry, of Parkersburg, West Virginia, recently celebrated their sixty-first wedding anniversary. Mr. McHenry has served as a literature evangelist and a publishing department secretary. For many years he has been a member of the conference executive committee.

► Members of the youth division of the Roanoke, Virginia, Sabbath school recently completed a replica of the sanctuary, to illustrate their Sabbath school lessons. At the close of the quarter it was donated to the Shenandoah Valley Academy.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Institutions in the Lake Union have been working industriously on their Ingathering program. Receipts to date, including the solicitations from the field days, are: Andrews University \$16,000; Adelphian Academy \$2,740; Broadview

Academy \$2,535; Indiana Academy \$2,075; Wisconsin Academy \$2,000; Cedar Lake Academy \$1,609; Grand Ledge Academy \$1,485; Battle Creek Academy \$986.

► M. D. Oswald, field representative for the Hinsdale Sanitarium, recently toured the Wisconsin Conference as guest speaker for the Dorcas Federation meetings. These meetings were under the direction of A. W. Bauer, home missionary secretary for the conference, and were conducted in the various districts throughout the State. Mrs. Frederick Thornton is the State Federation president.

► The Lake Region Conference held a Pathfinder Camporee October 4-6, at Cassopolis, Michigan. It was under the supervision of James H. Jones, Jr., MV secretary for the conference. Assisting in the meetings were Fred Beavon from the Lake Union, and the Pathfinder directors, William Jemison, Samuel D. Meyers, and David Logan.

► The new church at Plymouth, Michigan, opened its doors Sabbath, October 12. N. C. Wilson was the guest speaker. Others taking part in the services were O. D. Wright, district leader, Lloyd Herr, the former pastor, and Paul Scofield, the present pastor. A piece of land was donated by Mrs. William Yuhas, and construction on the church began two years ago. Two buildings on the property will

be remodeled, one to serve as a welfare center and the other as a church school.



## Northern Union

Reported by  
L. H. Netteburg

- Minnesota church schools have enrolled 423 students.
- A series of evangelistic meetings was begun on October 20 in Geneva, Minnesota, with M. L. Axt as speaker. Meetings are being held on Sunday, Monday, and Wednesday evenings.
- A Five-Day Plan to Stop Smoking clinic was conducted in Wahpeton, North Dakota, on September 15-19, by Dr. Glenn Wiltse and M. D. Gordon. The programs were well attended, with about 30 persons breaking the habit during the five-day period. The Wahpeton newspaper gave good coverage, including an editorial, articles written by a reporter who attended the sessions (he stopped smoking during the course of the five days), and other articles.
- One hundred eighty-one young people entered North Dakota church schools this year as compared with 150 last year. This is a new high for the conference. Two new school plants are nearing completion in Bismarck and Wahpeton.



## Pacific Union

Reported by  
Mrs. Margaret Follett

- New teachers in Hawaii this year are Kenneth Engelbert, formerly of Rio Lindo Academy, who is principal of the Mauna Loa School and teaching grades nine and ten; Frieda Hoffer, from Golden Gate Elementary School, Oakland, California; and Ellen Ewert, of Walla Walla College.
- J. E. Edwards, secretary of the General Conference Home Missionary Department, gave a report on world welfare activities of the church at the annual health and welfare rally of the Southern California Conference, held November 10 in Lynwood.
- Some 500 Pathfinders and their leaders, of the Central California Conference, met October 18-20 at the Soquel campgrounds for a Pathfinder Camporee and fair.
- Guest speaker at the Sacramento area sectional meeting held October 11 and 12 was F. W. Detamore, evangelist of the North Pacific Union.



## Southern Union

Reported by  
Mrs. Cora Kindgren

- C. H. Turner is the new church development secretary for the Georgia-Cumberland Conference, succeeding H. R. Beckner. Elder Turner comes from the Wisconsin Conference.

► Mr. and Mrs. Herbert Davis and family of Florida Sanitarium have moved to Oneida Mountain Hospital in Kentucky, where Mr. Davis is the new administrator. Mr. Davis served for 19 years in Orlando, and brings a background of dedicated service to his new post of duty.

► The Five-Day Plan to Stop Smoking was conducted in Memphis, Tennessee, by Orley M. Berg, assisted by local physicians in the church. Average attendance was about 70, and the series generated so much interest that another series was scheduled for November.

► Almost 40,000 books and 15,000 workbooks are supplied by the Georgia-Cumberland Book and Bible House to schools in the Southern Union each year.

► Bible lessons are being conducted on the air at 7:00 A.M. each day on short-wave radio by Webb Blankenship, of the Madison Boulevard church in Madison, Tennessee. People in at least eight States are participating in the course. Many more listen but do not participate verbally.

► A new school building has been erected at Long Island, Alabama, for the Floral Crest School. Mr. and Mrs. Henry Farr are teaching grades one to eight.

► The record enrollment in Carolina church schools and academies this year totals 950, exclusive of nursing students. New school buildings have also been provided in a number of areas in both North and South Carolina.

► Welfare centers throughout Florida cooperated with the Inter-American Division office in Miami for a quick response to the needs of the hurricane-stricken victims in Haiti. Boxes of clothing were loaded into the conference van and trucked down to Miami, with stops all along the way to pick up more clothing. Pan American Airways carried the clothing to Haiti free of charge.

► Construction has begun on a new church-auditorium with seating capacity of 250, at Little Creek School in Concord, Tennessee. This building will house the library also. Rogene Goodge is the new librarian and the English and reading instructor this year. Little Creek School is a self-supporting institution with students from various areas of the United States.

► William Straight has been appointed assistant administrator for Watkins Memorial Hospital in Ellijay, Georgia. Mr. Straight replaces Bob Burchard, who accepted a call to Tokyo, Japan.



## Southwestern Union

Reported by  
H. W. Klaser

► Michael Petricko, of the Michigan Conference, is transferring to the Texas Conference, where he will be pastor of the Mineral Wells-Graham-Breckenridge district.

► Dallas Youngs, who is engaged in dark-county evangelism, has established a new church at Conroe, Texas. A new church building will be erected that will

seat approximately 250, with provision for a church school, as well.

► Dr. C. M. Henner has recently connected with the Santa Anna, Texas, Hospital. He reports that a second doctor is urgently needed.

► The 44 Vacation Bible Schools conducted in the Texas Conference had an enrollment of 2,139. Of this number 1,260 were non-Adventists.

► A report from the Texas Conference shows 438 baptisms at the close of September. Of the 47 ministers reporting, baptisms were listed by all but five, most of whom were semiretired.

► J. L. Ray reports good results from distributing the tract "This May Startle You" in the Cleburne, Texas, area. He has more than 125 names of interested people who have requested the book *From Sabbath to Sunday*.

## Church Calendar

Ingathering Campaign	Nov. 23-Jan. 4, 1964
Ingathering	December 7
Church Missionary Offering	December 7
Thirteenth Sabbath Offering (Southern African Division)	December 21
	1964
Home Missionary Day	January 4
Church Missionary Offering	January 4
Liberty Magazine Campaign	January 11-18
Religious Liberty Offering	January 18
Bible Evangelism Crusade	February 1
Church Missionary Offering	February 1
Faith for Today Offering	February 8
Christian Home and Family Altar	February 15
Christian Home Week	February 15-22
Temperance Commitment Day	February 22
Literature and Visitation	March 7
Church Missionary Offering	March 7

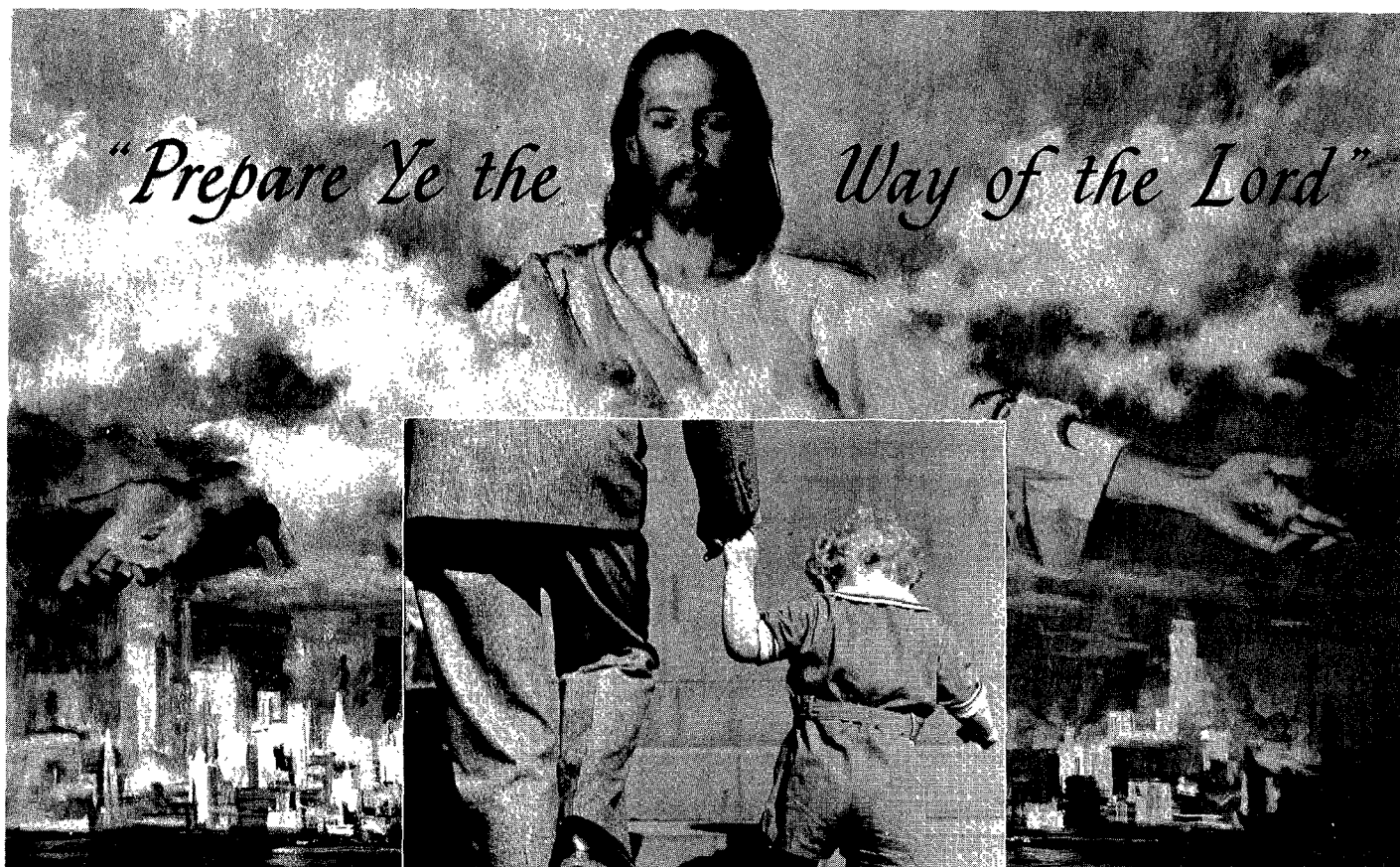
## REVIEW and HERALD

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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# News of Note

## Good Words From Canada

Ted Andrews, leader of the Lacombe, Alberta, district, reports that five churches in his district are conducting laymen's training classes. Hearing of the It Is Written series of meetings in Detroit, a family at Kingsville, Ontario, organized a car pool in order to attend the meetings each night. This couple, together with some 50 other persons from that area, are now preparing to join the church.

H. T. Johnson of Canadian Union College reports an enrollment of more than 500 students. Next June, seventeen theology students will graduate and be available to the field. Press, furniture factory, bindery, and dairy have provided ample labor for students.

Percy Manuel of Kingsway College placed the increasing needs of this expanding institution before the board and the union committee. Ninety-five students receive employment in the bindery and woodwork departments, which are now housed in a new building.

Beds and facilities soon to be added at North York Branson Hospital will provide internships and residencies for physicians. Our school of nursing in this institution is training excellent nurses.

D. S. JOHNSON

## Advances in Alabama-Mississippi Conference

In a recent letter W. O. Coe, president of the Alabama-Mississippi Conference, states that on Tuesday, October 29, the conference reached its full Ingathering Vanguard goal. This means \$25 for each member of the conference.

He also reports that the literature evangelists of the conference have delivered \$286,000 worth of truth-filled literature, and expect to exceed their goal of \$300,000. In addition, 203 have been baptized. The courage of workers and members is good, and the future looks bright for the Alabama-Mississippi Conference.

THEODORE CARGICH

## Guide for Juniors and Earliteens

Beginning with January, 1964, the General Conference Sabbath School Department recommends that in large churches the junior youth in grades 5 through 8 (ages 10 to 14) be divided into two divisions.

Young people in the seventh and eighth grades of school, or ages 12 to 14, will form the earliteen division. The junior division will be for children in grades five and six, or ages 10 to 12. It is recognized that there will be some overlapping of ages between these two grade groups.

The Sabbath school lessons for both divisions will be carried in the *Junior*

*Guide*—which after January 1 will be known simply as *Guide*.

It is hoped that early in the year our magazine for juniors and earliteen youth, under its new name, will be increased to 32 pages and be printed by offset. This will make possible the addition of features of special interest to each of these age groups. Watch for further announcements.

Sabbath school leaders should make sure that all juniors and earliteens are provided with *Guide*.

G. R. NASH

## Colporteur Exploits in Inter-America

It is a pleasure to report from the headquarters of the Inter-American Division that 850 regular and 500 student colporteurs are on the march, doing exploits for God. The literature sales in 1962 amounted to \$1,083,500. It is estimated



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

NEW YORK—Members of 42 Protestant churches in the United States contributed a record total of \$2,799,670,577 to their denominations in 1962, it was reported here by the National Council of Churches' Department of Stewardship and Benevolence. Heading the list was the Free Methodist Church (52,535 members) with \$312.58. Among larger denominations, those with nearly one million members or more, the Presbyterian Church in the U.S. (Southern) had the largest per-member contribution—\$106.96—for the fourth straight year.

FULTON, Mo.—A Roman Catholic priest gave a Reformation Day talk in the First Presbyterian church here. Father Bruce Vawter, a Redemptorist priest from Kenrick Seminary, St. Louis, Missouri, reviewed some of the causes leading to the great split in the sixteenth century.

JERUSALEM—More than 100 arrests were made when hundreds of ultra Orthodox Jewish youths rioted at Protestant and Roman Catholic institutions in Jerusalem, Jaffa, and Haifa in protest against alleged Christian proselytizing activities. The most serious disturbance took place at the Church of Scotland school in Jaffa, where 200 insult-shouting demonstrators beat little children and caused considerable damage, smashing tables and chairs and breaking windows. Thirty of the rioters were arrested by police. About half

that the total sales for the current year 1963 will reach an all-time high of \$1.25 million. The sales goal for 1964 has been set at \$1.5 million, and at \$2 million for 1965.

The literature evangelists are on fire with the message. They have set a goal for 1,000 baptisms in 1964, and their slogan is "Win more for '64."

God called Brother Southerland from his St. Vincent Island plantation to carry the message of salvation. In his first year, 1960, he won three souls; in 1961, six; and in 1962, 12. This is the spirit of our colporteurs in Inter-America.

C. L. TORREY

## My Life Today in French

It is gratifying to see the devotional book plan extend into new language areas. Just received from our publishing house in France is their book for 1964, *My Life Today*, the Ellen G. White devotional book used in English-speaking areas a few years ago. Well printed and neatly bound in a flexible cover, this precious Spirit of Prophecy volume is destined to become a companion to French-reading believers the world around.

ARTHUR L. WHITE

the pupils are believed to be Israelis. A full investigation of the incidents was being conducted by the police, according to a Foreign Ministry spokesman, who stressed that the government was "vigorously opposed to any manifestation of intolerance." The Israeli Cabinet later issued a strong condemnation of the rioting.

BOSTON—Boston's newest television station, to be operated by the Roman Catholic Archdiocese of Boston, will broadcast from the top of the Prudential Tower now under construction here—the largest office building in the world outside New York City. The new station will be known as WIHS-TV, channel 38. The first diocesan-operated television station in the world, it will have an effective radiating power of 1 million watts. It will not feature Catholic programs exclusively, and conferences are now under way with officials of the Massachusetts Council of Churches to plan religious programs serving the entire community.

TULSA, OKLA.—A restlessness similar to that which foreshadowed the Reformation of 1517 is brooding over Christianity today, Dr. Melvin Hammarberg, pastor of Gloria Dei Lutheran church of St. Paul, Minnesota, said here in a Reformation Day program. "Martin Luther," said Dr. Hammarberg, "did not appear out of thin air. The church had been fragmenting for some time before he felt called upon to take the action which led to the Reformation. That same spirit of unity is apparent today."

GOLDSBORO, N.C.—Ministers and laymen attending the annual General Conference of the Evangelical Baptist Church Inc., here voted to prohibit the conference from licensing or ordaining any minister who uses tobacco in any form.