

Review

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ADVENT REVIEW AND BAPTIST REVIEW, OFFICIAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Should Adventists Vote?—1

God's Gift— Freedom of Choice

By CHARLES B. HIRSCH

VOTING IN THE UNITED STATES IS more than a privilege, it is a right guaranteed by law. This right was fully granted to all American citizens after many years of struggle. For Seventh-day Adventists the right to vote has value only where there is freedom of choice. In this way the person is made responsible for his or her decisions. Voting, then, is not only a political act but a moral one as well. This becomes apparent when viewed in the broad context of human history.

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The Power of Influence

One of the most bizarre incidents we have ever read about took place a few weeks ago in Marseilles, France. According to an Associated Press story, a man named Emile Herve placed a loaded pistol on the counter beside the kitchen sink and a few minutes later died of a heart attack. When his body was discovered, police called a pathologist for a routine examination. While the doctor was standing over Herve's body, a police officer opened a window to air the apartment. The draft slammed the kitchen door shut, and the vibration knocked Herve's previously unnoticed pistol off the counter onto the floor. The impact caused the gun to fire, and the bullet struck the doctor who was examining the body, killing him instantly.

This strange sequence of events was unusual, but it is not at all unusual for actions that a person takes in life to exert an influence on others after he dies. In the words of Thomas à Kempis, "Influence never dies; every act, emotion, look and word makes influence tell for good or evil, happiness or woe, through the long future of eternity."

At times, as in the case of Emile Herve, this posthumous influence is on the side of evil. A Biblical example of this is found in the experience of Gidéon, the man whom God used to give ancient Israel a dramatic victory over the armies of Midian. In the wake of his victory Gideon nobly rejected the urging of his people to become their king, but then he set himself up as priest and established a system of worship independent of the sanctuary. This led many into idolatry, and after his death even his own family went into apostasy.

Commenting on this experience Ellen G. White said: "There are few who realize how far-reaching is the influence of their words and acts. How often the errors of parents produce the most disastrous effects upon their children and children's children, long after the actors themselves have been laid in the grave."—*Patriarchs and Prophets*, p. 556.

Solemn indeed is the thought that if we exert a wrong influence we may cause the loss of souls. If we create suspicion concerning the dependability of inspired writings, we may drive youth into skepticism and infidelity. If we unfairly criticize church leaders, we may destroy the faith of those who are already fighting a desperate battle against doubt. If we give voice to pessimism, we may lead the discouraged to give up. If we deny Christ by living lives that are inconsistent with our profession, we may disillusion fellow church members and cause them to yield the faith. An evil act may not produce an immediate result—perhaps not even in one's lifetime—but eventually, like seed sown in fertile soil, it will produce a harvest.

"Words and actions have a telling power, and the long hereafter will show the effect of our life here. The impression made by our words and deeds will surely react upon ourselves in blessing or in cursing. This thought gives an awful solemnity to life, and should draw us to

God in humble prayer that He will guide us by His wisdom."—*Ibid.*

Happily, the coin of influence has two sides. While it is true that the influence of evil deeds continues after death, so does the influence of good deeds.

The influence of John Wesley on a little village in Cornwall, England, illustrates this. A young nobleman tried desperately to find a place in this village where he could buy an alcoholic drink. Impatiently he inquired of an old peasant walking along the road, "How is it that I cannot get a glass of liquor in this wretched village of yours?" The old man, noting the stranger to be a man of rank, pulled off his cap and bowed humbly; nevertheless, there was a proud flash in his eyes as he answered quietly, "My lord, something over a hundred years ago, a man named John Wesley came to these parts," and with that the old peasant walked on.

Ellen G. White has commented: "When a man dies, his influence does not die with him; but it lives on, reproducing itself. The influence of the man who was good and pure and holy lives on after his death, like the glow of the descending sun, casting its glories athwart the heavens, lighting up the mountain peaks long after the sun has sunk behind the hill. So will the works of the pure and the holy and the good reflect their light when they no longer live to speak and act themselves. Their works, their words, their example will forever live."—*Testimonies to Ministers*, p. 429.

A Unique Resurrection

Through the strange set of circumstances described at the beginning of this editorial, Emile Herve caused the death of another after he himself had died. This result was evil. The Biblical prophet Elisha, however, was God's instrument to bring life to another person after the prophet had died. In 2 Kings 13:20, 21 we read that the prophet "Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." Admittedly, this incident was unique, but the influence of a godly person lives on long after his death.

As we think of the awesome power of influence—a power that no one can escape using—we can only exclaim, "Who is sufficient for these things?" How grateful we should be that God has promised to help us use this power wisely. "When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions."—*Christ's Object Lessons*, pp. 341, 342. Aided by heavenly messengers we may exert a positive, lasting influence for good that will strengthen the cause of right and truth, lead souls to find salvation in Jesus, and throughout eternity bring honor to our heavenly Father. K. H. W.

This Week

As the time for presidential elections in the United States nears, Seventh-day Adventists in this country ask what their civic obligations are in the matter of voting. Charles B. Hirsch, author of our cover article—the first of a three-part series—discusses voting in the larger context of the exercise of freedom of choice and tells how the right to vote was gradually given to more and more people in the U.S., including minorities who once were excluded, such as nonowners of property, blacks, and women.

Dr. Hirsch, a graduate of Atlantic Union College, received his Ph.D. in history from Indiana

University in 1954. He has served this church variously as professor of history, history department chairman (La Sierra College, Riverside, California, now part of Loma Linda University; Columbia Union College), president of Columbia Union College, Takoma Park, Maryland, vice-president for academic administration at Andrews University, Berrien Springs, Michigan, and director of the General Conference Department of Education. Currently he is associate director of the General Conference Department of Education, which includes being director of the North American Division Office of Education.

The initials F.W.W. on the editorial "The Power of the Word of God" (p. 12), belong to Francis W. Wernick, a General Conference vice-president, who is also one of our contributing editors. From time to time we feature guest editorials by our contributing editors who are listed on our masthead.

Two sacrifice stories are included this week in the Newsfront section. The first is from the Philippines ("School of the Light Needs a Helping Hand," p. 14), which tells of the many needs of Mountain View College and the sacrifices of comfort and convenience the students are making in

order to obtain a Christian education. The second ("'God Is Good,' Says Nairobi Mechanic," p. 16) relates how Alfred Nyabere gave up his job upon becoming a Seventh-day Adventist in order to keep the Sabbath; how, in the face of financial difficulty, he stuck with that decision, and how God blessed him so abundantly that he is now able to give the equivalent of his former salary in church contributions and still bank a sizable sum every month.

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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.]

Benevolence to Students

Re: "Helping Promising Students" (Aug. 5). The loan plan would be a good plan for some. However, students need to be evaluated for a plan best suited to their individual financial needs. There are parents who could not afford to send their children to school if it were not for benevolent giving. They will never be able to pay back those loans, either.

MARY ALICE GULLATTE
Salem, Oregon

Harbinger of Soon Return

I was thankful to see the study "Salvation Now" in the July 15 issue of the REVIEW, also recent articles on a true understanding of salvation and righteousness by faith. I believe that the renewed interest in these subjects is a harbinger of our Lord's soon return. God raised up the remnant church to herald His last message to this dying world and "Justification by faith . . . is the third angel's message in verity."—REVIEW AND HERALD, April 1, 1890. We must seek to proclaim not only the imminent visitation of "the great and terrible day of the Lord" (Joel 2:31) but also God's plan of escape—our precious Saviour.

MICHAEL SCZEKAN
Collegedale, Tennessee

Another Viewpoint

I would like to present an alternate explanation to the Daniel 12:1, Matthew 24:21 issue discussed in the REVIEW (July 1).

If we insist that the events Jesus spoke of concerning the tribulation applied only to the Dark Ages, and if we insist that the events He spoke of concerning the sun, moon, and stars met their final fulfillment in 1780 and 1833, then we are left in an impossible position to harmonize numerous other prophecies.

There can be no doubt that the events of May 19, 1780 (sun darkened), November 13, 1833 (stars fell), and the great Lisbon earthquake in 1755, were all a fulfillment of Christ's prophecy as found in Matthew 24, Mark 13, and Luke 21. This is clearly borne out by the Spirit of Prophecy (see *The Great Controversy*, pp. 304-308). However, were those events the final fulfillment of the original prophecy? Or can prophecy be fulfilled more than one time?

The answer to the second question is obviously Yes. In Acts 2:16-20 Peter applied Joel's prophecy about the outpouring of the latter rain to the Pentecost experience. Certainly that was a fulfillment, but not the only or final fulfillment. Consider also that many of the prophecies of Matthew 24 were meant for and fulfilled by the destruction of Jerusalem by Titus in A.D. 70, but the prophecies have application for the future also.

Numerous such examples can be found to show multiple ful-

fillments of inspired prophecies. Not only does history repeat itself but selected prophecies do also. Thus it is not incongruent to believe that the prophecies of which Jesus spoke concerning the great tribulation, as well as the events dealing with the heavenly bodies, may yet be fulfilled in the time of Jacob's trouble and the events immediately connected with the coming of Christ.

Ellen White recognized the multiple-fulfillment principle. After quoting from Luke 21:12, 16 she made this statement: "This prophecy has been fulfilled in a marked manner. Every indignity, reproach and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will again be fulfilled in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands."—*The Acts of the Apostles*, pp. 84, 85.

As further evidence that the final fulfillment of Jesus' prophecy concerning the great tribulation will take place in the future during the time we commonly call the time of trouble, note the term used in Revelation 7:14: "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." We understand this group to be the Lord's remnant who go through the final events of earth's history.

There need not be any concern about reconciling Matthew 24 with the prophecy of Daniel 12:1.

Both will undoubtedly meet their fulfillment in the same great events. Whether these events are to be fulfilled in a physical sense as in 1780, 1833, et cetera, or have their final fulfillment in the spiritual sense, we can only speculate. Neither should we think that what we have learned in the past is in error, for to broaden our concepts is to gain new light.

LOREN D. PRICE
Yakima, Washington

Camp Employee Writes

Re "Get Acquainted With Our GC Family" (June 10).

Many people from all walks of life visit Glacier View Ranch Lodge here at the Seventh-day Adventist camp in Colorado. I find the General Conference people who attend meetings here to be very humble and cooperative. I feel strongly that this is why they hold the positions they do.

VELMA PENDLETON
Ward, Colorado

Correspondence Alternative

I have a suggestion for mothers who feel they must work away from home to provide a Christian education for their children, yet do not think such an arrangement is a good policy.

When my husband and I discussed the cost of sending our children to the church school 12 miles from our home, we added the cost of tuition, driving, and school clothing, and discovered that I would have to work to sup-

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God has given every person the freedom
to make decisions and the responsibility to
exercise his judgment conscientiously.

God's Gift—Freedom of Choice

Continued from cover

From the beginning God gave men and women freedom of choice, the power to choose. The Creator granted this power before Adam and Eve could even ask for it. It was part of God's plan for the world.

God informed Adam that he possessed this power. He said: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). The Lord reserved one tree for Himself to remind human beings that He is the Creator and Sovereign.

The tree of knowledge was not cordoned off by angels or protected by a high wall or fence. It was as accessible to Adam and Eve as any other tree. Its fruit could be seen and its fragrance enjoyed.

Adam and Eve understood that by eating the fruit they would suffer the penalty of death. But they did not know what death was; all that they had experienced was life. They had not seen dead leaves, dead animals, or even dead insects.

For a time Adam and Eve were content with seeing and smelling the forbidden fruit from a distance. That such a tree was present in the divinely established earthly setting was positive evidence that individuals were free moral agents. There were no walls and no policemen. The choice of obeying or disobeying was man's.

Before the creation of Eve, Adam followed God's commission to name every beast and fowl. As he did so, he noted that the animals came in pairs. But Adam had no companion. He felt lonely, perhaps isolated, for there was no one with whom he could communicate as an equal. The Lord knew, of course, that it was not good for man to be alone, so from one of his ribs He created a woman. Adam now had a partner, one with whom he could relate mentally, physically, and spiritually.

Unfortunately the couple did not live happily ever after. Angels had given Eve warnings of satanic forces, and she was told to "beware of separating herself from her husband" (*Patriarchs and Prophets*, p. 53). This was good counsel. But for some reason she left Adam and

wandered to the tree of knowledge. In her isolation she became vulnerable to Satan's snares.

Satan had misused his power of choice in heaven and was already reaping its results. Now he was determined to challenge God through His creation. The former leader of the heavenly host was to test man and woman's power of choice. With satanic charm and persuasion he lured Eve into eating the forbidden fruit.

Eve was aware of the Lord's command and the result of disobeying it, but when the serpent told her, "Ye shall not surely die" (Gen. 3:4), and appealed to her ego, she succumbed. Soon Adam joined her. The first couple to hold dominion over the earth made a fatal choice, and in so doing experienced the tragic consequences.

Results of Misused Power

Up to this point there was direct communication between God and His children. It was not a theocracy, a democracy, or a dictatorship. It was a divine-human relationship with open, visible communication. When the power of choice was misused the Person-to-person contact was severed. Instantly a wall came between God and the human couple, but the power to choose remained. God permitted it to continue so that through its proper use human beings might be reinstated in God's family.

The Holy Scriptures and secular history provide examples of the proper and improper use of choice and the results thereof. People attempted to rule and control themselves through various systems—various forms of government. In time the power to choose atrophied. As despots gained dominance over their fellow beings and reserved the power of choice for themselves, humanity fell heir to their whims and fancies.

The systems of government resulting from efforts to rule others did not improve as more and more the power of choice was taken away from the individual. Without the right of choice, God-fearing persons experienced troublesome times. Government, whether in the form of one or more persons, not only decided the economic, military, and political status, it also dictated when and where and how people were to worship a supernatural Being.

Despite this, there was always a remnant who were motivated to worship God in their own particular way. Although they were denied the right to choose, they exercised their God-given power of choice in their worship and private affairs. But they paid a high price for this. Many sacrificed their lives in the streets and the Coliseum

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of Rome when the "legs of iron" gained supremacy over the Western world, during the fragmented rule of the Middle Ages, and in the Reformation period, when Christians were determined to follow the dictates of conscience. The decisions of Luther, Calvin, Zwingli, Huss, Knox, and many others are examples of the God-given power of choice. Luther's purported remark "Here I stand, I can do no other" encouraged many to put into practice their power of choice.

Dauntless Search for Religious Freedom

As new lands were discovered those whose beliefs and religious practices were scorned and ridiculed chose to venture forth in search of religious liberty in lands where they could better implement their power of choice.

Soon traffic crossing the Atlantic reached impressive proportions. In their *Mayflowers*, *New Netherlands*, *Key of Colmars*, *Arbellas*, and other wind-driven ships, the Pilgrims, Puritans, Huguenots, Seventh-day keepers, Quakers, and others found their way to the land of hope and promise. With few possessions, but with a strong faith and the satisfaction of knowing the choice was their own, they ventured forth.

These God-fearing exiles planted their feet on the ground of the New World, seeking an asylum from the oppression of kingly and priestly rulers. They were anxious to worship according to their conscience.

Yet, even in this new land, in its embryonic stages, the freedom to choose did not come easily. Individuals, such as Roger Williams, who stated that the "foundation of civil power lies in the people," had to continually assert the rights of the person. But when did freedom of choice actually become an American reality?

The Struggle for Religious Liberty

As groups migrated, colonies were expanded and new ones started. Some wished to restrict liberty to those who would conform to their pattern of life and forced others to seek their own havens of refuge. Among those banished from Massachusetts was Roger Williams, a young man in his thirties. In 1636 he founded Providence Plantation (now Rhode Island), which became the "first state of modern times that in the fullest sense recognized the right of religious freedom" (*The Great Controversy*, p. 295). Providence Plantation became the New World's asylum for the oppressed. Williams' stand took much courage and conviction. As a result he symbolized a mighty force for a great and eternal principle—the right to choose.

As this settlement and others grew, the diversity of the people's beliefs and practices became pronounced, and the need for civil and religious toleration, if not liberty, became evident to many. The Boston Tea Party, the shots at Lexington and Concord, and the opposition to the Stamp Act expressed the increased desire for such liberty. On July 4, 1776, a Declaration of Independence was indelibly inscribed in the hearts and minds of the colonists, as well as on an important document.

The concern for freedom and power of choice was expressed in such phrases as "all men are created equal," that "they are endowed by their Creator with certain unalienable rights," including "life, liberty and the pursuit of happiness," and that the government derives its "just powers from the consent of the governed."

By the time the new government became an entity, with a supporting Constitution, the people had guaranteed to themselves the right of self-government through representation. They retained the power to choose through the popular vote. The laws of the country were to be determined by the citizens.

A Bill of Rights was added to the original document, to provide further guarantees of personal freedom.

A number of the framers of the Constitution felt that such an explicit statement was not necessary, but the people persisted and the States ratified the Bill of Rights. The Bill of Rights, encompassed in the first ten amendments to the Constitution, has as its cornerstone the first amendment. It reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for redress of grievances."

This short, concise paragraph has great significance to the person who wishes to worship in his own fashion or express his thoughts orally or in written form.

However, the constitutional government was founded on a narrow suffrage platform. Many soon discovered that the right to choose was limited to a few, and a struggle began that continued through the country's bicentennial history. It is estimated that in 1789 only 60 per cent of American men could vote.

Unrestricted suffrage to all citizens regardless of race, creed, or sex moved along at tortoise pace. The American colonies had inherited the representative form of government from England, but along with that inheritance came voting discrimination. The English system of "rotten" and "pocket" boroughs did not enhance the

Domie's Adventures—9

A Woman Throws Out Her Pork

By Dominador U. Gonzales
As told to
ELLA RUTH ELKINS

(Last week: Domie became a colporteur in Malaybalay, Bukidnon, Philippines. After graduating from the ministerial course he interned and then became district pastor of Bukidnon.)

ONE SABBATH afternoon Domie knocked at the door of a big house situated near a large cathedral in the center of one of the larger Philippine provinces. In his hand he held some handbills for the following Sunday evening's opening night of the Voice of Prophecy crusade.

In response to his knock, a fair, stout, Spanish-appearing woman opened the door. Glancing at the title of the handbill in Domie's hand, she asked, "What's that? A Sabadista?"

"Ma'am," Domie replied, "I'm proud to tell you that I am a Sabadista. But you see, this invitation is for all, including you. Here's the program."

Then as Domie handed her the handbill the woman remarked, "A minute please. I'm inviting you to come in."

"I'm glad to know that you are a Sabadista. I heard that my mother died a Sabadista when I was only 2 years old. And, according to some of her friends, she dedicated me to God at the church altar."

Immediately Domie was impressed to have prayer with her before he left. So this he did.

The next evening the woman and her husband, the chief sheriff of the province, came to the Voice of Prophecy crusade. And two weeks later Domie began Bible studies in their home. The woman told him, "You know, when you prayed with me the first time you came, I threw out two kilos

of pork from our kitchen, and since then I've not eaten any of it, because I heard that Sabadistas don't eat pork. Am I correct?"

Domie nodded Yes and was pleased.

As the days and weeks went by he noticed that the husband too was regular and prompt in all the nightly meetings and the Bible studies. This was encouraging to Domie, for he'd been told of this man's varied sinful practices—drinking, smoking, and gambling. Domie had high hopes that he would let the Holy Spirit help him overcome these sins. Then came the night when vices were discussed.

"No," said the husband, "I couldn't leave my drinks, my cigars, my mah-jongg tables, or my—"

He did not finish the sentence. But Domie well knew he must be referring to his common-law wives!

And so although the husband discontinued attending the meetings and Bible studies, the wife kept attending as before, and prepared for baptism. *To be continued*



Domie began to study with the couple who came to the crusade.

suffrage system. By rejecting the "divine right" of kings, Americans felt that the political voice of the people should be heard, but unfortunately they were not prepared to extend this right to everyone. Restrictions such as "property holdings," "religious qualifications," and "poll taxes" were not uncommon.

By the beginning of the Civil War white male suffrage became nearly universal. But the right to vote during this earlier period was a right to express publicly a yea or a nay. At that time the voter had little or no protection from coercion, bribery influence, or threats.

A similar situation prevailed in Australia. Electoral corruption was as widespread there as in the United States, but the citizens soon brought that to a halt. An official secret ballot was introduced and became the law of the land. This Australian ballot gradually spread to the democratic governments of the world. England adopted it in 1872. Belgium, Luxembourg, Italy, followed. During the 1880's and 1890's the secret ballot became one of the major reform issues in the United States.

In totalitarian countries citizens often have the right to vote, but ordinarily the ballot cast by the voter does nothing except approve the choice made by a junta or a dictator.

During the Reconstruction period in the 1870's the Fifteenth Amendment gave adult male Americans the right of franchise regardless of "race, color, or previous condition of servitude." During those early post-Civil War decades black Americans took full advantage of their new-found power.

However, through various means such as the "grandfather clause," "Jim Crow laws," unfair application of literacy tests, the poll tax, and intimidation, blacks were soon deprived of their newly won power. The struggle for the right to vote continued through the next century into the 1960's. In 1964 the Twenty-fourth Amendment eliminated the poll tax. The Voting Rights Act in 1965 removed the other obstacles that had kept blacks from voting for almost a half century.

The women's suffrage movement started slowly in the middle of the nineteenth century. By 1916 seven States had granted the franchise to women. In 1920 the Nineteenth Amendment was enacted extending suffrage to women on a nationwide basis.

Fifty years later the electorate was increased (the Twenty-sixth Amendment) by lowering the voting age to 18. It took America almost 200 years to achieve voting status for everyone. When Americans step into the voting booth today few realize the struggle this nation went through to extend the right to vote to every citizen. Yet in the presidential election of 1972, when the greatest number in United States history had the opportunity to vote, fewer than half participated!

This shows that Americans not only have the right to vote as they please but also the right to abstain from voting. In some countries all citizens must vote or suffer penalties!

In a nation where the separation of church and state remains paramount the question often posed is How much influence should the church have on the way its parishioners vote? or To what extent should the church involve itself in politics? We will take a look at this next week. □

To be continued

Anatomy of Enthusiasm



Nehemiah's enthusiasm, in spite of messengers from Sanballat trying to get him to give up rebuilding the wall of Jerusalem, inspired the people working on the wall to join together and complete it quickly.

Success begins in the mind.

Most battles of life are won or

lost in the mind.

By F. M. ARROGANTE

FEW THINGS ARE AS CONTAGIOUS as enthusiasm. One of the most powerful weapons on earth against the enemy of souls is a person radiating enthusiastic sincerity, one who is afire for God and the cause of truth.

Henry Ford said, "You can do anything if you have enthusiasm. Enthusiasm is the yeast that makes your hope rise to the stars. Enthusiasm is the sparkle in your eye, it is the swing in your gait, the grip of your hand, the irresistible surge of your will and your energy to execute your ideas. Enthusiasts are darers. They have fortitude. They have staying qualities. Enthusiasm is at the bottom of all progress."

Success begins in the mind. The battles of life are lost

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and won in the mind. Even crimes begin first in the mind, for a person does not do what he does not think. The mind is the measure of the man. It is the decision that one musters that makes or mars his achievements. "As there was a readiness to will, so there may be a performance" (2 Cor. 8:11). The "willing mind" is the core of any performance. Man will work eight hours for a good pay, ten hours for a good employer, and 24 hours for a good cause.

Great leaders thrive on challenges. The way of struggle is their path to victory. To them danger feared is folly, danger faced is freedom. During World War I, Marshall Foch won fame by his brief message: "My right is crushed, my left is crumbling, my center is receding. Situation excellent, I shall advance."

The Christian soldier never gives up. He faces reality triumphantly with heroism and fortitude. To him to "bleed awhile . . . and fight again" and win will provide life's deepest satisfactions. Yet honestly and realistically he accepts the facts of sufferings without being plunged into despair.

Inspiring courage in the Christian's conflicts Ellen White said: "Men whose faith is weak and wavering are not the ones to carry forward the work at this important crisis. We need the courage of heroes and the faith of martyrs."—*Testimonies*, vol. 5, p. 187.

Battling discouragements and burning with inflexible determination to fight in the front lines of the Christian's conflicts, the apostle Paul wrote: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9).

There is no magic potion auctioned to catalyze enthusiasm. Man becomes what he desires to become. An enthusiastic person radiates a positive dynamism, the attainment of which requires extra personal interest and extra exertion of efforts.

Enthusiasm Generates Profits

For the salesman, enthusiasm generates more and more sales power, achieving more and more personal sales profits. An enthusiastic man is a self-starter. He is consistently energetic. He pays attention to the wants and interests of others.

In the late twenties, a French doctor glamorized millions of people into repeating his magic catch phrase, "Every day in every way, I'm getting better and better." Applied at the proper time and place, enthusiasm produces far-reaching changes.

Today, as before, God's work needs Nehemiahs, workers for God who can do more than pray and preach, those whose prayers and preachings are the expressions of holy purpose.

A great feature in Nehemiah's success in rebuilding Jerusalem was the attitude of the builders. Once properly motivated, their compelling creed was to cooperate and execute God's commands regardless of consequences. Their reliance on divine strength and wisdom coupled with their zealous dedication to the task made them willing and able to do what kings and tyrants could not accomplish. The Bible record says, "So built we the wall; and all the wall was joined together . . . : for the people had a mind to work" (Neh. 4:6). Watching with eagle eye and tireless vigilance the movements of their enemies,

the people "laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared" (verse 21).

"The holy energy and high hope of Nehemiah were communicated to the people. As they caught the spirit, they rose for a time to the moral level of their leader. Each, in his own sphere, was a sort of Nehemiah; and each strengthened and upheld his brother in the work."—*Christian Service*, p. 175.

An anonymous author said: "Let God possess the little that you have. Serve Him to the limit of your capacity. Give Him your 'five loaves and two small fishes,' and He will feed the vast multitude." "To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—*Testimonies*, vol. 7, p. 30.

Loyalty to God is not a question of convenience and opportunity. Loyalty and dedication are required of God's children at all times, in all places, and under all

circumstances. Such followers of God are not influenced by what the majority do. They do what they know to be right, because it is right. They would dare to stand alone.

Ellen White says: "Those who occupy positions of influence and responsibility in the church, should be foremost in the work of God. If they move reluctantly, others will not move at all. But 'their zeal will provoke very many.' When their light burns brightly, a thousand torches will be kindled at the flame."—*Christian Service*, p. 175.

Emphasizing the secret of success, Ellen G. White wrote: "In proportion to the enthusiasm and perseverance with which the work is carried forward will be the success given."—*Prophets and Kings*, p. 263.

Brethren and sisters, let us go forward with godly enthusiasm and unswerving confidence. The Advent Movement is a movement of God and not of man. The Lord God is at the head of the work. "The God of heaven, he will prosper us." □

When You're Young By MIRIAM WOOD

Job-Hunting—2

IN OUR LAST column we were discussing successful job hunting in a world where jobs are scarce. We made the following points:

1. The job seeker must have something to sell—if not a mechanical expertise, then an attitude of willingness to do all he can while employed.

2. The job seeker must be neatly groomed—not overdressed and affected, but not looking like an unmade bed.

3. During the oral part of the interview the job seeker should give short, concise answers to questions, not elaborating at great length, but addressing the interviewer politely, as Sir or Ma'am, or by his/her name.

In most cases, the interview then moves on to a written application and information form. Government regulations are stringent about this sort of thing, so if you're tempted to be impatient with the seemingly endless, detailed forms to fill out, remember that your prospective employer isn't giddily happy about it either. But it's a fact of contemporary life.

Now, I realize that it is wildly fashionable for many

people airily to declare that they "never could spell" or that they "have a handwriting that would shame a chicken scratching in the mud" and other similar boasts(?). This always strikes me as the ultimate in conceit. Spelling isn't incredibly difficult. Neither is it impossible to develop a clear, legible handwriting. When people neglect these things, what they are saying is that the rest of the world just doesn't matter. "Struggle with my ignorance and consider yourself lucky!" is the unspoken challenge.

Unfortunately, a prospective employer may not feel quite so dazzled by your unproved brilliance as you might hope. He is naturally going to be somewhat put off by smudged, misspelled responses, by proper nouns that you've not capitalized, by misplaced or missing apostrophes. I think of these skills in relation to a proverb about clothes: "Clothes don't make the man, but they make him look like one." In other words, you may not be the most brilliant person in the world, but a neatly-filled-out application form is bound to impress your interviewer favorably.

Healthy self-confidence is another element high on the list for job seekers. This quality is not to be confused with conceit; the two characteristics have absolutely nothing in common. Conceit causes a person to feel he's so great he can leap across a mountain without the slightest trouble. He knows everything and if he happens to run across something he didn't know, unlikely though that is, well, it wasn't worth knowing anyhow. Self-confidence, on the other hand, is a quiet assurance of faith in your ability to listen intelligently, to remember what you're told, and to accomplish tasks within the range of your ability as well as the next person. When you're asked whether you can do the job, no employer is favorably impressed with "Well—uh—I'm not sure—uh—I can try . . ." The potential employer needs a firm, clear-eyed, "Yes, I believe I can. I will certainly give it all I've got." (Of course, if you've inadvertently gotten in over your depth and applied for something way out of your line, you'll have to say so honestly and go on to another interview, at another place.)

If you're fortunate enough to be chosen for the job, the next thing you'll need is two good, functioning ears. They

can be large or small, protruding or flat, but you need them for listening. This means you'll hear when you're being told procedures and dimensions of your new responsibilities. No employer minds telling a new employee the same thing twice; he may even strain a point and good-naturedly go over the same ground three times. After that, though, he may begin to have doubts. And remembering is simple—if you listen.

We could add so much more. Humility, which enables you to take suggestions without feeling completely threatened. Cheerfulness, which keeps the people around you glad to have you as a member of the team. A closed mouth about your own trials, both real and imaginary. Being a "non-grievance collector." Playing fair with your fellow employees; not trying to better yourself by stepping squarely on the bodies of unsuspecting associates, figuratively speaking.

You'll think of other aspects of this subject, of course. If you need a job, I hope what has been said here may help you get one—and hold it. There's just one more thing. Pray about it. Christ is as interested in this phase of your life as in any other.

Appropriate Church Music

[Responses to our various articles often provoke further responses. Following are two letters that address themselves to the recent interchange on church music. In the field of music there seems to be wide divergence of opinion. Perhaps Paul's counsel in Romans 14 needs to be invoked.]

SOME RECENT letters in the REVIEW gave rise to these observations.

"Shedding tears over the soon coming of our Lord or over the wonderful acceptance of salvation." Is this a valid test of acceptable music? Is all music supposed to cause this response? Do hymns such as "O God, Our Help in Ages Past," *Church Hymnal*, No. 81; "All Glory, Laud, and Honor," No. 15; "Wake, Awake, for the Night Is Flying," No. 197; "Now Thank We All Our God," No. 90, cause one to shed tears?

"Unworthy and cheap music" is appreciated by many. Because many like it, does this make it good or superior to better music? Because an ungrammatical sermon may reach hearts, is this an argument against good grammar?

Is better music always considered "sterile" and "safe"? Is this the proper label for the above-named hymns?

Why can we not realize that there are different tastes in music as in other things? Some prefer Bach or Brahms. Some like Sankey or Rodeheaver. Some like an organ. Some prefer a guitar. Some enjoy emotional songs. Some wish their music to have more substance than emotion.

In spite of the opinions of many, there are degrees of artistic value in religious music. This is not a reflection on the spirituality of those who like different kinds of music. Conversion does not automatically equip one to enjoy the best in music, art, and literature. This is the work of education.

Should the church make no effort to educate its converted members to appreciate

the finer music, art, literature?

We are free to sing "In the Garden," "The Old Rugged Cross," "I Have a Friend So Precious," or any other song we please. Cherish the songs that mean something to you. Remember, all do not get the same blessing from the songs you enjoy. They also have a right to sing songs that mean something to them.

"Heaven's communion begins on earth. We learn here the keynote of its praise."—*Education*, p. 168. (Italics supplied.)

HAROLD B. HANNUM
La Sierra, California

IN A RECENT letter to the editor (Feb. 5) I charged that there were some weak hymns in the *Church Hymnal*. Subsequently several responses to my views were published. It is to be expected that in any collection of hymns the size of our hymnal, there would be some inferior music. The hymnal contains more than 700 hymns and songs. Overall, it is a marvelous collection, and it contains many great hymns, but I hold that after 35 years it is due for some revision. There are gospel songs and hymns in it that have lost their usefulness with the passage of time and need a deserved rest. There is waiting a contemporary body of religious musical expression that could be used to replace some of the old standbys.

Some may think that all this fuss about church music is wasted time and effort and that the energy could be used to better advantage. It is my contention that it is this very attitude that has fostered the invasion of questionable styles of music into our churches, raising questions and doubts in the minds of many concerned members.

There is also confusion about the purpose of church music. Some think it is to entertain the congregation,

to cover up dead spots, hide the clinking of money, et cetera. Church music may be entertaining, but that is not its purpose. A hymn is defined as "a song of praise to God." Mrs. White says: "As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer."—*Education*, p. 168. If this is the case, then selecting hymns and other forms of church music on the basis of their being "entertaining" or "sounding good" or even "moving" (whatever that is) is at best questionable. Persons who use these qualities as their primary criteria for selecting the hymns often reject such great hymns as "O God, Our Help," "Now Thank We All Our God," or "Praise to the Lord, the Almighty." These hymns appeal more to the intellect than to the emotions; they are, therefore, often thought of as sterile, safe, or cold, and are not used by some congregations. In fact, I have worshiped in congregations that avoided the hymns in the front of the *Church Hymnal*.

The Problem of Style

The problem of style is not a new one. It has confronted the church for ages. There is a great amount of religious music available today that is unusable simply because of its "style." But some are unwilling to reject these secular styles for use in our churches because they are popular with the members. Thus, the musician shirks his duty to inform and educate, and the door is opened for the admission of questionable music. It is this carelessness in regard to appropriate styles of church music that leads to carelessness in other areas. When the line separating appropriate from inappropriate is hazy because we have trod too close to its edges, members begin to have problems. It is no wonder then that we find some men today wearing leisure suits and turtle necks to church and some women

coming to worship in pant suits. The problem is one of style, the inability to separate secular from sacred.

Judging musical worth by emotional response—"That sure was moving"—is at best questionable. I have seen audiences moved to tears and shouts of joy by soft-rock arrangements of hymns, night club-styled religious songs, and jazzed-up gospel songs, but I certainly would question the incorporation of such styles of music into the church service.

Church music is serious business. Rightly employed, it is an asset to the spoken word. Few things ruin a service as much as the use of inappropriate music. Musicians have an obligation to study, to practice, and to seek out and examine music for possible inclusion in the worship service. When the musician stops doing all of the above, he stagnates and God is not glorified. The song leader who uses only 22 of a possible 700 hymns a year is treading a wine press from which most of the juice has been extracted.

After examining what Mrs. White has to say about music, every music lover should acquire two books, written by denominational writers, that rank among the finest on the subject of music. The first is *Music and Worship* by Dr. Harold Hannum, published by Southern Publishing Association. The second is *The Christian and His Music* by Dr. Paul Hamel, published by the Review and Herald Publishing Association. It contains many thought-provoking chapters and also provides a set of criteria to help in choosing good hymns.

Surely it is not too much to ask that Sabbath music be different from what we hear during the week, and that we exercise good musical judgment in selecting the finest in hymns and sacred songs by which we praise and glorify God.

ALLEN BREACH
Washington, D.C.

Spiritual Union and the UN

UN leaders have begun to emphasize
the need for spiritual unity.

By ERNEST H. J. STEED

ATTENDING A CONFERENCE at the United Nations in New York recently, I noticed a large, colorful display introducing the "Cosmic Mass." It featured a large lotus flower with the signs of the Buddhist, Hindu, Jewish, Christian, and Moslem religions on its petals. The advertised event was to be a feature of the World Spiritual Summit Conference. The theme was "One in the Human Spirit." Nearby were notices announcing yoga classes, Tai Chi lessons, judo lessons, and transcendental meditation classes.

When I was told that one of the officials I was planning to visit was attending a religious meeting in the library auditorium, I made my way there. I was amazed to find the place packed with hundreds of international repre-

Ernest H. J. Steed is director of the General Conference Temperance Department.

sentatives. This was an event to mark the thirtieth anniversary of the United Nations. According to the program, a welcome had been given by the secretary-general of the UN, and this spiritual summit was being sponsored by the Temple of Understanding with UN blessing. On the platform were the head of the World Fellowship of Buddhists, a Moslem statesman, a Hindu swami, a Sioux medicine man, a Shinto priest, an Indian Jain, a Catholic priest, and others.

The tenor of their presentations was unity, harmony, peace, and individual self-control. In the evening I went to the Episcopal Cathedral of St. John the Divine to see the "Cosmic Mass." It was trying to show the unity of all religions—"One in all. All in One." I noted that the moving force behind this event was the Sufi Order, a mystical group within Islam.

After reading the printed matter provided at these events and after talking with the various representatives, a basic theme became evident—an introspection of oneself to discover the hidden secrets of life, self-control, and peace. This Eastern philosophy is beginning to permeate world thinking and purports to be the ideal way to solve international, national, and personal problems.

The theme is built upon the idea that the solution to problems lies solely within oneself. Self-control, it is alleged, is obtainable from a union within—the Buddhist says of mind and matter, the Hindu says of Siva and Shakti or Kumdilini. Most declare the essential method is yoga, meditation, or penance.

Seventh-day Adventists know that true temperance or self-control is possible only through Jesus Christ (Gal. 5:23) and that the gospel is at variance with a system of self-salvation. Yet one may wonder why these Eastern religions oppose alcohol and tobacco. It is clear, total control of the life necessitates elimination of all forms of intemperance. Satan too wants control, and either destroys through intemperance or controls through the counterfeit method as he seeks to take total possession of the being. Thus one may find people who are nondrinkers and vegetarians being at the same time promoters of Satan's counterfeit.

Therefore, the belief that a union of religions will bring oneness through the spirit, that united good and evil can achieve self-control, peace, and harmony, is a deception and contrary to Scripture. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14).

In a forum for nongovernment organization representatives that followed the religious conference, some of the UN founders spoke. Typical of what was said were Clark Eichelberger's remarks. He believes the UN will not become a force for world government but will become a spiritual and moral force in the world. Dr. Robert Muller, director of Office for Inter-agency Affairs, who chaired the forum, concurred, stating that social and economic justice must be based on a spiritual and moral force. Catherine Schaefer, also a panelist, emphasized the deep moral causes for man's failure. "Peace and the new world order envisaged at San Francisco," she said, "will only be possible as built on a spiritual base."

These statements and events are significant and should awaken the Christian to see the urgency of presenting God's plan for salvation, harmony, and self-control as never before. □

Let Me See Beauty

By HERMAN T. ROBERTS

Let me see beauty in the lowly rounds
Of my appointed tasks from day to day;
For, though I know that ugliness abounds
In the rude elements of life along the way,

There is still loveliness. The unseen Power,
The pulse that moves all nature's flow and art,
Reserves some beauty for each passing hour
To gladden and uplift the human heart.

The child's sweet smile, the mother's pure devotion,
The rose that dares to blossom with the thorn,
The teeming life of earth and air and ocean,
The melody that floats upon the morn—

All these bring beauty to the human heart;
All still proclaim one glorious design—
One Power that moves and blossoms into art
And fills the soul with melody divine.

Ethnic Diversity Within the Human Race

The origin of the various ethnic groups in the world is a topic that has generated discussion and considerable speculation not only among physical anthropologists but among lay persons, as well. Ultimately, we believe that all groups share a common ancestry (cf. Acts 17:26). That is, the various ethnic stocks are to be traced back to Adam and Eve. But we have not as yet been able to explain the reasons for the rich diversity of groups within the human family. This is true not only in respect to the three primary major groups—the Caucasoid, Negroid, and Mongoloid—but also of the smaller divisions of the human family such as the Anglo-Saxons, the Latins, the Indians, the Chinese, and others.

One noteworthy view is based on the table of nations in Genesis 10. According to the Biblical account, all of the nations stem from Noah's three sons: Japheth, Ham, and Shem. We are not given specific details about racial origins but are simply informed that all nations have one common ancestor—Noah. In other words, the unity of the human races surfaces amid the diversity of ethnic groups. The variety of races is viewed not from a negative perspective but from a positive one. It is the result of God's blessing Noah and his sons (Gen. 9:1), and hence expresses the richness of God's creative work.

Language Erects Barriers

This positive view of the races appears in striking contrast to the negative judgment issued in the story of the Tower of Babel. In the latter we are told of the concerted effort of men to build a city in defiance of God, and the linguistic chaos that God brought about to thwart such wicked plans. Once the confusion in languages, it was no longer possible for the builders to live in the same community. Consequently, they were scattered throughout the land. Thus, while the origin of ethnic groups is seen in a positive light (Gen. 9, 10), the origin of languages is viewed negatively. According to the Biblical record, human pride and greed are ultimately the cause for community disintegration. Once the communication medium is broken, human beings become segregated from each other, and the possibility of shaping a context for human enrichment becomes increasingly remote. Misunderstanding often leads to mishaps.

The fortunes or misfortunes of ethnic minorities have given rise to much speculation. One erroneous and harmful view was that the American blacks in the nineteenth century were destined to suffer because of the curse pronounced against Ham's descendants (Gen. 9:24-27). Bible students may smile at the simplistic reasoning exhibited here, but the tragic fact remains that the black-white relationship in the United States has suffered from this teaching. Clearly, the text makes no reference to the African nations but confines the curse to Canaan

and his descendants. Undoubtedly, the Israelites understood their defeat of the Canaanites and the subsequent possession of the Promised Land to be the ultimate result of the curse upon Ham's descendants. This does not mean that the defeat of the Canaanites was unjustly imposed upon them, for God does not predestine nations to ruin. Rather, the destruction of the Canaanites was ultimately the result of centuries of moral degradation. The Canaanites' licentious practices are seen as a horrendous outgrowth of Ham's disgraceful gesture.

Another view that has contributed to racial tensions (and religious quarrels as well) is the concept of the chosen people—a concept embraced not only by Jews but also by other ethnic minorities. One social commentator believes that the white supremacist dogma of the Nazi Party in Germany during World War II developed partly in response to the Jewish concept of the chosen people.

Chosen for Service

While the concept of a chosen people is Biblical, the way the concept has been understood is often wrong. The Bible does not teach that God chooses persons or groups because of their own innate abilities. On the contrary, Paul reminds us that "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God" (1 Cor. 1:27-29, R.S.V.).

God elected Israel as His agent of blessing because He "loved [their] fathers" (Deut. 4:37) and kept His promise that through Abraham's offspring, the world was to be blessed (Gen. 12:1-3). The exodus from Egypt and the conquest of Canaan were not due to Israelite superiority in numbers or military strategy but were entirely the work of God (Ex. 3:7, 8). Israel's uniqueness and greatness as a people stemmed solely from their relationship with God—a relationship that was initiated, illuminated, and sustained by divine grace (Deut. 4:6-8).

Moreover, when God chooses a nation, He calls that nation to a life of service. The people become the recipients of His blessing because He made them the instrument of His will. However, should the chosen people refuse to respond faithfully to their divine calling, the blessing is exchanged for a curse: "Take heed to yourselves, lest you forget the covenant of the Lord your God, which he made with you, and make a graven image in the form of anything which the Lord God has forbidden you. For the Lord your God is a devouring fire, a jealous God" (Deut. 4:23, 24, R.S.V.).

The warning against idolatry may be issued today against any person or group who fosters a belief in racial, ethnic, or even religious superiority. There is no Biblical support for the supremacy of any person or group. God alone is supreme, and before Him every human being stands equal in value. Hence, a knowledge of God's

greatness should lead to a clearer understanding of ourselves. As we come to understand God as Father, we will learn to relate to one another as brothers and sisters, regardless of our ethnic backgrounds, for in Christ there is "neither Jew nor Greek" (Gal. 3:28). Such rich human relationships express the wonders of God's creative and redemptive work!

J. J. B.

The Power of the Word of God

Among Seventh-day Adventist Christians, Bible study has always been considered a matter of high priority. There are many other Christians who share this love for Bible study. Perhaps we do well to ask ourselves why the Bible should be studied.

In Eden, it was a choice between the Word of God and the words of the serpent. In Christ's day, it was a choice between the words of Christ and the words of those who predicted the coming of a leader to solve national and social crises. Today it is a choice between Christ's words and the words of those who offer sociological or political solutions to the frightfully complex problems of our world.

In John 1:1, Jesus is called the Word of God, a title of much meaning. He was the Creator of whom the psalmist says, "For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:9). He spoke the words, "Let there be light: and there was light" (Gen. 1:3). Such power cannot be found in anyone else's words, except those of the Deity.

The admonition by Jesus in John 15:7, "If ye abide

in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," brings the possibility of a new life of victory and fellowship to every believing soul. But we must take the time to study and receive the Holy Scriptures, and receive them as the words of Christ. Christ's authority is on every page and His character and redemption are exalted in every book. Every teaching of the Holy Scriptures introduces us to a facet of the work and character of Jesus as Creator, Redeemer, Intercessor, or Judge. Paul was led to exclaim, "Christ is all, and in all" (Col. 3:11).

But Bible study is to be more than an intellectual exercise. The words are to be received and made part of daily living. "The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God. The life thus imparted is in like manner sustained."—*Education*, p. 126.

It is a significant fact that in Revelation 19, Jesus, who is pictured as a victor over all enemies, carries the name, "The Word of God." When the world goes up in flames, with Christ, the living Word, will be a mighty throng of all nations who have made Him and His Word the center of their lives and have been transformed by them.

Our greatest need today is to allow the Word to become the guiding principle of everyday living. Jesus and the Bible cannot be separated, for He is the Word. To have Him is to accept all His words. In this acceptance of Jesus and His Word is to be found the truest fellowship. Doubt will give way to faith and victorious living will be a reality.

F. W. W.

Letters *continued from page 3*

plement our income. This would have meant more travel expense, plus a real strain on the family who would have to put up with a tired mother. We opted to teach our children at home with a correspondence course.

This may not be the solution for every parent who faces the high cost of Christian education, but for some it will work better than disrupting the family by constant chaffering of children and sending the mother to work.

SUSAN DAVIS
Sutterlin, Oregon

A Great Man

I just reread "The Funeral of a Great Man" (July 15). W. E. Read was a great man, and your eulogy is certainly a fitting tribute. I cannot tell you in words what a blessing his life, influence, counsel, and correspondence have been to me for years and years.

When I think of the phrase "a scholar and a gentleman" I think of Elder Read and W. A. Spicer,

and I wish I could be more like them.

How like Brother Read were those words: "I cannot betray my trust." I can hear him say them. May his memory never perish.

H. M. S. RICHARDS
Glendale, California

Inter-racial Marriage

Why did God make robins, wrens, bluebirds, cardinals, and many other kinds of birds of various colors? Evidently because He wanted many different kinds. Birds mate only with their own kind—one never sees a cardinal mating with a blue jay, or with any bird except another cardinal. If birds were to cross-breed indiscriminately, there would soon be only a hodgepodge of various mongrel combinations, rather than the distinctive kinds God created. Man is to observe nature and follow God's plan. Since God created separate races of mankind, He evidently wants distinct races, otherwise

He would have created only one race.

Therefore, I was surprised to read in the July 15 REVIEW AND HERALD that the General Conference Human Relations Committee's statement, adopted by the 1968 Autumn Council of the North American Division Committee on Administration, considers racial intermarriage only "inadvisable," but not a moral issue. Any action that goes against God's plan for earth or mankind is a moral transgression.

DOLORES ALLEN
Takoma Park, Maryland

► *While we may see evidence of God's wisdom, power, and love in nature, we should not turn to nature for direction on moral issues. Human beings are moral creatures. Birds, fish, mammals, et cetera, are not. In dealing with moral questions, we should use the Bible as our guide. In the Scriptures we find measures taken against foreign marriages, because of the prevailing religious apostasy (Ezra 9, 10), but there is*

no explicit instruction against racially mixed marriages. God created but one race in the beginning—the human race. The entire human family has descended from Adam and Eve. There is no reference in the Bible to a divine plan for the preservation of ethnic groups. The church considers racial intermarriage generally "inadvisable" not on moral grounds but on cultural ones. (See editorial on page 11.)

Alaska Camp Meeting

Camp meetings are wonderful! It isn't easy to have a camp meeting in Alaska, either in the southeastern panhandle or elsewhere, but this is the third year we've had one. It was well attended, and I'm sure our singing was heard around the lake on the edge of which our camp was pitched. I'm also certain that all felt the presence of the Holy Spirit guiding our speakers.

MR. AND MRS. HERBERT L.
SPREEN
Wasilla, Alaska

Reader to Reader

Our eldest child has recently graduated from the eighth grade. We have always felt that our children should be in Adventist schools rather than in public schools. However, we are not sure what we should do now, since the nearest academy is about 200 miles away. Our son seems too young to go so far away from home. We could move close to the academy, but Ellen White counsels against colonizing around our institutions. Would it be better to keep him home and send him to public school for his ninth grade rather than have him go so far away from home at his age?

► Instead of colonizing around an academy, you might consider moving to a small community 20 or 30 miles from an academy and then driving your child to school.

You also might consider his taking ninth grade from Home Study Institute. I feel that to do this you need persons available and qualified to help him out in the various subjects he takes.

STANLEY MURPHY

Florence, South Carolina

► This past year my husband and I were faced with a situation similar to yours. We solved it by enrolling our son in Home Study Institute. Living in the country, he had acres of woodland to roam and explore and a loving dog to do it with. Naturally, he missed the companionship of others his age, but since the deprivation was for only one year, we did not deem it serious.

Now he is looking forward eagerly to boarding academy, and we feel the discipline learned during his year of studying on his own will be to his advantage. We feel in our case this was a successful solution, and one we will not regret.

Mrs. DAVID J. RITCHIE

Walthill, Nebraska

► I had a similar situation several years ago and solved it by moving closer to the school, but not in an Adventist colony. I moved away when the children were through school. I felt there were many advantages in this plan.

Mrs. E. WILLIAMS

Myersville, Maryland

► Since you don't want to colonize by moving near the academy, why don't you move to an

area that has a ten-grade church school?

RUTH ANNE WASSON

Westminster, Maryland

► The parents in our church faced a similar problem about six years ago when an upgrading of educational requirements threatened the ninth and tenth grades in our local church school. We accepted the fact that we could not maintain the tenth grade, but at the urging of several parents our ninth grade was continued.

Two years ago our union implemented a pilot ninth-grade program on a trial basis at a few of the church schools. In our case one teacher covers the seventh, eighth, and ninth grades. We will be starting our third year under this program this year. (This ninth-grade pilot program is still in a development-and-evaluation phase.)

While this may not be your solution, it is certainly worth considering with your local and union education departments.

RICHARD T. STEFFANSON, JR.

Clarkston, Washington

► "True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."—*Education*, p. 13.

It will be impossible for your child to get such an education in a public school no matter how high

the academic standards or caliber of discipline. Only in an educational environment where Christ is the focal point can such an education be achieved.

The Adventist academy is therefore the only choice.

JAMES SMITH

Silver Spring, Maryland

► Send your son to the academy! "In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school."—*Counsels to Parents and Teachers*, p. 205. (See also *Testimonies*, vol. 4, pp. 426, 427; vol. 6, pp. 198, 199.)

You stated that you have always believed it is better for our children to go to our schools. Why are you suddenly considering making an exception? You also said that your son is too young to go away. If he is too young to go away (a surprising idea, since many children much younger go to summer camp and survive it all right) he certainly will be too young to handle the evil pressures he will face at public school.

As for moving, it would be better not to, but even this would be a lesser evil than needlessly exposing your son to the public school. Trust the Lord to take care of him while he is away at one of God's appointed institutions.

RICHARD GILBERT

Orlando, Florida

► If you were moving to the school for no other purpose than to be near other Adventists it would seem then that you would be "colonizing." But since your children need to be in church school and need you near them, perhaps you should move to the school. While there you can extend the blessings of home life to students who are not as close to home as your children are.

D. SIGLMAN

Faber, Virginia

► Having been a dean for a number of years, I would like to make some observations from my experiences.

A child who has not yet tasted the freedom of, say, a 16-year-old, accepts the dorm as "home" more readily than an older student. He has not had access to the family car, so for him the dorm is not a "prison" (as the older ones sometimes call it). He still has a closer relationship with his parents, so accepts his dean more readily.

Year after year I observed that

my younger ones enjoyed the school program the most. They felt liberated rather than imprisoned, and came out of four years of boarding school better fitted for college.

Best of all, the child is in a school where his parents can pray with confidence for the Lord's protection for him.

WILMA COWAN

Glendale, Oregon

► Have you thought of the possibility that if you keep your son home in the ninth grade and send him to public school because you want to do so, he may stay home in the tenth grade because he wants to? Think twice!

R. H. AMMONS

Charlotte, North Carolina

► Two hundred miles! If it were a much farther distance I would say no, but 200 miles is not a great distance. I believe this is the right time to send your son to the academy. He will learn self-reliance and make lifelong friends with others of his age and beliefs. He will be close enough so that you can keep in touch by telephone. Visit the school and speak positively about it. Express no fear or doubt before him. If need be get yourself busy in some enterprise where you will be able to make some extra money to spend on him. Make this an exciting adventure, and it will make the way easier for your other children to follow.

I speak from experience. My son was much farther away from us than 200 miles his first year away. Today he is strong in our work, dedicated to the gospel commission, and has many close friends from friendships made during those academy years.

VIOLA CEDOL ESPOSITO

East Patchogue, New York

NEXT QUESTION

Our children do not want to go Ingathering this year. In the past they have done so well and helped the church toward its goal. Should we make them go out?

Send answers to Reader to Reader, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.



Three hundred and twenty young women at Mountain View College occupy a dormitory originally built to house 150. The situation is the same in the men's dormitory, whose overflow is crowded into an old chicken coop.

School of the Light Needs a Helping Hand

By J. H. ZACHARY

MY ASSIGNMENT was to photograph students in action at the "School of the Light," Mountain View College, in the Philippines. I was perched on a makeshift clothes closet in the former worship room of the women's dormitory. As students busied themselves moving some chairs and a table for a better photographic angle, I mused over the events of this day.

It had been a busy day, for Mountain View College is a busy place. There was the

J. H. Zachary, until recently theology department chairman at Mountain View College, Malaybalay, Bukidnon, Philippines, is an instructor at the Seventh-day Adventist Theological Seminary (Far East) at Philippine Union College in Manila.

women's trio, taping a selection for use on the new radio station, DXCR. There were the furniture factory, cowboys, gardeners, rice fields, sugar mill, food factory, classes, and laboratories.

The laundry especially touched my heart. In this tiny building the clothing for 1,200 students is washed and ironed. Two rows of cement tubs filled one side of the building. Here the women students were washing those thousands of articles by hand and drying them on the few lines or spreading them on the ground and bushes. There just haven't been sufficient funds to purchase machines to do this work.

The kitchen was the same story. Students spend thousands of hours peeling, cutting, and paring the vegetables

and fruit for the more than 3,000 meals served every day. I admired the spunk of these young women. Just behind the shaded porch where the girls were working, a boy was tending the open fires that furnished the heat for the large cooking basins. Meals for the hundreds of students are prepared over open fires. How nice it will be when the new hydroelectric project is completed and the college will have the power to supply the steam for the stainless steel steam kettles already in the cafeteria.

A nod from the dean of women, and we were ready for the shot. And once again I saw something that I shall never forget. When a school doubles in size in five years, temporary quarters become necessary to house everyone. All the benches had been removed from the worship room, and three-decker homemade bunks had been lined up. These were separated by small clothes closets fastened together so they would form a wall. Sometimes nine, some-

times twelve, girls shared one of the boxed-off areas. Here they spent much of their free time. Here they studied at a table in the center of the cubicle. A building that was designed for 150 girls now houses 320.

From the cities, towns, and barrios of the South and Central Philippines these young women had come to MVC for a Christian education. There was one thing I didn't have to do before I took my picture. I didn't have to say "Smile." As I looked down from my precarious perch, girls all over the room were smiling with all their hearts.

I remembered the vespers a few days before when testimonies were given. God had answered a lot of prayers so these youth could be here. Some had recently come to know the Lord Jesus as their personal Saviour and were the only Adventists in their families. Some had experienced persecution from family and friends, and were happy to be a part of the college family. And some had no money to go to school but were deeply thankful that they could be at MVC as full-time workers. They looked forward to the day when their meager income would accumulate for their advance deposit.

As I was about to leave, one of the young women asked me to attend a prayer band in her room. With a nod from the dean, I accepted. Nine girls were gathered in a circle around the study table in the middle of the room. I secretly admired the efforts they had made to decorate their closet doors and their hurriedly constructed beds. There was no wall space; there were beds from floor to ceiling. The girls at the top had to climb up ten steps to reach their berths. Most of the girls did not have money for mattresses, so they slept on grass mats. They had placed their Bibles neatly on their pillows.

The girls asked me to make a few comments, and then just before kneeling for prayer the girls voiced their requests. Elizabeth had not heard from her parents for two months. They lived in the war-troubled part of Mindanao, and she

wanted God to watch over them. Luz was faced with a financial crisis. Expected money had not come, and she would be needing 125 pesos (US \$18) by the month's end. Miriam had a burden for the children in her branch Sabbath school class. Ruth, with tears in her eyes, asked us to pray for her parents, who were so opposed to her new faith. They prayed, then I prayed.

As I looked about their crowded, makeshift room before leaving, I felt sorry for the girls. The light wasn't sufficient for reading without straining their eyes. The hydroelectric plant put in during the school's early days by William Richli, the "flying doctor of the Philippines," no longer can supply the needed power for the growing school. And this plant is the largest in the whole area! This problem has come home to my wife and me personally. We have almost gotten used to the flatting of the recorded music in our home as the school sawmill bites into a big log. We may even have forgotten what the music is supposed to sound like! We dash for the refrigerator plug when the power dips, so our precious refrigerator will not be ruined. At the power's lowest moments, a candle burns brighter than a 100-watt bulb.

Mountain View College is a campus where things are happening. In the past two years

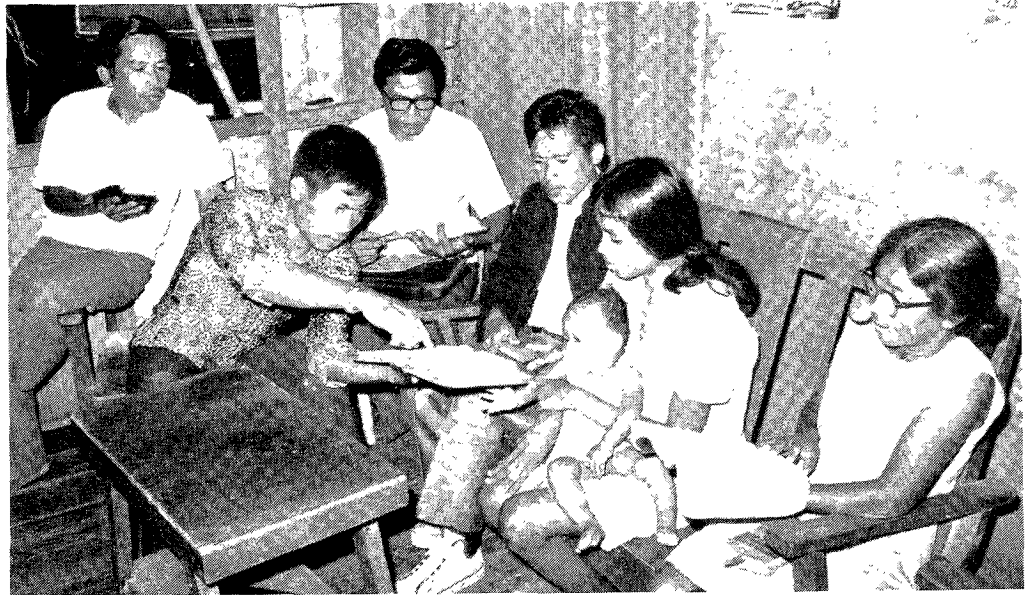
more than 2,000 persons have been baptized through college outreach activities. Twenty-seven new churches were built in dark barrios in the same period.

This school, which from its establishment in 1949 has been reaching out to help others, needs the help of church members around the world this thirteenth Sabbath. The overflow offering will help toward the construction of the badly needed hydroelectric plant, as well as a new women's

dormitory. A gift, small or large, will be an investment not only in mortar and brick but also in the missionary outreach program of the college.

My picture-taking assignment was not over. The greatest surprise was yet to come. A few of the latecomers for registration among the men found that every available cubic foot of space had been taken in the men's dormitory. Administrators were concerned. What could they do? Six of these men were seniors.

Somehow they must find space. Someone remembered the abandoned chicken house! Quickly the building was cleared of rubble. Hastily constructed bunk beds were set in place, and these trusted seniors were allowed to move into the hen house near the edge of the campus. As I pen these lines, four of these men have become ministers in the South and Central Philippine Union missions, while the fifth is in Truk Island as a missionary.



MVC students often can be found in nearby barrios giving Bible studies and conducting branch Sabbath schools. During 1975, 1,143 persons were baptized as a result of the college students' missionary activities.



Their cheerful spirit makes the job easier, but inadequate facilities make it difficult for MVC students to prepare 3,000 meals each day.



Laundry for the college's 1,200 students is washed in cement tubs by hand, hung up or spread on the ground to dry, and then ironed by hand.

“God Is Good,” Says Nairobi Mechanic

By ROGER HOLLEY

ALFRED NYABERE is an automobile mechanic, and a good one. Three years ago he worked for one of the largest automobile companies in Nairobi, and was drawing what is considered a good salary in Kenya for a laboring man—900 shillings (US\$130) a month.

But Alfred wasn't happy. He had been attending some Adventist meetings conducted by Robert Taylor, who was then Ministerial secretary of the Afro-Mideast Division. Alfred was convinced that the seventh day is the Sabbath, but he hadn't made up his mind about its importance and about what lengths he ought to go to keep it.

In the evangelistic meetings he had already taken his stand for Jesus, and had been happy in his conversion. He was quick to assure anyone that he would do anything the Lord wanted him to do. However, he hadn't bargained that such a decision might threaten his job and the security of his family. He had been thanking the Lord for this good job and his secure future. But now, all of a sudden, this confrontation with the Sabbath problem seemed to mean he might have to throw away all that security.

Why had the preacher brought up this Sabbath question, anyway? Everything else had been so wonderful and so easy to take. It was a perfect religion, he thought, except for the Sabbath.

Alfred's friends had lots of advice. “Don't take it seriously, Alfred. It's all right to follow the Bible and be a good man, but you have to use common sense. A good job like yours doesn't come along every day. And who is going to feed your family?”

Alfred was tempted to stay away from the meetings, be-

cause it was there that he became so stirred up in his convictions. But he could not bring himself to do that, because there he had learned to know Jesus and so many wonderful things about the Bible. He really loved to attend, and he was sure if he just kept coming and kept praying, God would help him find some way around that Sabbath.

But things grew worse. Every sermon tightened the grip of conviction on his conscience. Every time he read his Bible it seemed to talk to him about the Sabbath.

“Remember the sabbath day, to keep it holy,” said the Ten Commandments. “In it thou shalt not do any work” (Ex. 20:8-11).

Alfred found that very difficult to get around.

“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (1 John 2:4).

That one was even worse. And the words of Jesus—“If ye love me, keep my commandments” (John 14:15).

Alfred was sure he loved Jesus, but he hadn't realized before how much he loved this job too. He wanted to ask for the Sabbath off, but he was sure it would be useless. Saturday was a busy day for his company, and to ask to be off from work, he thought, would only be inviting trouble.

However, there seemed to be no other way, so one day, with fear in his heart, he went to the manager to ask for the Sabbath off. He was braced for an abrupt, even angry, refusal. But to his surprise, the manager was sympathetic.

“We're glad you're becoming a Christian, Alfred. Religion always makes a man better. We'll give you two Saturdays a month off to go to church.”

Alfred was tempted, and at

the moment he just couldn't bring himself to tell the manager his offer was unacceptable. Weren't two Sabbaths a month better than none at all? And wasn't this offer twice as good as what he had had before? Yet, as he walked away he knew he could no more work two Sabbaths a month and be clear before God than he could steal two times a month and be clear.

He asked Pastor Taylor to go to the manager for him, but the visit proved useless. The manager grew firm. “We've already compromised our policy for Alfred,” he said, “and have gone just as far as we can go. If he can't compromise a little bit to meet us halfway, he'll have to give up the job.”

And so on April 30, 1973, to the consternation of Alfred's relatives and friends, he gave up his good job of 900 shillings a month and all the security that went with it.

“You're a fanatic, Alfred, and a fool!” they told him. “You have to be sensible in this life and look out for yourself.”

Alfred felt alone now. In all his life he'd never felt so alone. Pastor Taylor prayed with him and assured him the Lord would see him through, but it was hard to see the Lord working in this situation.

He made applications to other automobile companies and to private garages. He walked all over Nairobi, but no one wanted a mechanic who wouldn't work Saturdays.

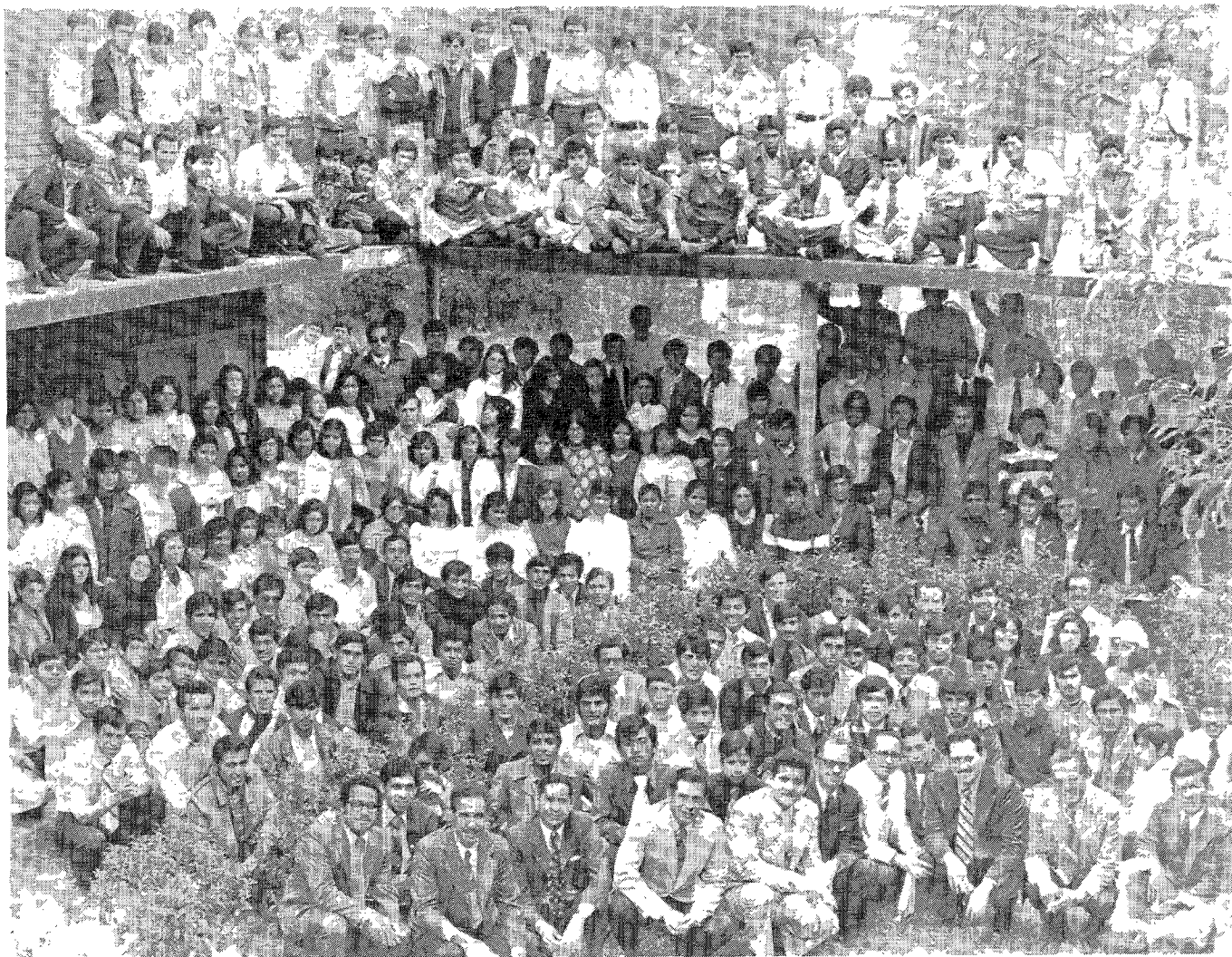
Someone suggested to Alfred that he try fixing cars at his home. Alfred was sure that wouldn't work. How could he compete with those big companies? And who knew him well enough to trust their car to him way out in the section of town where he lived?

But he had to do something, so one day he sent out word that if people would bring their cars to his home he would fix them. But it turned out exactly as he expected. Nobody came. The first month he was able to persuade only one person to let him do a minor job on his car. The next month wasn't much better. But he landed a contract with a taxi company to keep their



Alfred Nyabere was afraid to leave his well-paying job to keep the Sabbath, but once he stepped out in faith he learned that God makes abundant provision for those who honor Him and keep the Sabbath holy.

Roger Holley is Ministerial secretary of the East African Union.



STUDENT COLPORTEUR INSTITUTE HELD AT MONTEMORELOS, MEXICO

Three hundred young people attended the student colporteur institute held on the campus of Montemorelos University, Mexico, in May. In the front row are the Inter-American Division and Pacific Press Publishing Association instructors and union and local publishing directors who conducted the institute.

The academies of the Mexican Union also hosted student colporteur institutes. Altogether there were more than 500 students from Montemorelos University and the three secondary schools in the union who planted the seeds of the gospel by means of the printed page during the summer of 1976.

By comparison, in the summer of 1975 there were 320 student colporteurs from the same schools who sold a total of 22,000 sets of books. Although figures are not yet complete, Francisco Jimenez, publishing director of the Mexican Union, estimates that 35,000 sets of books and thousands of copies of *The Desire of Ages* and *El Centinela* were sold during the summer. The majority of the 500 student colporteurs gained either a complete or a partial scholarship.

RAUL ROJAS
Associate Publishing Director
Inter-American Division

fleet in repair, and from then on things began to boom in Alfred's front yard. It wasn't much of a yard, really, and there was no back-yard space at all. So as the cars came in they soon overflowed into the street. Fortunately it was a small, alley-type street, so no one complained. Alfred was busy, and he was happy. And he kept getting busier. Soon he had to hire a man to help him, and then another.

In eight months Alfred thought he really had arrived in his business, for his earn-

ings, after all expenses were paid, equaled the 900 shillings a month he had earned at his other job. He said fervently, "God is really good to me."

It was in the latter part of 1974 that I first met Alfred, and when I learned of his experience, I decided to ask him to fix my car whenever it needed repair. Every job Alfred did for me was strictly first class.

About six weeks ago I drove by his place, and to my surprise, no cars were sitting around with their hoods up.

"Where is Alfred?" I asked. "Is he out of business?"

"No, he's moved to a new place."

Alfred's wife rode with me in my car to show me the way. I was pleased to see a big fenced-in yard, with cars placed in orderly fashion. There were Alfred and his crew—five men now—smiling and happy, busier than ever.

Things are different for Alfred financially now, too. Instead of earning 900 shillings a month, today, after all expenses are paid, he deposits

an average of 4,000 shillings (US\$570) a month. Today, his combined tithes and offerings each month almost equal the entire month's salary he received before he made his big decision. He smiles and shakes his head when he thinks of the fears and worries he entertained when he gave up his 900-shilling job.

Alfred is a man who needs no pep talk on stewardship. He believes in it. He needs no persuasion that God is faithful in honoring the person who will honor Him. Alfred knows.

Four Baptisms an Hour in South America

By ARTHUR S. VALLE

WITH A membership of 4,903 in 1916, the South American Division was organized. Today there are 350,000 Seventh-day Adventists in the eight countries comprising South America—Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, and Brazil. The division headquarters, originally in Buenos Aires, Argentina, was moved 25 years later to Montevideo, Uruguay, and then in 1976 to Brasília, Brazil. Among the administrators are Enoch de Oliveira, division president; Elbio Pereyra, secretary; and Clarence Laue, treasurer. Within the South American Division are six union conferences. The presidents of these unions are: G. E. Maxson, of Chile; José Tabuena, of Austral; Roberto Gullón, of Inca; Darci Borba, of East Brazil; João Wolff, of North Brazil; and Emmanuel Zorub, of South Brazil.

In 1916 there was one Adventist for every 10,000 South Americans, but today the ratio is one per 512, an indication that the church is growing at a rate much faster than that of the general populace. While the average population growth in South America is 2.5 per cent each year, Seventh-day Adventists increase at an annual rate of 10 per cent.

However, the rise and progress of the church were not without difficulties. Organized at the peak of World War I, the South American Division experienced economic stress ultimately arising from the global conflict. In 1929 the great depression also imposed problems on the young church. Yet the work progressed—an eloquent testimony to the power of God!

South America is a country of many religions. In addition to the Roman Catholic Church

and the major Protestant denominations, there are Jewish, Moslem, and Buddhist communities. In the midst of such religious diversity Seventh-day Adventists proclaim the gospel from the pulpit, from house to house, and over 500 radio stations, of which 163 have a daily program (Voice of Prophecy or A Light on the Way). More than 20 television stations in Argentina transmit A Light on the Way, a program directed by Henry Chajj. In São Paulo, Faith for Today, under the direction of A. Campolongo, is televised also.

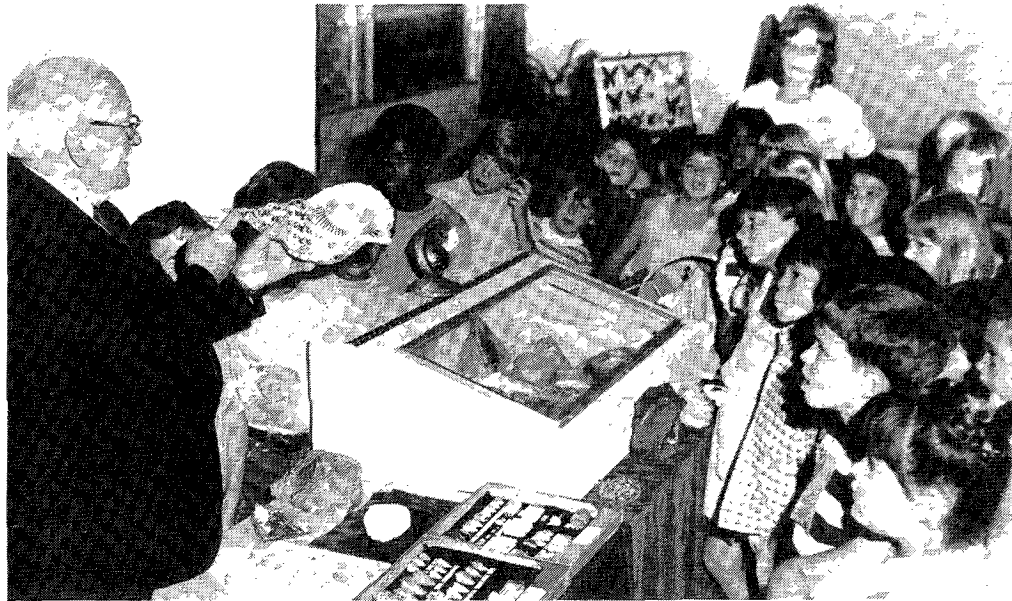
Despite the economic stresses and the religious di-

versification, God's work continues to advance in South America. Every day an average of 95 persons—four each hour—are baptized. Yet the work is far from being finished. Unemployment, population growth, decline in agriculture, and mass migrations from rural areas to the cities offer new challenges. Nearly 170 million inhabitants have yet to be reached by the gospel.

Unfortunately, because of financial limitations we can print only 200,000 or 300,000 tracts for a missionary campaign when we need 20 million or 30 million. We need more schools, churches, chapels, and radio stations. Where a church is training 50 students, it could train 1,000 if it had the funds.

Though strong in missionary zeal, the Adventists in the South American Division are weak financially. This is

largely owing to the social and economic conditions in South America. With the exception of Argentina, the South American countries are classified with those comprising the Third World. Hence the general economic impoverishment confronts the growing church with enormous problems. However, we are not discouraged, since we believe that God will supply the funds necessary to advance and finish His work. We are indeed grateful for the financial aid we receive from the world field and particularly for the Thirteenth Sabbath Offering overflow aid we receive, and we look toward the future in faith. With God's help there should be nearly one-half million Adventists in South America by 1980. May the Lord bless His people throughout the world as He has so graciously done in South America!



SHELL COLLECTOR CAPTIVATES LOMA LINDA YOUNGSTERS

A 12-inch trumpet shell from Okinawa, used by islanders for horn blowing, is shown to Vacation Bible School children in Loma Linda, California. Retired Missionary C. C. Cantwell shared his large shell collection with the 200 youthful listeners during a July Vacation Bible School at the University church. This is the first time this church has sponsored a Vacation Bible School in its educational wing on Campus Street.

The morning sessions lasted for eight days. Five classrooms were required to accommodate the active, eager, 4-to-10-year-old boys and girls, and 77 adults led out in the VBS in some way.

Time was devoted to stories, singing, Bible lessons, crafts, and nature study.

IRWIN CAMPBELL
Communication Secretary
University Church

Arthur S. Valle is communication director of the South American Division.

CALIFORNIA

Tanzanian Nurses Study at LLU

Seven nurses from Tanzania arrived at Loma Linda University in California recently for a year of study in public health with emphasis on leadership in teaching and administration of community-health nursing.

The one male and six female nurses, selected by their country for outstanding leadership abilities in the health field, have served in Tanzania as directors of nursing, supervisors, teachers of auxiliary staff, and in other capacities. The six women are nurse-midwives.

This summer the nurses are studying public-health nursing at Loma Linda University and visiting families in the Whitney Young area of San Bernardino. Because of their interest in maternal-child health services, the seven will also be spending time in various clinics and programs related to these areas.

In addition to taking six hours of public-health nursing, the seven are also enrolled for three units of health administration and three units of epidemiology.

Coordinating their program at Loma Linda University are P. William Dysinger, associate dean of the School of Health, and Ruth M. White, professor of nursing. The nurses' education is being sponsored by the Agency for International Development (AID) of the

United States Department of State.

At the end of the year's study in the United States, the Tanzanian nurses will receive a Certificate in Public Health and return home. Since most of the health services in Tanzania are organized by the government, these nurses will be assigned to leadership positions where they are most needed by their government.

SWITZERLAND

Singing Group Raises Funds for Guatemala

Six young men in Switzerland, who sing gospel music together in their spare time, recently gave a concert and raised nearly \$500 to send to the Seventh-day Adventist World Service (SAWS) for Guatemalan earthquake relief.

The men, who call themselves "1888 Minneapolis," have been singing together for more than a year. They say their name gives them frequent opportunities to speak about righteousness by faith as they sing in churches and at camp meetings in Switzerland and Italy. All six speak three or four languages, which makes it even easier for them to communicate their righteousness-by-faith message.

Members of the group are Heinz Birth, Ferdinand Stuber, Walter Fehr, Philipp Baumann, Rudolf Walther, and Gustav Birth.

WALTER FEHR

Dateline Washington By F. C. WEBSTER

GENERAL CONFERENCE WOMEN'S AUXILIARY. The General Conference Women's Auxiliary forwarded to several of the world divisions a total of \$5,000 that had been received in several projects sponsored by the Women's Auxiliary. These funds were directed to specific projects in the mission field. Words of thanks have been received from these divisions for this special help. The Women's Auxiliary is made up of wives of members of the General Conference staff.

TAKOMA PARK CHURCH CONSTRUCTS A CENTER. Across from the General Conference central building, on the corner of Laurel Street and Eastern Avenue, the Takoma Park Seventh-day Adventist church is involved in the construction of a new Church Center building. The site on which the church is erecting this facility was purchased from the General Conference several months ago. The center, which will consist of some 18,000 square feet and will cost approximately \$750,000, will provide facilities for Sabbath school, Pathfinders, health evangelism, church and youth fellowship, prayer meeting, and church offices.

Twenty-five years ago the Takoma Park church was erected on a plot of ground that had also been owned for many years by the General Conference. At that time the membership of the church was approximately 400. However, plans were made for a seating capacity of 800. At the present time, the membership has passed the 1,400 mark, necessitating a double service on Sabbath morning.

The Takoma Park church board feels that with the erection of this new facility the church can carry forward a more positive witness in this community and can provide its youth the facilities that will make their worship of God more meaningful.

VISIT BY THE QUEEN'S CHAPLAIN. On July 20 a luncheon was held in the executive dining room for a distinguished visitor to the church's headquarters. He was the Venerable Archdeacon John R. Youens, former Chaplain General of the British Army and presently chaplain to the Queen. Chaplain Youens was in Washington as a guest at the annual U.S. Army Command Chaplains Conference, and we were happy to have him visit our headquarters office.

Since retirement from his post in the British Army, Chaplain Youens works with the Centre for the Study of Religion and Communism at Keston College, Kent, England. In his address to those in attendance at the luncheon, he indicated the sturdiness of the Christian faith in countries where atheism is officially promoted by the government.

VISITORS. Mr. and Mrs. Juan Castillo, of San Salvador. Elder Castillo serves as district pastor of one of our churches in San Salvador. He and his wife attended a recent General Conference Committee.

Elder and Mrs. Donald K. Short visited the church's headquarters while in Washington on furlough from the Trans-Africa Division, where Elder Short currently serves as manager of the Sentinel Publishing Association in Cape Town, South Africa.

Mr. and Mrs. Archie March and Mrs. Nadine Dennis, from Hutchinson, Kansas. They were visiting Elder and Mrs. David Dennis, who are both members of the General Conference staff. Elder Dennis is an associate auditor, and Mrs. Dennis works in the Insurance Department.



"1888 Minneapolis," a Swiss singing group, recently gave a concert to raise money for Guatemalan earthquake relief. They raised nearly \$500.

North American

Atlantic Union

● Edmund O. Robinson, former publishing director of the New York Conference, is the new pastor of the Ballston Spa district in New York.

● As a result of recent evangelistic meetings by R. C. Goransson in the Roosevelt church, New York, 20 members were added to the church during the second quarter.

● Lay members were partially responsible for the baptism of eight persons in the Binghamton, New York, district.

● Roger Heald, who has been a physician in the Far Eastern Division for 18 years, has opened an office in the Medical Arts Building at the New England Memorial Hospital, Stoneham, Massachusetts, for the practice of internal medicine.

Canadian Union

● Vacation Bible School programs were presented in both the Prince Albert and Rosethorn, Saskatchewan, churches this summer.

● Three persons were baptized into the Prince Albert, Saskatchewan, church on August 7.

● The pastor and his wife, the assistant pastor and his wife, and 14 members of a church in Lac Mégantic, Quebec, joined the Seventh-day Adventist Church by baptism or profession of faith on July 31. Their conversion story began with the sale of a copy of *The Great Controversy* in French.

Columbia Union

● Twenty students from Sligo Elementary School, Takoma Park, Maryland, were baptized in Banner Park, near Sugarloaf Mountain, in Maryland. More than 400 persons attended the service.

● Eleven boxes of books have been sent to Lakpahana Adventist Seminary, in Sri Lanka, from Takoma Academy, in Maryland. The books will aid in Lakpahana's effort

to obtain government certification.

● The medical team of the Germantown church of Philadelphia, Pennsylvania, tested more than 300 persons in a recent Outreach clinic. The examinations included diet and weight counseling, eye testing, testing for diabetes and hypertension, and counseling on how to stop smoking.

Lake Union

● On July 17 Michigan's third Spanish-speaking congregation was organized in Grand Rapids. The other two are in Berrien Springs and Detroit. The organization was a result of a series of evangelistic meetings conducted by Jose Guillen.

● Richard White, of Hollister, California, was the featured speaker at the Clearwater Lake, Wisconsin, church's Northwoods Fellowship held July 16 and 17. About 150 persons from 20 Wisconsin towns and six States attended this inspirational retreat sponsored by the youth department of the church.

● David L. Gray has joined the Illinois Conference staff as communication intern and will direct all public relations activities for the conference.

Northern Union

● Dedication services were held recently for the New Leipzig, North Dakota, church. R. S. Watts, Jr., North Dakota Conference president, and L. J. Leiske, Northern Union Conference president, were featured speakers.

● The Ruthven, Iowa, church celebrated its one-hundredth anniversary the weekend of August 20 to 22. Former pastors returning to have part in the homecoming included Joel Nordstrom, Melvin Skadsheim, and W. A. Howe. The local elder, Edwin A. Nelson, displayed an offering box used in one of the early Iowa churches to collect the offering when Ellen White crossed the Mississippi River on the ice to attend the meeting. He suggested collecting a symbolic

small coin offering in the wooden box and presenting both the offering and the box to the General Conference. W. A. Howe, congressional liaison for the General Conference, delivered the box and money to GC headquarters.

● Iowa Conference church members have accepted the challenge of their president, D. E. Holland, that each member win another member by camp meeting of 1977.

Southern Union

● Twenty persons were baptized in Cookeville, Tennessee, as a result of the Hiner-Boling evangelistic crusade in June. The congregation there, organized a year ago with 30 charter members, will double its membership this year.

● Two churches in the South Central Conference, Jackson and Brownsville, Tennessee, both pastored by R. L. James, broke ground for new facilities July 25.

● The 35-member Orangeburg, South Carolina, church dedicated its house of worship July 31. The congregation, organized in 1912, met for 58 years in the first building it erected before acquiring its present facility.

● The Murfreesboro, Tennessee, Elam Road church was dedicated June 26. The congregation was organized in 1896.

● Southern Union baptisms and professions of faith totaled 2,801 for the first seven months of the year. Florida led with 835, followed by South Atlantic with 607.

Southwestern Union

● New medical staff members at Ardmore Adventist Hospital in Oklahoma are Michel Evard and E. Z. Schmidt.

● Twenty-eight children and youth, under the care of 29 counselors and staff members, attended the Texico Conference's first camp for the blind, conducted recently at Black River Christian Retreat. Charles Dyer, district manager for the Christian Record Braille Foundation, indicated

that this was one of 30 free camps for the blind conducted in North America this year.

● Vera Wolfe, Oklahoma Conference Community Services director, sent 10,000 pounds of clothing and 200 pairs of shoes to a flooded area of Mexico for Seventh-day Adventist World Service (SAWS).

Loma Linda University

● The Loma Linda University overseas heart surgery team left Loma Linda in late August en route to Saudi Arabia, where the team expects to perform between 50 and 60 heart surgeries in six weeks. They will work at a hospital in Khamis Mushayt. Expenses for the trip are being paid for by the Saudi Arabian Government Ministry of Defense and Aviation.

● The School of Medicine and the School of Health have received a \$1,028,000 grant from the National Institutes of Health to study the relationship of dietary habits, psychological factors, and physical fitness to the blood-pressure levels of children. The research project, to be conducted over the next five years, will compare public-school children with children attending Seventh-day Adventist schools.

● Four slide-tape programs developed by School of Health students have been accepted for use, pending suggested revisions, by the Science Textbook Committee of the Department of Education of the General Conference. The slide-tape programs are designed to accompany the denomination's seventh- and eighth-grade health-science textbooks. The topics of the programs are exercise physiology, health careers, sex education, and vegetarianism.

● The first seven graduates of Loma Linda University's marriage and family counseling program have passed the California State Board examination and have received their licenses. The Loma Linda University program was one of the first in the State of California.

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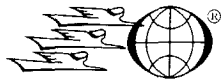
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REVIEW EMPHASIS, September 11-October 9, 1976



Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

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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

Accountant	Nuclear-med. technol.
Centr.-serv. tech.	Nurse, RN
Clerk-typist	Nurse, LPN
Computer oper.	Nurse, psych.
Computr. progrm.	Orderly
Electrician	Painter,
Engr., refrig.	experienced
Engr., stationary	Radiol. technol.
Food-prod. superv.	Receptionist
Linen worker	Resp. ther.
Med. elect. tech.	Seamstress
Med. tech.	Sec., exec.
Messenger	

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.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

Milton Baez, treasurer, South-west Region Conference, formerly assistant treasurer, North-eastern Conference.

Neil Jamison, ministerial intern, Shadyside church, Pittsburgh, Pennsylvania, from Texas.

Robert Leake, pastor, Twin Falls, Idaho, from the Southeastern California Conference.

Uriah Worth, pastor, Colorado Conference, formerly literature evangelist, Idaho Conference.

FROM HOME BASE TO FRONT LINE

Harold D. Erickson (WWC '50), returning to serve as vice-president, Spicer Memorial College, Poona, India, left Seattle, Washington, July 11, 1976.

Helton R. Fisher (AU '60), returning to serve as business manager, Chiangmai Academy, Chiangmai, Thailand; **Mary E. (Anderson) Fisher** (LLU '64) and three children left Los Angeles, California, July 27, 1976.

Atsushi Higa (LLU '72), to serve as physician, Adventist Medical Center, Naha, Okinawa, Japan, of Los Angeles, California, left San Francisco, California, July 28, 1976.

Deane F. Nelson (AU '65), to serve as director of Health Education, Warburton Sanitarium and Hospital, Warburton, Australia, and **M. Kay (Scott) Nelson**

and two children, of Bolingbrook, Illinois, left Los Angeles, California, July 18, 1976.

William C. Richli (LLU '38), returning to serve as physician, Gimbie Hospital, Gimbie, Ethiopia, left New York City, July 15, 1976.

William H. Winebrenner (Manchester College '61), to serve as health educator, Seventh-day Adventist Mission, Guam-Micronesia, Agana, Guam; **Clara (Quinata) Winebrenner** and two children, of Loma Linda, California, left Los Angeles, California, August 1, 1976.

Allen E. Workman (LLU '69), to serve as physician, Kilimanjaro Christian Medical Center, Moshi, Tanzania; **Melinda G. (Allen) Workman** and two children, of Colton, California, left New York City, July 29, 1976.

NATIONALS RETURNING

Bogale Anulo (AU '76), to serve as auditor, Ethiopian Union, Addis Ababa, Ethiopia, left New York City, July 11, 1976.

Juan E. Ballagas (AU '76), to serve as a print shop worker, Antillian College, Mayaguez, Puerto Rico, and **Gloria A. (Irizarry) Ballagas**, left Los Angeles, California, July 11, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Alfred L. Christensen (AU) (SS), to serve as construction worker, Franco-Haitian Union, Port-au-Prince, Haiti, of Avon Park, Florida, left Miami, Florida, June 9, 1976, and **Beulah E. (Lavender) Christensen**, left Miami to join her husband July 18, 1976.

Pamela Ing, of Monterey Park, California, left June 3, 1976, to join her parents, Clarence and Isabel Ing, in Port of Spain, Trinidad.

Glenn H. Mayer (College of Physicians and Surgeons '45) (SS), to serve as dentist, Seventh-day Adventist Health Center, Malawi, Africa, and **Laurel (Wileman) Mayer** and one child, of Lindsay, California, left New York City, July 8, 1976.

Daniel M. Patchin (LLU '66) (SS), to serve as physician, Tamuning, Guam, and **Marilyn K. (Anderson) Patchin** and three children, of Portland, Oregon, left Seattle, Washington, July 8, 1976.

Janet M. Sievers (LLU '76) (AVSC), to serve as dental hygienist, Seoul Adventist Hospital, Seoul, Korea, of Loma Linda, California, left Los Angeles, California, June 15, 1976.

Tamara Jean Sleeter (WWC '73) (SS), medical student elective time service at Ottapalam Seventh-day Adventist Hospital, Kerala State, India, of Loma Linda, California, left Vancouver, British Columbia, Canada, June 12, 1976.

Kenneth A. Snider (LLU '56) (SS), to serve as pathologist, Bangkok Adventist Hospital, Bangkok, Thailand, and **Retta L. (Riffe) Snider** and four children of Reading, Massachusetts, left Los Angeles, California, July 6, 1976.

STUDENT MISSIONARIES

Sarah Jane Alford (SMC), of Whitesburg, Georgia, to serve in nursing, Tasba Raya Mission Project, Nicaragua, left Miami, Florida, July 21, 1976.

Vicki S. Blanco (LLU), of Riverside, California, to serve in evangelism, North British Conference, Nottingham, England, left Los Angeles, California, June 22, 1976.

Pamela Sue Bleich (SMC), of Madison, Tennessee, to serve in nursing, Tasba Raya Mission Project, Nicaragua, left Miami, Florida, July 21, 1976.

Glenward A. Bryant (OC), of St. Louis, Missouri, to serve as teacher, Japan Missionary College, Japan, left Los Angeles, California, July 6, 1976.

David H. Helsius (AU), of Arpin, Wisconsin, to serve as English teacher, West Indonesia Union Mission, Jakarta Language School, Jakarta, Indonesia, left Los Angeles, California, July 9, 1976.

Alane Marie Hinkle (SMC), of Sussex, New Jersey, to serve in nursing, Tasba Raya Mission Project, Nicaragua, left Miami, Florida, July 21, 1976.

Steve K. Losey (WWC), of College Place, Washington, to serve as teacher, English Language School, Seoul, Korea, left Portland, Oregon, June 12, 1976.

Ronald L. and Larose M. (Sample) McCluskey (WWC), of Gresham, Oregon, to serve as general duty nurses, Southeast Mexican Conference, Chiapas, Mexico, left the United States, July 1, 1976.

Jean Ann Ross (OC), of St.

Louis, Missouri, to serve as teacher, Rusangu Secondary School, Zambia, Africa, left New York City, July 19, 1976.

Susan G. Sievers (WWC), of College Place, Washington, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 15, 1976.

Karen Joy Tachenko (LLU), of Killdeer, North Dakota, to serve as a physical therapist, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, California, July 20, 1976.

Ronald K. Walker (OC), of Huntsville, Alabama, to serve as teacher, Language School, Japan Union Mission, Japan, left Los Angeles, California, June 13, 1976.

Memory Waugh (AUC), of LaSalle, Quebec, Canada, to serve as teacher, English Language School, Seoul, Korea, left New York City, June 12, 1976.

Ronald L. Welch (AU), of Oklahoma City, Oklahoma, to serve as teacher, Palau Mission Academy, Palau, Western Caroline Islands, left Los Angeles, California, July 15, 1976.

Wallace K. Yamashiro (LLU), of Kailua, Hawaii, to serve as teacher, Seventh-day Adventist English Language School, Osaka, Japan, left Los Angeles, California, June 10, 1976.

Newly Published

Pacific Press Publishing Association

Singer on the Sand, by Norma R. Youngberg (\$2.95). This book tells the true story of the battle between the forces of superstition and of Christianity for the life of a heathen boy on the island of Great Sangir, north of the Celebes in Indonesia.

Soul Winning Made Easier, by Kembleton S. Wiggins (\$3.50). A public evangelist shares his soul-winning methods with others, drawing his inspiration from the Inter-American Division. Emphasis is placed upon persuasive preaching and motivation toward decision.

Three Angels Over Rancho Grande, by Viola M. Payne (\$2.95). In this true story of frontier days in New Mexico, Patrocinio Martinez, part Apache and part Spanish, becomes a Seventh-

day Adventist, and his large family with him.

The Rod vs. the M&M's, by Reuben Hilde (\$3.50). This book is dedicated to those parents and teachers who have the courage to discipline and who seek to convey to their children the true meaning of love through their disciplinary role.

Adventist Education at the Crossroads, by Raymond S. Moore (\$3.50). Some educators say it is too late for God's plan for education with principles. Others say that the plan was intended for another time. Still others are asking how to do it right. This book is for all three—but especially for those who are determined to do God's will regarding a Christian education.

A Mountain to Climb, by Eva Maxson (\$2.95). After asking God for a mountain to climb (a challenge), Pearl nearly lost her life with gangrene in her leg.

Tell It to the World, by C. Mervyn Maxwell (\$5.95). This is largely a biographical history of the Advent movement from William Miller through the organization of the Seventh-day Adventist Church in 1863, up until the events after the 1901 General Conference. It is easy to read and authoritative, yet informative and interesting at the same time.

Yankee Dan, by Paul Ricchiuti (40 cents). Dan was born on the Fourth of July. He didn't like being called "Yankee"—until he learned what the name really meant. Yankee Dan and his dog, Wolf, have many adventures learning about the love of God and the world around them.

Coming

September

11 to
Oct. 9 *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

December

4 Ingathering emphasis

Notice

International Religious Liberty Association Legal Meeting

□ Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Monday, October 18, 1976, 9:30 A.M., in the Takoma Park Seventh-day Adventist Church, 6951 Carroll Avenue, Takoma Park, Maryland, for the purpose of transacting such business as may properly come before the members of the Association.
M. E. LOEWEN, Secretary

Deaths

BACHELLER, Verna—b. Sept. 18, 1888, Ashland Township, Mich.; d. June 12, 1976, Clearwater, Fla. She taught church school in Michigan and Illinois and was a literature evangelist. Survivors include three sons, Orren, Leo, and Donald; five daughters, Martha VerHulst, Ruth Antor, Gladys Vorce, Laura Seitz, and Neva McAllister; 21 grandchildren, 28 great-grandchildren, and two great-great-grandchildren.

BROWN, John Edward—b. Jan. 31, 1886, Pontiac, Kans.; d. July 1, 1976, Montclair, Calif. While studying in Keene, Texas, he met Laura Dunks, whom he married in 1911. Soon after their wedding they went to Brazil, where she worked until 1921, when she returned to the United States because of illness, and where he worked until 1922. He worked in various churches and schools in Texas and New Mexico until 1927, when he entered private enterprise, preparing natural foods. Survivors include two sons, a daughter, seven grandchildren, and a great-grandchild.

CRAWFORD, Erwin A.—b. May 14, 1916, Minto, New Brunswick; d. June 5, 1976, Loma Linda, Calif. A graduate of Pacific Union College, he received his M.D. degree from Loma Linda University in 1945. In 1967 he received the Doctor of Public Health degree from the University of Toronto, Ontario. Dr. Crawford first joined the staff of Loma Linda University in 1948 as instructor of obstetrics and gynecology. In 1949 he became clinical instructor in obstetrics and gynecology at Toronto University School of Medicine. He held this position until 1968, when he returned to Loma Linda University as professor of maternity and child health in family planning in the School of Health and simultaneously as associate dean of administration and research. He was elected Health director of the General Conference in 1975. Survivors include his wife, AnnaMay; three daughters, Roberta McElmurry, Rae Peterson, and Ariann Crawford; three sisters, Ila Wood, Myrna Mosher, and Ida McKinnon; and two brothers, Ivan and Raymond.

HARE, Helen Morse Steinel—b. Jan. 5, 1887, Cleveland, Ohio; d. June 21, 1976, San Jose, Calif. She married Irving Steinel in 1913, and served with him in the Philippines and at Glendale Adventist Hospital in California. They taught music in their Glendale home for 20 years, beginning in the mid-1920's. After Mr. Steinel's death

in 1945, she taught music at Hawaiian Mission Academy in Honolulu and Monterey Bay Academy, Watsonville, California. In 1955 she married Milton M. Hare, M.D. Survivors include a stepson, Harold Hare; a granddaughter; and a brother, Franklyn Morse.

LAWSON, Walter G.—b. Sept. 9, 1897, Rice, Wash.; d. July 3, 1976, Santa Cruz, Calif. Mr. Lawson began his denominational service in 1921 teaching at Sutherlin Academy in Oregon. He worked at the Pacific Press Publishing Association, Mountain View, California, for seven years, then served for seven years at the Buenos Aires Publishing House in Argentina. Returning to the United States, he spent a year at Emmanuel Missionary College and then went to the La Sierra College Press, where he worked for nine years. In 1945 he returned to the Pacific Press, where he worked as a foreman until his retirement in 1964. Survivors include his wife, Ethel; a son, Galen; two daughters, Evelyn Osborn and Eleanor Nelson; seven grandchildren, and two great-grandchildren.

MINESINGER, Richard Rockwell—b. Nov. 25, 1939, Takoma Park, Md.; d. July 5, 1976, Columbia, Md. Dr. Minesinger received his B.A. degree from Columbia Union College in 1961, and received his Ph.D. from the University of Maryland in 1966. After five years as a research chemist for the United States Government in Silver Spring, Maryland, he went to Andrews University, where he taught chemistry for five years. In June, 1976, he returned to his previous Government research job in Maryland, where he worked for one month before his death.

Survivors include his wife, Janet; two sons, Kenneth and Christopher; his parents, Elder and Mrs. R. T. Minesinger; and a brother, Dr. Donald Minesinger.

ROBERTS, James A.—b. 1891, Brigus, Newfoundland; d. April 5, 1976, Lancaster, Mass. He served as superintendent of maintenance at Atlantic Union College, South Lancaster, Massachusetts, for 25 years. Survivors include his wife, Olive; a son, Alfred; two daughters, Jane Dudgeon and Abbie Warman; nine grandchildren; and two sisters, Jane and Miriam Roberts.

TATRO, Raymond F.—b. Oct. 7, 1903, Jamaica, Vt.; d. June 6, 1976, San Bernardino, Calif. A graduate of Loma Linda University School of Medicine, he interned at the White Memorial Hospital in Los Angeles, California, spent two years in surgical residence at Loma Linda University, then was LLU chief surgeon for seven years.

In 1937 he began private practice. In 1952 he became an assistant clinical professor in the LLU Department of Anatomy, holding the post until his death. He originated the Theodore Billoth Course in surgical anatomy at LLU and administered it for 17 years, relinquishing it to another professor a few weeks before his death. Survivors include his wife, Amy; a daughter, Betty Rae Tabarcea; two brothers, Ralph and Mahlon; two sisters, Louise Montgomery and Glenna Merle Amb; and two grandchildren.

The Back Page

Plane Crashes in East Africa

A small Piper Cherokee plane belonging to the Zambia Union crashed in the Ngong Hills near Nairobi, Kenya, on the morning of August 31, injuring several workers. The plane was piloted by Duane Brenneman, secretary-treasurer of the North Zambia Field. He and his wife, Phyllis, were reported to have suffered spinal injuries, while G. D. Hunter, of Kamagambo School, Kenya, had serious burns. Mrs. Hunter and daughters Jill and Cheryl suffered minor burns. Later reports indicate that the Brennemans are making encouraging progress, but that doctors require more time to evaluate G. D. Hunter's condition. All patients are being cared for in the St. George's Ward, Nairobi Hospital, where they receive good medical attention.

The plane and its contents were burned to ashes that would hardly fill a wheelbarrow. We are profoundly grateful that the six passengers escaped with their lives. Close relatives are being kept informed of developments.

BERNARD E. SETON

College and University Educators Meet

The second North American Division Higher Education Convention met at Andrews University from Monday evening, August 9, until Monday evening, August 16. Most of the disciplines, as well as the administrative posts, in all of the colleges and universities in the North American Division were represented. Among the more than 900 delegates who attended were a number of persons from other divisions.

The program was divided into two phases: general devotional meetings and sessions, and 31 sectional discussions based on disciplinary interests. At times, when there were topics of mutual interest, there were interdisciplinary meetings, or meetings of certain disciplines

with one or more administration groups.

The central theme of the convention was "God—the Source, the Center, the Way." Among the non-Seventh-day Adventist educators who addressed the convention were Dallin Oaks, president of Brigham Young University, and Felix C. Robb, director of the Southern Association of Colleges and Schools. Both urged that Seventh-day Adventist institutions of higher learning insist on being really Seventh-day Adventist and not try to be like other schools. Dr. Oaks counseled Seventh-day Adventist educators to make their campuses so pervasively sectarian that they would become ineligible for Federal aid and thus be freed from such aid's accompanying restrictions.

WALTON J. BROWN

Brazil College and Factory to Move

Negotiations are in process to sell 270 acres of land at Brazil College, São Paulo, Brazil, to a businessman's group and to move the college and the Superbom Food Factory to an area about 100 miles away.

The denomination will keep about 25 acres in the center of the tract of land, including the new school of nursing, the new church, and other major buildings, to meet the spiritual and educational needs of the 5,000 resident Adventists.

Reasons for the move are that the city government is planning to expropriate the land the college owns, and they will not give permission to build new facilities unless the old ones are burned down and rebuilt in accordance with new city laws. They also will not give permission for the urgently needed expansion at the food factory, since the section of the city in which it is situated is being zoned as residential.

The plan is to move the college, which has 1,934 students this year in all levels, and the food factory in five to eight years. The move will be paid

for almost totally by the money from the sale of the land to the business group.

Brazil College was established in 1915 at the present site by John Boehm and other missionaries.

M. S. NIGRI

Tenth Anniversary of Language Schools

September, 1976, marks the tenth anniversary of the English-language-school program in the Far East. This year more than 100 student missionaries and other volunteers are working at 17 language schools in Indonesia, Japan, Korea, Thailand, Hong Kong, Taiwan, and the Marshall and Caroline Islands.

Through these schools thousands of persons are brought into contact with the church, and scores are baptized.

There are nine English-language schools in Japan and five in Indonesia. Weekend services in English are conducted at each of the schools, as are periodic evangelistic crusades. E. E. Cumbo, of the Georgia-Cumberland Conference, plans to conduct a crusade in Seoul, Korea, this October. Sherman Nagel, Jr., and J. M. Staples, professors at Pacific Union College, are blending health and spiritual instruction at meetings in the new Seoul church, near the hospital.

DUANE S. JOHNSON

In Brief

CUC library grant: Columbia Union College's Theophilus G. Weis Library has received an \$8,000 grant from the W. K. Kellogg Foundation of Battle Creek, Michigan. The grant will enable the library to become part of a coast-to-coast computerized bibliographic network attached to the Ohio College Library Center in Columbus. The result will be improved, expanded service to those using the library facilities.

New position: James H. Harris, Australasian Division youth director, formerly Cen-

tral California youth director, replacing Graham R. Miller, who died July 8.

India cyclone relief: Seventh-day Adventists in Surat, approximately 160 miles north of Bombay, India, distributed food to victims of a recent cyclone with resultant flooding. Nine hundred families received food grains. The beginning of the distribution program by IMEWS (Indian Medical Educational and Welfare Service of Seventh-day Adventists) was marked by a special service at which the district magistrate, Vasant Parmar, made a speech of appreciation.

AMD mail to Cyprus: The mailing address for the Afro-Mideast Division and other denominational organizations in Beirut, Lebanon, continues to be Box 1984, Nicosia, Cyprus.

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