

# REVIEW and Herald

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## A "OH! SING UNTO THE LORD Thanksgiving Sermon"

By  
Ellen G. White

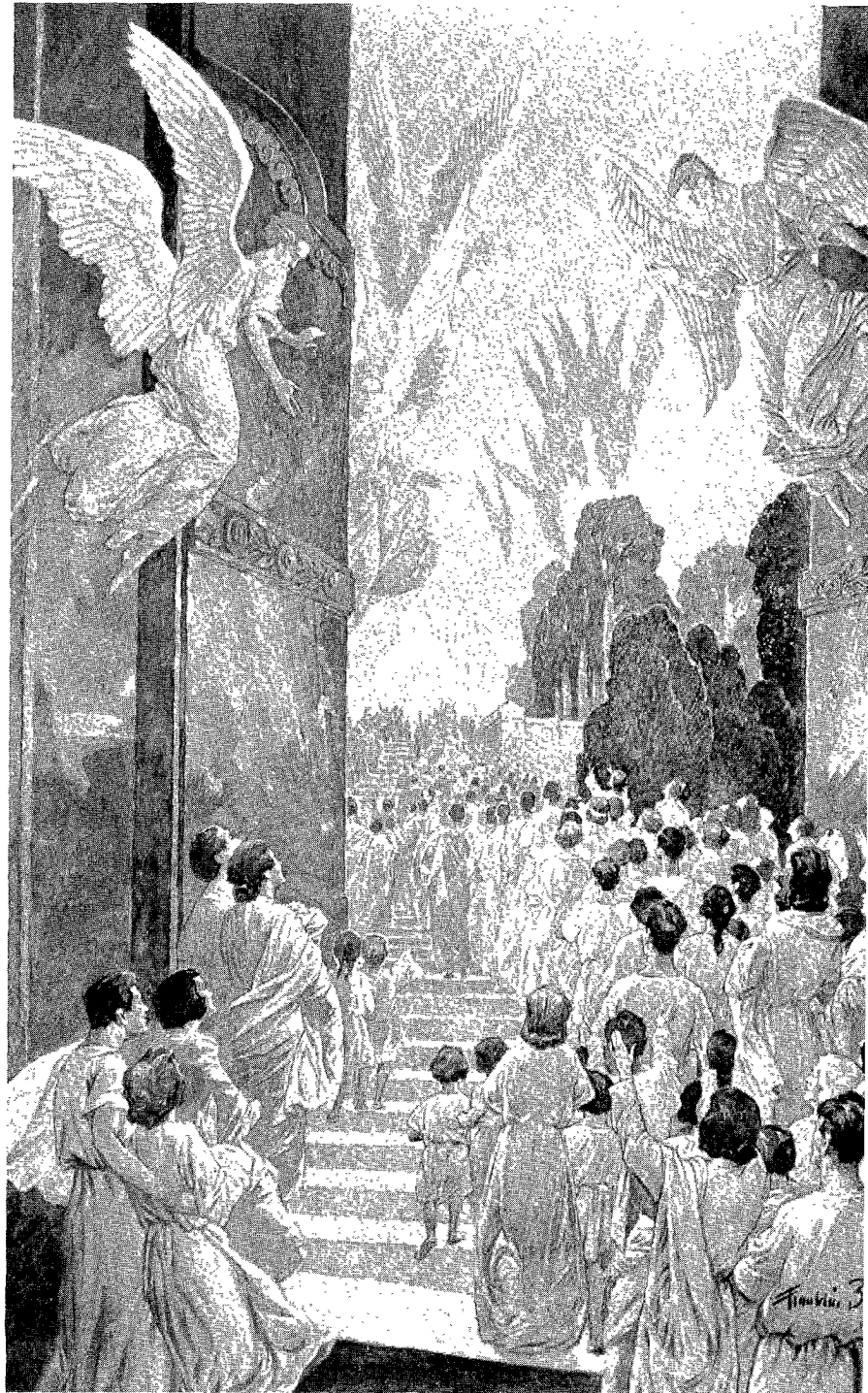
"OH! SING UNTO THE LORD a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nation are idols; but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due his name; bring an offering, and come into his courts.

"Oh! worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth."

I think we have something to be thankful for. We ought to be glad, and rejoice in God; for He has given us many mercies. The thought comes to me that we may have a Thanksgiving in the future without any giving. It may be that the time of trouble will be

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FRANKLIN BOOTH, ARTIST

*Eternity will be to the redeemed a continuous era of giving thanks to the Giver of all things good. It is our privilege here to attune our hearts for that majestic chorus of thanksgiving.*

**S**EVENTH-DAY Adventists were among the first to offer help when four provinces of eastern Turkey were rocked by earthquakes for five days late in August. Early reports from the area by the wire services listed the offer from the Beirut headquarters of the Middle East Division.

The offer was translated into fact when, on September 14, a flight of the Royal Dutch Airlines took off from New York with a three-and-a-half-ton cargo of tents and blankets valued at more than \$5,000. Addressed to the Seventh-day Adventists in Turkey, the shipment was sent by the Seventh-day Adventist Welfare Services, Inc. (SAWS), of Washington, D.C., as a gift supported through the annual disaster relief offering.

As first reports from the earthquake were carried in the public press, the Middle East Division began diplomatic contacts for me to meet persons concerned with disaster relief in Turkey. The first available commercial flight was booked for the trip to Ankara, and from there the Royal Air Force of the United Kingdom provided space on an emergency flight to Erzurum. Erzurum is the city from which the disaster relief operations were directed. Thus Seventh-day Adventists were among the first on the spot to assess the needs.

Meanwhile, in Washington officers of SAWS were in contact with AID, a department of the United States Government that operates assistance programs in overseas countries, including Turkey. Having ascertained the need of the earthquake victims and the possibility of transportation, SAWS then cabled Beirut their readiness to assist.

In another Adventist center similar discussions were taking place. The leaders of the Central European Division, recognizing the strong fraternal spirit between the Turkish and German peoples, and desirous of providing help, voted to contribute \$2,000. Word of this decision was sent at once to Beirut.

The Adventist gift of tents and blankets was turned over to the Turkish Red Crescent Society. This society, which is the Moslem version of the Red Cross, mobilized immediately to provide clothing, medicine, and food for those in need, and was charged with the responsibility of giving emergency shelter to the homeless. Their supplies of tents and blankets were not sufficient, so the gift was especially appropriate.

In a letter addressed to the Middle East Division the general directorate of the society wrote: "It is a great pleasure and a privilege to express our deepest gratitude to the Seventh-

# ADVENTISTS Assist Victims of Earthquake in Turkey

By ROBERT DARNELL

*Public Relations Secretary, Middle East Division*

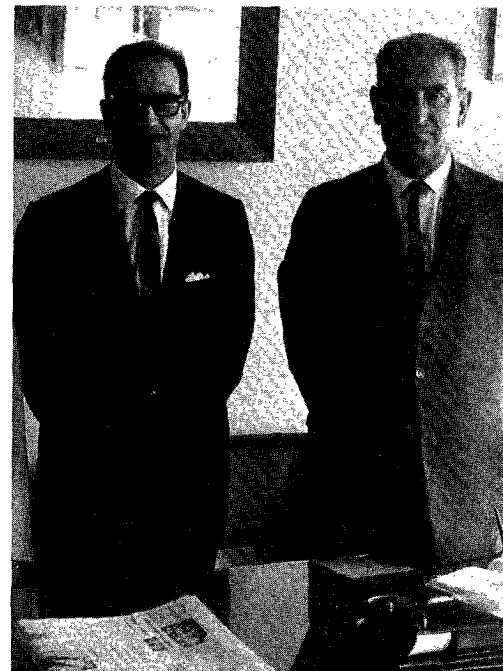


**Above:** The town of Varto in eastern Turkey was hardest hit in the earthquake area. **Below:** Elder Manuk Benzatyian, of Turkey (left), and Mr. Akin, of the Red Crescent.

day Adventist General Conference for the most efficient and generous assistance of relief materials donated for the earthquake victims."

Assistance for the victims of the earthquake will be necessary until provision has been made to enable them to live through the long and severe winter of the Turkish highlands and the reconstruction projects are complete. Plans have been made for Seventh-day Adventist participation in both phases. Efforts are being made in Germany to secure building materials for small shelters that can be heated through the winter, and the Middle East Division is gathering funds to finance a reconstruction project.

The first and most devastating shock of the earthquake struck August



19. The destruction wrought was so complete that the tremors felt over the next days were scarcely counted, although at least one nearly equaled the first in force. By the second night more than a million persons were sleeping in the open air, either homeless or fearful of being the next victims.

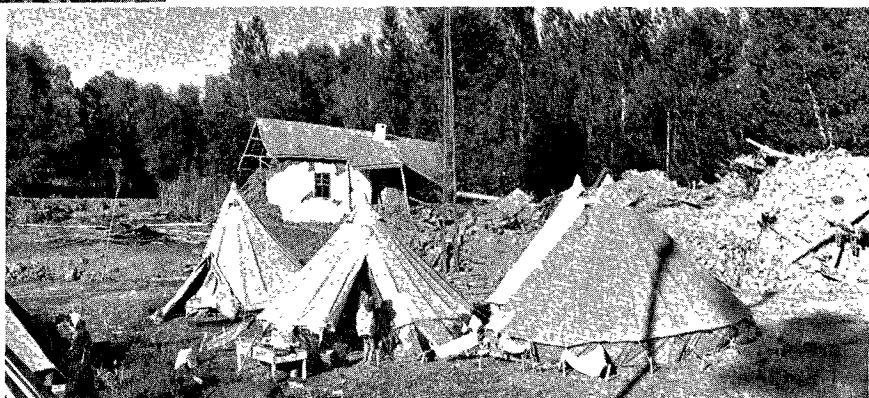
Hardest hit was Varto, a small town in Mus province. Here, even the most sturdy buildings fell, including the large government center and the area's only hospital.

The ground rocked for 20 seconds with a violence that was felt as far away as Georgia, in the Soviet Union. A truck driver reported: "I was driving on a cobblestone road when

**Right:** Piles of rubble mark the spots where houses formerly stood.

**Below left:** Rice, beans, lentils, and other food-stuffs kept moving to the distribution centers.

**Below right:** Street in Varto business district.



**Above:** The Red Crescent used its supply of tents to provide shelter for the homeless.  
**Below:** A view of Erzurum, from which the disaster-relief operations were conducted.

*Aside from the death of those buried in their homes, serious injuries were few, for many people were outside at the time of the quake.*

all of a sudden the cobblestones started popping out of the roadbed high into the air, as if they were being juggled by a giant underground hand."

Houses fell in heaps, wounding and burying their occupants. During the first day alone, it was reported that 100 tremors rolled in the wake of the initial shock. But the death toll could have been many times higher. When the blow came at 2:30 in the afternoon, most of the population was at



work in the fields. A similar earthquake in the same area on December 27, 1939, killed 23,000, according to newspaper accounts.

An official estimated for the press that there were 58,000 homeless families who needed resettlement. One hundred towns and villages were destroyed to the extent that no house remained suitable for occupation. Another 200 were damaged severely. Tents had been brought from all over the world, including the Adventist gift, but there were still families without shelter. As many persons as had relatives or friends elsewhere in Turkey, or who were able to rent homes, were given transportation by the Turkish Government and moved from the area during the emergency.

On the heels of the earthquake came the winter. I spent two nights in the open air sleeping in blankets furnished by the Red Crescent. It was still August, but the cold night air forced me to bury my head under the blankets. Less than three weeks later the first snow had fallen and the nighttime temperature dropped below freezing. Obviously winter shelter was imperative.

The Ministry of Building and Settlement sent a team of 500 workmen who erected small houses of wood and concrete at the rate of 125 a day, rushing against the dread hour when winter would close in and stop all work. Even so, the required goal of 20,000 houses will probably not be reached. Naturally, the heating of these houses depends upon their being roofed, but roofing supplies were available for less than half of the houses. The ministry appealed to the Adventists for help, and it is hoped that several tons of corrugated iron sheets can be provided by our organization.

The task of reconstruction must wait until spring. Weather conditions forbid work during the winter. All-season roads are not sufficient to handle the requirements. However, a geological survey has been begun to determine the safest spots for the relocation of towns, and engineering studies are being undertaken to plan the type of construction. Factories are producing the building materials, banks are establishing funds and credit plans, and lawyers are working out the problems of property and inheritance. It is hoped that when the construction does begin the Seventh-day Adventists will be able to provide some homes.

When I talked to survivors of the earthquake, they said, "We do not need clothes," although some were

wearing the only garments they owned. "We don't need food," they added, "for we still have our wheat and melons. What we need is a place to live."

Along the road our party stopped where an old village chief had gathered those who remained from his

completely desolated village. Tears streamed down his face as he recalled at least 80 years of life, during which he and his clan had been building for the future. "Where will we live?" he asked. We gave the children some candy. He was still sobbing when we left, and still waiting for the answer.

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

### REVERSE RECOGNITION

WHENEVER I see a young person (or anyone else) making a ridiculous spectacle of himself, either in his deportment or in his dress, I don't know whether to feel annoyed or to feel sympathetic. I could feel annoyed because he hasn't the common sense to realize how foolish he is; I could feel sympathetic because I sense, if somewhat dimly, the reason for his plight.

The point is that everyone has a need for recognition, whether he shows it in an overt way or whether he clothes it in more acceptable verbalizations. In peer groups that have a common set of values and goals, the fortunate members are those who can and do attain their needed status by excellence in adherence to these goals. Thus it follows that where scholastic excellence is prized, the scholar is prized. Where moral behavior is admired, the good person is admired. Where religious activity is valued, the tireless church worker is valued. Good manners, social poise, *savoir-faire*, even money—if any or all of these items are considered by a group to be of great worth, those who possess them will be thought of as worth while.

What happens, though, if you *aren't* much of a scholar? And suppose your general behavior hasn't been much to "write home about"? (Maybe it *has* been written home about—by the dean!) And as a result of the aforementioned behavior your church participation is limited—and you don't have much money, and your manners aren't sparkling—then what?

Too often, a young person tries to attain status in a rather degrading way—he literally makes a fool of himself. If he's overweight, he eats Gargantuan amounts, digesting, along with his food, the crumbs of false recognition thrown to him from his classmates. ("Did you ever see anybody who could eat eight hot-fudge sundaes, all at one sitting? Wow!") He then waddles on his lonely way, for all the world like one of the freaks in a side show.

Or, if he's a little inclined toward eccentric behavior anyway, he'll dart into a restaurant singing loudly ("What a guy!"), changing his order until the waitress is literally in tears ("He's too much!"), making a revolting potpourri of table leftovers ("Have you ever seen anyone equal him?"). Going home alone later, or going to his room alone, he wistfully assures himself that "the fellows really think I'm tops—don't they?"

I'm certain I don't need to paint any more word pictures. An already fat person becomes positively porcine; a careless dresser becomes downright sloppy; a joker memorizes every joke book he can find. The common, unspoken, perhaps not-understood goal is recognition.

It's all very sad because, you see, recognition of this sort is a reverse kind of thing. It's unhealthy. The spectacle of a human being parading his weaknesses, making capital of his inner unhappiness, is almost horrifying—because each person is one of God's creations, one of God's creatures. He needs always to be "living up," never to be "living down."

If only the misguided person would adopt values that are accepted by all as worth while and do his level best to shape his life accordingly, he'd achieve at least the solid, quiet recognition that comes from inner peace. And doubtless the gnawing hunger for status could be appeased by a close, personal relationship with God.

I think that, after all, I'm more sympathetic than annoyed with these unfortunate show-offs.

*Miniam Hood*

## A THANKSGIVING SERMON

(Continued from page 1)

upon us. But today let us rejoice that we are granted this opportunity of coming within the courts of the Lord. We ought to come with humble thanks for all His mercies that have been given us all through the year.

But I fear too many of us encourage the habit of looking always upon the dark side of life, and that at a time when God has crowned us with His goodness and mercy. This is wrong. We should be enjoying the sunshine of His golden blessings, that have crowned the year with plenty.

When God pours His blessings into our hearts, we should not shut them up as we would precious ointment, lest the perfume escape; we should bestow them upon those around us, that they also may be glad and rejoice. In my experience I have found that when I brought joy to the hearts of others, my own soul rejoiced, and was filled with the melting Spirit of God. In the morning and all through the day, a sense of God's goodness filled my heart, and it awakened such feelings of gratitude as I cannot express.

We want this Thanksgiving to be all it implies. Do not let it be perverted, mingled with dross; but let it be what its name implies — giving thanks. Let our voices ascend in praise. Let our hearts lay hold on the Exalted One; for the train of His glory fills the temple.

We should individually aim for a higher and holier standard. The mind will surely become dwarfed if it is continually occupied with earthly things. But if trained to dwell upon heavenly, eternal themes, it will be expanded, elevated, and strengthened. The mind should take hold of things unseen, and meditate thereon; then things of eternal interest will be so exalted above the earthly, that temporal affairs will sink into insignificance in comparison.

We do not regard divine things as of high value; and by neglecting to train the mind to prize eternal things more than earthly, we lose a valuable experience. We fail to obtain the wisdom God has brought within our reach. Suppose we change this order of things, and begin from today to train the thoughts to dwell upon the great plan of salvation, devoting less time to self-serving. Suppose you try to count all your blessings. You have thought so little upon them, and they have been so continual, that when reverses or afflictions come, you are grieved, and think God is unjust. You do not call to mind how little gratitude you have manifested for all the blessings of God. You have not deserved them; but because they have flowed in upon

you day by day, year by year, you have looked upon them as a matter of course, thinking it was your right to receive every advantage, and give nothing in return.

The Lord sometimes withdraws His mercies to bring people to their senses. Shall we make it necessary in our case for Him to do so? Look away from your own trials and difficulties. Cease to magnify your little grievances. Put all thoughts of self out of your heart. Cease self-service, and serve the only true and living God. Let His melody be in your heart, and His praises on your lips. The blessings of God are more than the hairs of our head, more than the sands of the seashore. Meditate upon His love and care for us, and may it inspire you with love that trials cannot interrupt nor afflictions quench.

Let us give thanks unto the Lord; for He is good, and His mercy endureth forever. What kind of a Thanksgiving shall we keep—one to ourselves, bestowing all our benefits upon ourselves and receiving the attentions of others, but bringing no thanksgiving offering to God? This is idolatry of the most offensive character in the sight of a jealous God. Everything should be avoided that would have a tendency to draw our hearts' worship from God. Let not any more Thanksgiving days be observed to please and gratify the appetite, and glorify self. We have reason for coming into the courts of the Lord with offerings of gratitude that He has preserved our lives another year. . . .

God has spared our lives till this day; now how shall we keep it, with feasting and gluttony? Is this a true thanksgiving to God? No; we are to render thanks and thank offerings for



### *Praise to God*

By PAULINE GODDARD

Sing praise unto God for His goodness;  
Give praise unto God for His Son.  
Glory and honor belong to Him,  
For wonderful works He has done.

Remember each one of His blessings,  
Given without measure each day;  
And thank Him for all He has given  
By walking with Him in life's way.

the mercies bestowed upon us every day during the past year. How should we keep Thanksgiving?—"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

This is the kind of a feast God instructs us to give. How many will follow these specific directions of God's word by calling the poor to their homes with words of sympathy and the spirit of beneficence, and thus make such a feast as will be pleasing to God? Satan has sought to destroy the true purpose and design of Thanksgiving, to turn away from God the honor due Him, and to center it upon ourselves.

Now is the time when God should be praised for His goodness and bountiful gifts to the children of men. You may say, "What has the Lord done for us?"—Much in every way. You have the products of the earth, filling your barns, your granaries, your storehouses. In this you have abundance for which to give thanks. Here are your children. They are clothed, and you have fuel, food, and shelter. You should not only praise God, but you should come into His courts with a thank-offering. How many of us have trained ourselves to bring an offering to Him?

I remember a brother's once taking us to his granary, saying, "You see my barns and granaries are so full I shall have to build an addition; for I do not know where to bestow the products of my ground." And a little after, speaking of a poor widow, he said, "I do not see how she will take care of herself this cold winter. I fear she will have a hard time of it, indeed."

I said, "Who gave you these things you have just shown me! Was it not the God of heaven? You say it was; then it is your duty to give of your plenty to that poor widow. Thus you can answer this question yourself." He had not seen it in that light. He had thought helping the poor from his bounty was another consideration.

God help you to open your hearts to suffering humanity; for they are the purchase of high heaven. Christ identifies His interest with those of His needy, suffering children; and neglect done to them is registered in the books of heaven as done to Christ in the person of His saints.

Brethren and sisters, you ought to be willing to do anything you can for His suffering children, that good deeds

may be credited to you in heaven. Jesus will say to you in that day, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They were not aware they had done anything for Him; but Christ saw that these deeds of kindness had been done through love for Him and His dear children. Let us be careful that we are not deceived in this matter. . . .

If a feast is to be made, let it be for those who are in need. Do you not think God regards those who are poor, who have but little of life's good things, who long for Jesus to come into their homes with blessing? Does He not call upon us to answer their prayers as far as is in our power, ministering unto their wants? Christ pities and loves them. Any neglect of them is written in the heavenly records as done to Himself. Call into your houses the poor, the afflicted, the halt, and the blind.

Your blessings do not come from mortal hands. God has ministered to you all these years. It is He who has kept your children. And now in return, why not make Him a thank-offering? Even today bring larger and smaller gifts, and put them in the treasury of the Lord. Do you not think it would be pleasing to the God of heaven? Jesus says, "I have set before you an open door, and no man can shut it." What is that open door for? It is that the love of God may come streaming down to us—poor, unworthy mortals. Never have His blessings ceased to flow to us through this open door. And for this reason we ought to let this love flow to others through the open door in our hearts. Oh! let us make this the best Thanksgiving we have ever had. Let us look back and see how many Thanksgiving days we have spent without acknowledging God's gifts to us, and render to Him that which is His own.

When you take heed to the Word of God, and follow its instructions to the letter, you will enjoy blessings from the God of Jacob. Hear what Isaiah says: "Bring the poor that are cast out to thy house; when thou seest the naked, cover him. . . . Then

shall thy light break forth as the morning." Your souls shall be like a watered garden, whose waters fail not. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

Do you want to hear that voice respond to your call, saying, "Here I am"? Then go to work in God's way. Get rid of your selfishness and heartlessness, and pray God to give you a loving, tender, sympathizing heart. Then when you call you may hear His voice answer, "Here I am."

I remember the case of a poor man, who lived near a rich widow in Battle Creek. She had had her orchard trimmed, and the limbs and sprouts thus cut off lay by the fence. This poor man asked of her the small favor to give him this brush to use for fuel; but she refused him, saying, "I want to keep them; for the ashes will enrich my ground." I never pass the house of that woman without thinking of this incident. Ground enriched to the neglect of the poor!

I thank God for my life—not that it has been one of ease or of pleasure. I am not glad because of any such thing; I would not exchange my experience for any life of ease upon earth. I have a faith that looks over into the future, and sees the tree of life. Upon it grow precious fruits, and the leaves of the tree are for the healing of the nations. No more broken hearts, no more sadness, no more sins, no more sorrow, no more suffering, in

that kingdom of glory. If I am faithful, I expect to meet the loved ones there.

Oh! I have everything to be thankful for. I expect to see Jesus, in whom our hopes of eternal life shall have glad fulfillment. I expect to see the Redeemer's glorified saints—the white-robed ones about the throne, singing the victor's song. They have overcome by the blood of the Lamb and by the word of their testimony. There they stand by the great white throne, and Jesus, He that was crowned with majesty, glory, and honor—He leads them to fountains of living waters. He is to open to us the living truths of the word of God. We have a little of it here; but throughout eternity will be unfolded the rich treasures of truth.

I am so glad that He has honored me in giving me a part to act in this work of shedding the light of truth on the earth. I am so thankful that I can be a partaker with Christ of His self-denial and suffering, and finally of His glory. I thank Him with all my heart; with all my voice will I praise the Most High, and glorify Him on the earth. Soon we shall know as we are known.

If there are any who have had wrong feelings or jealousy, now is the time to confess them. God help us to humble our proud hearts, and bring Jesus into our midst. Open the door of your hearts and let Him enter, and you will have such a Thanksgiving as you never experienced before.

## Fellowship of Prayer

### "I Am a Witness That God Answers Prayer"

"Some time ago I wrote asking you to pray for my son and daughter who were alcoholics. I am happy to say my daughter has given up alcohol. Please pray that someday she may come into the message. Pray especially for my son. . . . I am a witness that God answers prayer."—Mrs. B., of New York.

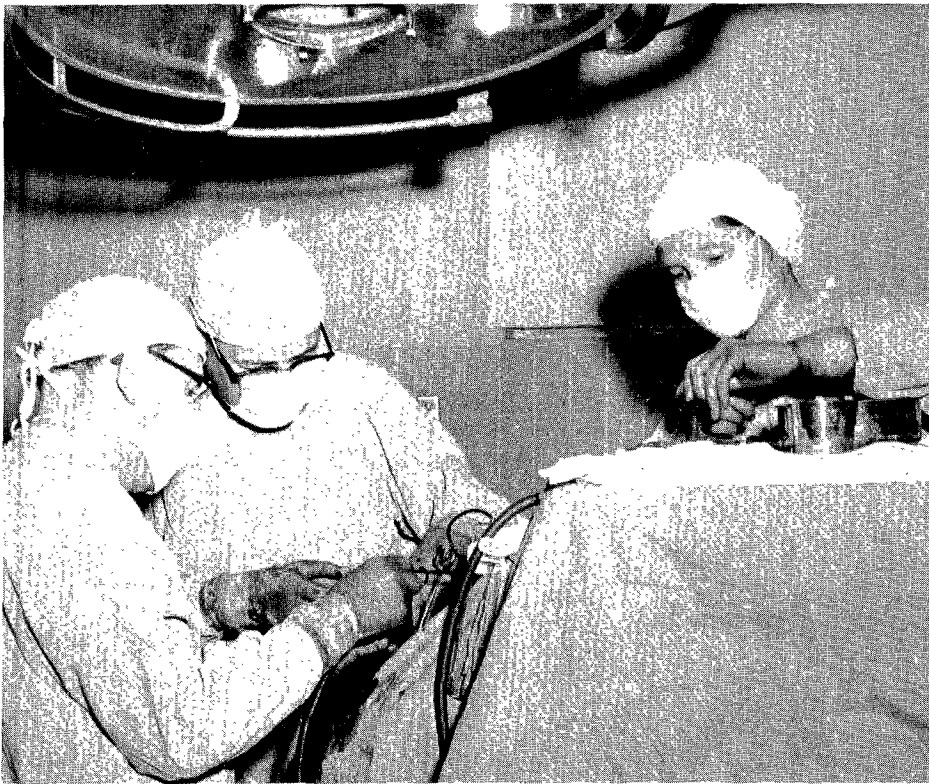
### "Continue to Pray"

"I have been writing you concerning my husband's drinking habit. He hasn't been drinking for about six weeks and says he is through with it. Please continue to pray for him."—Mrs. G., of Louisiana.

### A Recent Conversion

"I want to thank you for your prayers. My dear husband has turned from drinking and smoking, pays tithes, keeps the Sabbath, and was baptized May 14. I am so thankful to the Lord. But most of our children and grandchildren are still far away from God. Will you please pray for them also? Thank you."—Mrs. R., of Washington.

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



NAVY DEPARTMENT BUREAU OF MEDICINE AND SURGERY

*Whatever his task, the Christian will do it with skill and diligence.*

*The Christian is*

# An Able Workman

By H. E. DOUGLASS

**A**LL the world lives because the farmer has first done his work. However, the world would not long be fed if the farmer did not first preserve a part of the product of his work for himself and for the next year's crop. Similarly, the spiritual leader must share in the maturation of Christian graces. Otherwise the result of his efforts, strenuous though they be, will fall short of Heaven's expectations. A worker who does not first share in the Christian graces will eventually have no seed corn to sow to others.

The last generation has the responsibility of revealing to the world the power and glory of the Christlike life. Authentic Christians will manifest again the power of the Saviour's Spirit-guided life, and around this rallying center of dynamic Christian living will gather the honest in heart from every nation. The finishing of the work will follow automatically when the right kind of people are ready to be used by the Holy Spirit. As Ellen White sums it up:

"It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus

Christ (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—*Christ's Object Lessons*, p. 69.

## The Diligent Workman

Paul's fifth picture of the authentic Christian, the kind of church member who will make up the last generation of the redeemed, is that of an industrious workman, one who does not need to be ashamed. The Christian does not measure his usefulness by the clock or by the approval of his superiors, but by his motives and the spirit in which he serves. Not all a man does, whether in secular work or in missionary activity, can be properly evaluated by men. Yet Paul urges Timothy to be an example to the church, as one more concerned about what God thinks of his work, than man.

A clearer translation of 2 Timothy 2:15 would read: "Be diligent to present yourself to God as one tested, a workman with no need to be

ashamed." Men have high standards of proficiency, yet every Christian should surpass the expectations of his fellow men in whatever line of work he is doing. Wherever he works, the Christian will therefore be known as an example of industry, resourcefulness, endurance, and excellence. "In a great house there are not only vessels of gold and silver but also of wood and earthenware, and some for noble use, some for ignoble. If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work" (2 Tim. 2:20, 21, R.S.V.).

## A Responsible Bible Student

Paul is concerned about church members who are untrained as Bible students who presume to deal with major theological problems on the basis of a few hastily learned texts. In 2 Timothy 2:15 he is concerned not only that the Christian be diligent in meeting life's problems, but that he should be a responsible student of the Word. He should carefully avoid giving wrong impressions, as well as emphasize truth. Unfortunate consequences result both to individuals and to the church as a result of improper "cutting" or "dividing" of the Word of God. In chapter four of his Second Epistle Paul charges Timothy to "preach the word." This is not an easy command to execute. Timothy knew that to fulfill it effectively the best minds and consecrated hearts in the church would be needed.

Every Christian, young or old, has something vital and important to say to the world. Christian witnessing is not limited to those with formal theological training. But the impact it makes on the lives of honest searchers for truth depends, in no small measure, upon the accuracy and clarity the church's trained Bible students make of Scripture. There is no heavenly blessing on either ignorance or incompetence.

Last week and this we have seen six facets of the authentic member of the last generation of the redeemed. What a blazing contrast to the portraits Paul paints of the religious pretenders who constitute the church's peril in any age! With these genuine Christians, all heaven will eventually work for the consummation of God's plan for this world. God will cut His work short through the transforming righteousness of Christ at work in the hearts and lives of His saints.

[End of series]

## Marilou's Walk

By MIRIAM HARDINGE

MOTHER laid the telephone receiver back in its cradle and turned to Marilou.

"Marilou," she said, "Annette is coming out to see me about something she would like to talk over with me. Her fiancé is driving her out here. While she is talking to me, would you like to take George around the orchard and the garden for a few minutes? And remember the rule to keep in sight of the house."

"Oh, goody," said Marilou. "I like Annette and George. Yes, I'll show him the roses and the pansies and the little tiny apples and everything," she said, glad to have the opportunity to play hostess to such an important person as Annette's fiancé.

In a few minutes a car drove up to the house, and soon Annette and mother were seated in the living room, talking. Occasionally mother's eyes looked in the direction of the garden and orchard, and once or twice she saw her active young daughter showing off the glories of garden and orchard.

An hour passed by and their talk was finished. Annette got up to go.

"Where are George and Marilou?" she asked, looking out of the window.

"Oh, they must be in the garden or orchard or playing with the dog on the lawn," said mother. "Let's go and find them." She hooked her arm in Annette's, and together they went out the door toward the orchard. But there was no sign of the two there, nor were they to be found in the flower garden or on the lawn at the back of the house.

"Marilou," called mother, but her call received no answer.

"Funny," she said. "Marilou always stays within sight of the house. I wonder where they have gone."

The two continued looking and calling, but it was several minutes before they caught a glimpse of George and Marilou emerging in the distance.

*With poison ivy all over,  
how Marilou wished that she had obeyed!*



HARRY BAERG, ARTIST

"Oh, Mommy," said Marilou, "we went for a walk down the drive and along the road and back."

"But the rule?" questioned mother. "You know I don't allow you out of sight of the house without permission."

"Yes, but I was with George, and he's a responsible person," said Marilou, excusing herself.

"Yes indeed he is," agreed mother. "But you know the rule. I would have given you permission had you asked me, but you did not ask. I need to know where you are and whether you are with a responsible person. I expect you to ask me when you go farther than the garden or orchard."

Marilou pouted. Her mother surely was a stickler for rules.

George and Annette gaily took their departure, and when they had gone mother again impressed on Marilou the necessity for obedience.

"Am I going to be punished?" asked Marilou, fear in her eyes.

"Not tonight, for it is late and you must go to bed. We'll see about punishment in the morning."

When morning came mother was awakened by a groan from her little daughter on the cot on the other side of the bedroom.

"Oh, my face and hands," said Marilou. "They are so sore."

"Why, yes, they are red," said mother, examining them. "Why, I believe you have poison ivy. You must have picked it up on the walk last evening."

As the day advanced, Marilou's face and hands became increasingly painful, and by nighttime her eyes were nearly closed because of the swelling on her face. Mother called the doctor, who prescribed some pills. After a long sleep that night Marilou woke up feeling and looking much better.

"Mother," she said, "you didn't need to give me any punishment for going out without your permission Thursday night, did you? I just picked the punishment up in the woods, I guess, didn't I?"

"Yes, I am afraid you did, and a very severe one it was too, wasn't it?"

"I think," observed Marilou, "that I would rather have had one you gave me than the one I picked myself."

## Praise

By  
ALLENE D. KUBE

We do not need a special time  
In which to place our thanks in rhyme;  
Each day we lift our praise to God  
For gracious bounty on this sod.  
But rise we do, o'er and o'er,  
For precious chance to praise Him more.  
How can poor mortal blessed by Him  
Restrain a special Thanksgiving hymn?

His grace supplies all our need  
As on His holy Word we feed.  
For Jesus, His power, His love, compassion,  
That we endeavor to give expression  
In all our efforts here below,  
That others may His mercy know,  
We render thanks, and pray that we  
To that love may faithful be.





# thanksgiving cellar

By ROMA CAIN CARTER

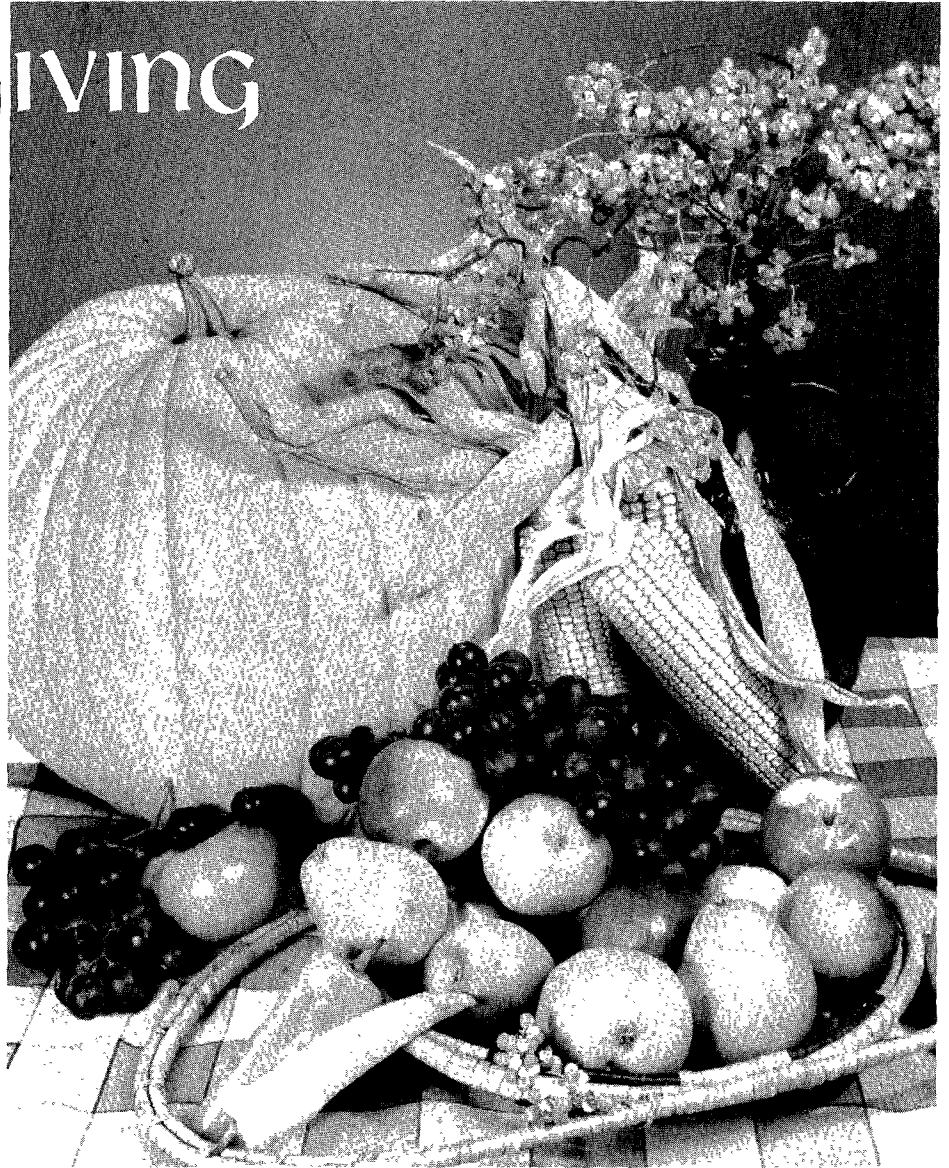
I CAME home from school on a late afternoon train. An abundant harvest had been gathered from the rolling acres through which my train hurried. A few corn shocks kept the denuded fields company. The setting sun concentrated for one brief moment on a twirling cluster of rich-red oak leaves, as if to say that my Thanksgiving holiday was not going to be unbearable after all.

Our kitchen bloomed with fragrant fruits and color-splashed vegetables. Enormous red-gold pumpkins, frost-tinted persimmons, ivory and purple turnips, curly parsley, and deep-green endive. There were baskets of glowing apples, plus bushels of autumn's special blessing, a variety of taste-teasing brown nuts.

Before each important holiday mother cleaned every inch of our home, including clothes closets, pantry, and cellar. Her Thanksgiving Day preparations began in September, when she cut back and potted summer annuals to decorate the dining room in late November. Dad got ready by laying in more food than could possibly be eaten, and on the big day donning his second-best suit of clothes.

The night before my cellar experience we sat in our old-fashioned parlor, sang hymns, and played phonograph records appropriate to the season of harvest, praise, and fulfillment. I noticed mother watching me with troubled eyes, and wondered how she knew I wasn't really "with" them as on previous visits. Dad laughed and shook his head at some of my worldly-wise observations.

How in the world did my overworked, stay-at-home parents sense that in spirit I was still far away in the big-city classroom with my algae, amoeba, fire mist, and ape men? How could they have known I was judging them harshly, bored with



LUOMA PHOTO

their simple talk, and impatient with their efforts to entertain me?

The wind, which had started as a friendly croon, began to dart and dive at the sturdy timbers in our aging house. Little brother did not take the biggest and reddest apple with his usual gusto, but selected a small one, with two apparently reluctant fingers. A little finger curled oddly out from his glass of homemade grape juice. My parents could not understand why I was furious with him. Didn't younger brothers always tease their high school sisters?

With a mumbled "Good night" I went to my room. There, where I

should have felt cozy and secure, I shivered through a wave of doubt and indecision. If the public school teachers were right about mankind's developing through millions of years, then why were my steady, satisfied parents so happily certain of a loving Father who created and who cares for His earthly children?

When mother looked into my room I pretended to be asleep, but a rush of love and loyalty swept over me as she quietly closed the door. "Oh, God," came the unbidden prayer, "if my folks are right about You, don't turn away from me until I can make up my own unsettled mind!"

A strange prayer, but not flippant, for my heart was heavy. I was desperately, sincerely searching for a solid foundation on which to build my life, not yet realizing that "that rock was Christ."

In the morning neighbors came to welcome me home, to brag about my school grades, and to admire my city clothes. Like my parents, they believed the Genesis story of Creation, and looked forward to eternal life. But I did not feel much interest in their simple sincerity and neighborliness. Education and progress were my stock in trade, and I was well-nigh convinced that science had all the answers.

We had four dinner guests on that long-ago Thanksgiving Day. A railroad worker and his wife who could manage only a few words of understandable English. "Why in the world did you ask those two?" I wanted to know, and mom slowed down long enough to give me a straight answer. "It is the kind of contacts Jesus has asked us to make while He is away, and besides, I like them."

The minister who served our small church was there too. I saw that he and his wife were wearing the same winter coats they had worn three years before when they came to visit us, and which were not new then. So that was the way God looked after His own! Behind a forced smile I flung my critical thoughts toward family and guests: "You are all so childish, so immature, so totally unaware of life beyond your doorstep."

I skipped away gladly when mother remembered one more kind of



"I felt quite pleased with my modern self."

homemade spread still in the cellar out of doors.

The wind shoved me down the rough stone steps, and snow pellets beat me through the heavy door. Fetching plum butter for mom's fluffy yeast rolls was tame business for a self-important student who wished she dared tell her elders a few things about science, leisure, and independence of thought and conduct.

"Ingrown, out-dated, illogical, and plain stupid," I described the folks back in the high-ceilinged dining room, and felt pleased with my modern young self.

Shivering from my dash across the freezing back yard, I felt the warmth of the old cellar embracing me. How neatly arranged everything was! This was my mother's way. Bins of potatoes, bushels of tangy apples, strings of wrinkled peppers, shelves upon shelves of canned fruit and vegetables in attractive array. Plenty to use and to share, redolent with a sharply clean, refreshing aroma.

Why did I linger in the familiar place? Never before had I really noticed the rock-thick walls, double window glass, and hard-as-cement earth floor. Words like durability, integrity, and stability sprang to my searching mind. Something was happening to me there in that humble cellar.

The psalmist lifted his eyes to the hills, Daniel prayed toward Jerusalem, my eyes were drawn to the high, small-paned window. As I looked, the sun glided from behind a mass of dark, threatening clouds.

The light of truth was not far behind. Not all of truth, by any means, but glimpse enough to spark a firm resolution to search the Word.

I am still grateful for that old-fashioned root cellar, where I got my youthful bearings. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). For me, at first, it was a matter of trying to believe in the one God, and a determined and diligent reading of the entire Bible.

My biggest problem was the evasive answers of relatives and ministers, who could never explain why they did not keep *all* the Ten Commandments, and why they felt so little interest in the sure return of Jesus. My greatest help was a clear impression that must have come straight from the heart of God: Study your Bible and believe it.

"And ye shall know the truth, and the truth shall make you free" (John 8:32).

The Thanksgiving cellar had become a gateway to God.

## Thanksgiving for Spiritual Blessings

By EDITH SMITH CASEBEER

I thank Thee, Father, for the Bread Thou didst send  
down from heaven

For which, though I partake, I hunger still;

I thank Thee for the everlasting fount of waters pure  
Where, drinking, long I more my soul to fill.

I thank Thee for a cover for my defenseless head,  
For the comfort of the shadow of Thy wing,  
And for the raiment white to wear at heaven's wedding  
feast—

Lest I be cast out at the coming of the King.

I thank Thee that there is a house strong, built upon the  
Rock,  
Which tempests cannot crush or cause to fall.

(This prayer was to have been all thanks, forgive my  
asking, Lord,

But give me such a house with such a wall.)

I thank Thee for the family dear, on earth and in the  
heaven,

The blessed ones named with that holy Name;  
Certain it is, when all the things of earth have passed  
away

The members of that family will remain.

And so I thank Thee for the blessings I know now but  
by faith,

The joys that in my inmost soul I feel;  
For well I know that of the gifts bestowed, day by day,  
These are the only ones that last, these are the real.

# From the Editors



## "THE NEW ORTHODOXY"

*Time* magazine commented recently (October 7) that "novelty in religion is becoming the new orthodoxy."

This novelty takes many forms. Ministers leave their pulpits to demonstrate for civil rights. They coin slogans such as "God is dead." They repudiate the historic beliefs of Christianity. They experiment with unusual methods of evangelism.

In all probability many of the ministers who are involved in this "new orthodoxy" are sincere. They believe that saving truth must not be confined within the walls of church buildings, but must be carried to lost men and women everywhere. To achieve this, they visit university campuses, evangelize youth at the beaches, organize prayer breakfasts for businessmen, engage in dialog in coffeehouses.

One of the chief apostles of the "new orthodoxy" is Malcolm Boyd, a Washington, D.C., Episcopalian priest. We first saw Father Boyd at the annual convention of the Associated Church Press, in Ottawa, Canada, last year. At this meeting he was one of the speakers. Both his message and manner struck us as being far from orthodox. While we shared his desire to see Christianity make a stronger impact on contemporary civilization, we questioned his approach to the problem. We also felt uneasy as we listened to his very unecclesiastical language.

Shortly after the Ottawa meeting Father Boyd published a book of his prayers, entitled *Are You Running With Me, Jesus?* Most of the prayers, though highly relevant to everyday life, are couched in such breezy, colloquial language that they seem sacrilegious. They sound entirely out of place and blasphemous even in the context of one's personal devotions. Instead of lifting up the soul into the presence of the infinite, all-powerful, holy God, in effect they bring God down to the level of man. Father Boyd objects to anthropomorphic concepts of God, but his vernacular prayers leave the impression that God is not even on man's level; they seem to imply that He is a lower order of being. *Life* magazine (October 28) quotes one fan as saying that the prayers are "the gentle screams of a lost man in a confused and complicated society."

### Four Weeks at the "hungry i"

Recently Father Boyd received nationwide publicity as the result of his four-week stint as a night-club entertainer. Sitting on a bar stool in San Francisco's dark and smoky hungry *i*, he read portions of his prayers, wisecracked, answered questions, and—having joined an entertainers' union—was paid \$1,000 a week for his efforts. Many expressions in his "act" would be considered in poor taste not only by REVIEW readers but by Christians generally. Doubtless his purpose was laudable—to administer a kind of shock therapy to his audience—but his method has been seriously criticized even by those who are basically in sympathy with what he is trying to accomplish. Shana Alexander, writing in *Life* magazine (October 28), said: "His shock therapy sometimes goes too far."

Miss Alexander, who took in Father Boyd's act at the hungry *i*, described her own reactions as follows: "There is no moral reason why a priest should not appear in a cabaret, but for me there seems to be an esthetic one. It

is unsettling to see a priest on stage in a night club. The mixture doesn't homogenize well. I've never seen frugging in a church, but I suspect I would have the same uneasy reaction. One agrees wholeheartedly with Father Boyd's message, but wishes he would go somewhere else to say it. . . . Though Father Boyd says all the right things, the incongruous setting produces all the wrong reactions—queasiness, boredom, irritability. . . . There are other difficulties with his act which Father Boyd is evidently not aware of. The trouble is not so much that the images of club and collar clash so discordantly as that without the collar he wouldn't have the audience."

A San Francisco newspaper columnist called Father Boyd's act "boring," and commented that "nightclubs are in far less need of preachers than [are] the cathedrals." *Time* magazine summarized its reaction by saying: "The peril of mixing show business and religion is that the quip may become more important than the Word."

### New Methods Needed

We are not among those who hasten to condemn other people's methods of evangelism simply because they are a bit unusual or are dissimilar to our own. We wish that more people were applying their minds and energies to the massive problems of reaching the world's unsaved people. We rejoice when we see workers who develop methods that are successful in confronting the lost with the saving gospel of Christ.

But gospel workers must be extremely careful lest by their novel evangelistic methods they misrepresent their faith, blur the true Christian image, and disgust even those they are trying to help. For example, when a minister becomes a night club entertainer, even though his stated purpose is to make religion relevant, he actually weakens the cause of right. However he may rationalize his presence in a night club, he is being paid, not to convert sinners but to attract customers. Further, by using cheap language he puts the stamp of approval on the vulgar and profane. Instead of lifting people onto higher ground, he descends to their level, thus losing their respect and sanctioning their low standard of conduct.

Jesus mingled with publicans and sinners, but He did not adopt their corrupt talk and uncouth manners. His words were pure, His conduct above reproach.

Through the messenger of the Lord we have been counseled: "Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. . . . All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. . . ."

"Real refinement of thought and manner is better learned in the school of the divine Teacher than by any observance of set rules. His love pervading the heart gives to the character those refining touches that fashion it in the semblance of His own. This education imparts a heaven-born dignity and sense of propriety."—*Evangelism*, pp. 636, 637.

"Let every minister be sedate. As he studies the life of Christ he will see the necessity of walking circumspectly. Yet he may be, and will be, if connected with the Sun of Righteousness, cheerful and happy, showing forth the praises of Him who hath called him out of darkness into His marvelous light. The conversation will be pure, entirely free from all slang phrases."—*Ibid.*, p. 644.

The church is to hold high God's standards. It is to appeal to men to "fear God and give glory to him." It is to set forth Christ, not only as the Sin Bearer but as the One who can transform sinners into His likeness. It is to call upon sinners to separate from the corrupt practices and influences of the world. It is to elevate people in their thoughts, their tastes, their speech, their conduct. It is to prepare them to meet Jesus face to face, and to hold joyous fellowship with sinless angels throughout eternity. We must never lose sight of these goals as we attempt to "make religion relevant."

To us has been committed God's last warning message. Let us present it earnestly. Let us present it continually. Let us present it everywhere. But let us always present it with dignity. Far better than the novel methods of the "new orthodoxy," this will attract the honest in heart. Moreover, it will achieve the goal of all successful evangelism—to lift men out of the dark lowlands of sin and place them on the sunlit uplands where they will have victory in Christ.

K. H. W.

### REASON AND FAITH—3

We have been considering man as a free and responsible, rational-moral being created in God's image, and the fact that sin destroyed the balance the Creator originally established among man's rational-moral faculties. This week let us take a closer look at the effects of sin on man's ability to know truth, to reason, to practice faith, to maintain a reliable conscience, to desire what is right, to choose wisely, and to will; and at measures a Christian can take to ensure the safe and reliable operation of these facets of rational-moral being. Alert to the dangers that confront us in the exercise of these God-given faculties, we shall be the better able to protect ourselves against erring when temptation accosts us, and as we attempt to cope with the many problems a person encounters on his journey through life.

The Creator designed that man, though finite, should have sufficient knowledge—attained through sensory experience and by faith in God's revealed will—on which right reason, guided by an enlightened conscience and a desire for that which is true, right, and good, might be trusted to point the way to a free and responsible choice. But the evil one has blunted and perverted these rational-moral faculties so that apart from the transforming grace of Christ man is no longer able to relate wisely to life and its problems. To what dangers need we be alert as we exercise these faculties with which the Creator endowed us?

First of all, we need constantly to remind ourselves that we are finite beings, and that our capacity to know is limited by many factors. At best, our knowledge is always incomplete and often inaccurate. Yet we tend to be unaware of this defect, and overconfident in the little we do know. However, we can compensate for this lack by remaining humbly aware of our finite limitations and by cultivating a desire and an alertness for truth. We will also weigh critically whatever purports to be true, before accepting it; and having accepted it, we will maintain an open mind, ever willing to examine additional, and even apparently contrary, evidence. There is no more effective bar to growth in knowledge and understanding than pride in one's preconceived opinions. Humility of mind, a teachable spirit, and a cautious evaluation of that which purports to be truth are priceless assets.

#### The Balance Between Reason and Faith

The faculty of reason—of applying one's store of information and experience to the problems of life—is indispensable to a rational-moral being and yet subject to a legion of errors that warp a person's judgment. Right

reason always involves certain basic assumptions—things we take for granted without direct proof—adequate information, and logical deductions. Are one's assumptions valid? Is the information reasonably complete, accurate, and reliable? Are the steps in the reasoning process sound, and do the conclusions we have drawn follow logically? Have bias, selfish desire, and preconceived opinion been eliminated, in so far as possible?

Like an impartial judge, we owe it to ourselves to test each step in the reasoning process for flaws. Bias, selfish motives, and rigid reliance on one's preconceived opinion prevent a fair examination and recognition of new truth. In fact, pride in one's own opinions is an effective barrier to all rational progress. Pride of opinion and selfish motives transmute reason into rationalization, which is a search for excuses for believing what one wants to believe and for doing what one wants to do. Finally, and especially in matters involving the great facts of man's origin, nature, duty, and destiny, reason must always be kept in balance by faith in the revealed will of God.

In varying degree, the faculty of faith is subject to one or the other of two dangers. At one extreme is complete paralysis, and at the other, credulity and superstition. The former reflects overconfidence in reason as one's norm of belief and conduct, and the latter an immature, or perhaps impaired, faculty of reason. Intelligent faith needs the balance that sanctified, right reason can provide. Unbalanced by faith, reason is blind and incapable of evaluating ultimate truth and duty, and is thus prone to doubt even that which is true. Deprived of the critical faculty of reason, faith is blind and deteriorates into credulity and superstition. The Creator endowed man with both faith and reason, and is honored when man uses the two in balance and applies them wisely, each in its proper sphere.

#### Conscience and Desire

A sound conscience trained to discriminate between good and evil, and not warped by selfish desire, can be an unerring guide to right choice and action. Its proper role is to monitor a person's application of principle to the problems of life, particularly in matters affecting one's relationships to God and to his fellow men. Conversely, an untrained conscience, or one contorted by selfish desire, is worthless. As with Paul, who once sincerely believed it his God-appointed duty to persecute Christians, it may err because of inaccurate or incomplete information. The conscience must be rigorously protected against ignorance, selfishness, and the cumulative effect of wrong choices deliberately made, for it can, all too easily, be trained to tell a person to believe what he wants to believe and to do what he wants to do, irrespective of principle.

Man was originally endowed with what we might call a natural tendency to desire that which is true, right, and good, and conversely to hate that which is false, wrong, and evil. But sin perverted that desire into an inherent preference for evil and a distaste for that which is good. As a result—because of man's inherent selfish and sinful nature—his natural desires and emotions are no longer the safe guide to moral conduct that they were before the Fall. These natural desires and emotions must be rigorously brought under the control of principle by faith in God's revealed will, by sanctified reason, and by an educated conscience as the decisive factors in choice and action. Eventually, in the divine plan, the nature will be wholly transformed by divine grace, until, as a mature Christian, a person automatically and as a result of his own free choice wills to do only that which is right.

Free choice is the personal application of one's knowledge, reason, faith, conscientious conviction, and desire to the practical problems of life. A wise choice always

involves adequate information, clear reasoning balanced by faith and approved by an enlightened conscience, and sanctified desire. The capacity to make such a choice between truth and error, right and wrong, good and evil, together with moral responsibility for a choice thus made, is what distinguishes man as a rational-moral being.

The important factor in making a free, responsible choice is that reason, faith, and conscience be applied, *in balance*, to the problem at hand. Danger arises from the suppression or perversion of any one of these faculties. One's best protection against unwise choices is to cultivate the fixed habit of automatically acting from

principle. Danger arises in making choices before the other faculties have had an opportunity to process the problem at hand, or of postponing choice beyond the point where duty becomes clear.

The will, the motive power of life, translates one's choices into action. The will to act should follow a choice properly made, at once and automatically. A paralyzed will and an impulsive will are alike fatal to character. "If ye know these things, happy are ye if ye do them."

Next week we will proceed to a practical application of these principles to some of the problems of Christian living.

R. F. C.

(Continued next week)

## LETTERS



### EVANGELISTIC METHODS

EDITORS: I was interested in the report of the Houston, Texas, evangelistic campaign, conducted under the leadership of Pastor George Burnside, from Australia (REVIEW, Oct. 13). It presented another example of the power that attends the open-Bible preaching.

The report said: "Elder Burnside walked onto the platform each night armed only with his Bible and muslin charts, and preached to a spellbound audience of 300 to 400 people, over half of whom were not Seventh-day Adventists." After three weeks of this kind of preaching, about 75 persons responded to the call to step out and keep "the commandments of God and the faith of Jesus."

Why should we try to compete with Hollywood in entertaining the people in our endeavors to proclaim the solemn judgment-hour message? Why not always adhere to the premise that the power for convincing, converting, and transforming the hearer is in the Spirit-indited Word of the living God? Have we forgotten that the prelude to the audience's being mightily convinced of the truth is for the preacher to be mighty in the Scriptures? (See Acts 18:24-28.)

We may well thank God for the Bible-in-hand preaching that has come with the It Is Written program. The people in attendance are given Bibles. The preacher announces the pages where the texts are found. The people turn to the page and are confronted with what the Word says on the point in question. This has helped to bring the Bible to the forefront in evangelism, as it should be.

There is only one place where Adventist preachers can excel, and that is in knowing the Book so well that they can hold people spellbound with the striking truths of God's message for these tremendous times, from the open Bible. Why not concentrate on making the most of this?

J. L. SHULER

Loma Linda, California

EDITORS: As a long-time reader of the REVIEW I have usually turned first to the back page. However, with the innovation of the Letters From Readers column, the back page now takes second place. I would like to add my voice to that of the reader who expressed

doubts about many of our evangelistic campaigns. It would seem that many evangelists are attempting to interject a P. T. Barnum atmosphere into their campaigns. The Lord may have a place for souls won with gimmicks, but I would think He prefers those won with the gospel.

DONALD R. SHASKY, M.D.

Redlands, California

### DEFENSE FOR LUCY

EDITORS: In your August 25 issue there is a story entitled "Lucy Led the Way." A little girl is asked to repeat the memory verse, and she gives the gist of it, without getting the exact, rather poetic wording of the King James Version. The story contains this sentence: "To the girls' surprise, Lucy had been very wrong." Without opposing the exact rote memorizing of verses, if the child understands the beautiful words, might I suggest that Lucy *did*, after all, have in her mind the thought that Jesus was trying to get across in John 14:27? Perhaps she could have been commended for that and then urged to learn the exact wording, as well. I have seen far too many students who memorize *without* comprehending to allow Lucy to be condemned for comprehending without memorizing. Surely of the two sins the latter is the least damaging!

SYDNEY ALLEN

Manila, Philippines

► *The story promoted daily Bible study, careful study habits, and respect for the power of influence. No bouquets for rote memorizing were intended.*

### FEATURE APPRECIATED

EDITORS: The Letters From Readers feature is the first thing I look for when I open the REVIEW. How good to see in print such words as those written by Sister Giblett of Australia. And what a thrilling story about the Lariat Ranch.

EARL L. SHEPARD

Great Falls, Montana

### DIFFERENCE OF OPINION

EDITORS: I have read copies of the REVIEW that were printed many years ago. The present REVIEW AND HERALD seems dead compared with them. In fact the church does not have the life that it once had, in my opinion.

EDOM WILLIAMS

Jeffersonton, Kentucky

EDITORS: Just wanted to express our apprecia-

tion for our good church paper, the REVIEW AND HERALD, and for the spiritual help it brings to us from week to week. It is like receiving a message warm from heaven. It seems to grow better as time rolls on. We enjoy reading the new column Letters From Readers. We especially like the messages from the editors found on the editorial page. They stimulate our thinking as they go deeper into the basic teachings of the Scriptures.

MRS. G. B. CASE

Rutherfordton, North Carolina

EDITORS: Please send me six more copies of the REVIEW Week of Prayer issue. We have already read ours and loaned it to several families. Our non-Adventist friends and neighbors are very interested in that copy. There never have been such wonderful readings as in this Week of Prayer issue. The Holy Spirit surely did impress each one who wrote the articles.

OTIS and MYRTLE BENNETT

Dennard, Arkansas

### SHORT DRESSES

EDITORS: I feel that an article once in a while on how we as members of the remnant church should dress and look would not be out of order, especially in this age of the world. I am simply embarrassed at times when I walk into a church and see women sitting on the platform taking part in the Sabbath school or some other meeting with dresses so short that they are a disgrace. Our sisters should read the instruction given to us in 1 Timothy 2:9 and in the Spirit of Prophecy writings. We have so many pretty styles of clothing these days that there is no excuse for wearing tight, short dresses. A modest Christian will not do it.

MRS. A. E. DEYO

Cleveland, Georgia

### THE CHURCH MANUAL

EDITORS: May I express a conviction that greater promotion of the *Church Manual* would eliminate many of the differences and divisions that plague our local churches. It sets forth tried and true principles and procedures for selecting nominating committees, for handling church moneys, for conducting all other church business. Only a comparatively few in our churches seem to understand those principles and procedures. And too many members might paraphrase Acts 19:2, by saying, "We have not so much as heard whether there be any *Church Manual*."

FRED B. LYTLE

Chillicothe, Ohio

# Reports From Far and Near



The Asmara Seventh-day Adventist church in Ethiopia.

## Progress in Asmara, Ethiopia

By MERLIN G. ANDERSON, JR.

The twentieth century has brought many developments to Ethiopia. Credit belongs to His Imperial Majesty Haile Selassie I, who has endeavored continually to improve his country, yet maintain stability. As the Ethiopians have looked to God during these years of change, our Seventh-day Adventist concept of combined medical, educational, and spiritual work has appealed to them and satisfied the needs of many.

The first Adventist missionaries to Ethiopia arrived in Eritrea in 1907. At that time Eritrea was an Italian colony. It was not until 1921 that V. E. Toppenberg entered Ethiopia itself. Subsequent

years have witnessed a prospering mission with hospitals, schools, and churches being built. In several areas lay evangelists have converted hundreds.

Eritrea has not experienced a significant growth in membership or facilities for a number of years. We feel, however, that the seeds of truth that have been lying dormant are about to spring forth into plants bearing fruit.

The Lord has guided our church leaders to the purchase of a new piece of property in downtown Asmara. Here we hope to erect an evangelistic center appropriate for this capital of the province of Eritrea. The center will include Voice of Prophecy offices, a public reading room for our literature and for Bible study groups, a recreational facility for the youth, and a sanctuary.

A week of prayer was conducted re-

cently at our Asmara grade school. Senior students and teachers participated in the sermons, music, and panel discussions. Throughout the week lessons were drawn from exemplary young people of the Bible. At the last evening meeting our evangelist, Andeberhan Manna led the young people in a testimonial service, at which time they had opportunity to witness of God's work in their lives. Sabbath morning Pastor Owen DaCosta presented an appropriate climax by challenging all to follow Jesus Christ, the perfect example for all young people.

Members of the Asmara Seventh-day Adventist church are excitedly planning for a greater Christian witness throughout Eritrea. Your prayers and material assistance are invaluable.

## Columnist Features E. G. White Predictions

By D. A. DELAFIELD  
Associate Secretary  
Ellen G. White Estate

In the Toronto, Canada, *Telegram* of September 17 and October 1, Jane Scott, church editor, devoted more than 70 inches in her regular column to comments on Ellen G. White predictions in the book *The Great Controversy*. "Ellen White," wrote this author, "was a respected prophetess of Seventh-day Adventist leaning, whose prophetic writings became widely read and circulated in the last century." Referring to Mrs. White's predictions, Miss Scott declared that "if the present [ecumenical] trend continues they will be more widely read by this generation."

Miss Scott finds Biblical support for Mrs. White's claim to the prophetic gift from Acts 2:17, 18, affirming that "the handmaidens are prophesying. What they have prophesied by inspiration or intuition is being fulfilled before our

Left: Asmara, Ethiopia, church choir with pianist Nancy Anderson. Right: Three baptismal candidates in Ethiopia, with (left to right) Owen DaCosta, pastor, Asmara church; Andeberhan Manna, evangelist, Eritrea-Tigre Mission; and Tebedge Gudai, Addis Ababa pastor.



eyes." Then she says, "Mrs. Ellen White predicted the impending conflict and union between the pope and the Protestant church."

Miss Scott points out that at the time the prediction concerning friendlier relations between Catholics and Protestants was made, "the Protestant church was militant, opposed by Roman Catholicism and vice versa." Alluding to talks be-

tween leaders of the United Church and the Anglicans of Canada, she suggests that "if the present trend continues," the United Church may end up "in the Roman Catholic Church."

Commenting on Mrs. White's observations regarding the suppression of the Scriptures by the Roman Church, she observed that "while Mrs. White's charge of the suppression of the Scriptures is a

negative approach," nevertheless her "astute foresight into the present-day activities of the ecclesiastics toward the Scriptures are accurate and positive."

This columnist concludes her two articles by saying, "May God continue to pour out His Spirit on the handmaidens, and help more of them to proclaim His prophetic word and exalt the Christ, man's only Saviour."

## BATTLE CREEK

## SANITARIUM

## CELEBRATES

## CENTENNIAL

By ERNIE WENDTH  
Public Relations Secretary  
Michigan Conference

Allen C. Lawson as  
Dr. John Harvey Kellogg,  
and Battle Creek  
Sanitarium administrator,  
Louis Gordon, enter  
the sanitarium.



The appearance on September 5 of President Lyndon B. Johnson, and on September 11 of Dr. Charles L. Hudson, president of the American Medical Association, at the Battle Creek Sanitarium, highlighted that health center's centennial and the 100th anniversary of Seventh-day Adventist medical work.

President Johnson made a well-publicized speech on Labor Day, the actual date of the 100th anniversary of Battle Creek Sanitarium. In his speech the President told of his administration's aims in the field of public medicine.

Six days later Dr. Hudson, speaking at a special weekend centennial program, talked on greater cooperation between the minister and the medical practitioner in the field of patient care. Dr.

Hudson also spoke on the mutual problems that clergymen and doctors face.

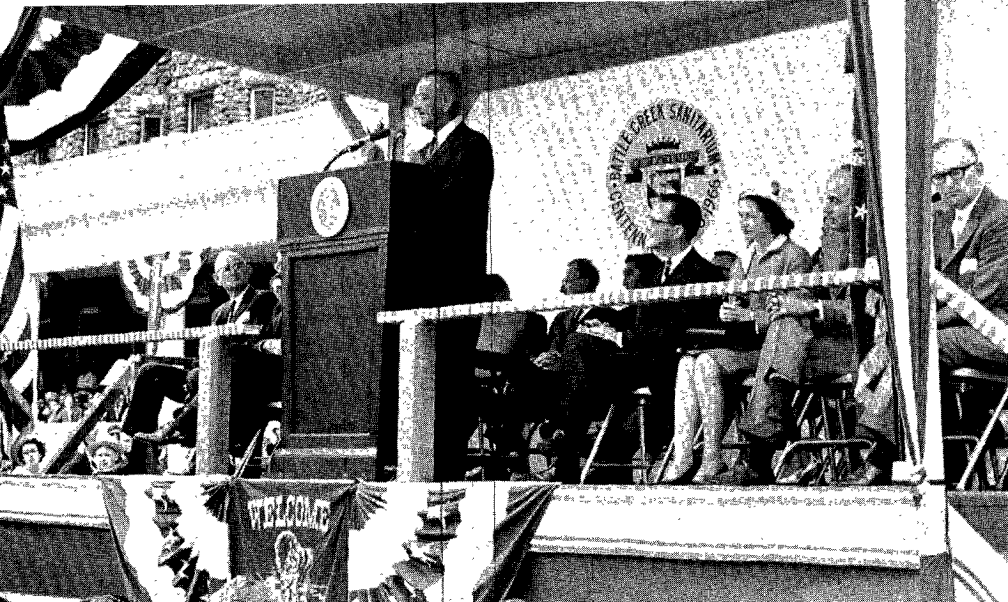
He pointed out that the study of medicine grew out of the service of the ministry. The temples of olden times, he explained, were not only places of worship but also centers of consultation and treatment. He noted that five years ago his organization set up a department of medicine and religion, with advisers from ten different faiths, including Seventh-day Adventists. It was established, he said, to move toward a stronger, closer, and more effective collaboration of physicians and clergymen.

The centennial weekend celebration began with special Sabbath services at the Battle Creek Tabernacle. Dr. T. R. Flaiz, for 20 years secretary of the Medical De-

partment of the General Conference, told his Friday evening and Sabbath congregations of the establishment of the sanitarium, and discussed the history and contribution of Battle Creek Sanitarium to the development of Adventist medical work. He also emphasized the worldwide spread of the principles upon which the institution was founded, and their meaning to the church.

Dr. Flaiz cited examples of how the many medical "firsts" of the sanitarium are being used around the world. During vesper services he gave a practical and inspirational talk on the relationship between diet and heart disease.

Colorful centennial festivities began Sunday forenoon as a west-bound New York Central passenger train pulled into



President Lyndon B. Johnson speaking at the Battle Creek Sanitarium Centennial.

Battle Creek. Antique cars with their passengers in the attire of a century ago had gathered at the station to meet Allen C. Lawson, a sanitarium board member and former employee, who impersonated Dr. John Harvey Kellogg. Those who had known the former famed director of Battle Creek Sanitarium said that the small, white-haired gentleman who descended from the train in the white suit was a carbon copy of the "little doctor" himself.

As the cavalcade proceeded to the sanitarium grounds it was serenaded by the Battle Creek Academy band. Formal introductions of Dr. Hudson and "Dr. Kellogg" were made to civic leaders, the board members, and other dignitaries.

Ten former patients from various parts of the United States and Canada had been invited to the centennial week as honored guests. In letters to the institution they had expressed their appreciation for the medical center and its treatments. It had, as one wrote, "a rare combination of medical ability, know-how, and old-fashioned hospitality." Another declared he had "received a broad, liberal

education, mentally, physically, and spiritually." "There is rejuvenation, not only for the body, but for your mind and soul," declared a third person, who commented on the medical foresight of the sanitarium. "What I learned in Battle Creek is now being heralded by the press as great new discoveries."

Two hundred fifty people had been invited to the civic luncheon in the colonial dining room. Dr. Alonzo Baker, of La Sierra College in California, acted as master of ceremonies. For several years Dr. Baker was an editorial assistant to Dr. Kellogg, and a member of the board of the Race Betterment Foundation, a project sponsored by Dr. Kellogg.

Following a speech by Dr. Hudson, the formal opening of the Heritage Room was held. In this memorial to Dr. Kellogg are displayed a variety of mementos associated with his lifetime of service, and an array of dolls showing the change in nurses' uniforms at the sanitarium during the past 100 years. An engraved silver tray from the Catholic Sisters of Mercy at the local Leila Hospital was presented in appreciation for the Battle Creek insti-

Dr. Charles L. Hudson, president of the A.M.A., riding to the Battle Creek Sanitarium with Miss Carol Helton, "Miss Battle Creek" during the Battle Creek Sanitarium Centennial.



tution's century of service to mankind. For some years the sanitarium has been operated by a group of Adventist doctors, as a member of the Association of Self-Supporting Institutions fostered by the General Conference. It is continuing to exemplify the principles of good health as outlined in the writings of Ellen G. White, and applied by Dr. Kellogg.



► Fifteen Orangewood Academy seniors spent four weeks as student missionaries to five countries of Central America during the past summer. The plans were made by W. E. Jamerson, youth pastor for Orange County. Elder and Mrs. Jamerson accompanied the group. The participating students were David Lemon, Catherine Butterly, Beckie Patchin, Linda Hargis, Lowell Ticer, Gary Jamerson, John Whirlledge, Marvin Butler, Dennis Callander, Corie Lemon, Onalee Carpenter, Patti Hughes, Kathy Scholes, Pam Rothmier, and Jeanne Borem.

► United Youth of the Greater New York Conference conducted a series of evangelistic meetings in the Staten Island church. Charles Drechsel, leader of United Youth, and Donald Moore, MV leader in the Staten Island church, organized the meetings. Speakers for the series of 12 services were: Charles Drechsel, Bruce Hold, Dawn Martling, Robert Hicks, Kenneth Greenman, George Javor, Gertrand Herrmann, Shirley Silcox, and Donald Moore.

► The Voice of Youth for Christ Crusade was launched in Kingston, New York, on Sunday evening, August 21, and continued through August 28. The speakers were Michael Bernard, James Sampson, and Robert Wright. The services were well received and there was a good attendance each evening.

► October 3 and 4, the students and faculty of Pioneer Valley Academy, New Braintree, Massachusetts, combined their efforts in two Ingathering field days and brought almost \$3,000 into the Lord's treasury. This exceeded last year's Ingathering accomplishment.

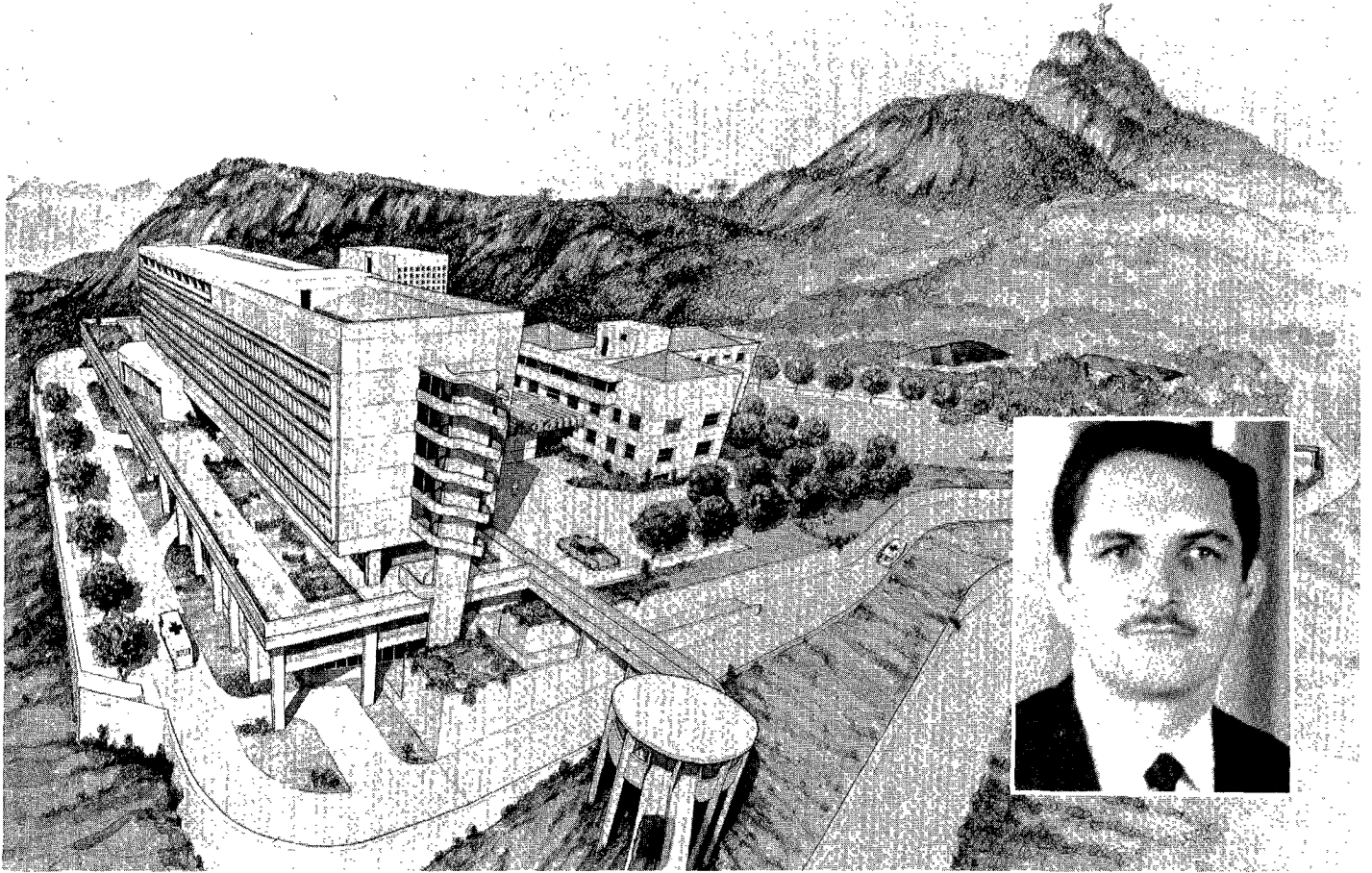
## Rio de Janeiro Hospital Adds Two Wings

By ROYALYNN CASE  
Dietitian, Silvestre Hospital

Silvestre Hospital, our first Adventist hospital established in Rio de Janeiro, Brazil, is situated just in front and slightly to the right of the statue of Christ the Redeemer on Mount Corcovado, as one faces that famous landmark.

This modern hospital, which last year cared for more than 2,100 inpatients and has performed more than 100 open-heart surgeries to date, was originally housed





Artist's drawing of new Hospital Silvestre, Rio de Janeiro, Brazil. The new eight-story building in front of existing building is shown at left. Note the statue of Christ the Redeemer on mountaintop. The inset shows Dr. E. M. Berger, medical director of the hospital.

in a large three-story mansion in the Santa Teresa section of the city. Later a large wooded tract of land was purchased, and in 1948 the hospital was transferred to its present location.

Growth was slow between 1948 and 1958, but in 1958 Dr. Edgar M. Berger, the present medical director, began to promote better public and professional relations, and prejudice began to break down. Since 1963, patients have outnumbered the capacity of the hospital and it has been necessary to convert a dormitory for nursing students into an annex.

At the present time the bed capacity of the hospital (including the annex) is 65,

but because of persistent overcrowding plans have been made to begin construction this year of a new 120-bed addition, making a total bed capacity of 175 beds. (Some rooms currently used for patients will revert to workers' housing.) Construction will also begin on a new chapel to accommodate the increasing number of visitors who wish to attend worship services.

One of the interesting features of the hospital is its health insurance plan. Pioneered by Silvestre Hospital and later adopted by our hospitals in Belém and São Paulo, it now covers some 20,000 persons.

### *From Home Base to Front Line*

Dr. and Mrs. William E. Newton and two children, of Loma Linda, California, left October 23 from Miami, Florida, for Mayaguëz, Puerto Rico. Mrs. Newton's name before marriage was June Madeline Nickle. Dr. Newton will serve as dentist for the Bella Vista Hospital.

Elder and Mrs. Stephen W. Young and three children, of Walla Walla, Washington, left Washington, D.C., October 18, for Blantyre, Malawi. Elder Young is to be principal of Malamulo College. Mrs. Young's maiden name was Bonnie Louise Hohlier.

Dr. David P. Duffie left Miami, Florida, October 18, for Mayaguëz, Puerto Rico, returning to Bella Vista Hospital after a three-year residency in the United States. Mrs. Duffie and the children will follow later.

Elder and Mrs. George E. Stacey, Jr., and two children left Miami, Florida, October 20, returning to Chile. Elder Stacey will resume his work as president of the North Chile Mission. Mrs. Stacey's maiden name was Lorle Ann Dick.

Gloria Thomas left Montreal, Canada, October 18, returning to India after having spent the past three years in Loma Linda, California. She is to be assistant Sabbath school secretary for the Southern Asia Division.



### Madison Hospital Nursing Arts Complex

This is the architect's drawing of the two-building nursing arts complex at Madison Hospital completed November 15. The administration building at left contains five offices, three classrooms, conference and consultation rooms, and a library. The building to the right is a dormitory, complete with a dean's apartment, which will accommodate 54 nursing students.

These buildings cover an area of 18,000 square feet and have been constructed by Madison Hospital at a cost of \$275,000.

The nursing arts complex will serve collegiate nursing students from Southern Missionary College who come to complete the second year of a two-year Associate of Science degree nursing program in the Nashville area.

DORIS E. NOBLE

A. L. Edeburn, of the General Conference Insurance Service, Takoma Park, Maryland, left Miami, Florida, October 24, for Guatemala City, where he will be secretary-treasurer of the Central American Union. Mrs. Edeburn will follow later.

Dr. and Mrs. Kenneth J. McGill and four children of Hanford, California, left San Francisco, California, October 21, for Singapore, where Dr. McGill will be physician at the Youngberg Memorial Hospital. Mrs. McGill's maiden name was Irene Thelma Bickner.

Mr. and Mrs. Sherwood D. Pangborn and three children, of Lincoln, Nebraska, left San Francisco, California, October 24, for Seoul, Korea, where Mr. Pangborn will be publishing department secretary of the Korean Union Mission. Mrs. Pangborn's name before marriage was Pansy H. Howell.

W. R. BEACH

## Third Angel's Message Enters the Royal Kraal, Swaziland

By J. D. HARCOTBE  
President  
Rhodesia Conference

Through the faithful work of our Bible instructor, Miss Dube, of Swaziland, a great interest has been aroused among the members of the royal family. Week after week Miss Dube visited the people in the royal kraal, explaining the truths from the Bible. Finally, P. M. Mabena, the president of the Natal-Swaziland Field, conducted an effort at Manzini and an invitation was given to all the people in the vicinity, including those belonging to the royal kraal, to attend.

The Lord blessed Pastor Mabena's effort, and when he made his final appeal, 16 persons, including Queen Paulina

Four princesses of Swaziland's royal family who accepted Christ, with P. M. Mabena, president, Natal-Swaziland Field, and J. D. Harcombe, president, Rhodesia Conference.



## First Second Generation Filipino President



B. A. Martin

Benjamin A. Martin, president of the Central Luzon Mission, is the first second-generation mission president in the history of the work in the Philippines. He is the son of Florentino Martin, Sr., who died in 1963, while president of Central Luzon Mission. From 1957 to 1964 Benjamin Martin worked in the treasury department while serving as a foreign missionary in Vietnam and Thailand. Later he was appointed auditor of the Southeast Asia Union Mission. At the time he was called to the mission presidency last February he was head of the commerce department of Philippine Union College.

B. B. ALSAYBAR, Secretary  
North Philippine Union

Masuku, the wife of King Sabusa II, expressed a desire to study further. Bible studies were continued, and after several months the queen asked for baptism. This required that she ask the king for permission. At first the king hesitated, but the royal consent was given.

Soon after that I received a telegram asking me to leave for Swaziland immediately in order to baptize the queen. The baptism was attended by many of our church members and a great number of visitors.

At the present time two other wives of King Sabusa II, his sister, 12 princesses, and two princes are studying our message, and we hope that they too will become full members of the remnant church.



"Pastor Blind Man" in Thailand

## Blind Man Wins Souls in Thailand

By DANIEL R. GUILD  
President, Southeast Asia Union

Pastor Blind Man, as he is affectionately called—a former bandit, Buddhist priest, and witch doctor—is now a faithful Seventh-day Adventist layman in northern Thailand. Although he became blind several years ago, he has won scores of souls to Christ since his conversion.

When Mr. Blind Man decided to become a Christian the spirits were loath to let him go. In fact, they put up a real fight to retain control over him. Once they drove him into the jungle in a state of madness, where for three days he fed on carrion. Gnashing his teeth and biting the bones of dead birds and animals, he broke several of his teeth. But the Christian pastor who had been studying with him found him, and led him out of the jungle. Then the pastor prayed with him until the spirits left him permanently.

Since his conversion Mr. Blind Man has been sent into new territories with our message. After he has awakened an interest, the mission sends in a regular worker to follow up. Two churches have been raised up in this way.

Recently Mr. Blind Man moved to a new assignment in Toong-Sai Village, five kilometers from Chieng Kong, where he was living. To get to this village it was necessary for him to travel over a muddy trail. The mud was too deep for travel by ox cart, but the blind man made it, guided by his cane.

We have only one Seventh-day Adventist family in this village—a recent convert. The village is a stronghold of Buddhism, but the blind man, having formerly been a Buddhist priest, is skilled in talking to Buddhists.

The Buddhist priests in this village are afraid of the blind man's influence. They posted a sign of warning in front of his home, which reads: "Anyone who goes into Pastor Blind Man's house will become a Christian. Do not go to see him

and uproot your religion." Additional signs of warning were posted here and there throughout the village.

"Pastor Blind Man," of course, could not see or read these signs, but our Adventist brother in town told the blind man about them. His reaction upon hearing about them was one of joy. "They are advertising for me everywhere," he said.

At a recent meeting of the Thailand Mission workers the blind man reported: "I believe God's blessing will be poured out in this place. Many priests here, who know their religion well, have come to listen and report that I know two religions well—Buddhism and Christianity."

## Rehabilitating a Pennsylvania Quadriplegic

By JOHN A. TOOP  
Departmental Secretary  
Pennsylvania Conference

One of the recent institutions added to our denominational roster is the Reading Rehabilitation Institute, of Reading, Pennsylvania. Dr. Russell E. Youngberg is medical director of the institution. Indicative of the influence this institution is exerting on the community is the following story by Edwin C. Jones, Jr., Reading *Eagle* staff writer.

"Pottsville teen-ager John Kodash, Jr., is a quadriplegic who 'floats' from one day to another at the Institute of Rehabilitation. . . . Jack has been living on a 'bed of water' since not too long after a tragic fall while hunting deer with his dad in a remote area of Schuylkill County—a mishap that robbed him of almost all use of his arms and legs. . . .

"The physician said that ever since young Kodash was transferred to the institute for recuperation and rehabilitation, he's been living, eating, and sleeping on a special 'flotation' bed, designed by the Scott Paper Company and now being evaluated at the institute.

"The doctor explained the special bed this way: In place of a mattress and spring, a plastic bladder containing 100



*The special flotation bed used by John Kodash, Jr., of Pottsville, Pennsylvania, at the Institute of Rehabilitation in Reading. An orderly, John Krauthauser (left) prepares to assist the youth from a wheel chair onto the bed. Beneath the plastic covering is 100 quarts of water, which buoys Kodash. This new device helps to eliminate bed sores.*

quarts of water is held in a contoured foam-rubber base on top of the hospital bed spring. Thus, when Jack is in bed he 'floats' on the water mattress. Body temperature keeps the water warm, and chemicals help keep it pure.

"It's been wonderful in eliminating bed sores, because of the buoyancy. Whenever the boy moves in bed, it's always soft underneath, but we have to be careful that the cover isn't punctured, or he could be immersed in the water," the physician said. . . .

"The State pays all of the youth's medical bills, which, it is estimated, now total about \$25 a day.

"The bureau feels that eventually Jack can be rehabilitated and once again become a productive citizen of the commonwealth," the physician said. He added the State feels that Jack will, during his lifetime, return much more to Pennsylvania through payment of taxes and productivity than will have been spent for his treatment. . . .

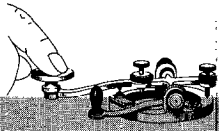
"Rehabilitation, as far as facilities will allow at the institute, is the objective of everyone involved in Jack's life. Every morning and afternoon, five days a week, he's wheeled on a stretcher from one room to another for various kinds of exercises."



## All-SDA-School-Trained Worker Returns to India

Planning his return trip to India after two years' absence from his wife and two young children is John Wilmot Yesudian, who left the United States on September 1 after receiving a Master of Arts degree in New Testament at Andrews University. Yesudian (left), shown discussing his assignment with Duane S. Johnson, an associate secretary of the General Conference, has received all of his education in Seventh-day Adventist schools and colleges. He graduated from both the Tanjore school and Spicer Memorial College in India before entering evangelistic work in the South India Union at Madurai, Dindigal, and Nagercoil. He now returns to his evangelistic work in the South India Union. His university studies were sponsored by the South India Union and the Southern Asia Division.

DUANE S. JOHNSON



# Brief News OF MEN AND EVENTS



## Far Eastern Division

Reported by  
D. A. Roth

► General Conference visitors to the Far Eastern Division this fall include Duane S. Johnson, associate secretary; James J. Aitken, secretary of the radio-TV department; and Ralph S. Watts, Sr., vice-president. Another visitor has been Kimber D. Johnson, president of the Iowa Conference.

► The new religious liberty secretary of the Far Eastern Division, Royce C. Williams, also handles the ministerial and radio-TV departments. He takes the place of C. P. Sorensen, now retired, who handled this department for the past eight years while serving as president of the division.

► Gilbert Bertochini has been elected temperance secretary of the Far Eastern Division. He will carry this work in addition to his MV and National Service Organization responsibilities.

► After waiting nearly a year for a visa, Mr. and Mrs. Sam Robinson have arrived in Indonesia to take up duties with Indonesia Union College, where he will be industrial arts instructor. They come to the Far East from Portland, Oregon.

► Dr. Julie Douglas, a physician from Australia, is giving relief service to the Penang Sanitarium and Hospital in Malaysia. She is giving assistance in a hospital in the Southeast Asia Union where there is only one other staff physician.

► Dr. Kenneth James McGill, of Canada, has been appointed to the Youngberg Memorial Hospital in Singapore. He will be the fourth physician on the staff. Others are Dr. Merle Peterson, Dr. C. A. Olson, and Dr. Paul Gentsler.

► Lily Pan, of Manila, Philippines, is the first Filipino musician to accept a call to work in a North American college. She is now teaching at Kingsway College in Canada.

► The treasurer of the Indonesia Union College, John Onsoe, died as the result of an automobile accident somewhere between the cities of Djakarta and Bandung in Indonesia. Brother Onsoe, about 30 years of age, was a faithful worker at the college.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► A four-day teachers' convention was held October 16-19 at the Statler-Hilton Hotel in Boston, Massachusetts. The convention was sponsored by the Atlantic Union Conference education department, with L. E. Smart, union educational secretary, as chairman. Two hun-

dred and twenty-five teachers attended the session. Speakers included: W. A. Howe, of the General Conference Education Department; L. L. Bock, president of the Southern New England Conference; B. Alice Crossley, of Boston University; C. W. Griffith, youth activities director of the Atlantic Union; Herbert H. Douglass, dean of Atlantic Union College; G. H. Rainey, of the Atlantic Union ministerial department; and S. E. Gascay, associate professor of education at Atlantic Union College.

► Mrs. Mildred Fenley, long-time literature evangelist of the Providence-Worcester area of Southern New England Conference, invited and brought eight interested persons regularly to the It Is Written meetings held in Worcester, Massachusetts, last summer. Four of these persons were baptized at the close of the crusade.

► Two new members were added to the Saco, Maine, church, October 22. Mr. and Mrs. Donald Gray were baptized by W. W. Menshausen in the White Memorial church in Portland. The Grays' decision was the result of weekly Bible studies given by Mr. and Mrs. William Bergherm. Mr. Bergherm is Book and

## Texan Celebrates 100th Birthday



Mrs. Eliza Massey

Mrs. Eliza Massey, a quiet little woman with white hair and bright brown eyes, reached the age of 100 years on August 8. A member of the Dallas Central church, Sister Massey enjoys excellent physical and mental health for her age. She attends all

church services, including midweek prayer meeting. Her hearing and eyesight are still good, and she carries on many home duties. She has been a vegetarian for 30 years, and a member of the church for 20 years.

Among the congratulatory messages Mrs. Massey received was one from President Lyndon B. Johnson, which said, "Dear Mrs. Massey: Our good friend, Congressman Earle Cabell, has informed me of the wonderful milestone you will reach on August 8. It is wonderful for you, since a one-hundredth birthday is both a gratifying and an exciting event. It is also wonderful for all your friends and relatives, because your life has enriched theirs. I was especially happy to learn that your fellow parishioners of the Seventh-day Adventist Church are expressing their love for you with a birthday celebration. Mrs. Johnson and I join them in wishing you an abundance of happiness and health, now and for many birthdays to come. Sincerely, Lyndon B. Johnson."

JOHN HAYWARD, *Pastor*

Bible House manager of the Northern New England Conference.

► The Victory Lake Summer Camp had a total enrollment, counting staff, of 947. The leaders responsible for this camp in Hyde Park, New York, were Northeastern Conference youth director L. H. Davis, Werner Lightner, Dr. Gaines Partridge, George Timpson, and Louis Matthews.

► Progress is being made toward completion of the new Ellisburg, New York, church. After fire destroyed their former church last winter, the members began to rebuild an existing church they owned. The members have completely refinished the interior, and are now meeting in the partially completed church.



## Central Union

Reported by  
Mrs. Clara Anderson

► Martin Kulm is the new administrator of the Rose Arbor Nursing Home in Sterling, Colorado. He and his family come to the Colorado area from Bend, Oregon.

► Vernon L. Chase and family have moved to Joplin, Missouri, from Fargo, North Dakota. Elder Chase is pastor of the Joplin district.

► A. J. Balkins, M.D., a Loma Linda University graduate in 1951, has moved with his family to Boulder, Colorado. He has just completed a residency in anesthesiology.

► Norman W. Baker, newly appointed evangelist for the Kansas Conference, has arrived in the field and has begun revival meetings in Coffeyville, Kansas.

► Paul F. Nystrom, of the Nebraska Conference, has accepted a call to McMinnville, Oregon.

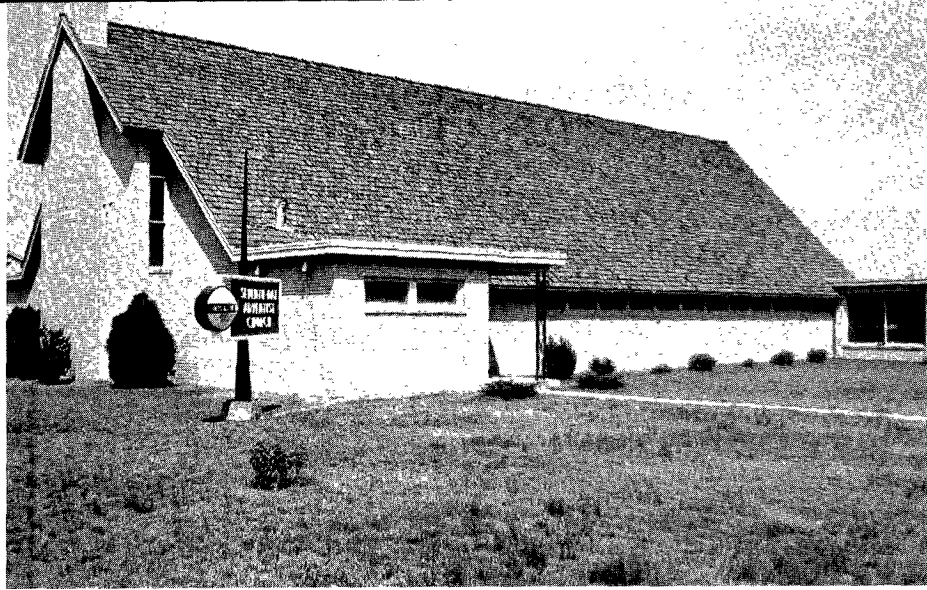


## Columbia Union

Reported by  
Morten Juberg

► Blue Mountain Plastics has just opened at Blue Mountain Academy. Six students are employed in the industry operated by Mr. and Mrs. Ralph Snideman, but the number is expected to grow eventually to 20.

► Horace Beckner, formerly from the Southern California Conference, has been elected stewardship secretary of the Pennsylvania Conference. John Toop, who has been Sabbath school and public relations secretary, has been invited to be field secretary of the Conference Association. T. H. Weis, lay activities secretary, will assume the leadership of the Sabbath school work in addition to his present responsibilities. Educational Secretary Louis Canosa will carry the public relations responsibility.



## Amarillo, Texas, Church Dedication

The Amarillo, Texas, church was dedicated August 27. The church has a seating capacity of 300, and an appraised value of \$75,000.

G. H. Rustad, Texico Conference president, preached at the Sabbath morning service on the day the church was dedicated, and Southwestern Union president B. E. Leach gave the dedication address in the afternoon. **H. W. PRITCHARD**

► Thirty pastors and church workers attended the twelfth annual institute on mental health held at Harding Hospital, Worthington, Ohio. The institute was co-sponsored by the hospital and the Theological Seminary of Andrews University.

► Baptisms from the Barron-Turner meetings in Baltimore, Maryland, are expected to total 60 by the time the new Linthicum church is organized. The meetings were held in a section of Baltimore where there is no Adventist church. Last year, under a similar plan, a new church with 72 members was organized in Towson, a suburb of Baltimore.



## Lake Union

Reported by  
**Mrs. Mildred Wade**

► S. D. Meyers, pastor of the Chicago Shiloh church, with his evangelistic team held a tent meeting this past summer in the southwest part of the city. At the close, 101 new members were baptized—73 in the first baptism and 28 in the second. Others are in the baptismal class.

► Stephen Yost, formerly principal of Seattle Junior Academy, in the State of Washington, has accepted an invitation to be principal of Wisconsin Academy at Columbus. He was graduated from Emmanuel Missionary College in 1950, and holds a Master's degree in school administration from Seattle Pacific College. He succeeds F. R. Stephan, who has recently transferred to the Southern New England Conference to serve as educational superintendent.

► Wisconsin Academy's annual Ingathering field day, under the direction of Duane Peterson, brought in a total of \$2,478.82. This is the highest amount ever received at the academy. R. E. Finney, Jr., conference president, and Lester Rilea, MV secretary, commented that

the over-all enthusiasm seemed to run higher than ever. Thirty-six autos and about 190 students participated in the program. The highest all-student car brought in \$200.

► W. M. Buckman, director of health and welfare services in the Michigan Conference, reports that the continued advance of their welfare program marked another milestone on September 12 when a new center was opened at Onaway in the northern part of the State. Two pastors—James Papendick and Paul Gates—Mrs. Bush, the welfare director, Paul Howell, and many of the church members worked hard in renovating the old church building to make this a representative center.

► Twenty-five new members were baptized into church membership at Muskegon, Michigan, as a result of the Andrews University Field School conducted there early in the summer under the direction of Don Jacobsen. Lee Huff, pastor of the church, inspired his members to work faithfully with the group so that everyone felt he was a member of the team.



## Northern Union

Reported by  
**L. H. Netteburg**

► Last fall a group of Wahpeton, North Dakota, laymen held weekly meetings in the town of Lidgerwood. The meetings featured a travelogue and a medical lecture each evening. The attendance included 75 to 100 non-Adventists. Early this year a Five-Day Plan to Stop Smoking was held. About 80 families who had requested medical literature were sent a subscription to *Listen* and *Signs of the Times*.

► David Sharpe has accepted a call from the Missouri Conference to the pastorate of the Sioux City, Iowa, district.

► Ground was broken for a new church

building in Washington, Iowa, on Sunday, September 18. G. M. Fillman is the pastor.

► David Young is interning in Jamestown, North Dakota, where he is assisting in evangelism.

► On Sabbath, August 27, there were 14 people added to the Custer, South Dakota, church—13 by baptism and one by profession of faith. This almost doubled the membership of the church. The Bible Speaks study plan played an important part in these baptisms. R. R. Reimche is the pastor and Fred Lee is the local elder.

► William A. Butler, assistant treasurer of the Minnesota Conference, has accepted an invitation to serve as manager of the North Dakota Book and Bible House. Brother Butler formerly served as treasurer of the H.H.E.S. in the Northern and Pacific union conferences.



## Pacific Union

Reported by  
**Mrs. Margaret Follett**

► Harold L. Calkins has succeeded L. W. Roth (now assistant administrator of the Glendale Adventist Hospital) as secretary of the Southern California Conference. Elder Calkins has served as pastor of the Temple City, California, church for the past ten years.

► The John Sundean Memorial Auditorium, a facility for the youth, was dedicated recently in Santa Cruz, California, in special services conducted by the pastor, Frank T. Munsey. The building seats 300 and is equipped with a kitchen. The major contributor, and chairman of the building committee, was H. A. Sundean, who stated that he and his wife were fulfilling a dream they had cherished for years.

► All associated student body officers from the five academies of the Southeastern California Conference met October 8 to 10 at Big Bear Lake for a weekend of fellowship, instruction, and inspiration. Speakers for the occasion were John Loor, T. E. Unruh, W. E. Jamerson, N. C. Sorensen, and Herman Guy.

► On September 25 the Navaho Mission School held open house for the new boys' dormitory, which was one of the projects of the Thirteenth Sabbath Offering overflow received the second quarter of 1964. The Indian boys of the school registered visitors, acted as guides, and served refreshments.

► J. B. Currier has assumed the leadership of the Safford-Globe district in the Arizona Conference. Previously he served in the Central California Conference, where he had pastored the Merced, Mariposa, and Madera churches.

► The Antelope Valley annual convocation was held November 4 and 5 in Lancaster, California. The members of the area were addressed by H. M. S. Richards, Jr., H. C. Retzer, W. R. Robinson, and A. G. Maxwell.

► E. L. Minchin, field secretary of the General Conference, held the autumn

Week of Religious Emphasis at Pacific Union College. He chose as his theme "Christ the Way."

► A new company of 38 members was organized at Lakeside, California, near San Diego, September 17. Robert Cowan is pastor for the new congregation.



## Southwestern Union

Reported by  
J. N. Morgan

► C. A. Holness and N. E. Snipes, recent ministerial graduates of Andrews University, have joined the working force of the Southwest Region Conference. Pastor Holness will be located in Austin, Texas, and Pastor Snipes will assist in the Fifth Ward Houston district.

► The Southwest Region Conference has become the second largest conference in the Southwestern Union, with a membership of 4,107. Three hundred thirty-eight persons have been baptized during the past nine months. At the recent fall workers' meeting, at Durant, Oklahoma, \$22,000 was reported in hand toward the Ingathering goal. Two districts, with H. M. Mouzon, of Alexandria, Louisiana, and L. D. Henderson, conference treasurer and temporary pastor of the Fort Worth church, reported that the entire Ingathering goal had been reached.

► K. O. Cox and Gary Rustad reported a full attendance at the opening meeting of their evangelistic series in Albuquerque, New Mexico.

► The Voice of Prophecy daily broadcast is receiving a favorable reception in the Santa Rosa, New Mexico, area. Plans are under way to launch the weekly Voice of Prophecy in the Spanish language.

► Michael Clute has recently moved to Abilene, Texas, to assume district responsibilities. He replaces Elder and Mrs. R. E. Cash, who have retired and are now living in Virginia.

► Seventeen Vacation Bible Schools were held in the Oklahoma Conference this past summer, an increase of six over 1965.



## Andrews University

Reported by  
Horace J. Shaw

► Ten evangelism field schools were conducted this past summer in various cities throughout the United States, with participating students from both the college and the seminary. Included in the program were cities in California, Utah, Michigan, Idaho, Colorado, Texas, Indiana, Tennessee, and Maryland. Prior to last summer 28 field schools had been held, with a result of approximately 2,000 baptisms.

► An Andrews class has been utilizing the Pioneer Memorial Church Pathfinder Club for the past three years in preparing ministers for youth leadership. Called "Youth Leadership," the class holds three hours of credit in the seminary and two

## First Lumbee Indian Enters Ministry

Each week many items are considered and voted on by the North American Division Committee on Administration. One of the pleasant responsibilities of this committee is to vote new recruits to the gospel ministry and approve ministerial internship arrangements. At a recent meeting it was voted to grant a ministerial internship for Prestley Lowry, a Lumbee Indian. This was a "first."

Brother Lowry was born in North Carolina and graduated from Pembroke State College, which is a college primarily for Indians. He had further business training in Colorado and for some time worked as an auto inspector for General Motors in Pontiac, Michigan. After accepting our message about seven years ago, he went to Madison College. He then returned to North Carolina as a literature evangelist for four and one-half years. During this time he has assisted in evangelism and won a number of souls.

We are proud of our young men who are training for the ministry in our colleges, those who are studying in the Theological Seminary, and those who are completing their internship experience in the field.

NEAL C. WILSON, Vice-President  
General Conference for North America

hours of credit in the college. Two lectures a week acquaint students with General Conference MV materials. Pathfinder lab once a week involves students in club activities, crafts, and devotional periods.

► A special workshop for education superintendents of North America is being held November 20 through December 15, on the Andrews Campus.

► Asa Thoresen, associate professor of biology, flew to New Zealand the last of August to begin study and photography of diving petrels and other oceanic birds. The research is being supported for one year by a \$10,200 National Science Foundation grant.

► The opening line of Andrews' school song ("From North, from South, from East and West, we come to thee . . .") has never carried more meaning than today, with 63 countries and more than 40 States represented in the three schools. Fourteen per cent of the 2,081 members of the student body represents states on every continent on earth, as well as 18 islands.

► Two university-sponsored summer sessions in Europe this past summer had headquarters in Vienna, Austria, and Bracknell, Berkshire, England. The European Tour group, sponsored by Merlene Ogden, associate professor of English, and Frank Knittel, vice-president for student affairs, studied literature in England and visited 16 other countries. Students in the music summer session studied in Vienna for six weeks under eight of the finest artist-teachers in Europe, according to Hans-Jorgen Holman, professor of music, and coordinator of the session.

► A total of 17 workshops and seminars were held on campus this past summer.

► Jack Provonsha, M.D., associate professor of Christian ethics in Loma Linda University's Division of Religion, conducted Andrews' fall Week of Spiritual Emphasis October 8-14.

► More than 180 students representing 21 States, 23 countries, and Puerto Rico graduated at the August, 1966, commencement. Speaker for the service was Percy W. Christian, professor of history at Pacific Union College, and past president of Emmanuel Missionary College (1950-1955).

► Bible Speaks, a visitation program launched last year by Pioneer Memorial church, has been developed into evangelistic meetings in Stevensville, Michigan. Donald Jacobsen, assistant professor of religion in the college, is preaching four nights a week for five weeks with the Bible-in-hand method he used during last spring's crusade held in the campus church. Before the close of the series it is hoped that a groundbreaking service for a Stevensville Seventh-day Adventist church will be announced.

## Church Calendar

Ingathering Campaign Promotion	December 3
Church Missionary Offering	December 3
Thirteenth Sabbath Offering	December 24
(South America)	

## 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

## Hurricane Inez in the Caribbean

On September 29, Hurricane Inez swept over the island of Guadeloupe in the French West Indies, leaving death and devastation in its wake. Three of our church buildings were damaged, four of our tabernacles (small church buildings of frame construction) were completely destroyed, and two tabernacles were damaged. Four other buildings used regularly for worship services were either destroyed or damaged. We also lost the roof of one of our school buildings.

We know of at least 20 Adventist families who lost their homes and every earthly possession. Many others suffered serious losses from the wind and water.

Sweeping across the Caribbean, Inez struck again two days later on the southern coast of the Dominican Republic and across the southern peninsula of Haiti. Here again, damage in some areas was severe. Here also a large number of our members suffered losses.

We appreciate the immediate response of the General Conference Welfare Service in getting relief supplies on the way. The Inter-American Division and the Franco-Haitian Union have voted financial help for these stricken areas. Our brethren in Martinique, a sister island in the French West Indies, sent to Guadeloupe an immediate shipment of clothing that they had on hand. A few days later a special relief offering was taken among the churches in Martinique, which amounted to approximately \$2,000. Clothing also was sent from our brethren on the island of St. Croix.

Provisionally, not one of our members was killed, although some did suffer personal injury. The courage of our people is good.

JAMES G. FULFER, *President*  
Franco-Haitian Union

## Death of H. M. Hanson

Word has been received of the death of Herbert Martin Hanson on October 27, in Ethiopia. Brother and Sister Hanson served 13 years in Norway before accepting a call to Ethiopia in 1934. He was in educational work in Ethiopia most of the time until retirement in 1956. His wife served in the royal palace for 17 years.

## Servicemen's Retreats\* in Far East

Two special retreats are being conducted for Adventist servicemen in the Far East.

The first will be in Saigon, Vietnam, at Thanksgiving time. Servicemen whose names are in the hands of our three Adventist military chaplains in Vietnam have been notified of this retreat.

A retreat for men in Korea will be held January 13-15, 1967, at the Eighth Army Retreat Center in Seoul. Parents and relatives of servicemen in this area should pass the word along. Further information may be secured from A. E. Zytoskoske, SDA Mission, APO San Francisco 96301.  
C. D. MARTIN

## Large Baptism in Trinidad

An up-to-the-minute report of evangelistic progress in Port of Spain, Trinidad, has just been received from C. L. Powers, president of the Inter-American Division. On Sabbath, November 5, E. E. Cleveland and his associates conducted a service in which 480 new members were baptized. Further baptismal services are being planned for succeeding Sabbaths in order to care for the large number of interests that are developing.

DAVID H. BAASCH

## New Academy Opens in Venezuela

On October 23, 1,500 people, including 20 busloads of church members, attended opening-day ceremonies at the new Venezuela Vocational Academy in Nirgua,



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

GENEVA—Preparations are under way for Lutheran-Eastern Orthodox theological conversations on a world level, it was announced here by Dr. Andre Appel, general secretary of the Lutheran World Federation.

ST. LOUIS—A South St. Louis Catholic church has purchased a \$3,200 street sweeper which will be used to clean streets and alleys in the surrounding neighborhood.

ALLENTOWN, PA. — A Lutheran pastor and a Roman Catholic priest together led the first in a precedent-setting series of ecumenical worship services here. Held in the chapel at Muhlenberg College, a Lutheran Church in America school, the joint 15-minute service was attended by about 40 students and faculty members.

WASHINGTON, D.C. — Protestants and Catholics joined here in sponsoring the first observance of Bible Translation Day, in honor of St. Jerome, the first translator of the whole Bible. Ceremonies

Venezuela. Dr. Walton J. Brown, educational secretary of the Inter-American Division, was the featured speaker. Also participating in the program were C. L. Powers, Inter-American Division president, and S. L. Folkenberg and F. Fernandez of the Colombia-Venezuela Union office.

C. E. Schmidt is director of this boarding academy being operated by the East Venezuela and West Venezuela conferences and serving a constituency of 5,000. When the present school year began on October 10 the enrollment was at near capacity, with 147 students registered.

The church members in Venezuela express their appreciation to our Sabbath school members around the world for the first quarter's Thirteenth Sabbath Offering overflow, which helped to make their educational dream a reality.

C. L. POWERS

## SDA Public Health Workers Organize in San Francisco

On October 30, 64 health workers met in San Francisco, California, to organize and launch the Public Health Association of Seventh-day Adventists. Dr. DeWitte Boyd was elected president. This meeting was held in conjunction with the annual convention of the American Public Health Association.

The new association is designed to serve the church and community by means of health education and disease prevention at all levels of need.

RALPH F. WADDELL

were held in the new Senate Building, with Sen. Fred R. Harris (D.-Okla.) presiding. The Senator is sponsor of a resolution authorizing President Johnson to proclaim September 30 each year as Bible Translation Day.

NEW YORK — Total circulation of 156 Roman Catholic newspapers in the U.S., Canada, and West Indies now stands at 6,256,489. There are also 386 Catholic magazines in North America, with a 22,688,235 circulation. This makes a total of 542 publications and a circulation of 28,944,724.

MOSCOW—Five leaders of a "dissident" Russian Baptist sect who allegedly preached that Christians should have nothing to do with "Satanic" Soviet law were sentenced to jail terms of from two to three years by a court in Kiev, the Ukrainian capital. Moscow Radio said the defendants also were charged with conducting "illegal" Sunday schools for children 5 to 14 and organizing "gatherings of fellow believers in the countryside around Kiev at which, besides religious discussions, violent attacks were made on Soviet law and order." The station said the defendants were accused of repeatedly demanding repeal of the Soviet law on religion, with full freedom to spread "religious propaganda" in public places. It described A. F. Prokofiev, the leader of the sect, as a "dangerous criminal" already serving his third prison sentence for alleged religious activities.