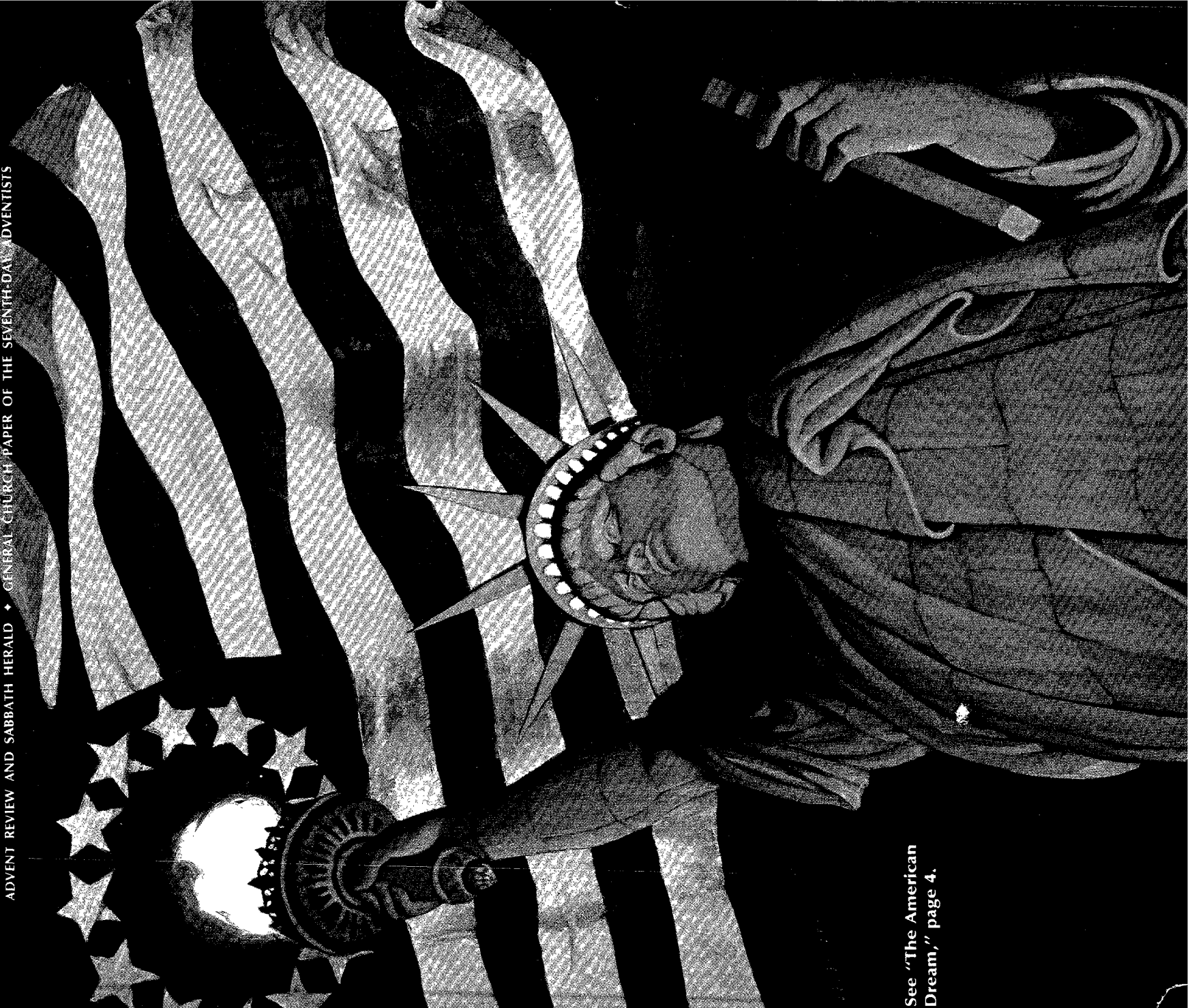


# Review<sup>®</sup>

JULY 1, 1976

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



See "The American Dream," page 4.

## Jesus Will Never Let Go

Even mature Christians acknowledge that at various times they have been so overwhelmed with discouragement that they have been tempted to abandon the narrow path that leads to the Holy City. After disappointing the Saviour by yielding to temptation, they have heard the almost-audible voice of Satan saying: "You've tried to keep the Ten Commandments, but have failed. Why keep trying? Why not give up? You're going to be lost anyway, so why not have a good time during the few remaining years of your life?"

If we poor mortals had to depend on our works to be saved, we might well despair. If we had no wonderful Saviour, we would indeed be without hope. If we had no great High Priest, no Mediator in the heavenly sanctuary to plead our case, Satan's arguments might well sound persuasive.

But fortunately we are saved by grace through faith, not by works. When we come to Christ in response to His invitation to repent and forsake our evil ways, He gives us a new heart (Eze. 36:26) and a new standing. He places to our account His own righteousness, and thus restores us to favor with God. This experience is described beautifully by Ellen G. White in the following passage:

"Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. . . . We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved."—*Selected Messages*, book 2, pp. 32, 33.

The apostle Paul describes this wonderful, joyful experience in Romans 3: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. . . . Therefore we conclude that a man is justified by faith without the deeds of the law" (verses 24-28). What a wonderful truth it is that the repentant sinner who accepts by faith Christ's righteousness is counted righteous. God looks upon him as if he had never sinned!

The justified soul, now born of the Spirit, is at peace with God (Rom. 5:1). He has received Christ Jesus into his life, and as long as he maintains this relationship, he stands uncondemned (chap. 8:1). He is a son of God (verse 14) and has eternal life (1 John 5:11, 12).

But the person who has been saved by grace knows that God's chief purpose in justifying him was not merely to reconcile him to Himself nor to erase his poor record of performance, but to bring him into harmony with the

divine standard, and enable him to live a righteous life (Rom. 8:4; Eph. 2:8-10; Titus 2:11-14). And so he unites his efforts with those of God that he may live a life of victory, overcome sin, and develop a character like that of Christ. He not only professes the truth, he practices it.

God's ideal for the born-again person is that he "sin not." Indeed, a true Christian will not sin deliberately and habitually (see 1 John 5:18; 3:9). "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God."—*Selected Messages*, book 1, p. 360.

### Shall We Give Up?

This brings us back to the thought with which we began this editorial. What shall we do when we make mistakes, when we fall into sin, when we misrepresent our high and holy calling? Shall we become discouraged and give up? No. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

We may be deeply humiliated by our failures, we may be thoroughly discouraged over our feeble attempts to do right, but let us not heed Satan's suggestion that we "throw it all over." Like the prodigal son, let us come to the Father just as we are, trusting Him who said, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3). As often as we truly repent, God will freely forgive. Instead of chiding us for our weaknesses, He will fill us with new hope and courage and will remind us that His perfect life still justifies us.

One of the most beautiful Spirit of Prophecy passages on this question is found on page 182 of *The Ministry of Healing*. It says: "Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and *He will hold them by a hand that will never let go.*" (Italics supplied.)

Perhaps at times you feel like the "weakest of human beings." If so, remember that Christ will hold you with "a hand that will never let go." If you do not resist, if you do not choose to break your covenant with Him, Jesus will see you through to the end. Regardless of Satan's attacks, regardless of his efforts to discourage you, you can be victorious. And someday you shall stand in heaven among the host of the redeemed who, sensing the glory of Christ Our Righteousness, shall exclaim with voices choked with gratitude and emotion, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13). "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

K. H. W.

# This Week

Our cover picture, painted by Alfred Lee, is also the cover of a Bicentennial edition of *A Light for Today*, by Arthur Maxwell (formerly entitled *Your Bible and You*).

The idea for this special edition came from Horace E. DeLisser, a 75-year-old Christian gentleman who found the book in a motel. Three weeks after his discovery of the book, Mr. DeLisser contacted the Review and Herald Publishing Association, expressed his appreciation for the book, which he said explained the Bible more clearly than any book he had before en-

countered, and made an appointment to visit the publishing house.

During his visit he explained that he felt that a special edition of the book would be appropriate in this Bicentennial year. After his idea was studied, it was decided to produce *A Light for Today*, which will be used for the July 3 Freedom Day Visitation for all the Seventh-day Adventist churches in North America.

This lovely painting is also appropriate for our cover, since this issue contains two Bicentennial feature articles.

**B. B. Beach**, author of "The

American Dream" (p. 4), is secretary of the Northern Europe-West Africa Division, headquartered in St. Albans, England. In his opening paragraph Elder Beach mentions that although he is a United States citizen, he has lived less than a decade in his homeland.

Born in Switzerland, he attended Pacific Union College, was married in Belgium, was ordained to the gospel ministry in Italy, and earned a doctorate from the University of Paris.

He has served his church in many capacities in many fields. He was principal of schools in

California and Italy, an evangelist in Paris, France, an educational secretary in Italy, and an assistant professor of history at Columbia Union College, Takoma Park, Maryland.

Because of his background, he has a unique perspective from which to analyze the components of "the American dream."

**Art and Photo Credits:** Cover, Alfred Lee; pp. 7, 8, Harold Munson; p. 10, Review; p. 12, J. Byron Logan; p. 13, Siegfried Bohlmann; p. 22, Paul Sundquist; all other photos, courtesy of the respective authors.

## Scan news briefs from the religious world

### COLLEGE CONTINUES LIQUOR BAN

**NORTHFIELD, Minn.**—St. Olaf College, an American Lutheran Church-affiliated school here, has reaffirmed its policy that prohibits the serving or consumption of alcoholic beverages on campus.

Dr. Sidney A. Rand, president of the college, said the Board of Regents and college administrators are aware that students drink and that the policy is difficult to enforce.

"The regents feel, however, that even with the shortcomings the policy should be continued and that a relaxation of the restriction would tend to increase rather

than decrease the severity of the problem," Dr. Rand said.

### CHRISTIAN NETWORK BEGINS CONSTRUCTION OF CENTER

**VIRGINIA BEACH, Va.**—Ground was broken here for an international communication center, sponsored by the Christian Broadcasting Network, which is expected to cost some \$25 million over a five-year period.

The innovative complex will include a broadcasting institute, a new headquarters for the network, a satellite earth station, language translation facilities, an international counseling center, a 24-hour prayer center, libraries, and a school of theology.

### CHARITY IN LIEU OF UNION DUES APPROVED

**WINNIPEG, Man.**—The Manitoba Labor Board has ruled that a Mennonite worker who is opposed to unions on the basis of conscience may pay compulsory union dues to a charity instead of to the union.

Gordon Dyck, a summer employee at the International Harvester, Canada, Company, was exempted from paying dues to the United Steelworkers of America on the basis of conscientious objection, with the money to go to the charity of his choice.

Mr. Dyck, 19, is a University of Winnipeg student majoring in religious studies. He is a member of

the Crestview Fellowship, a member church of the Evangelical Mennonite Conference.

### GOSPEL BARBERSHOP SHARES CHRISTIANITY

**SAN BERNARDINO**—Customers who go to Bennett's barber-shop here for a haircut receive some extra services—such as a Bible reading or hymn or a personal prayer from one of the pastor-barbers.

Bennett's is operated by the Rev. Cyrus Alvah Bennett, pastor of the Church of Gospel Ministry.

Customers entering Bennett's for \$3 haircuts are generally greeted by the sound of gospel music.

## Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

### Prepared Childbirth

I was touched by "I Became a Father" (Feb. 26). Certainly it is a thrilling experience to attend the mother during these hours of preparation for childbirth.

However, I would point out that this experience is now being continued in many hospitals to the logical conclusion: father and mother are not separated at all, but are together during the entire experience of childbirth. As father and mother witness the birth of their child, a bond is formed,

encircling the new family in a holy joy and oneness that cannot be described.

I am an instructor in Prepared Childbirth classes. These classes are being taught throughout the United States, and hundreds of hospitals are fully cooperating in this program of allowing the parents to be together throughout the birth of their child.

**CECIL C. SHOCK**  
Leslie, Arkansas

### Come Alive

Until recently I have been frustrated in my attempts to present Seventh-day Adventist health principles in an interesting, concise, accurate way without sounding like an amateur fanatic. How happy I am that my dilemma has been solved with

the missionary book of the year, *Come Alive*. I find that everyone to whom I have given this book, from the president of a local bank to the editor of a newspaper, has deeply appreciated its message and their lives have been changed.

**MARTIN WEBER**  
Rainelle/Lewisburg  
West Virginia

### Reluctant Church Officer

Have you been elected by your church nominating committee to serve in a position for which you feel you have no natural ability? Have you found it takes many hours of patient study and prayerful thought to feel even half prepared each week? Do you wish you had never accepted?

After a number of years of be-

ing filled with these misgivings, I have finally seen that God in His providence did not allow me to be placed here because I have something others need to hear, or even because there seemed to be no other person available to fill this spot.

After so long a time of recognizing my deep needs and having to rely heavily on the help of God each week, I now understand that this has been a learning process for me. He has taught me many things I could not or would not have learned any other way. I have learned the value of personal, private prayer, the thrill of discovery of beautiful gems in Scripture, the inexpressible joy of having Jesus speak His mysteries to me personally.

**NAME WITHHELD**



# The American Dream

---

The authentic American Dream is a vision  
within the Christian vision of the coming kingdom of God.

---

By B. B. BEACH

IN RESPONDING TO THE REVIEW EDITOR'S surprise invitation to write this article, a short autobiographical note may be in order. I say "surprise" because, though I am nearing the half-century mark in my life, I still have not lived a full decade in the United States. In some ways I'm almost like an American in exile. No doubt the effects of the "Bicentennial hurrahing" will be less strongly felt on this side of the Atlantic. Thus, perhaps I can take a more detached and less euphoric view, not being inundated by all the Bicentennial literature, TV/radio programs, and community celebrations.

On the other hand, my family has deep American roots. I'm a "Son of the American Revolution," having as a direct ancestor David Beach, who with the New Jersey Volunteers fought against Great Britain in the Revolutionary War.

I was born abroad, of missionary parents. I remember distinctly, as an 8-year-old, approaching by ship the fair shores of the U.S.A. for the first time and looking both with awe and elation at the *grande dame*, the Statue of Liberty. Indeed, "breathes there the man with soul so dead, who never to himself hath said, This is my own, my native land!" Forty additional years have now moved down the shortening corridors of time, but I still feel a glowing surge of patriotic blood every time I see the New York skyline or the sea of Los Angeles lights as my plane approaches for a landing.

On July 4 we celebrate the two hundredth anniversary of the U.S.A., and yet this is somewhat of a popular misconception. The birth of the United States was not realized fully at the time of the Declaration of Independence in 1776. This is when the birth pangs began; the birth was completed in 1789, when the Constitution came into being, after the pains of the Revolutionary War and the years of disruption and deterioration of the Colonies. Thus the events of 1776 and 1789 must be seen together, otherwise we will need another Bicentennial 13 years from now!

It is difficult to overestimate the significance of the

founding of the U.S.A. A nation was created, as the result of an intelligent and freely-arrived-at act. Prior to this, nations simply grew or evolved or resulted from conquest. The American Revolution is probably the only major revolution that did not betray the hopes and aspirations of its children, though perhaps its grandchildren have not lived up to its expectations. It has acted as a catalytic agent and inspiration to millions of people aiming at a free and rational future based on independence and nationhood. The American Revolution and Constitution still produce echoes from distant shores, especially in the Third World.

Many of the Founding Fathers thought in global terms and were full of optimistic thinking. The patriotic orator Patrick Henry spoke of lighting a candle to all the world. Benjamin Franklin exclaimed: "Our Cause is the Cause of all Mankind." John Adams, the nation's second president, looked ahead and claimed they had fought "for future millions and millions of millions" in order to "spread Liberty and Enlightenment everywhere in the world." The author of the Declaration of Independence, Thomas Jefferson, asserted that "we are acting for all mankind," and the well-known physician and signer of the Declaration, Benjamin Rush, revealed the same universal outlook: "I was animated constantly by a belief that I was acting for the benefit of the whole world, and of future ages."

## Fulfillment of Hopeful Dreams

The United States embodied the hopeful dreams of Europe. She was seen as a kind of Earthly Paradise, the New World deliberately preserved, then opened up by Providence. The meaning of American nationhood was seen by many as God's endeavoring to make a new beginning in human history. This is illustrated by the motto found on the reverse side of the great seal of the United States: "*Novus Ordo Seclorum*" (a new order of the ages). The U.S.A., in her own view and in that of Europeans, represented a living proof of the Enlightenment's hope "that the earth could be transformed from a place of misery to an abode of happiness and contentment . . . . The French Enlightenment consistently saw the American Revolution and the founding of the new

---

*B. B. Beach is secretary of the Northern Europe-West Africa Division, which has headquarters located just outside London in St. Albans, Hertfordshire, England.*

American nation as a harbinger of the perfect world which was in the making" (Reinhold Niebuhr, *The Irony of American History*, pp. 37, 59). This is part and parcel of the American Dream that has exerted such a strong magnetic and mythical influence around the world: the U.S.A., the place where people, in individual and religious liberty, could find unexcelled opportunities, under God, for talent and hard work, and could go out to challenge and conquer the wilderness. It is this civil and religious liberty that Ellen White has so rightly called "the bulwark and glory" of the United States (*The Great Controversy*, p. 252).

Thus, the nineteenth century has been called the century of the American Dream, despite the sobering events of the Civil War. There was a massive flow in three great waves of some 35 million immigrants from Europe. The sack of mail from the New World generally brought back to the friends and relatives in Europe a message of freedom and opportunity that lifted the spirits of the deprived and lowly. It is these successive "geologic deposits" of different ethnic and religious groups that have created the U.S.A. we know—land of minorities and nation of nations, the place to which "the oppressed and downtrodden" have been able to turn "with interest and hope" (*ibid.*, p. 441).

### Political and Social Contributions

The impact of the U.S.A. on human civilization is so extensive that it is hard to do justice to it. Henry Steele Commager, the well-known historian, has listed a number of the country's fundamental political and social contributions:

1. Solving of colonialism. Prior to Independence the policy was simply to exploit the colonies. The U.S.A. colonized the vast western hinterland and solved the colonial problem by making sovereign states out of the colonies (territories).

2. Establishment of the federal principles associated with the United States motto "*E Pluribus Unum*" (One out of many).

3. Democracy. Government derives its powers from the consent of the people, and the Constitutional Convention or Constitutional amendment is the way to show this consent (this is now generally accepted *in theory* around the world, though it is not always applied *in practice*). The government is limited through checks and balances and free elections (this concept continues to be challenged by the absolute state).

4. Equality. That people are created equal has been revealed more in the United States than in other societies. However, there were some disfiguring birthmarks. Equality was not extended to North American Indians or to the blacks or women.

5. Freedom of the press.

6. Military authority subject to civilian authority.

7. Mass education. This is a crowning achievement, what Horace Mann called the "great equalizer" or "balance wheel" of society. It helps break the mould of social stratification by avoiding premature typecasting of children. In this way a democratic society can emerge, eschewing a self-perpetuating, class-conscious educational elite of economic and social privilege.

The American cultural ascendancy is an astonishing phenomenon. During its first century the United States

was clearly a debtor culture to Europe. Today the cultural trade balance has swung definitely in favor of the U.S. She has moved from a colonial to an imperial status. The velvet glove tyranny of Hollywood and Broadway and of the American communication and advertising media, including the *Reader's Digest*, is exercised over the whole globe, influencing the minds and habits of countless people.

The skyscraper (first called "cloudscraper") has mushroomed everywhere and become the symbol of American civilization. The literary world has been influenced by American writers, especially since World War II. American music (jazz, rock, soul, et cetera), especially the Afro-American styles, has become pervasive around the world and has created the musical dialect of young people in many corners of the earth. Americans traveling abroad can hear American music in airport lounges or in their hotel rooms.

Since World War II, American painting and sculpture have tended to dominate the visual arts, and some speak of New York as the art capital of the world. Much of this culture penetration is owing to American salesmanship, and this current cultural hard sell is even superior to that of Alexander the Great in favor of Hellenism.

The American impact on science and technology is beyond estimate. It is said that 80 per cent of pure science is achieved today in the United States. However, the characteristic American contribution lies in the harnessing of science to technological advance. It is the American technological impulse that has shown what machines can do for the freedom and prosperity of human beings and to raise the standard of living. On the other hand, in making life more comfortable, the U.S. has not succeeded in making life happier. Some wag has revised the Declaration of Independence to read that "all men . . . are endowed . . . with certain inalienable rights, that among these are life, liberty, and the pursuit of motoring"!

### Religious Contribution

Seventh-day Adventists are especially aware of the American religious contribution. The first of these is, no doubt, religious liberty and its corollary, the separation of church and state. This is in itself Providential, because there was no initial commitment to religious liberty in Colonial America. For example, before 1776 any father in the Colony of Virginia who denied the Trinity risked having custody of his children taken away from him. Ellen G. White has called freedom of religious faith based on republicanism and Protestantism "the secret" of U.S. power and prosperity (*The Great Controversy*, p. 441).

Other complements of religious liberty have been the equality of religions (though some, mainly for reasons of size, are a little more equal than others!) and denominationalism. The latter and religious liberty operate together in the form of a "friendly circle," each in turn helping to produce the other. In connection with the framing of the American Constitution and the Bill of Rights, James Madison declared: "In a free government the security of religious rights consists in a multiplicity of sects."

The United States has made a remarkable contribution

to the foreign missionary movement and the worldwide expansion of Christianity. In a climate of liberty religion flourished and so did the nation's economy. To run a successful missionary program it takes at least two things: (1) dedicated life-offering of people, and (2) abundant financial offerings.

The United States provided both these elements and as a result produced the great century of Protestant missions. Today approximately 75 per cent of Protestant missionaries come from the United States and mostly from churches or societies that do not belong to the National Council of Churches. Much of the worldwide financial support of Christianity comes from America.

### Base for Remnant Church

It was the United States, in God's providence, that became the base for the remnant church and the preaching of the Gospel in its time-of-the-end setting. When the prophetic clock struck, America stepped onto the stage of history and provided the climate of liberty and prosperity that allowed the Seventh-day Adventist Church to grow and prepare men and women for the second coming of Christ.

It is impossible to ignore the importance in American history of its early Christian-moral tradition, which asserted that the United States came into existence as a separated nation that "God was using to make a new beginning for mankind"—a kind of "American Israel" (Reinhold Niebuhr, *The Irony of American History*, pp. 20, 21). The United States thus cannot really be understood save on the basis of faith in a sovereign God. The hope of the Puritans, as of many others, was to prepare for the kingdom of God through Protestant renewal. Richard Niebuhr, the theologian brother of Reinhold Niebuhr, has pointed out that in other countries it may be possible to ignore the Christian revivals of the eighteenth and nineteenth centuries, but not in the U.S. The awakening to nationhood paralleled the awakening to God. The Christian enlightenment stood by and abetted the national enlightenment (see Richard Niebuhr, *The Kingdom of God in America*, p. 124). The early emphasis, even in Jeffersonian deism, was on Divine Providence, not human power.

One assumption that colors American relations with other people is that of American material and moral superiority. It is the belief that, no matter what, there is a generic difference between the United States and other countries. As American industrial-technological power and military might have grown, so has what has been called the "arrogance of power"—speaking like a dragon. The U.S. has not escaped Lord Acton's dictum that "power tends to corrupt." The power of Wall Street has provided the money, mesmeric Hollywood the entertainment, the mighty multinational corporations the consumer goods, big-wheel Detroit the mobility, and the giant-sized Pentagon the security. Faith in God has declined in inverse proportion to the growth of the vanity of power. "In God We Trust" has been largely replaced by a civil religion whose object of devotion is not God but religion, a popular vague belief in the "American way of life." A sociological world view has replaced the God-centered view, which gave the U.S. its spiritual buttressing.

There has been a downward spiral of moral canker and

social decomposition. Is not the God of creation a jealous God, not because of the amazing achievements of the U.S. in so many domains of life and civilization, but because millions of Americans have forgotten that they are creatures and their human pretensions have led them to play God? Does not the prophetic eyeglass disclose America, 200 years after her birth, as repeating the mistakes of Babylon and ancient Israel? Have we forgotten the secret of American genius and power? An early French visitor to the United States revealed the secret to his readers: "America is great because America is good—and if America ever ceases to be good—America will cease to be great."

Ellen G. White predicted "a striking contradiction between the professions and the practice" of the United States (*The Great Controversy*, p. 442). There are monumental contradictions in American history. This nation professed abhorrence of materialism and yet, to the rest of the world, Americans seem to be "the most successful practitioners of materialism as a working creed" (Reinhold Niebuhr, *The Irony of American History*, p. 6).

### Less Assured Outlook Today

During the early twentieth century there was considerable self-confidence in the American man and woman, and they exuded an optimistic attitude toward society. Today the outlook is much less assured. A sense of loss, moral confusion, dislocation, and anxiety have replaced boundless hope in progress and rugged individualism (see Waldo Beach, *Christian Community and American Society*, p. 93). In the aftermath of Vietnam and Watergate, the society appears sick and its spiritual condition rather dismal. Every value and institution is being challenged. There is a sense of "American Paradise Lost." The lead article in a recent issue of *One World* was entitled "Bicentennial Blues."

There is perhaps a certain elegiac quality about contemporary U.S. history. The American way of life is being spread more by power than moral example; more by Coca-Cola-colonialism than genuine popularity. Yet how fair were the beginnings of this great nation two hundred years ago. One of the Revolutionary Fathers expressed himself: "Never had a country so many openings to happiness as this. Her setting out in life, like the rising of a fair morning, was unclouded and promising. Her cause was good. Her principles just and liberal. . . . It is not every country that can boast so fair an origin."

Has the American Dream turned into a nightmare? Only if this Dream meant, as Tom Paine expressed himself, that "we Americans have it in our power to begin the world again" and "the birthday of a new world is at hand." This dream was only a myth and bound to turn into a bad dream. However, the authentic American dream is a vision within the Christian of the coming kingdom of God, of which America at best can only be a dim reflection. The roots of American democracy are in God-centered religious faith and truth. Indeed, "the birthday of a new world" is drawing nigh. It is toward this ultimate and permanent revolution that God's truth and people are marching on. Julia Ward Howe's "Battle Hymn of the Republic," set to the tune of a camp meeting song, catches the spirit of the enduring and trustworthy American dream: "Mine eyes have seen the glory of the coming of the Lord." □





Seventh-day Adventists and Race Relations—2

## Progress and Goals in Race Relations

Any church member has the right,  
if he is in good standing, to join the  
church of his choice anywhere  
among the 18,000 Adventist churches.

By W. PAUL BRADLEY



THE SEVENTH-DAY ADVENTIST CHURCH has had some distinct advantages through the years in its possession of sound Biblical doctrines and the special testimonies of Ellen G. White, but like all organizations with which human beings are involved it also has had its shortcomings. At times it has absorbed some of the faults and prejudices of contemporary social systems. This has led some people within the church, and even a few leaders, to forget their higher Christian commitment to the extent that they have wronged individuals in North America and elsewhere simply on the basis of race. Instead of standing always for what is morally right the church has at times had to be jarred out of its complacency by the strong currents of sociological and legal changes.

It is good to recall, then, that even before the strong currents for racial equality reached tidal proportions in America, the General Conference together with church institutions and organizations under its immediate control and influence began to change policies and conditions of service in harmony with enlightened and spiritually sensitive concepts of Christian brotherhood. One only regrets that, with typical 20/20 hindsight, he can see many places where a better job of witnessing to Christian principles on race relationships could have been done.

Our duty to do so is clearly stated by Ellen G. White: "We are one brotherhood. No matter what the gain or the loss, we must act nobly and courageously in the sight of God and our Saviour. Let us as Christians who accept the principle that all men, white and black, are free and equal, adhere to this principle, and not be cowards in the face of the world, and in the face of the heavenly intelligences. We should treat the colored man just as respectfully as we would treat the white man. And we can now, by precept and example, win others to this course."—*Selected Messages*, book 2, p. 343.

### Official Church Position

As time went on, the church adopted a statement of principles that eventually became the "official position" with respect to the relationship of races in the churches and institutions. The statement is far reaching in its application and serves as the guiding policy for all ministers, administrators, and officers of the church on every level.

"Official Position. 1. All persons should be given full and equal opportunity within the church to develop the knowledge and skills needed in the building up of that church, and all service and positions of leadership on all levels of church activity should be open on the basis of qualifications without regard to race.

"2. Membership and office in all churches and on all levels must be available to anyone who qualifies, without regard to race.

"3. In educational institutions there should be no racial bias in the employment of teachers or other personnel nor in the admission of students.

"4. Hospitals and rest homes should make no racial distinction in admitting patients or in making their facilities available to physicians, interns, residents, nurses, and administrators who meet the professional standards of the institution.

"5. Human relations committees should be formed in

*W. Paul Bradley is chairman of the board, Ellen G. White Estate.*

each union conference to study the problems of human relations and workshops conducted to give guidance in dealing with local racial problems.

"6. Where normal entrance requirements are met, all Seventh-day Adventist schools from the elementary to the university level shall admit Seventh-day Adventist youth to the school of their choice without regard to race or color. Where a church-supported school fails to follow the counsel of the church as stated on this, it is the duty of the next higher organization to investigate and recommend corrective measures.

"7. Conferences selecting qualified spiritual leaders as pastors shall not be limited by race or color. Should some black pastors be appointed to white churches and some white pastors to black churches, a very desirable example of church fellowship and understanding would result; therefore, programs to this end should be undertaken with the support and guidance of unions.

"8. The North American Division has appointed a biracial commission of seven members to deal with complaints of discrimination or exclusion and other problems that may be appealed to it for help. This commission in cooperation and in counsel with the union conferences and/or the local conference and/or institution shall have authority to act immediately, making a thorough investigation and seeking solutions to these problems.

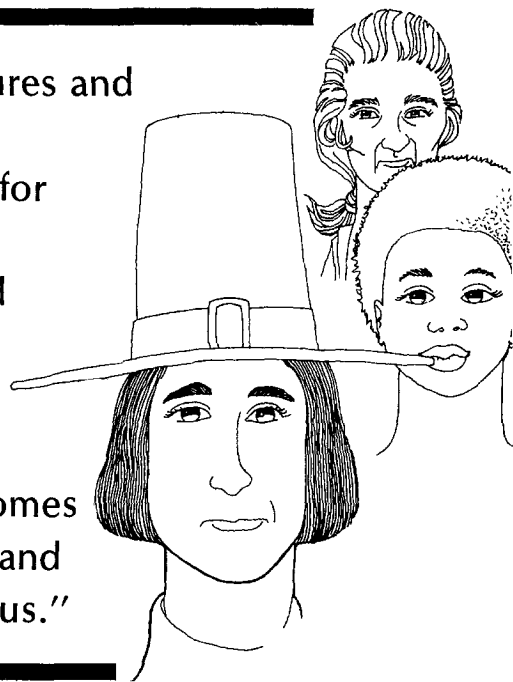
"9. In order to make public ministry more effective and to help members and potential members realize the importance of this brotherhood, conference administrators are urged to make clear to pastors and evangelists that it is their duty to teach these principles as a part of the gospel and our special message for the world. Prospective members should be so instructed either in the baptismal class or in personal Bible studies."—*GC Working Policy*, pp. 62, 63.

Sections 1 and 2 of the statement above embody the basic credo that exists throughout our ranks, and we hope within our hearts. Any member anywhere—any one of the two and one-half million of us—has the right, if he is in good standing, to apply for and be received into membership in the church of his choice, and that means in any of the 18,000 churches throughout the world. It is a splendid ideal, no doubt about that!

Suffice it to note that in practice the church has not always come up to its high standard. At times congregations have resisted accepting applicants for membership apparently solely because of race prejudice. Churches must be helped to bring their practice into conformity with the clearly stated worldwide policy. In the church of his choice the member is encouraged to grow and serve (and he may do so officially) as the church recognizes his gifts and advances him in responsibility accordingly, regardless of his race.

In the Sligo church, in Takoma Park, Maryland, of which I am a member, we have in our membership Africans both black and white, Asians of many of the eastern nations, Latin Americans, blacks of North America and the Inter-American islands, Caucasians of Europe and the Western Hemisphere, in truth a microcosm of the entire Adventist world membership. An equally diversified mix is seen in the elected officers' list for the church year 1975-1976. Concerning this, Pastor James J. Londis said in a recent letter to all members: "There are no 'positions' in God's house, only different roles and functions.

"Our cultures and races are cherished for providing variety and beauty in a world that easily becomes provincial and monotonous."



From God's point of view we are all servants kneeling at the cross of One who kneeled to wash our feet with His blood. We are a family making decisions together, listening for the omniscient voice to tell us how to go. With this perspective on what is truly important, our many barriers to unity in Christ become unimportant. Our gifts are appreciated and admired, not envied and criticized; our cultures and races are cherished for providing variety and beauty in a world that easily becomes provincial and monotonous; our differing ages, temperaments and life-outlooks are treasured for giving us balance and wisdom. We are all members of one body."

#### God and the Human Family

Need we remind ourselves of the concepts by which race relations must be viewed and by which our goals must be judged? Notice first the teaching of God's Word:

"And Adam called his wife's name Eve; because she was the mother of all living" (Gen. 3:20).

"And hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

"Have we not all one father? hath not one God created us?" (Mal. 2:10).

"Did not he that made me in the womb make him [my manservant]? and did not one fashion us in the womb?" (Job 31:15).

"Thou shalt not hate thy brother in thine heart. . . . Thou shalt love thy neighbour as thyself: I am the Lord" (Lev. 19:17, 18).

In the beginning of Leviticus 19 is found the significance of that affirmation "I am the Lord," repeated so many times throughout the chapter: "Ye shall be holy: for I the Lord your God am holy" (verse 2).

The very fact that He is our God requires that we think as He does and exemplify in our characters and in our goals the exalted concepts that He in supreme love exhibits toward us.

And how does God think toward us? He is God of all the human family. Having sent His Son to die for all makes it



clear that none is cast off. They are all His offspring and equally precious.

"The Lord's eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special, tender pity for those who are called to bear a greater burden than others."—*Southern Work*, 1966 edition, p. 12.

"Caste is hateful to God. He ignores everything of this character. In His sight the souls of all men are of equal value."—*The Desire of Ages*, p. 403.

Writing in the year 1900 to a missionary sent to Africa, Ellen G. White said: "The color of the skin is no criterion as to the value of the soul. By the mighty cleaver of truth we have all been quarried out from the world. God has taken us, all classes, all nationalities, and brought us into His workshop, to be prepared for His temple. . . . Remember that with God there is no caste or nationality, no divisions or parties."—Manuscript 73, 1903.

"Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. If they believe on Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man [American Indian], a Chinese, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother."—Manuscript 6, 1891.

We can fully agree with the position of historical Christianity as summarized by the Oxford Conference of 1937: "The existence of black races, white races, yellow races is to be accepted gladly and reverently as full of possibilities under God's purpose for the enrichment of human life. And there is no room for any differentiation between the races as to their intrinsic value. All share alike in the concern of God, being created by Him to bring their unique and distinctive contributions to His service in the world."—*The Official Report of the Oxford Conference*, page 60. [Found in *Biblical Faith and Social Ethics*, E. Clinton Gardner, Harper and Row, p. 351.]

### The Regional Conferences

How do the goals stated in our "official position" harmonize with our church practice of operating in the United States and some other areas of the world conferences or missions which are made up of churches that are largely segregated as to black and white? Some observers may have a burden to point to the separate Regional conferences of North America as an anomaly and their organization in 1945 as a backward and unenlightened step. It must be admitted that the arrangement is less than ideal, nor was it in harmony with the general desires of the black members at the time. But it did provide a method by which black workers could be elected to positions of official leadership, an objective that was not likely to be realized in the atmosphere that prevailed in those years in the integrated conferences and considering the bias that can exist in the thought habits of voting members. It should be pointed out, however, that the step was

not taken necessarily to support a theory or in response to a trend but simply to follow a course that seemed to be most expedient, holding out promise of enabling those Regional churches to break forth with new evangelistic and financial strength.

To most observers who know the work well both before and after 1945 the outcome has been all that, and even better than, was anticipated. The formation of the Regional conferences has resulted in remarkable membership and financial growth, and has contributed vastly to the developing of strong black leadership in every line of church activity. Not only are the eight Regional conferences under total black leadership but black leaders are serving with full acceptance and distinction on the union conference level and in the General Conference headquarters office. It has lifted from our denominational thinking any uncertainty or doubt as to the ability of our black membership to bear its responsible part in giving the third angel's message to the populations around us. Only the white membership in North America surpasses them in financial support of the world work.

The church must always look forward and set her goals high, goals of greater attainment under the impulse of God's Spirit. We are indeed grateful for goals that have been attained. To a greater degree may we not see in bolder reality the outworking of those ideals so clearly set before us in the words of Ellen White: "God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love. Christian unity is a mighty agency. When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted, because of the unity which exists among believers. There is one body and one Spirit. Those who have been building territorial lines of distinction, barriers of color and caste, might better take these down much faster than they put them up. Man is to obey the word of God declared in the seventeenth chapter of John. He is to be one with his fellow-man and with Christ, and in Christ one with God. Then of him can be spoken the words, 'Ye are complete in him.'"—Manuscript 83, 1899.

"When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood."—*Review and Herald*, Oct. 24, 1899. □

To be continued

### READINGS ON RACE RELATIONS

Ellen G. White, *The Southern Work*. A 96-page booklet reprinted in 1966, comprising an earlier publication by the same name, containing material from the author's pen during the years 1891 to 1899.

—, *Testimonies*, vol. 7, pp. 220-245, "In the Southern Field."

—, *Testimonies*, vol. 9, pp. 199-226, "Among the Colored People."

—, *Selected Messages*, book 2, pp. 343, 344, "Counsels Regarding Inter-marriage."

Arthur L. White, *Guiding Principles in Race Relations*. A 12-page reprint of five articles appearing in the *Review and Herald*, March 24 to April 21, 1966, giving Ellen G. White counsels and church actions.

Ronald D. Graybill, *E. G. White and Church Race Relations*. Review and Herald Publishing Assn.

—, *Mission to Black America*. Pacific Press Publishing Assn. The author of these two books, Ronald D. Graybill, has made a special study of the work among the black people of the South and Ellen G. White's counsels concerning it.

Charles E. Wittschiebe, *God Invented Sex*. Southern Publishing Assn. On pages 241-243 this author discusses "Integrated Marriage" (Interracial Marriage) in a very helpful and discerning way.

# His Unrelenting Faith Moved Mountains



John A. Burden

---

John A. Burden's name  
is deeply engraved in the  
health and medical work in  
southern California.

---

By FRANK BRAINARD

WHILE THE MEMBERS OF THE Southern California Conference of Seventh-day Adventists were endeavoring to liquidate the indebtedness of two sanitariums already in operation, Ellen White, much to their consternation, informed them that a third sanitarium was needed in that part of the field. Today, that proposed institution, now known as the Loma Linda Hospital and Loma Linda University with its School of Medicine, is among the largest and best known in the entire world.

To the unrelenting faith and stubborn perseverance of the late John A. Burden can be credited the successful beginning of this remarkable achievement. For it was he who, working under the direction of Sister White, located the site, negotiated the purchase of the Loma Linda property, and became the first business manager of the completed institution.

Elder Burden was a quiet, reserved, and unassuming person, yet there was an undefinable power that impressed one with his great strength of character. It is

---

*Frank E. Brainard is a chef and has worked for the Paradise Valley Sanitarium (now Paradise Valley Hospital), National City, California, and Takoma Hospital, Greeneville, Tennessee, as well as other institutions. He is now retired and lives in Porterville, California.*

largely due to his faith, activity, and bold urging that the Southern and Southeastern California conferences now have the Glendale, Loma Linda, and Paradise Valley hospitals. All are now successful, fruitful, and strong witnesses for the truth, but with beginnings laid in sweat and tears.

A young convert to the truth, I worked under Elder Burden, who had been appointed business manager of the Paradise Valley Sanitarium which at that time carried an indebtedness of about \$100,000. Why he took a personal interest in my instruction, only he and the Saviour knew, but morning after morning before it was light, he would tap on my door with the call, "Don't you want to get up and study awhile?" Many times he based his study on communications he had received from Ellen G. White. These letters and manuscripts were then in two volumes, now known as the Loma Linda Messages.

It was only natural that Elder Burden should often be asked to deliver the Sabbath morning sermon in the sanitarium church, or in one of several churches in the San Diego area. Soft of voice and quite stationary behind the pulpit, he was not a dynamic speaker. There was, however, a depth in his messages that came from hours spent alone with God. His connection with his Lord and Master was very close.

Elder Burden's strong faith in the counsels of the Spirit of Prophecy, together with his impatience with delay in carrying out their instructions, especially in advancing the medical work, created a problem that the conference administration was very reluctant to add to its already heavy indebtedness. The total membership of the conference was only around 2,000 and with two sanitariums already in operation, each heavily obligated financially, a third sanitarium in the conference just seemed too much to carry.

But these facts did not deter Elder Burden. Space will not permit an account of providences attending the location, purchase, and development of the Loma Linda enterprise. As one views the extent and success of the medical work now being carried on by Seventh-day Adventists in southern California, the sweat, the tears, the frustrations and prayers with which it was established may seem difficult to understand. John A. Burden will ever remain as the one, under God, largely responsible for the beginning of this tremendous work.

#### Further Instructions Followed

In his later years Elder Burden was called to take over the management of the Paradise Valley Sanitarium, situated about seven miles east of San Diego. Ellen White had written: "When in Los Angeles I was instructed that not only in various sections of that city, but in San Diego . . . , health restaurants and treatment rooms should be established."—*Testimonies*, vol. 7, p. 55.

With Elder Burden, for the Lord to speak meant for him to act. Again, he began to urge church leaders to give study to the possibility of carrying out Ellen White's instruction. After much study, preparation, and appointment of personnel, the first vegetarian cafeteria in the Southeastern California Conference was opened in San Diego. It was truly a sincere group of talented workers who combined their efforts to launch that new project.

After many months of difficulty in winning the confidence of the people, building a patronage among a citi-

zenry who at that time were far from being as health-minded as folks are today, that project came through and is still in successful operation. Here again Elder Burden's faithful service is bearing fruit. Though it has passed into private ownership, it is still witnessing for the truth in the thousands of healthful meals served, the unnumbered pieces of literature passed out, and the many health and Bible studies given.

Though Elder Burden was not permitted to see the growth of the projects he labored to start as we see them today, his name is deeply engraved in the health and medical work in southern California.

Perhaps an experience he related to me, which took place when he was a lad of sixteen, will help explain his lifelong commitment. On a homestead in the woods near Lake Michigan when towns and neighbors were few and scattered, the Adventist message came to his heart and he accepted it. Because he refused to work on the Sabbath, he was forced to leave home and parents and follow the only road to the nearest town, twenty

miles away. The night sounds came with the shadows of evening and he became fearful. Approaching a large rock by the side of the road, he said, "I went behind it and knelt down to talk to my heavenly Father. I had been praying but a short time when directly above me there began the most beautiful music I had ever heard. For several minutes I listened to the angel choir. There is no music in this world that can compare with it. In that symphony I heard the voice of my Father, telling me that He knew all about my situation and not to be fearful."

Who can tell how much this experience contributed to the unusual faith of this godly man who lived a long and fruitful life in the service of the church he loved?

Late one evening in 1942, while making his way toward the old Loma Linda sanitarium, where he was residing, a speeding automobile hit him, ending his life of 80 years. On the resurrection day possibly the same angels who sang for him on that lonely Michigan road will be there to usher him into the presence of the One he served so faithfully. □

## Bible Questions Answered BY DON F. NEUFELD

In Matthew 24:21 we read, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Daniel 12:1 reads, "And at that time shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation even to that same time." Do these verses contradict each other?

In their interpretation of Matthew 24, Adventists have applied the "great tribulation" of verse 21 to the period of persecution during Rome's dominance from 538 to 1798. On the other hand, they have applied the time of trouble of Daniel 12:1 to a time of distress to follow the close of probation. If the earlier tribulation is described as one greater than any to follow, how could the latter be described as one "such as never was"? This is the dilemma the questioner faces.

At first thought someone might suggest that the two verses are not talking about the same event, for one speaks of a "great tribulation," whereas the other mentions a "time of trouble." However, the word translated "tribulation" in Matthew 24:21 (*thlipsis*) is the very word occurring in

the Greek translation of Daniel 12:1 for "trouble." Hence another explanation must be found. Some scholars think Matthew 24:1 is an allusion to Daniel 12:1.

A well-established principle of prophetic interpretation enters in here. When an event is still distant, prophecy gives only the broad outlines. As the prophet looks down the stream of time, events often are not clearly distinguished. For example, in the verses we are considering, Daniel and Jesus present the setting up of the kingdom of God on earth as being preceded by a time of great distress. As the event approaches, God gives greater details through later prophets, so that what was presented as one event may be seen to be composed of several stages.

I recall a phenomenon I observed a number of times while motoring in Canada from Calgary, Alberta, to Banff, Alberta. I would come upon what appeared to be a large mountain to the left of the highway. As I passed this mountain, I would observe that what I had thought was one mountain was actually three mountains. In fact, the group was called the Three Sisters because the three peaks looked so much alike.

Thus it is with prophecy. Often the details are not revealed or seen until later. Both Daniel and Jesus predicted great tribulation to be connected with the future kingdom of God. Only many centuries after Jesus was it seen that there were at least two stages to this tribulation, the one during centuries of papal darkness and the other immediately after the close of probation. In other words, Daniel and Jesus were describing the trouble in general and thus were describing the same thing. Therefore both could say what they did about the trouble being greater than anything that had ever happened, or, in the case of Jesus, than anything that would happen. It is we, who, in later years, are looking back and are making the distinction, and correctly so, on the basis of the further revelation in the book of Revelation and interpretations of prophecy confirmed by Ellen White.

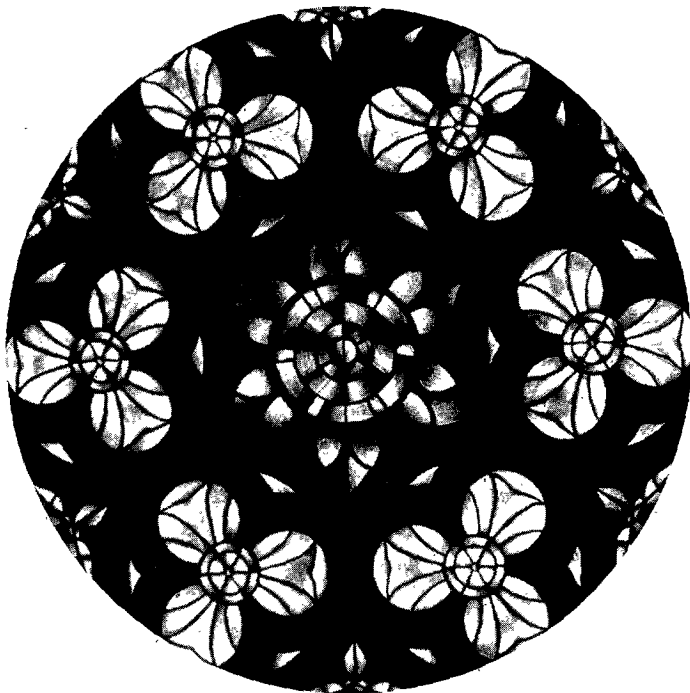
**Is the pleading tone of Jeremiah 44:4 consonant with divine majesty?**

This verse reads, "Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate."

It is not quite clear what the questioner has in mind. If he is inquiring whether the language of the verse is God's mode of thought and expression, then the answer to his question would be No. Ellen White says, "The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen."—*Selected Messages*, book 1, p. 21.

The following statement is also significant: "The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men."—*Ibid.*, p. 20.

This latter statement would suggest that if God did any pleading, He would do it in a language and a form of expression that would appeal to the persons to whom it was addressed. The form of pleading would vary with the cultural and other backgrounds of those to whom the pleading was addressed.



## My Father's House

---

The words "It was the noisiest church I have ever been in" cut like a knife in my heart.

---

By RUTH JAEGER BUNTAIN

JESUS STOOD at the entrance of the outer court of the Temple. As He looked within the sacred enclosure He was bothered by what He saw—and by what He heard.

He saw a throng of people assembled in the court. But this was not what bothered Him. It was the time of the Passover, and it was customary for many people to be at the Temple.

He heard the cooing of doves, the bleating of sheep,

---

*Ruth Jaeger Buntain, for many years an elementary-school teacher, is a homemaker and free-lance writer in Angwin, California.*

the lowing of cattle. But these were not the sounds that disturbed Him. These were unavoidable noises, the cries of innocent animals that soon would be offered as sacrifices.

It was those other sounds, those other sights, that disturbed Him.

Jesus entered the courtyard and walked about. He stopped at the tables of the moneychangers and observed the transactions. He noted the outrageous prices that were being charged to exchange foreign coins for Temple shekels.

He went to where the cattle dealers were selling animals. He heard the inflated prices being demanded. He was aware that the dealers were taking advantage of those who had come too great a distance to bring sacrifices with them.

Jesus was also aware of the part the priests and Temple officers were playing in the transactions, aware that they were collaborating in the unholy traffic, enriching themselves at the expense of the people.

He observed that the sounds of disputation and bargaining were disturbing those who were worshiping. There was so much noise that the words addressed to the Most High could scarcely be heard.

As He looked at the unholy scene He felt sadness. He also felt indignation. It was an unusual emotion for One who was known as the meek and lowly Jesus.

He was not indignant for the reasons that arouse carnal man.

He was not indignant because He had been misunderstood and misrepresented.

He was not indignant because the honors of which He was worthy had not been accorded to Him.

He was not indignant because self had been deflated.

### Sanctuary Had Become a Market Place

Jesus was indignant because those who professed to be the children of God were desecrating the house of God, making a mockery of the service of God. The sanctuary that had been intended to be a house of prayer had become a noisy market place.

Jesus hurried to the money tables and turned them over.

With a scourge of cords in His hand as a symbol of authority, with indignation and power, with divinity flashing through humanity, He spoke to the silent and awed assembly. In a clear ringing voice He commanded, "Take these things hence; make not my Father's house an house of merchandise" (John 2:16).

Nearly 2,000 years have passed since Jesus cleansed the sanctuary of its polluters. The Temple is no longer standing, having been set aflame by Roman soldiers in A.D. 70. However, all through the succeeding centuries there have been other houses of worship. And today there are innumerable ones in all lands. They have been erected to the honor and glory of God, intended to be houses of prayer for all people.

Some of these sanctuaries are little more than thatched-roof huts. Some are humble wooden structures. Others are stately edifices with deeply carpeted floors, stained-glass windows, richly beamed ceilings.

Wherever our Father's houses are located, whatever types of structure they may be, they are places where God meets with His people in a special way, places

where unseen angels meet with the worshipers. And it is no less important today to be reverent in the house of God than it was on that long-ago day when Jesus drove the irreverent from the Temple.

There are no moneychangers at our churches today. There are no cooing doves, bleating sheep, lowing animals. But all too often there is whispering, laughing, and common talking.

Some time ago a non-Adventist relative whose son attended church school visited one of the Adventist churches in the city where she lives. He was in a musical group that was to present a number at the service, and she was present for the performance. When she told me she had attended, I asked how she enjoyed it.

"The children performed very well," she answered. "And I'm sure that what the minister said was just fine. However, I couldn't hear much of it. There were too many people around me whispering. In fact," she added, almost apologetically, "it was the noisiest church I have ever been in."

"The noisiest church I have ever been in"—these words were a knife in my heart. It had been our hope that the parents might begin attending services as a result of their children's enrollment in our schools. And yet the initial visit was disappointing, a visit that resulted in her regarding the members as irreverent.

### Importance of Reverence

So important is it to God how we act in His house, that we have been given special instruction regarding this. Some of the inspired counsel is found in *Testimonies*, volume 5: "Behavior in the House of God."

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers."—Page 492.

"In the minds of many there are no more sacred thoughts connected with the house of God than with the most common place. . . . Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship."—Pages 498, 499.

"Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion."—Page 500.

"Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: 'God is here; this is His house.'"—Page 494.

If Jesus should visit your church next Sabbath, what would He see? What would He hear?

Would He find irreverence in attitude, dress, and deportment?

Would He find the sacred and eternal being placed on a level with common things?

Or would He smile His approval and say, "These people are aware that this is My Father's house"? □

## For the Younger Set

# Honey and Brownie

By AUDREY LOGAN

MY FRIENDS Honey and Brownie usually come to visit me over the garden fence. But today I have been invited to visit them, in their stable! From this you will have guessed that Honey and Brownie are two horses.

They eat and romp in a field right behind my house and are beautiful creatures. They were given their particular names because of the colors of their coats.

Mrs. Dean, their mistress, lives in a large house on a hill, and today she said, "Do come and see the horses. I want to show you how clever Honey is."

Of course, I was delighted to go. I do like horses, especially clever ones! So off I went to Mrs. Dean's home. First of all we looked around her lovely garden, then she led the way to the stables. There peering over the door were Honey and Brownie, looking very intelligent. I patted their warm faces and told them how nice they were. They seemed to enjoy that.

Then I stepped back a little to chat with Mrs. Dean. "Now, listen to what Honey

will do," she said. Suddenly there was a loud *bang, bang* on Honey's stable door, and there she was kicking with her hoof. "She's asking to be let out," said her mistress. Swiftly Mrs. Dean went over and slipped the lock from the door, and out trotted Honey, carrying a wooden bucket in her mouth!

"Whatever is she doing with that?" I asked.

"Just watch," chuckled her owner.

And what do you think? Over to the yard tap (faucet) went the horse, put down the bucket under the spout, and began to turn on the tap with her teeth! I watched in amazement as Honey solemnly waited for the bucket to fill with the right amount of water. Then she carefully turned off the tap, drank a cooling drink from the bucket, picked it up in her mouth, and padded over to her mistress. There she placed the bucket at Mrs. Dean's feet and nodded her head.

"She is saying Thank you," said her owner.

Honey looked so pleased when she received a hug and a pat from her mistress.

"We always feed and water our horses regularly, of course," explained Mrs. Dean, "but Honey is special, because she *asks* for her drink and never forgets to say Thank you. Somehow that makes her very dear to us."

Doesn't this illustrate God's care for us? He provides us with food, clothing, and shelter, and showers us with kindness, whether or not we ask, because He loves us. But when we ask we have a special blessing because it is part of God's plan to give us added mercies that we would not receive if we did not ask.

How important it is never to take our Lord's goodness for granted. Let us ever remember to trust Him and thank Him for our daily needs.



# Interpreting Ellen G. White's Writings

Central to the life and ministry of the Seventh-day Adventist Church is the conviction that Ellen G. White was inspired by God and that, therefore, her writings have authoritative value in matters of faith and practice. We believe, for example, that her understanding of the controversy between Christ and Satan was revealed to her through divine means and that such revelation has particular relevance for life today.

Owing to the nature of her work, interpretation of her writings becomes critically significant. Interpretation, we may add, takes place when we explain the thoughts and feelings of a writer. It makes no difference whether the reading is simple or profound, secular or religious, general or technical; any attempt to understand, explain, or apply a statement of a writer involves interpretation. When we come to inspired literature, however, the task of interpretation becomes especially important because of the claims made upon us by the written word. We may read an article in *Newsweek*, a column in the *Chicago Tribune*, or a chapter in a book on botany without being confronted by the divine demand. As a result, we may be informed or entertained, we may be intellectually stimulated or emotionally stirred but not necessarily edified in a spiritual sense. (There are exceptions, of course. A botanist or naturalist may discern God's tenderness in the delicate flowers, His awesome majesty in the stately trees, and His infinite wisdom in the rich diversity of plants.)

But when we open the Bible or turn to Ellen White's

writings we recognize we are reading literature that came about through a special endowment of God's Spirit. Through these writings the Lord speaks to us. It is important, therefore, that we read and study the material prayerfully, understand it correctly, explain it intelligently, and apply it with discretion and grace.

Some may object to the emphasis placed on the task of interpretation, and perhaps with good reason. Ellen White's writings are written in plain, simple English, they argue, and anyone who approaches them in prayer can claim the promise of Christ that the Holy Spirit will guide him or her into truth. We do not quarrel with people who reason this way, but we do question their understanding of faith. More specifically, we wonder whether they discern the difference between faith and presumption. It is easy to confuse the two, and perhaps most of us have at times been involved in acts of presumption when we thought we were demonstrating strong faith.

### Faith Versus Presumption

Presumption might lead one to reason, for example, that a person who had been deprived of educational opportunities early in life could pray for the knowledge normally gained through formal schooling. Or that, instead of undertaking the large task of translating Ellen White's writings into French, German, Italian, et cetera, one could pray for the gift of tongues. Again, that instead of learning the principles or guidelines for interpretation one could merely ask the Holy Spirit to provide the necessary guidance.

Without question, the Holy Spirit is able to give us the gifts of knowledge, tongues, and interpretation. He has done so in the past and perhaps is doing so in the present. But it would be presumptuous to neglect opportunities to study and learn and merely pray for such gifts and wait to be richly endowed. We are not to use prayer as a labor-saving device but as a means of expressing our concerns to the Lord and experiencing His rich compassion and grace. We affirm, therefore, the place and importance of prayer, but do not consider it a substitute for hard work.

Does this mean, then, that a person without a college education will be unable to read Ellen White with understanding? Obviously not. But a college education may enhance his or her opportunities to grasp Ellen White's thought more clearly. Put simply, a person having difficulty in reading and reasoning to begin with (whether he is a college graduate or one with less formal training) is bound to experience similar problems when he approaches Ellen White's writings. Once this is recognized the importance of the task of interpretation becomes clearer. We are then in a position to appreciate the value of careful and prayerful study and proceed accordingly while claiming the promises of God to illumine our understanding of His will.

In summary, we are to demonstrate our faith in the divine promises through diligent study, and in so doing we will experience intellectual growth as well as spiritual edification.

J. J. B.

## He Met My Need

By EDA A. REID

Before the law I stood in shame;  
Transgressions written by my name.  
Guilty, helpless, I stood alone,  
For not one sin could I atone.  
Meanwhile, justice standing by  
Sternly demanded that I die:  
Then my great need and God's great mercy met.

On Calv'ry Christ made my sin His own.  
His death for every sin atoned.  
Demands of justice satisfied  
When as my substitute He died.  
Before the law I stood again;  
My record cleansed from every stain,  
For my great need God's mercy fully met.



## Speaking Out

(One measure of a church's strength is the degree of freedom its members have to speak out to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.)

### Judge Not, That Ye Be Not Judged

AFTER reading the letters to the editor in the October 2, 1975, REVIEW, I wondered what had happened to the "weightier matters of the law, judgment, mercy, and faith." It seemed to me that people were straining at a gnat and swallowing a camel (see Matt. 23:23, 24).

Ever since its founding, the Seventh-day Adventist Church has spoken out against the wearing of jewelry and the following of the fashions of the world. God's "peculiar people" should be separate from the world, the church has maintained. But does this apply to appearance only? Should it not apply to other things as well? Whatever happened to love, understanding, patience, friendliness, and long-suffering?

One letter in particular disturbed me, the one that mentioned the jewelry on the piccolo player. I hadn't noticed the jewelry until I read Name Withheld's letter. When I looked at the picture closely, I couldn't tell whether it was a watch or a bracelet she was wearing. They make unusual watches in Europe. And here's something not everyone may know: in many European countries, among them Germany, Holland, Austria, and Switzerland, the wedding ring is worn on the right hand. One should remember what Ellen White said about people in foreign countries wearing wedding rings. See *Testimonies to Ministers*, p. 181.

Because some people's customs are different, does this mean they are wrong, or that we have the right to criticize them for these customs?

The year I went to school in Germany I learned several things that opened my eyes concerning church customs. For example, one Sabbath I wore a black dress to church with a rhinestone brooch pinned to it. The dress was solid black and rather drab without the brooch, I thought.

Outside the church a classmate of mine—a sweet German girl—told me that Adventists in Germany do not wear pins for adornment. I was quite taken aback, for in the U.S. I had worn that brooch at an Adventist college for three years and almost everyone apparently had thought there was nothing wrong wearing it.

Then Christmas came. This is a beautiful time of the year in Germany! A gentle snow clung to the branches of the trees. Since there was not a breath of the accustomed winter wind to blow the snow about, it piled high on the tree branches and even on the telephone wires! My American girl friend and I visited a German Adventist family for the holidays. We had a delightful vacation. Among the various things we did was accompany the family with whom we stayed as they visited other families, stopping in for a hot drink and cake. We had a wonderful Christmas, but not in one Adventist home did we see a Christmas tree. Why? Because most German Adventists don't have one at Christmas. They don't believe Adventists should have one. We were beginning to wonder whether besides being in another country we were in another religion.

Then there was the matter of television sets and

worldly amusements. While the Winter Olympics were being held in Innsbruck, Austria, a television set was brought into the dormitory. Normally the dormitory did not have a TV set, because most Adventists in Germany feel it is wrong to have one. Since there were many girls at the school who were not Adventists, it was decided to bring in a TV temporarily to watch the Olympic games.

My American girl friend and I planned to go to Austria for a few days during the competitions.

But when we asked for a leave, the principal was shocked that two Adventist girls would wish to attend such worldly amusements.

What, then, is right, and what is wrong? It may not be so easy to decide. We need to be patient, kind, long-suffering, and, above all, wise.

At least before we criticize people living in other countries for customs differing from our own, we should remember that some of our customs offend them too.

KATHLEEN KOEBBERLING  
Bellbrook, Ohio

### Classroom Behavior

IF ELIZABETH Rathop, of New Jersey (Feb. 12), thinks SDA youth are unruly in church she should see them in school. Parents who allow a child to run the house need to consider whether they brought the child into the world to pamper or to train? The Bible warns, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). How true. Children who show disrespect for those in authority should be punished.

My husband is a teacher in a grade school. Recently, one of the girl students was so bold as to call him a liar, for which she was dismissed from class. But nothing was done about it at home. Not all students are this bold, but most of them, I feel, are much too mouthy, being allowed to express what they feel to whomever they wish. Apparently this is the way they are allowed to act at home.

I get the impression parents are so busy doing their own thing they can't be bothered about the children. It seems the child is allowed to watch anything on TV and listen to any kind of music, no matter how degrading. Being allowed to have the run of the house, the child tries to transfer this same freedom

to the classroom. Thus, when he is corrected in the classroom he pouts and shows disrespect for the teachers.

Also, instead of making the child work, many parents freely hand over the dollar without asking questions, in many cases being happy to get rid of the child.

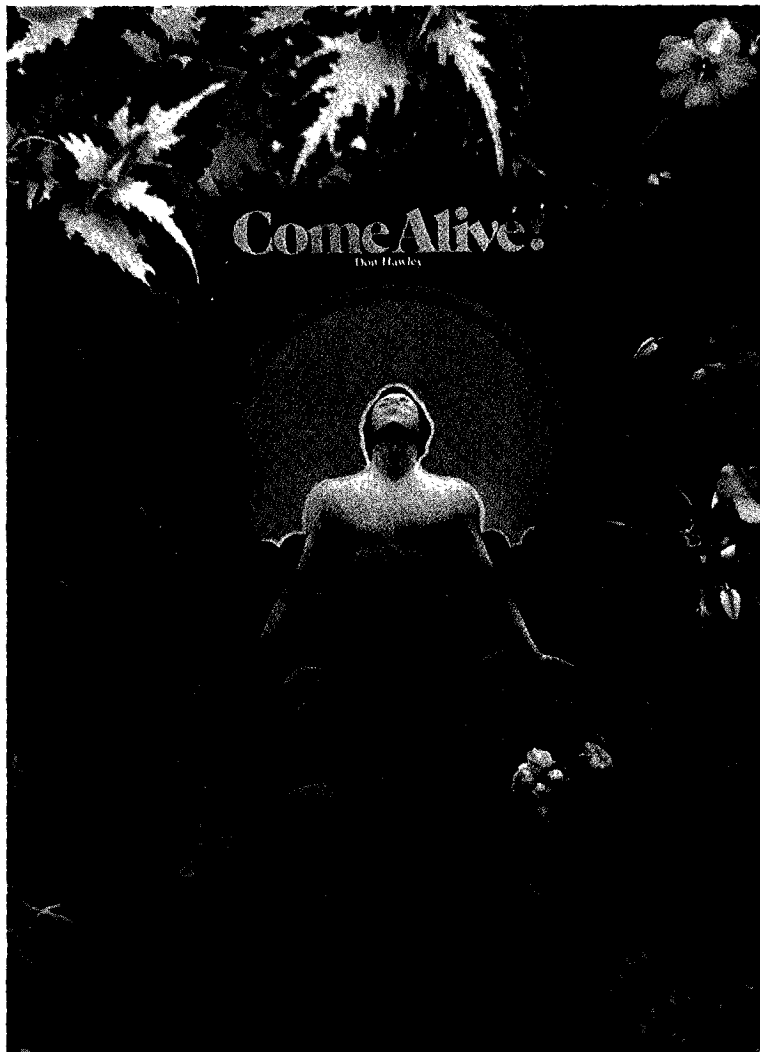
Parents send their problem child to school in hopes the teacher can work out the kinks that have been allowed to develop over a long period. When the teacher asks the parents for help they often turn a deaf ear and/or say, "My child has never done anything like that" or "My child would never act that way."

I am disturbed, too, about the dress standards. Studies show that the way a child dresses expresses the way the child will behave. In the school in which my husband teaches the girls come in clinging tee shirts and dirty jeans or slacks. Don't parents look at the child before he or she leaves the house? Most people wear better clothes to plow the garden.

I know that not all parents and children are like the ones I have described, but the percentage is too great for me to be comfortable. I'm concerned about the future of the church.

NAME WITHHELD

# Enjoy the bloom of good health.



## These people do:

COME ALIVE! is so delightful. It shows that the beauty of healthful living lies in the simplicity of nature's own remedies. Reading this book has increased my desire to carry on a more healthful daily routine.—W. G. Larson, Minneapolis, Minnesota.

The life program held out in COME ALIVE! is judicious, free of extremes, and practical. Following the counsel given here will make one "healthy, wealthy, and wise"—well, at least wealthy in joy of living.—C. S. Small, M.D., Loma Linda, California.

At Christmas time a young nephew of mine who is a dental technician gave copies of COME ALIVE! to his fellow employees who are non-Adventists. He reports that one of them came back so enthusiastic about the book that he has asked to purchase eight copies to pass along to his own non-Adventist relatives.—Mike Wright, Provo, Utah.

As we looked for a book to give to those attending our evangelistic services, we were looking for one with a warm, happy approach that would make our health message attractive and reasonable. We feel that we found it in COME ALIVE!—Don Jacobsen, Berrien Springs, Michigan.

We have read COME ALIVE! and enjoyed it immensely. We can see why it was chosen for the role of "missionary book for 1976." I find myself thinking of many people I would like to give this book to.—Elva Bartel, La Crosse, Kansas.

I have just chuckled and approvingly nodded my way through COME ALIVE! and sighed at the end because there was no more. COME ALIVE! seems well destined to be an effective evangelistic aid.—Francis R. Millard, Midpines, California.

## Give COME ALIVE! Watch your friends blossom.

**\$1.50 each or  
\$5 for a pack of four**

(Outside North America  
the price is \$1.50 each)

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please include State sales tax where necessary, and add 5 per cent or a minimum charge of 40 cents for mailing.



## Be in the pink.

## Christian Record Meets Needs of the Blind

By F. G. THOMAS

IT IS TO meet the needs of blind persons that, since 1899, the Christian Record Braille Foundation, Lincoln, Nebraska, has existed. The Christian Record Braille Foundation is an Adventist organization operated by the General Conference as a special ministry to the blind. All materials and services provided by the Christian Record Braille Foundation are supplied without cost.

Blindness is a state of mind as well as a physical state. Just because a person cannot make effective use of his physical-vision apparatus does not necessarily mean that he is "blind." His life can still be filled with light and meaning. He can rise

*F. G. Thomas is general manager of Christian Record Braille Foundation, Lincoln, Nebraska.*

above his physical limitations to become a full, active participant in life, making a significant impact on his world. In spite of his physical blindness, he may be able to "see" far better than many with no handicap, since true "vision" takes place in the mind.

The only real limitation to a sightless person is his will to excel. But the "courage to be" grows in an environment where self-pity is rejected out of a firm education to the possibilities available. Blind children, for example, need to learn very early that their handicap does not preclude a full life for them. They need to be introduced to a varied spectrum of experiences from which they can draw a sense of participation; they need to feel that they are truly able to become what they choose.

Blind adults need to be kept in touch with what is going

on around them and to have access to stimulation toward personal growth through materials especially prepared for them. They need materials in Braille and large print along with those that have been recorded. And they especially need all these materials assembled and delivered by people who really care about them and who can convey the reality of the Christian mission.

### Camps for Blind

One of the most significant services provided by the Christian Record Braille Foundation is its summer camping program. Each summer hundreds of blind young people attend camps all over North America, where they have an opportunity to hike and swim, to ride on horses and in boats, and in many other ways come in contact with nature, much as sighted children do. Adventist counselors and leaders at the camps are able to instill in these young people an awareness of spiritual realities.

Perhaps the most significant long-term assistance the

Christian Record provides to blind persons comes in the form of the inspirational and educational materials it makes available. Through Braille, large print, and various recording formats, the Christian Record provides the blind with a large lending library of books, Bible study guides for various age groups, and a variety of magazines, including *Life and Health* and the *Review and Herald*.

The 100 full-time field representatives of the Christian Record Braille Foundation have dedicated their lives to serving the blind in the communities where they live. They do this in two primary ways: first, by providing a continual contact with the blind people they serve, becoming acquainted with their specific needs, helping where needed, giving spiritual encouragement, enrolling them in the free services of the Foundation and putting them in contact with agencies that best suit their needs; and second, by contacting local businessmen, soliciting support for the work that is being done for the blind. In this way



The Christian Record Braille Foundation, with headquarters in Lincoln, Nebraska, coordinates the Adventist Church's outreach to blind persons.

these representatives are showing blind people that someone really does care for them, and they are providing a testimony to the general community of the unique ministry the Christian Record fulfills.

The objective of the Christian Record is to bring independence, dignity, and hope to the lives of a segment of our population that could easily be forgotten in today's hectic pace.

### KOREA Language Students Join the Ministry

Three converts from the Seoul English Language School in Korea have joined the ministerial ranks of the Seventh-day Adventist Church.

Young Koh was employed by the Central Korean Mission as a ministerial intern in 1974, and upon the completion of his internship he joined

the staff of the English language school. Now he is working with a new company of believers on the southern side of the Han River in Seoul.

This year M. K. Choi and U. Y. Suk, also converts from the language school, began ministerial internship programs. Pastor Choi is an intern at the headquarters church in Seoul, and although Pastor Suk began his internship at the Seoul Adventist Hospital, he will soon be moving to the

United States with his new wife.

Both Pastors Koh and Choi married Adventist young women who are employed by the denomination. Pastor Koh's wife is secretary to the president of the Korean Union Mission, and Pastor Choi's wife is a teacher at Seoul Academy.

JANE ALLEN  
*Acting Communication  
Director  
Far Eastern Division*



## Blind Student Works at Christian Record

A 27-year-old blind college student, Diane Louise Isgro, and Kami, her black Labrador retriever, arrived in Lincoln, Nebraska, recently by plane and were warmly welcomed to summer employment at the Christian Record Braille Foundation by F. G. Thomas, general manager.

Diane spent the past school year as a junior at Columbia Union College, Washington, D.C., majoring in social work and maintaining a grade point average of 3.55 for the year. She expresses a keen desire to work with parents of disabled children, helping them to understand their children.

When asked whether she has been receiving services from the Christian Record Braille Foundation, she replied, "Yes. I started right after I heard about the Adventist mes-

sage. While attending the Reading Institute of Rehabilitation I visited the Reading Book and Bible House, where I was given the name of John Creighton, the Christian Record Braille Foundation representative for the Hatboro-Bucks County, Pennsylvania, area. He wrote to the head office and ordered the services that I have been receiving.

"When I decided to go to an Adventist school (I knew I wanted to be an Adventist, but was not baptized), I expressed my concern over finances, and a friend suggested I write to the foundation to request an educational grant. I also started on a simplified Bible course. This contact period covered about 16 months. I used many of Mrs. White's books in my junior year at college. The Christian Record has been a real blessing to me."

Now Diane is concerned about two agnostic friends who don't want to have God "pushed" down their throats. She got them to read several copies of *Life and Health*, which they found interesting. They were also impressed with the personal contact and concern the foundation had for blind people, and have indicated that they wish to attend the evangelistic meetings to be held in the area. They said, "We want to know when the meetings will be held. We cannot believe that an organization that is hundreds of miles away would reach out to one person. We see this organization is different, and we want to find out what the difference is."

What about Diane's hobbies? "I enjoy singing," she said. She does some solo work. "I enjoy visiting Lions' Clubs and showing them that blind people do not have to be confined to rocking chairs!" She also enjoys knitting.

After a few days at the foundation, Diane expressed her amazement at all the correspondence from places such as South India, Bangladesh, and East Africa. A staff member explained that generous-hearted businessmen and other friends make donations to Christian Record to enable many free services to be supplied to blind people in the United States, Canada, and 158 countries and islands.

Diane responded, "Well, I think that we owe much to the fine Christians who are around the world and who can praise the Lord for their five senses. I don't bemoan my fate for lacking one," she remarked. "I can praise the Lord for the ability to think and to help others."

DONALD B. SIMONS  
*Public Relations Director  
Christian Record Braille Foundation*



GIVE YOUR CHILD  
A SUBSCRIPTION  
TO **Guide**  
ON HIS NEXT  
BIRTHDAY  
(or any other time).

ADVENTURE is a big part of your child's imagination and reality. Nearly all the stories printed in *GUIDE* are true-to-life experiences, containing lessons for the growing minds of your children.

NATURE, in its many forms, surrounds your child each day, and *GUIDE* helps him learn the various ways and characteristics of both plant and animal kingdom.

COMMITMENT TO SERVICE, a vital area of spiritual growth in your child, is revealed through poetry, stories of missionary work, and the weekly outlined lesson study in *GUIDE*.

EXPERIMENTATION in science, cookery, and the working of puzzles is offered by *GUIDE* as a challenge to your child's mental growth and creativity.

**It's pretty hard to think of a gift that offers so much variety for your child. Give him *GUIDE*—the variety magazine!**

(Please Print)




**Guide**

\_\_\_\_\_ 1 year, \$12.95

\_\_\_\_\_ Perpetual, \$11.25

Send this with your remittance to your Adventist Book Center.

40c each; 52 issues; quantity prices available. This offer expires August 31, 1976. 

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

CALIFORNIA

### Loma Linda Offers Agriculture Assistance

In the past few months, several persons have gone to various countries to share their agricultural expertise as part of a program of the La Sierra campus of Loma Linda University—the Agriculture Assistance Program (AAP). This plan was started two years ago to provide short-term professional help wherever it is needed by the church's mission stations and institutions. Members of its executive committee feel strongly that one of the greatest needs throughout the world—and therefore a very useful tool in introducing the gospel of Jesus Christ—is that of professional agricultural know-how.

Recently returned from Africa is Arnold Boram, associate professor of agriculture at La Sierra. He spent three months in Nigeria, directing the planting of the crops at the Adventist Seminary of West Africa in Lagos. Assisting him was student missionary David Stottlmyer, who has only one quarter to complete before graduating from LLU with a major in agriculture.

Another aim of the AAP is to provide agricultural and industrial equipment needed by missions and institutions to help them become self-sufficient. So far, items as diverse as ear tags and de-horners in Sri Lanka (formerly Ceylon) and money for greenhouses at Newbold College, England, have been provided.

One of the program's major gifts has been a 24-pan rotary oven to the college in West Africa. AAP managed to purchase a used oven; interestingly, its cost was \$7,999; shipping came to an additional \$6,905. This type of oven is unavailable there, and with it and the other equipment (such as a bread slicer and baking pans) recently sent, the college will be able to at least double production of its bread and bakery products.

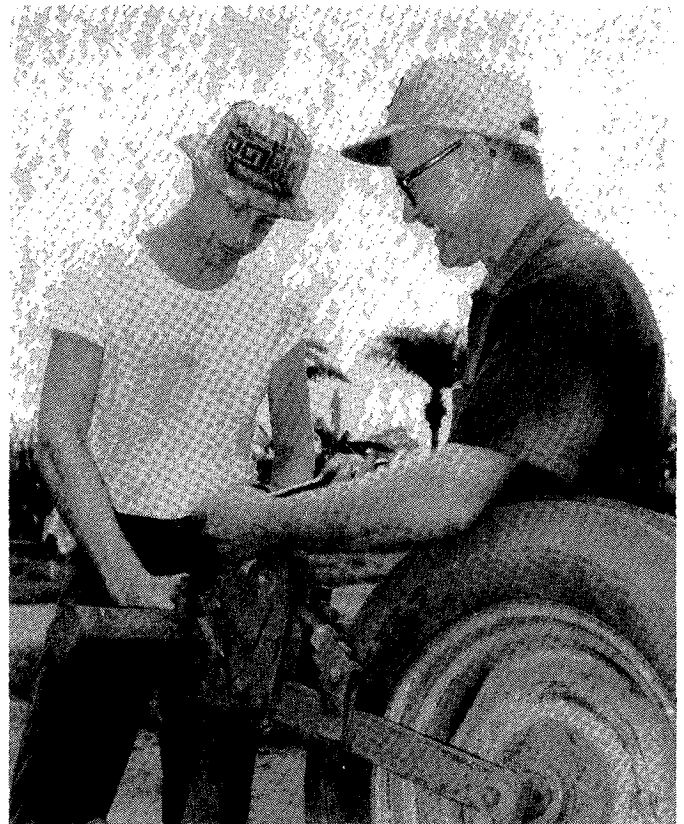
But industrial equipment such as the oven demands specialized instruction. A

member of the Fairmount, California, church, Wilbur Zapara, agreed to go to Nigeria and install the oven. Mr. Zapara, who lives in Lodi, is head of development and maintenance at Holtz Rubber Company. In May, he and his wife, Irene (both of whom provided the money for their own transportation), went to Africa, where he spent about a month completing the installation.

The enthusiasm of several laymen, coupled with the long-time dreams of several professors in LLU's agriculture department, brought this program into existence. All the financing of its various projects comes from money donated to AAP through LLU (thus making it tax deductible).

Chairman of the program's executive committee is John Carr, chairman of the agriculture department; executive secretary is Fred Riley, associate professor. Those wishing additional information on the AAP should contact La Sierra's agriculture department.

ILA ZBARASCHUK  
*La Sierra Campus  
Information Officer  
Loma Linda University*



David Stottlmyer, student missionary from the La Sierra campus of Loma Linda University, and Arnold Boram, La Sierra associate professor of agriculture, give agricultural assistance in Nigeria.



David and a helper weed corn at the Adventist College of West Africa.

GUATEMALA

### Colporteur Sells Books Despite Obstacles

Some of the literature evangelists in the Guatemala Mission had unusual experiences when they began delivering books ordered before the earthquake that took the lives of about 25,000 people and left thousands homeless.

Sandra Argueta was one of those literature evangelists. Although much of the territory in which she had worked was in ruins, she had the courage to attempt to deliver the books for which she had taken orders. Cruz Ixcot, associate publishing director of the mission, accompanied her to San Lucas, Guatemala, where the town had been leveled.

To Miss Argueta's surprise, many of her clients received the books and paid for them. As Pastor Ixcot expressed it, "We found the customers



PHILIPPINES

**Publishing Leaders Discuss Growth**

"A New Concept of Growth" was the theme of a seminar workshop for Adventist Book Center managers and publishing directors. The workshop was sponsored by the publishing department of the Far Eastern Division and was held April 4 to 7 at the Mayon Imperial Hotel in Legaspi City, Philippines. On April 8 a publishing council for the Philippine Publishing House convened.

One hundred and ten delegates, representing the three Philippine unions, participated in a live-in seminar workshop, which pinpointed the steps in expanding the production and distribution of Adventist literature.

J. C. Kinder, General Conference associate publishing director, was the ABC seminar director. His lectures were designed to upgrade and streamline ABC management operations. He was assisted by V. L. Bretsch and A. N. Santiago, Far Eastern Division publishing and associate publishing director, respectively.

Of note during the Philippine Publishing House council

were recommendations for the accelerated production and wider distribution of Spirit of Prophecy books. The publishing house reported its plan to print one Spirit of Prophecy book in each of the four major dialects each year until 1980. *The Great Controversy* and *The Desire of Ages* are among the books now in circulation.

FLOR B. CONOPIO  
Associate Editor  
Philippine Publishing House

BRAZIL

**Workers Return From Mozambique**

Two Brazilian workers in Mozambique have been released from prison and have returned with their families to their homeland.

As the sun was setting on Friday, April 23, Henrique Berg and Geraldo Clajus mounted the stairs to a plane that would carry them to Brazil from Lourenço Marques, capital of Mozambique. From prison, where they had remained 183 days, they were taken directly to the airport, where they were reunited with their wives after more than six months of separation.

The two pastors visited Brasilia on May 19, touring

the new South American Division headquarters. They also had the opportunity personally to express their appreciation to the Brazilian authorities for the efforts carried out in the interest of their liberation. Joao Batista Clayton Rossi, an Adventist government official, and Walter Streithorst accompanied the pastors to their interviews at the Ministry of Foreign Relations and other government offices. Dr. Rossi's work was an important factor in the liberation of these pastors.

Elder Berg served as president of the Mozambique Union, and Elder Clajus was union publishing director.

On Sabbath, May 22, both of these pastors presented sermons in Brasilia; Elder Berg at the Central church, and Elder Clajus in Gama. Both spoke of the love of God toward His children. Enoch de Oliveira, South American Division president, led the responsive reading of Psalm 121 as a prelude to Elder Berg's sermon.

It was also a Friday—October 24, 1975—that the imprisonment of these two pastors and also of two national workers of Mozambique, Bernardino P. Mabote, and Jose Jasse Pechico, took place.

Mr. Pechico was canvassing



Henrique Berg, left, and Geraldo Clajus have returned to Brazil after being imprisoned overseas.

from door to door, and at one house, after offering a book, he presented an enrollment coupon for the Bible correspondence school. While he was at the next house the previous client presented himself to the colporteur, declaring himself to be a police officer and criminal investigator. He took the colporteur to the police station. Elder Mabote, upon learning of that detention, inquired about the colporteur at the police station and was also detained. At this, Elder Clajus went to the same police station to find out what happened to the colporteur, and he too did not return. Elder Berg, inquiring as to the reason of these detentions, was also taken into custody.

In Mozambique the act of enrolling someone in a Bible course is interpreted as a "popular regimentation" for a specific purpose, which is not permitted under present laws in that country.

Mozambique authorities released the two Brazilian pastors, and it is hoped that Brethren Mabote and Pechico may soon be released also. Elders Berg and Clajus are certain that the work of God will continue to advance in Mozambique under the present conditions and the religious liberty that exists in that country. The two pastors, together with their families, are grateful for the efforts made for their release and for the prayers offered in their behalf.

ARTHUR S. VALLE  
Communication Director  
South American Division



**CHAPLAINS DISCUSS SPIRITUAL EVANGELISM**

Approximately 62 chaplains and hospital administrators met at Kettering Medical Center, Kettering, Ohio, March 5 to 7, to address the topic of spiritual evangelism. Present from the General Conference were F. W. Wernick, N. R. Dower, and J. R. Spangler. The chaplains' concerns were expressed in panels dealing with "Helping Our Hospitals Achieve the Mission of the Church," "Creating a

Healing-Saving Atmosphere in Our Hospitals and Their Communities," "Identifying the Objectives and Role of the Hospital Chaplain in the Church's Mission," "Effective Methods in Hospital Evangelism," and others.

G. EDWARD BRYAN  
Public Relations Secretary  
Chaplains' Division  
SDA Hospital Association

amid the ruins of their houses, but many were profoundly convinced of the immense spiritual value of our publications and received them with enthusiasm." One of these persons was Nicolás Laz, whom Miss Argueta found standing amid the rubble that used to be his home in San Lucas.

Although his church in Santiago Sacatepéquez, Guatemala, had been destroyed by the earthquake, David Donis, a priest, accepted the *Bible Story* set, the *Medical Encyclopedia* set, and *El Centinela* magazine when Miss Argueta and Pastor Ixcot arrived. Even in such unfortunate circumstances, the priest expressed his conviction of the spiritual value of the books and received them gladly.

ALFREDO GAONA  
President  
Guatemala Mission



Top, David Donis, a priest, accepts *El Centinela* and other SDA literature from Sandra Argueta, a literature evangelist in Guatemala. Bottom, Miss Argueta delivers books to Nicolás Laz as he stands on ruins of his home.

## INDIANA

### Four-Point Plan Aims to Reach Spanish

A four-phase plan has been formulated by Indiana Conference personnel to evangelize the Spanish-speaking people in the northwestern corner of their State, to the southeast of Chicago, Illinois. The plan, tailored to fit the needs of this Spanish community, consists of a Five-Day Plan to Stop Smoking, a Home Week, an illustrated series of Bible lectures, and finally an all-day seminar where the basic doctrines of the church will be studied in depth by those interested in baptism. Victor Schulz is the evangelist for this project.

The Five-Day Plan was rated successful by those involved. It was advertised on television and radio and in local newspapers, and people drove as long as two hours every night to attend the Plan. One of the television channels filmed two interviews with Pastor Schulz, and these talk programs aroused interest among the members of the community.

There was a full house every night for Home Week. Invitations had been extended to the public by mail, via school children, and on television.

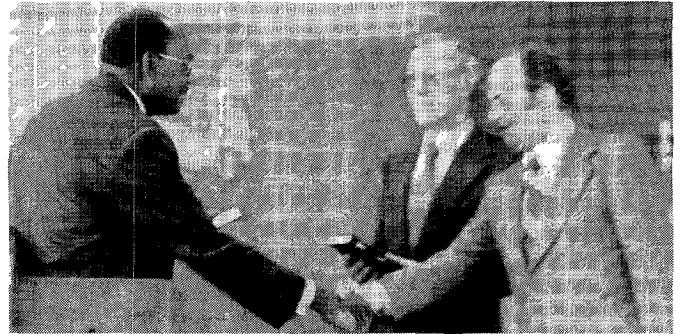
The third part of this evangelistic program, the Bible course, is in progress now, and already some of those who are attending regularly talk of joining "the church that presents these programs."

MARIO RUF  
Crusade Press Secretary

## COLOMBIA

### Publishing Department Conducts First Retreat

The publishing department of the Colombia-Venezuela Union made history April 13 to 18 by conducting its first publishing department retreat, which included all the publishing directors, assistant directors, Adventist Book Center managers, and office secretaries. The spiritual and professional retreat was organized by Rómulo Lozano,



### GENERAL CONFERENCE MAKES SPECIAL GIFT OF BOOKS TO BEIRUT LIBRARY

G. Ralph Thompson, left, General Conference vice-president, on April 24 made a token presentation of Spirit of Prophecy books to Ralph Kooreny, Middle East College president, and Ignatious Yacoub, academic dean. A special gift to Middle East College of books needed by the library valued up to \$250 had been voted at a recent General Conference President's Advisory Council in recognition of the "fine spirit" demonstrated by both overseas and Lebanese workers in Beirut.

The majority of the Afro-Mideast Division Committee members were present as observers, having arrived in Beirut from Cyprus the previous day. Dennis K. Bazzara, East African Union president; Derek C. Beardsell, Tanzania Union president; and Bekele Heye, Ethiopian Union president, also counseled with the students from their territories during their stay in Beirut. The visit of so many people from outside the country—the first visitors for many months—was a morale booster to students and workers alike.

Middle East College, the only institution of higher learning in the country that has functioned consistently through the civil war, will this year present its largest-ever graduating class, representing the largest number of countries in the history of the college.

JACK MAHON  
Communication Director  
Afro-Mideast Division

union publishing director. Its purpose was to provide a period of intense professional orientation and spiritual counseling for publishing leaders. The venue was the compound of the La Floresta MV camp in Santa Marta, Colombia. More than 50 were in attendance.

In addition to the general meetings of the retreat, some of the leaders participated in a series of professional instruction geared to provide up-to-date information and insight into the techniques of leadership. The program also provided time for recreation, relaxation, and exercise.

The instructors were Elder Lozano; George W. Brown, field secretary of the Inter-

American Division; Joel Leiva, president, Atlantic Mission, Colombia; and Miliades Manjarrés, professor of economics of the University of the Andes, Mérida, Venezuela.

The retreat concluded with an encouraging report of the progress of the publishing department during the first quarter of 1976. Three points were emphasized throughout all the reports: literature evangelism recruitment, sales, and direct colporteur involvement in evangelism. Evangelism continues to be the watchword of the literature evangelists of the Colombia-Venezuela Union.

GEORGE W. BROWN  
Field Secretary  
Inter-American Division

# How to cook All American style without cholesterol or animal fat. Use Loma Linda Linketts. Delicious!



## CORN DOGS

1 cup whole wheat flour  
 1/2 cup corn meal (yellow)  
 1/4 cup soy flour or dry powder milk  
 1/4 cup flaked yeast  
 1 tablespoon sugar  
 1/2 teaspoon salt  
 2 eggs, well-beaten  
 1 (19-oz.) can Loma Linda Linketts

Mix dry ingredients, adding about one and a half cups water to make batter stiff. Wash Linketts to remove surface fat, then dry. Insert skewer and roll in batter to completely cover. Hold straight down to remove surplus batter. Put Linketts in hot oil (370°). Support by a skewer until batter is set. Then release, turn several times until batter is brown. Remove and drain on paper towels.  
 (The recipe for mustard-like sandwich relish without mustard may be obtained from our

Another easy way to serve Loma Linda foods—all vegetable protein, contains no meat, no cholesterol, no animal fat. It's tomorrow's food.



Riverside, CA 92505  
 Quality Foods since 1906

## "Recipes for Long Life"

The New Vegetarian Cookbook from Loma Linda featuring calorie control as well as general cookery.

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_ Zip \_\_\_\_\_

No. of copies \_\_\_\_\_ @ \$4.95 plus \$ .50 each for handling \_\_\_\_\_

California add 6% sales tax \_\_\_\_\_

Total enclosed \_\_\_\_\_

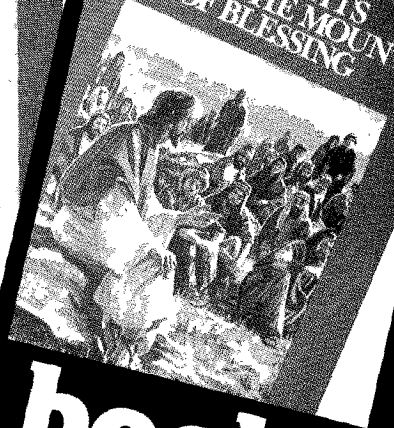
Send your order and check to Loma Linda Foods, Dept. B, 11503 Pierce St., Riverside, CA 92505

**These popular Ellen White books are now in large print.**


**STEPS TO CHRIST**



**THOUGHTS FROM THE MOUNT OF BLESSING**



We are pleased to announce large-print editions of **STEPS TO CHRIST** and **THOUGHTS FROM THE MOUNT OF BLESSING**. The type you are reading now is an actual-size sample of the type used in these spiritual classics. For your own reading comfort, and the comfort of your friends, order these new editions now for only \$1.65 each.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please include State sales tax where necessary, and add 5 per cent or a minimum charge of 40 cents for mailing. 



## Australasian

● On Sabbath, May 1, the new Southport church on the Gold Coast, Queensland, was officially opened.

● The Australasian Division executive committee has approved, in principle, the building of a new college chapel at Avondale on the site of the present inadequate building being used for that purpose. The proposed building will seat 1,200 and also will be used for church services. This is very much a "faith project," and therefore some attention was given to possible fund-raising activities.

● T. Arama, who last December was called from North New Zealand to work in the literature ministry in his home field of Rarotonga in the Cook Islands, reports that the Minister of Education has ordered 31 sets of *The Bible Story* to be reference books for a new course of Christian education in schools. Eighty per cent of the ministers of religion in the Cook Islands have purchased this set.

● June 8 was Bounty Day on Norfolk Island, where there are living many times more descendants of the *Bounty* mutineers than on Pitcairn. This year is the 120th anniversary of the mutiny, and the Governor General of Australia, Sir John Kerr, together with Senator Withers, were guests at the Seventh-day Adventist church service the first Sabbath in June. The Governor General presented the British Union Jack and Senator Withers presented the Australian flag. The two flags will remain on either side of the rostrum in the church.

## Euro-Africa

● Pierre Lanarès, Euro-Africa Division religious liberty director, presented a paper recently at the International colloquium organized by the International Institute for Human Rights and the University of Strasbourg, France, in the latter institution. The next week he reported on the

religious liberty situation to the World Confessional Families Seminar in London. Two weeks later he lectured at Madrid University—where the Queen of Spain was present—on the Seventh-day Adventist Church and religious liberty. He ended the busy month of May with a presentation at the Lutheran Academy in Hamburg on "Conscience and Liberty."

● At the fifty-first business session of the French Swiss Conference in Bienne, Switzerland, three young men were ordained to the gospel ministry—Francois Hugli, Donald Moor, and Hansjoerg Bauder.

● A new church in Bellinzona, Switzerland, was received into the fellowship of French Swiss Conference churches, becoming the twenty-sixth in the conference. At the end of 1975 conference membership stood at 1,788.

## Inter-American

● Lester C. Thomas, of the West Jamaica Conference, has concluded in the district of Chambers Pen a tent crusade in which 206 persons were baptized. This addition has created the need for a larger church, because the present building is large enough for only two thirds of the members. Until a new church can be built a makeshift tabernacle accommodates the overflow.

● Antony Henry, Franco-Haitian Union Ministerial secretary, reports that evangelistic meetings are in progress every night of the week in 90 different places in that union and are being conducted by every church and company in the Guadeloupe Mission. A new church of 60 members soon will be organized in Miragoâne, Haiti.

● In the Mexican Union, 4,500 persons have been baptized thus far in 1976, according to Velino Salazar, mission president. Hundreds of laymen are preaching and aiding their pastors in winning new members.

## Southern Asia

● Recent events at Karachi Hospital in Pakistan include the arrival of Dr. and Mrs. A. Osorio, the modernizing of "C" Clinic for outpatients, and the installation of new equipment in the laundry.

● Another new Seventh-day Adventist church was dedicated recently in Pakistan Punjab, at Eminabad Mord. One hundred persons were present for the dedication services on April 10.

## North American

### Atlantic Union

● A youth rally for Spanish-speaking members of the Greater New York Conference was held in the Intervale church in the Bronx the weekend of May 7 and 8, with Leo Ranzolin, General Conference associate youth director, as guest speaker. Elder Ranzolin spoke during the Sabbath morning worship service.

● Fifteen Atlantic Union College students completed the college's fitness marathon held on April 25.

● At a business meeting held on April 25, the Atlantic Union College church voted to hire John D. Latimer and Associates, of Taunton, Massachusetts, to help develop plans for the proposed sanctuary and Sabbath school building directly across Main Street from Haskell Hall and Machlan Auditorium.

● As a result of the "Jesus Is the Answer" crusade held for four weeks in Stamford, Connecticut, 13 persons were baptized by Evangelist J. L. LaMar. An additional 57 persons were enrolled in the Family Bible Course.

### Canadian Union

● The Grande Prairie, Alberta, Health Unit has joined forces with the Seventh-day Adventist Church to sponsor Five-Day Plans to Stop Smoking, which are to be conducted regularly every six weeks in the health unit. A Seventh-day

Adventist weight-control program is being conducted at the health unit as a follow-up to the stop-smoking program.

● Four young people were baptized on March 20 at the Stettler church in Alberta, and seven young people recently were baptized into the Edmonton Central church, Alberta.

● On March 11 the Edmonton Central and Edmonton South churches in Alberta sponsored a booth at the Meadow Lark Shopping Mall, where handcrafts and needlework were displayed and sold. Proceeds amounted to \$1,195.

● Nine adults and three children are now meeting for Sabbath services in Timmins, Ontario. When the work of the church was begun in this northern city less than a year ago, there was only one Seventh-day Adventist. Since February 21 four adults have been baptized.

### Central Union

● Three pastors, Richard A. K. Gibson, Ray Roth, and Gerald Finneman, were ordained to the ministry at the Nebraska camp meeting on June 5.

● The Central Union will be using *Mathematics Around Us*, by Scott, Foresman Company, in an effort to develop a better mathematics program in the elementary schools. The education department is piloting a language and arts program to be implemented in 1977.

### Columbia Union

● The Luray, Virginia, church was dedicated April 17. Kenneth J. Mittleider, Potomac Conference president, and Kermit I. Foss, pastor, led in the Act of Dedication. W. B. Quigley, Columbia Union Conference president, preached the dedication sermon.

● New pastor of the Wheeling-Weirton, West Virginia, district is Thomas J. Sostar, who replaces William Bloom, now director of personal evangelism and associate

Ministerial secretary of the Mountain View Conference.

● Ground was broken April 25 for the new career-education facility at Blue Mountain Academy, Hamburg, Pennsylvania. Construction will be in three stages. The first phase—to house classes in auto body, metals, auto mechanics, and graphics—is scheduled to open in the fall of 1977.

● "The First Two Hundred," a Bicentennial program conducted by the Potomac Conference department of education at Takoma Academy, Takoma Park, Maryland, was attended by some 4,000 persons and included a music festival, a parade of flags led by a costumed "Uncle Sam," a fair, and an old-fashioned spelling bee.

● Samuel F. Monnier, General Conference associate lay activities director, recently conducted a lay witnessing training program at the Triadelphia church, Clarksville, Maryland, for more than 40 laymen.

#### Lake Union

● Recently returned test results show that the September practical nursing class at Hinsdale Sanitarium and Hospital, Illinois, ranked the highest of the 31 Illinois practical nursing schools taking the State Board Registration examination.

● A Great Lakes SDA hamfest will be held from July 16 to July 18 at the Pathfinder center next to the campus of Andrews University, Berrien Springs, Michigan. Details are available from Em Oxley, WBSQJI, Box 13, Andrews University, Berrien Springs, Michigan 49104.

#### North Pacific Union

● A picture used on the cover of the *Gleaner*, the North Pacific Union paper, has been named the best editorial photograph of the year by the Professional Photographers of Washington. The picture, entitled "Mother, Flag, and Apple Pie," was taken by Larry Canaday, managing edi-

tor. It was one of nearly 250 prints entered in the competition.

● Last fall students at Columbia Adventist Academy determined to raise \$15,000 to purchase a bus. When the campaign closed several weeks ago, some \$17,000 had been raised. The bus has been purchased and is in use.

● Recently named as pastor of the Hermiston, Oregon, church was Gunnar Sjoren.

● Adventist Aviation International, a lay organization based in Walla Walla, Washington, and designed to serve mission aviation, has delivered its first airplane to the mission field. A twin-engine turbo-prop Piper Navajo was delivered to the Central American Union Mission by Dan Hood, AAI president.

#### Northern Union

● The Thief River Falls, Minnesota, church sponsored a medical booth at the Red River Valley Winter Show, Crookston, Minnesota, where they tested 2,700 persons' lung capacity, gave out 7,700 pieces of literature, and set the stage for a Five-Day Plan to Stop Smoking.

● During the first five months of 1976, 204 persons were baptized as a result of evangelistic campaigns, according to a report from the ministers of the Iowa Conference.

● Ron Torkelson and John Long have been employed as ministerial interns by the Iowa Conference.

#### Pacific Union

● Members dressed in period costumes for the dedication of the Healdsburg, California, church in April. The new sanctuary, the fifth building to serve as the church home since the congregation was organized in 1869, will seat 400. Healdsburg is rich in denominational history, as was emphasized in a pageant during the day.

● Robert L. Hess is the new assistant pastor in Yuba City, California.

● Dialing a wrong number has resulted in the baptism of two persons in Sacramento, California. When a member of the Sacramento Central church called her friend to invite her to an It Is Written Seminar, she discovered that her friend had moved. Not wanting to waste the call, she invited the person who answered. That mother and her 11-year-old son now are Seventh-day Adventists.

● The church school in South Lake Tahoe, Nevada, will be reopened this fall in response to community requests as well as needs of the church members.

● Senator Barry Goldwater addressed the 11 members of the eighth-grade graduating class of Glenview Adventist School, Glendale, Arizona.

● Twenty persons have been baptized in Yerington and Fallon, Nevada, as a result of crusades by A. M. Matar. Dan Johnson, a Pacific Union College student and an MV Taskforce worker, assisted, and Mr. and Mrs. Wilbur Silver donated their time to both churches during the crusade.

● Outreach for Samoans from San Francisco to San Jose, California, is being conducted by S. I. Afa'ese.

#### Southern Union

● Maranatha Flights International joined forces with local personnel to construct an education center for the Layman's Foundation on the campus of Laurelbrook School, Dayton, Tennessee, an ASI institution. The two-week project culminated in opening services May 2.

● The Gallatin, Tennessee, church was organized March 13. Woodson Walker is the pastor.

● The Mt. Calvary church in Tampa, Florida, dedicated its facilities February 14. Guest speakers included R. L. Woodfork, South Atlantic Conference president, and W. S. Banfield, associate director, General Conference Office of Regional Affairs. O. H. Paul is the pastor.

#### Southwestern Union

● Marion County Hospital, Jefferson, Texas, has been accredited by the Joint Commission on Accreditation of Hospitals, according to Sam Loewen, hospital administrator. This accreditation covers a period of two years.

● At the recent Oklahoma Conference triennial constituency meeting, delegates voted to become constituents of Ozark Academy, which will now serve Oklahoma boarding students as well as those from the Arkansas-Louisiana Conference.

● Delegates to the Texico Conference triennial session on April 4 pledged \$38,000 to supply capital for the furniture industries at Sandia View Academy, Corrales, New Mexico.

#### Andrews University

● Listed in *Christianity Today* (March 12, 1976, issue) among the choice evangelical books for 1975 is *So Many Versions?* The book, by Sakae Kubo and Walter Specht, of Andrews University, was cited as a major overview of the subject covered and as being of immense help for understanding the seemingly endless stream of English Bible translations.

● Robert Rosenthal, professor of social psychology at Harvard University, lectured on the development of a new test for measuring sensitivity to nonverbal communication on April 14 at Andrews University. Dr. Rosenthal, well known in educational circles for his book *Pygmalion in the Classroom*, was a speaker in a Bicentennial Lecture Series in Education at Andrews.

● *From Tonight to Forever*, a book of stories written by AU students and compiled and edited by Joyce Rochat, associate professor of English, has been accepted for publication by Pacific Press, Mountain View, California. The book contains 24 full-length stories from Dr. Rochat's freshman composition, expository, and creative-writing classes of the past three years.



# NEW NEW NEW NEW



... imaginatively designed to grasp young minds, brand-new junior and earliteen 1976 quarterlies are available now.

The colorful new JUNIOR BIBLE EXPLORER has grown to an appealing 7" by 10 5/8", all 64 of its pages crammed with attractive art work.

The captivating size and format of the new EARLITEEN BIBLE

STUDY GUIDE has lots of color, illustrations, and space in which to write.

Order both quarterlies today, at only \$2.25 each per year or 65 cents a single copy, from your local Adventist Book Center.

It is important to have these for every junior and earliteen you know.



Price expires August 31, 1976

## Review



**Advent Review & Sabbath Herald**  
126th Year of Continuous Publication

### EDITOR

Kenneth H. Wood

### ASSOCIATE EDITORS

Joseph J. Battistone, Don F. Neufeld

### ASSISTANT TO THE EDITOR

Eugene F. Durand

### ADMINISTRATIVE SECRETARY

Corinne Russ

### EDITORIAL ASSISTANTS

Aileen Andres, Jocelyn Fay

### EDITORIAL SECRETARY

Pat Hill

### ART

Designer, G. W. Busch

### CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick, Neal C. Wilson

### SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, R. R. Frame, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

### EDITORS, SPANISH EDITIONS

*Inter-America*, Wanda Sample  
*North America*, Fernando Chaj  
*South America*, Gaston Clouzot

### CORRESPONDENTS, WORLD DIVISIONS

*Afro-Mideast*, Charles D. Watson;  
*Australasian*, Robert H. Parr, M.G. Townsend; *Euro-Africa*, E. E. White;  
*Far Eastern*, V. L. Breitsch, Jane Allen;  
*Inter-America*, Tulio R. Haylock;  
*Northern Europe-West Africa*, Paul Sundquist; *South American*, Arthur S. Valle; *Southern Asia*, A. M. Peterson;  
*Trans-Africa*, Perry A. Parks

### CORRESPONDENTS, NORTH AMERICA

#### UNIONS

*Atlantic*, Geraldine I. Grout; *Canadian*, A. N. How; *Central*, Clara Anderson; *Columbia*, —; *Lake*, Jere Wallace; *North Pacific*, Cecil Coffey; *Northern*, —; *Pacific*, Shirley Burton; *Southern*, Oscar L. Heinrich; *Southwestern*, J. N. Morgan

#### UNIVERSITIES

*Andrews*, Opal Young; *Loma Linda*, Richard Weismeyer

#### CIRCULATION

Manager, Edmund M. Peterson

#### SUBSCRIPTIONS

US\$15.95. Single copy 45 cents. Address all correspondence concerning subscriptions to the Manager, Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

#### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Review is indexed also in the *Seventh-day Adventist Periodical Index*.

## Health Personnel Needs

### NORTH AMERICA

Centr.-serv. tech.	Nurses
Chaplain, ass't. (female)	Occup. ther. Office mgr.
Clerk-typist	Orderly
Computr. progrm.	OR (scrub) tech.
Cook	Painter/carpenter
Electrician	Pharmacist
Engr., refrig.	Phys. ther.
Food-prod. superv.	Radiol. technol. Receptionist
Key-punch oper.	Sec., execu.
Med.-rec., ART	Sec., mental-health
Med.-rec. lib.	Sec., ward
Med. technol.	Soc. wrkr., MSW
Med. transcrib.	

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

## Deaths

**HONICKER, Frank A.**—b. Sept. 19, 1890, St. Clair, Pa.; d. March 20, 1976. Baptized in 1916 at the Philadelphia German church, Mr. Honicker was a loyal and faithful layman who witnessed for the Lord while serving as a career executive secretary of the Philadelphia Rotary Club. At the time of his retirement in 1964 after serving 44 years in this work, Mr. Honicker was the dean of all Rotary career secretaries in the world. He served in many offices of the West Philadelphia church and at one time was a member of the executive committee of the East Pennsylvania Conference. He is a graduate of Girard College, the Temple University Night School, and the Wharton Evening School of the University of Pennsylvania. Surviving are his wife, Gertrude; a son, Frank A., Jr.; a daughter, Mrs. Dorothy Wiseman; and six grandchildren. Interment was at the West Laurel Hill Cemetery, Bala Cynwyd, Pa.

**MENTZER, Mildred Elizabeth**—b. Sept. 6, 1905, Cambridge, Md.; d. March 8, 1976, Orlando, Fla. For more than 20 years she was the head PBX operator at Florida Hospital. Survivors include her son, William R.; and sisters, Emma Greenwood and Mrs. Morgan Layman.

**OSBORN, John William**—b. Feb. 5, 1907, Washington, D.C.; d. March 12, 1976, Riverside, Calif. He graduated from Columbia Union College in 1931 and from Andrews University in 1958. He was ordained to the ministry in 1935. He had pastorates in Illinois, Florida, and Washington State. In 1951 he became pastor of the Glendale City church, and in 1956 he was called to be president of New Jersey Conference. From 1958 to 1961 he pastored the Sligo church in Takoma Park, Maryland. In 1961 he became president of Southeastern California Conference, and in 1970

he was called to be Ministerial secretary of Pacific Union Conference. Survivors include his wife, Marion; son, John, Jr.; daughter, Dr. Lorraine Day; six grandchildren; and three brothers, Russell, Dr. Calvin, and Jess.

**PEUGH, Mary Harrison**—b. Dec. 5, 1889, Vancouver, Wash.; d. March 11, 1976. She attended San Fernando Academy and Washington Missionary College. In 1910 she married Virgil Edwin Peugh, who went as a missionary to India and to South America. He was president of a number of conferences in the United States. She taught English at Laurelwood Academy, was matron and teacher at Vincent Hill School, Mussoorie, India, and also taught at an academy in South America. For a time she served as educational director of the Nevada and the East Michigan conferences. She was Sabbath School director in the East Michigan Conference also. Survivors include her husband; daughters, Marguerite Peugh and Florence Kepley; two grandchildren; five great-grandchildren; three brothers; and three sisters.

**SAVAGE, Benjamin J.**—b. Oct. 24, 1897, England; d. April 11, 1976, College Place, Wash. After his marriage to Mary Cokie he became a literature evangelist in Michigan and established work among the Chippewa Indians. In 1938 he became publishing director of the Ohio Conference. He was called to the same responsibility in 1940 to West Pennsylvania, and later to Colorado. In 1944 he entered the ministry, and held pastorates in Colorado, Wyoming, and California. Survivors include his second wife, Marian; two sons, Wilfred, pastor of Redondo Beach, California, and Raymond, an employee of Loma Linda University; four grandchildren; and four great-grandchildren.

**SCHNEIDER, Edward H.**—b. Jan. 28, 1901, Bunker Hill, Kans.; d. March 28, 1976, Orlando, Fla. In 1943 he graduated from Washington Missionary College. He held pastorates in the Ohio and Florida conferences. For 13 years he was lay activities director for the West Indies Union, and then was president of the East Jamaica, the Bahamas, and the Panama conferences. Survivors include his wife, Anabel; son, Edward H. Schneider III; daughter, Carol Ann Knight; six grandchildren; three great-grandchildren; and a brother, Richard.

**SHEPARD, Floy Beulah Hough**—b. Dec. 10, 1890, Michigan; d. March 26, 1976, Loma Linda, Calif. She served with her husband, Lyle C. Shepard, an ordained minister and medical doctor in Canada and the United States. Four grandchildren survive.

**SIMPSON, George H.**—b. April 25, 1884; d. April 7, 1976, Harrison, Ark. For many years he was an educator in the denomination, having served as principal of Cedar Lake Academy and Adelpian Academy, in Michigan, Hinsdale Academy in Illinois, Bethel Academy in Wisconsin, and Laurelwood Academy in Oregon. Survivors include a daughter, Lucille Russell; son, Ernest; one grandchild; a sister; and a brother.

**STRATTON, Floyd Earl**—b. Nov. 28, 1887, Amboy, Minn.; d. Feb. 22, 1976, El Centro, Calif. In 1911 he mar-

ried Edith Dove Epard and spent several years in the literature ministry in Minnesota, Montana, and Washington. After graduation from Walla Walla College in 1920, he held pastorates in Washington and Idaho. He spent several years as principal of Yakima Valley Academy and Gem State Academy. Survivors include his wife; two daughters, Eva Fluhr-Vliet and Floy Belding; a son, Eldon; 10 grandchildren; and 11 great-grandchildren.

**TAYLOR, Letha**—b. 1891, Mt. Pleasant, Iowa; d. April 9, 1976. In 1910 she graduated from Keene Academy and taught school in Oklahoma. In 1916 she entered Southwestern Junior College, graduating in 1919. She was educational director of the South Texas and the Oklahoma conferences. In 1924 she entered Union College and after graduation served as dean of women at Plainview Academy, South Dakota. In 1927 she joined the staff of Southwestern Junior College, as teacher, registrar, and dean of women. In 1945 she became supervisor of the senior Bible school of the Voice of Prophecy, which position she held until 1957. Two nieces, Janelle Truttman and Marilyn Brown survive.

**TOPPENBERG, Emma L.**—b. Aug. 23, 1879, Elkhorn, Iowa; d. Feb. 14, 1976, National City, Calif. She served as accountant and bookkeeper for 25 years at Pacific Press, Southern California Conference, St. Helena Hospital and Health Center, Loma Linda Sanitarium and Hospital, and Paradise Valley Hospital. A nephew, Dr. Maxwell Chapman, and three nieces survive.

**WASSERMANN, Julius**—b. May 8, 1901, Germany; d. Feb. 19, 1976. He was employed at White Memorial Hospital for many years. Survivors include his wife, Hedwig; son, Heinz; daughter, Inge Junghans; and three grandchildren.

## Coming

### July

- 3 Church Lay Activities Offering
- 10 Christian Record Braille Foundation Offering
- 17 Home foreign challenge
- 31 Dark county evangelism

### August

- 7 Church Lay Activities Offering
- 14 Oakwood College Offering

### September

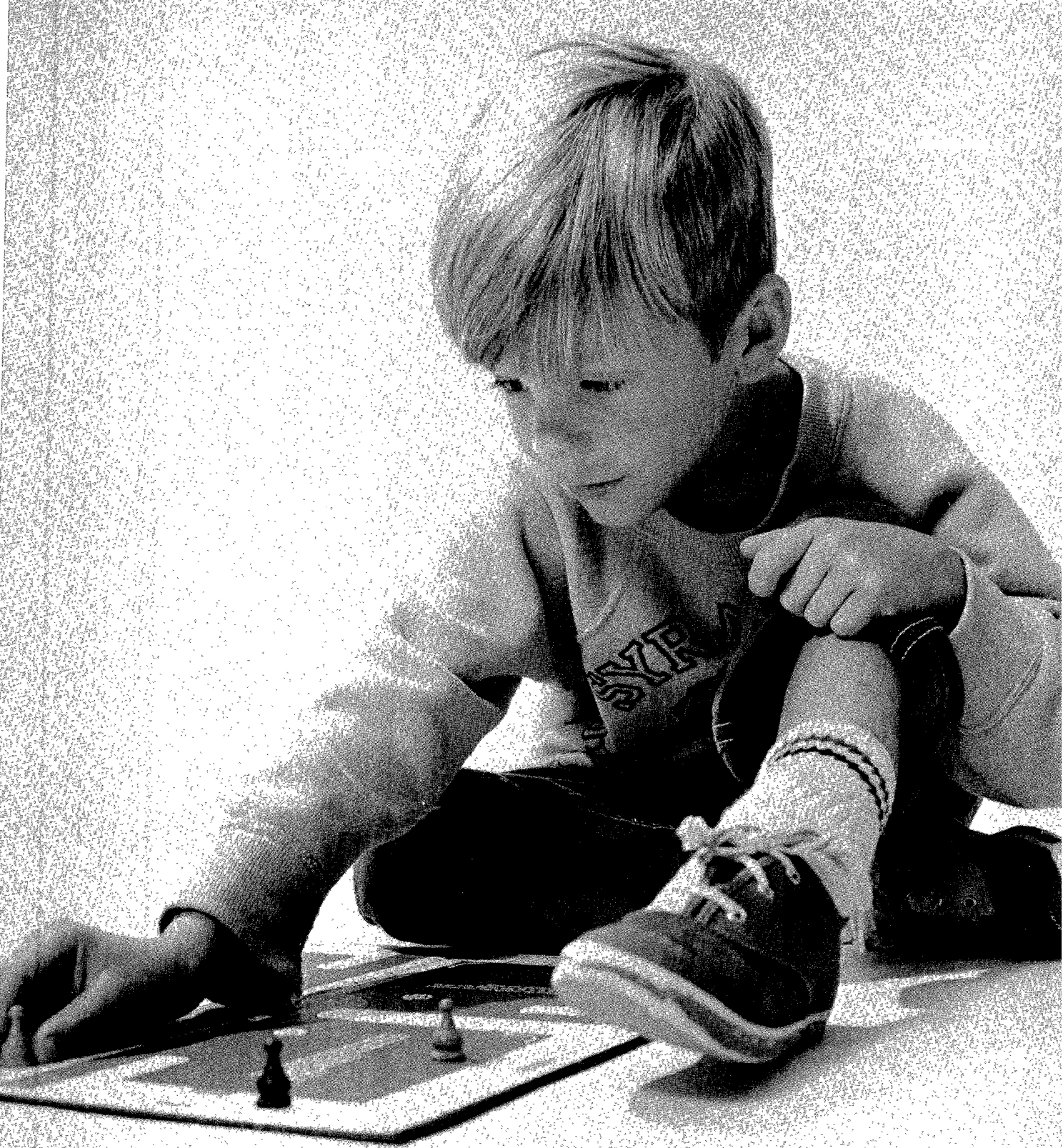
- 4 Lay Preachers' Day
- 4 Church Lay Activities Offering
- 11 Missions Extension Offering
- 11 to 18 *Review and Herald* campaign
- 18 Bible Emphasis Day
- 25 JMV Pathfinders
- 25 Thirteenth Sabbath Offering (Far Eastern Division)

### October

- 2-9 Health Emphasis Week
- 2 Church Lay Activities Offering
- 9 Voice of Prophecy Offering
- 16 Sabbath School Community Guest Day
- 16 Community Relations Day
- 23 Temperance Offering
- 30 to Nov. 6 Week of Prayer

### November

- 6 Annual Week of Sacrifice Offering
- 13 to Jan. 1 Ingathering crusade



**Isn't it nice to know he's playing Christian games? And we have more for him at the Review and Herald. Order now from your Adventist Book Center.**

# The Back Page

## 40 Guatemalan Homes Are Completed

Seventh-day Adventists recently gave tangible evidence of their concern for the welfare of their neighbors—this time their Guatemalan neighbors. Shortly after the devastating earthquake in Guatemala, the General Conference Committee invited Adventists around the world to provide the materials for 5,000 small homes, indicating that \$375,000 would furnish the necessities for this rebuilding project.

H. D. Burbank, SAWS executive secretary and manager, reports that \$328,183 has been received in response to the appeal that appeared on the back page of the REVIEW AND HERALD of March 11, 1976. Funds are still coming in for this project, and Elder Burbank expresses confidence that the full amount will be received.

More than 40 houses have been completed, according to a report from Robert S. Folkenberg, Central American Union Mission president. It is expected that many hundreds

of additional dwellings will be completed soon.

The General Conference Committee, SAWS (OFASA in Guatemala), and thousands of families in Guatemala express sincere appreciation to those who have responded so generously to this appeal.

C. O. FRANZ

## Pitcairn Island Fire Contained

Fire broke out less than a hundred feet from a shed full of dynamite on Pitcairn Island, famed home of descendants of mutineers from the *H. M. S. Bounty*.

The fire started in the island's electrical plant, and sparks ignited brush all around the building. Tom Christian, reporting by shortwave radio from Pitcairn, said that two days before the fire ten 55-gallon barrels of diesel fuel had been moved near the generator. Two of these exploded before they could be moved, causing fiery geysers.

The men shoveled a trench around the generator building, extinguished the burning

brush, and contained the fire, but they were unable to save the equipment that provided the island with electricity.

The greatest fear was that the stored dynamite might be set off, so intense was the heat. Mr. Christian said the dynamite had been stored there to use in blasting a reef for expansion of the Bounty Bay jetty.

The island's only remaining source of electrical power is a wind generator and five private 3-kilowatt generators donated by the Voice of Prophecy.

The islanders on Pitcairn have been Seventh-day Adventists for more than half a century.

M. CAROL HETZELL

## In Brief

**Academy groundbreaking:** North Dakota's governor, Arthur A. Link, presented a manifesto on education during recent groundbreaking ceremonies for the Dakota Adventist Academy. The new academy will be situated some 15 miles north of Bismarck

and will cost an estimated \$4 million when completed.

**AU-Helderberg affiliation:** Earlier this month Arthur Coetzee, rector of Helderberg College, Somerset West, South Africa, visited Andrews University to make final arrangements for an affiliation of the two schools. Andrews will confer degrees on Helderberg students who complete the agreed-upon courses in South Africa. At present, the two accepted programs are in theology and business.

**Died:** Conard N. Rees, 67, on Sunday, June 13, in Orlando, Florida. Dr. Rees was president of Southern Missionary College from 1958 to 1967.

**New position:** R. Martin Moores, secretary-treasurer, East African Union, formerly assistant treasurer.



Review readers provided funds for Mr. Oswaldo's new home, which is being built on the spot where his two daughters lost their lives in the Guatemalan earthquake. Mr. Oswaldo walks with a cane and wears a brace because his back was broken by falling debris during the earthquake. Forty homes like his are finished now.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/76.

New subscription  
 Renew my present subscription  
 One year (US\$15.95)  
 Single copy 45 cents

name (please print) \_\_\_\_\_  
 address \_\_\_\_\_  
 city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_