

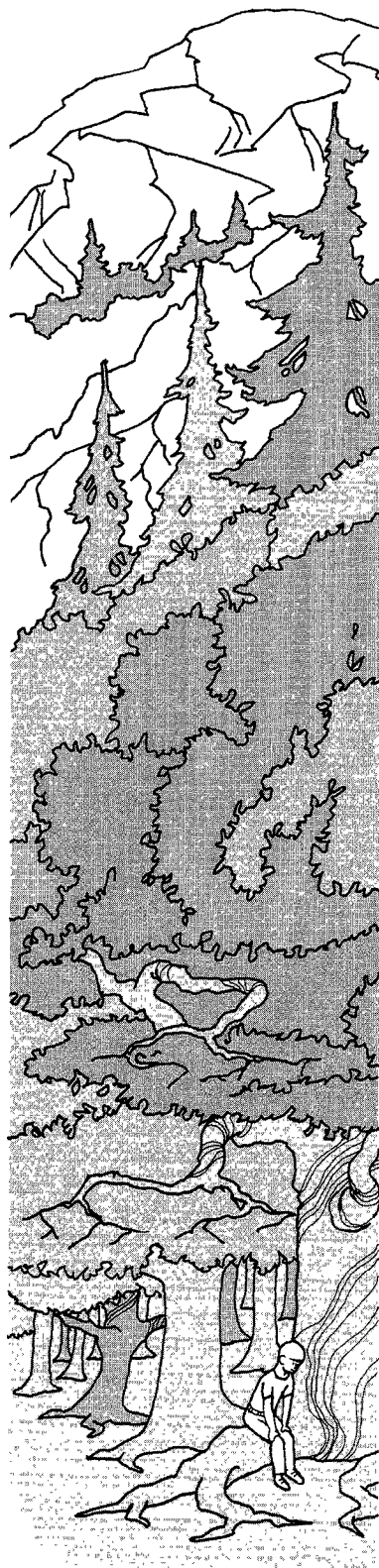
Review

SEPTEMBER 23, 1976

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

A Bulletin Just In

By GEORGE E. VANDEMAN



IT WAS A NIGHTMARE STORY. Hour by hour the news media flashed the latest developments. It happened in the Wyoming mountains in July, 1971.

Nine-year-old Kevin Dye, an emotionally disturbed child with a history of epilepsy, had followed some tennis players into the woods in search of a lost ball. And Kevin didn't come back.

Some 3,000 Casper residents, National Guard troops, and mountain rescue experts—along with dogs—joined in the search. Helicopters were brought in. And of course the distraught parents were in the center of it all. Kevin was only thinly clad, and temperatures were dropping into the thirties at night. And no one could predict what would happen to him without his medication. Worst of all, he appeared to be deliberately trying to escape rescue.

His parents tried to coax him out of the woods by offering him his favorite snacks or leaving little signs around. They even filled the family Volkswagen with Kevin's toys and parked it in a field where he might see it.

Several times the boy was spotted. Searchers saw something blue—probably his shirt—disappearing into a canyon. Once he was heard crashing through the underbrush. But Kevin could hear them, too. He ran when they ran, and stopped when they stopped. Once he was spotted from a helicopter. But for ten elusive days Kevin evaded his would-be rescuers. It was evident that he didn't want to be found.

Finally he was located, weak and shivering, lying beside a stream. The long search was ended.

Before taking the boy off to a hospital, his doctor, concerned with his emotional state, asked him a few questions. Had he had fun? "Well, yes," he replied weakly. Did he want to go home? "Yes." Finally the doctor asked him whether he had missed his mother and father.

The doctor got a faint verbal Yes. But the look in Kevin's eyes told him that he had just asked the most stupid question of his life. After all, what 9-year-old wouldn't miss his mother and father?

Yes, Kevin now was just a tired little boy who wanted to go home.

There is something about stories concerning people who are lost that intrigues us all. A child is lost. A teenager is missing. There has been a kidnaping. Some men are trapped in a mine. A toddler has fallen into a well. A small private plane with three men aboard is overdue.

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On a Personal Grief

The Saviour of the world was crying. Yes, crying. Surrounded by the mourning relatives and friends of Lazarus, who had died, Jesus wept (John 11:35). He had taken human nature, and just as other human beings feel the distress of bereavement and weep with their heartbroken friends, so the Son of man choked up and sobbed as He saw Mary and Martha weeping heartbrokenly for their much-loved brother.

That Jesus cried tells us a great deal about Him—as both God and man. Of Jesus, the prophet Isaiah had written, “He is . . . a man of sorrows, and acquainted with grief” (Isa. 53:3). Divinity is “touched with the feelings of our infirmities” (Heb. 4:15), and shares the sorrows of the human family.

In recent weeks—ever since the sudden death of our 36-year-old son-in-law, Dr. Richard Minesinger—we have thought often of Jesus at the tomb of Lazarus, of how He wept, of the strength He brought to the bereaved, and of His power to raise the dead. Though our hearts have been broken, as were those of Mary and Martha, we have been sustained by the presence of Jesus and by His precious promise, uttered to the bereaved sisters, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die” (John 11:25, 26). And we have discovered the truth of the statement by James H. Jauncey in his book *Guidance by God* (Zondervan, 1969): “Over the years I have found Him [God] to be far closer seemingly in time of trouble than at any other time. . . . It is as if God is so heartbroken that we have to go through these trials, that He bends over backward to give us something very special of His own self to make up for it.”—Pages 100, 101.

We would like to share a number of thoughts that have come to us during our recent tragic experience.

We have been reminded forcefully that the Saviour who wept at Lazarus' tomb has many true followers who share His spirit. As Jesus wept over the sorrow of His friends, many of His followers throughout the world have wept with us. Their “tears” and “weeping” assumed many forms. Some were in the form of food, prepared lovingly and at great personal inconvenience by friends, and brought to the home to minimize the cares and responsibilities of the bereaved. Closely related to the “casserole brigade” (REVIEW, July 22, 1976) were church deaconesses who prepared and served a postfuneral meal for the family and out-of-town friends of the bereaved.

Some “tears” were revealed by flowers. The flowers said much. They said, “We care.” They said, “There is still beauty left in life.” They said, “The God who is concerned with creating perfect flowers, even though their life-span is short, is concerned about everything, large or small, that affects human beings.”

And then there were the “tears” of telephone calls, telegrams, cards, letters. The personal messages, the Bible texts, the Spirit of Prophecy quotations, the excerpts from

various authors, strengthened faith and impressed upon us numerous truths that tend to become vague and hazy when the mind is overwhelmed with grief. One person included this passage from Leslie D. Weatherhead's book, *Salute to a Sufferer*:

“What happens to us, in a very real sense, happens to God. Not physically, of course, but in an identity of being which love involves. . . . If that little girl in your home fell and hurt herself, her mother would hold her, closely, as if the mother were trying to take the little body back into her own and bear the pain. God's sympathy is more than that. In Him, we live and move and have our being. He knows and feels what happens to us because, in a sense, it happens to Him. . . . God is not standing apart watching our suffering; the distress happens also to Him, and only God could bear it.”—Pages 58, 59.

Numerous friends went back through the years and opened old wounds in their lives to help us know that they understood from experience the sorrow we felt, but that there would be “a brighter tomorrow.” One friend, who had lost his wife many years ago, sensitively sketched his experience step by step from the blind grief that he first felt to the happier present. The fact that he had passed through “the valley of the shadow of death” and could say from personal experience, “The Lord does not forsake us. . . . He has happiness yet in store for you,” brought hope and comfort.

Letters From Youth

And the letters from youthful Seventh-day Adventists were positively inspiring. Never have we read such beautiful affirmations of faith. Never have we read clearer articulations of sound theology. Perceptively and accurately one medical student at Loma Linda University wrote: “It is my understanding that God is in no way responsible for this tragic death, having chosen to allow the results of rebellion and evil in general to manifest themselves in all kinds of cruel ways until Jesus comes. I do understand, though, that He has promised to see us all through to that day when the last enemy, death, shall be trampled under the feet of our King.”

Shortly before the close of His earthly ministry, Jesus told His disciples that soon He would be leaving them. Soon He must say Good-by. Understandably, the disciples were brokenhearted. They felt they could not live without their Master. Tenderly, Jesus sought to comfort them. “I'm leaving,” He said in substance, “but I'll come back for you. And when I do we'll be together forever!” (see John 14:1-3; 16:6, 22).

Today we are nearing the day when Christ's comforting promise will be fulfilled. Soon Jesus will come. Soon “the dead in Christ shall rise.” Soon “there shall be no more death, neither sorrow, nor crying” (Rev. 21:4).

To every heart bowed down with grief, we would say, “Look up. The Jesus who wept at Lazarus' tomb is bending over you in sympathy. He loves you. He'll heal your broken heart. His promises are sure.”

We know, from personal experience.

K. H. W.

This Week

In our cover article, George Vandeman asks "What if this were all turned around, the way it is in God's country?" What if the most important news item were the one announcing that another precious son or daughter of our Father had returned home?

In spite of the fact that the top news stories in our world today never include reports on one person or another's spiritual status, that still remains the item of top interest in heaven, God's country. We are told that there is "joy in the presence of the angels of God over one sinner that re-

penteth" (Luke 15:10). In heaven, we are newsmakers; in God's country the priorities are straight. Aren't you glad?

As director and speaker for the It Is Written television program, Elder Vandeman conducts evangelistic meetings in cities where the program is viewed, in North America as well as in other parts of the world. He also has written several books including the 1961 missionary book of the year, *Planet in Rebellion*.

In a letter to the editor in the August 26 issue the question of the origin of the American Tem-

perance Society was raised. Ernest H. J. Steed, director of the General Conference Temperance Department, has written to further clarify the subject. "The Seventh-day Adventist Church did not establish the American Temperance Society. It was established February 13, 1826, 150 years ago, in the Congregational Church in Boston, Massachusetts. From its early beginning Adventist believers were associated with the ATS, especially Joseph Bates. The ATS came under direct Seventh-day Adventist leadership in 1932, but

has continued the goals and traditions of the original society.

"ATS membership continues to be open to anyone, irrespective of church affiliation. The only condition for membership is endorsement of the ATS commitment, which is dedication to temperance principles and the nonuse of alcohol, tobacco, or drugs."

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Scan news briefs from the religious world

WOMEN WHO WAIT FARE BEST

WASHINGTON, D.C.—The chances of "marital disruption" are twice as high for women who bear a child and then marry as for those whose first child is born following marriage, a U.S. Bureau of the Census report indicates. The Census Bureau report indicates that in 1970, among women who had married between 1965 and 1969 and bore their first child after marriage, 14 per cent were no longer with their first husbands. Among those women who had borne a child prior to marriage, 29 per cent were not

living with their first husbands in 1970.

1975 DEATH RATE LOWEST IN NATION'S HISTORY

WASHINGTON, D.C.—According to the latest U.S. Census report, the nation's death toll in 1975 was 1,910,000, a record low of 8.9 deaths for every 1,000 Americans. While death rates increased last year for cancer, murder, and suicide, the rises were outweighed by significant drops in death due to heart disease, strokes, and traffic accidents.

U.S.-VATICAN DIPLOMATIC TIES?

NEW YORK—In an interview, Presidential nominee Jimmy Carter was asked if he did not think that an exchange of ambassadors between the U.S. and the Vatican would be wise, because the Vatican acknowledges that it is a "temporal state as well as a religious center" and because of the large Catholic population (about 48 million) in the U.S. "I have no objection to that," he replied. "Personally I have no objection to that move." For the past two years, President Ford

has unobtrusively maintained a personal representative to the Vatican in the person of Henry Cabot Lodge—a carryover from the Nixon years—whose appointment caused a stormy religious reaction for some time.

WOMEN'S ORDINATION FAVORED

By a 74 per cent majority, the Evangelical Lutheran Church of Canada has voted to approve the ordination of women into the pastoral ministry. The ELCC is the third North American Lutheran body to do so.

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.]

Women in Pulpits

I do not like to see a woman in the pulpit.

PAMELA E. ELLIS
Pittsburgh, Pennsylvania

"Stand Before Kings"

The REVIEW story (July 29) focusing on Her Majesty Queen Sofia of Spain brings to mind these events:

Elder and Mrs. Clarence E. Rentfro were Adventist pioneers in Portugal (1904-1917). My mother, Mary Haskell Rentfro, often was called into the Portuguese king's household to treat

mothers and children. The royal princess at times carried my little sister, while I played in the royal garage (1908-1910). My mother's work as an Iowa Sanitarium graduate nurse had come to royal attention through friendship with the Carcavelos English colony at the Lisbon cable station.

Once a liveried carriage drawn by white horses stopped by our home. A note to my mother simply read: "My wife is ill. Please accompany the coachman. (Signed) Marquis of Pombal."

The coachman waited while mother dressed herself and me. With medicine bag and uniform, she went to the palace.

The Marquis was a direct descendant of the original prime minister of Portugal, who, after the devastating Lisbon earthquake of 1755, had tersely ordered: "Let's bury the dead, and care for the living."

Truly, an effectual door in Spain, which for decades had been almost closed to the gospel, had been opened by a more democratic royal rulership.

CHARLES A. RENTFRO
Mokelumne Hill, California

Like Camp Meeting

Every week I look forward to the REVIEW. Like camp meeting, it gets better and better.

GLOVER G. POWERY
Miami, Florida

To Parent or Not

I disagree with the editorial concerning choosing parenthood (July 15). Although I have chosen to be the mother of two children, I do not agree that those who prefer to remain childless are either selfish or hedonistic. With the vast number of people on earth, I do not believe that those who do not

"multiply" are derelict. Within our church's ranks are those who need freedom from child rearing to fulfill their responsibility to God and humanity. These people should not be made to feel guilty or unchristian because of their decision.

BETSY ADAMS
Carson, California

► The terms hedonistic and selfish were intended for those who regretted having had families for reasons stated in letters to Ann Landers, not for those who for one legitimate reason or another choose not to have children. It is always good policy to say not only what one means but also what one does not mean. In this case we neglected the latter. In part, some of the ideas expressed in the editorial were based on what Ellen White says in Testimonies, volume 3, page 231.

Diet and Spiritual Health



Because what a man puts into his
stomach affects his entire being,
we cannot serve God with our spirit
and serve the world
with our body or our mind.

By OTTO H. CHRISTENSEN

APPETITE HAS BEEN, AND IS, a basic human temptation. Satan began his work by tempting human beings on the point of appetite. He knows that if he can wreck people's bodies by appetite he can also wreck their spiritual lives.

On one occasion Ellen White defined sanctification as follows: "It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits but—'a living sacrifice, holy, acceptable unto God.'"—*Counsels on Diet and Foods*, p. 165.

When Adam and Eve ate the forbidden fruit they ate their way out of the Garden of Eden. Today we may eat our way out of God's kingdom as surely as did Adam and Eve. God is no respecter of persons, nor of time.

"As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion."—*Ibid.*, p. 59.

Paul admonishes us: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). It follows therefore that if we can eat and drink to the glory of God, we can dishonor God by our eating and drinking.

God's Commands Not Arbitrary

Someone may ask, Why did God test Adam on the matter of eating? Are God's commands arbitrary, given merely to show His authority? Does a parent tell a child not to eat certain kinds of mushrooms merely to prove his parental authority? This is not the reason. The parent wishes to protect his children from dangerous and unwholesome food.

Otto H. Christensen, Ph.D., now retired, lives in Spring City, Tennessee.

God has given us marvelous bodies, capable of resisting disease and repairing themselves. But God will not work a miracle to counteract our perverse violations of the laws of health. "Against every transgression of the laws of life, nature will utter her protest. She bears abuse as long as she can; but finally the retribution comes, and it falls upon the mental as well as the physical powers. Nor does it end with the transgressor; the effects of his indulgence are seen in his offspring, and thus the evil is passed down from generation to generation."—*Counsels on Health*, p. 112.

When people value themselves by the price paid for them they will not knowingly abuse any of their physical faculties and thus insult the God who made and redeemed them.

Human beings are made in the image of God. They are physical, intellectual, social, and spiritual beings. All four of these aspects blend together to make one whole. What affects one affects them all. We cannot serve God with our spirit and serve the world or the devil with our body or our mind, or vice versa. The question then arises, May I willfully take into my system that which will diminish my life's activities and be clear before God? Could it be that by shortening my life I might be breaking the sixth commandment?

In his book *You're the Doctor*, Victor Heiser, M.D., says, "Your diet, what you eat, largely influences the rate at which your organism ages and consequently the duration of your life" (p. 14). Did God know this? Is not this why God has given instruction concerning our eating and drinking?

It is a well-known fact that what we eat affects our whole being. Experiments have been performed that indicate our diet affects our learning capacity, as well as our behavior. I quote two statements from the *Journal of the American Dietetic Association* that confirm these conclusions:

"A direct relationship has been shown between severe malnutrition of the marasmic type and decreased cellular growth in the developing brain of both rats and humans.

Severe malnutrition alone, or in combination with sensory deprivation, may induce irreversible behavioral abnormalities in some subjects.”—January, 1970, p. 60.

“The irreversible stunting in body growth among those who survive severe malnutrition is seen in country after country. Until very recently, however, little attention was given to the risk of mental or neurologic impairment. Survivors could do hard physical work, so other features of development received little attention.

“When protein deficiency begins, the effect on neurologic behavior is quickly evident. Emotional imbalance is followed by apathy and a sullen manner, from which recovery may seem to be complete if the child survives.”—September, 1968, p. 224.

A Protein Deficiency

Although this area of research is comparatively new, there is substantial evidence that early and severe protein deficiency may irreversibly retard mental development. When food, or lack of it, can thus affect our learning ability would it not follow that it affects our social and spiritual attainments, as well? “Those who eat and work intemperately and irrationally, talk and act irrationally. An intemperate man cannot be a patient man. It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating, eating too frequently, too much, and of rich, unwholesome food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting.”—*Counsels on Diet and Foods*, p. 50.

Jesus, our Redeemer, began where Adam failed. He gave us an example and revelation of the importance of the control of appetite. The devil’s first temptation inflicted on Jesus was in the area of appetite. When Jesus was weak and hungry after fasting 40 days, the devil challenged Him to satisfy His hunger by making stones into bread. But Jesus replied, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4).

When you purchase a new car you will find an instruction book in the glove compartment. Follow its directions, and your car will run well. Disregard them, and you will have trouble. The manufacturer knows best. Just so, the one who made us knows best what our body needs to bring health and longevity. God’s prohibitions are not to deprive us of something good, but to direct us to something better.

After God had created our first parents in His own image He prescribed their diet (see Gen. 1:29). It was vegetarian, consisting of fruits, nuts, and vegetables. Up until the time of the Flood no permission for the eating of flesh food was granted by God. People lived to be more than 900 years old. In the emergency following the Flood God gave, at least temporarily, permission to eat the flesh of animals, but only the clean. (Only one pair of each of the unclean entered the ark, Genesis 7:2, while seven pair of each clean kind entered.)

When God called Israel out of Egypt it was His plan to begin to bring them back to the original nonflesh diet.

But Israel failed and lusted after the flesh pots of Egypt (see Num. 11:4). The psalmist says, “He gave them their request; but sent leanness into their soul” (Ps. 106:15; see also verses 13, 14, 24, and chap. 107:22, 12).

These passages suggest that our diet may affect our spiritual life. What God had given to Israel were not arbitrary rules, nor were they mere ritual demands. They were instructions that were for the best good of the being God had cre-

ated. Many have taken the position that these health regulations were for the Jews only, but God is no respecter of persons. The good He wished for them He wishes for us today. The apostle Paul warns: “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted” (1 Cor. 10:6; see also verse 11).

Ellen White says: “You need clear, energetic minds, in order to appreciate the exalted character of the truth, to value the atonement, and to place the right estimate upon eternal things. If you pursue a wrong course, and indulge in wrong habits of eating, and thereby weaken the intellectual powers, you will not place that high estimate upon salvation and eternal life which will inspire you to conform your life to the life of Christ; you will not make those earnest, self-sacrificing efforts for entire conformity to the will of God, which His word requires and which are necessary to give you a moral fitness for the finishing touch of immortality.”—*Ibid.*, p. 47.

Modern science has confirmed the wisdom of many of the health regulations God has given to His people. For example, in the book *Animal Diseases*, published by the U.S. Department of Agriculture in 1956, page 7, M. R. Clarkson says there are “80 diseases that can be transmitted from animals to man.” On page 10 he further states, “Authorities in England have pointed out that disease problems are directly related to the increase in livestock population. When animals double in number, disease problems increase by four times in a geometric progression that piles up troublesome crises faster than they can be resolved.”

In commenting on the instructions by God to Israel, Jacob B. Glenn, M.D., in “The Bible and Modern Medicine,” *The Jewish Forum*, May 1960, page 75, as quoted in *SDA Bible Students Source Book*, page 335, says, “Thus, the admonition against consumption of free animal fat in the Mosaic law [Lev. 3:17] assumes great significance and attests to the truth of its dietary principles in safe-guarding human life.”

The world today is in a physical and moral dilemma. Through improper diet, intemperance in eating and drinking, sedatives, stimulants, many of which contain habit-forming poisons, man has brought on himself diseases of the heart, lungs, kidneys, and liver, as well as of every other part of the body.

Jesus Came to Restore the Whole Man

Jesus came to restore the whole man, body, soul, and spirit. The full purpose of Jesus’ work of salvation for us has been wisely stated by Rolf E. Aasang in *Christianity Today*, “To say that Jesus came to take away sin is to say a good deal more than most of us have in mind when we make that statement. Jesus not only takes away the guilt and punishment of our individual and collective sins, great as that truth is; he comes also to set right all those things that sin has upset, to bring about the completeness God had in mind in creation.”—Nov. 20, 1970, p. 6. Much emphasis is placed on saving our environment from pollution; shouldn’t we make greater efforts to save our bodies as temples for God from pollution by poisons and unhealthful foods?

“Keep the work of health reform to the front, is the message I am instructed to bear. Show so plainly its value that a widespread need for it will be felt. Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.”—*Counsels on Diet and Foods*, p. 457. □

Freedom to Act Responsibly



Exercising the
power of choice
may require
self-imposed
restrictions.

By CHARLES B. HIRSCH

THE SEPARATION OF CHURCH AND STATE has long been a basic belief of the Seventh-day Adventist Church. This belief affects questions dealing with labor unions, labor laws, education requirements and regulations, government control, and taxation. How should the church relate itself to the government? Should the church become involved in politics by supporting one party over another or by instructing its members as to how they should vote? Should the church endorse one candidate over another? Should church leaders be active in party politics, and aspire to public office?

Christ kept Himself apart from earthly governments. His task was a greater one. Surrounding Him were oppressive and corrupt governments. "Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power."—*The Desire of Ages*, p. 509. His response to the Pharisees' question on paying tribute to Caesar was, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

Is there a sharp line today between that which is God's and that which is Caesar's? While there are shades and variations, we believe that the government should not involve itself in church affairs, and that the church should keep out of government affairs. The Mennonites of the Lancaster, Pennsylvania, Conference, in 1975, paraphrased the above quotation as follows: "We call upon all our believers to render unto Caesar honor and respect, but not reverence; gratitude and loyalty, but not worship."—*Liberty*, July-August, 1976, p. 30.

At a meeting of the General Conference Committee (spring session) of SDA's on March 28, 1897, the chairman, George A. Irwin, after listening to a discussion on the role of the REVIEW and a criticism of the recent practice of bringing in partisan politics, expressed his opinion that the paper should be a true exponent of the progress

of the third angel's message. "He cautioned against the criticisms, often appearing in the columns of the REVIEW, of rulers of earthly governments, mentioning especially certain European governments, calling attention to the inconsistency of such criticisms, Christians themselves being citizens of heaven, being alike related to all the governments of the earth, with their supreme allegiance to the Ruler of Heaven."

Speaking of the church's attitude toward civil authorities, Ellen G. White stated: "It is not wise to find fault continually with what is done by the rulers of government. It is not our work to attack individuals or institutions. . . . We should weed out from our writings and utterances every expression that, taken by itself, could be so misrepresented as to make it appear antagonistic to law and order."—*Testimonies*, vol. 6, p. 394.

In visiting various governmental dignitaries around the world, church leaders from time to time have experienced the truth of Mrs. White's statement: "Our accusers will say that on such and such a day one of our responsible men said thus and so against the administration of the laws of this government. . . . Many will be surprised to hear their own words strained into a meaning that they did not intend them to have."—*Ibid.*, p. 395.

Need for Discretion on Political Matters

The matter of condemning authorities and governments should be left in God's hands. Our task is to carry forward our work regardless of political systems. As one party falls and another assumes its place, our nonpolitical stance must be made clear.

"Let politics alone" appears as a general theme in Ellen White's writings. In response to the question, How may we best please the Saviour? she wrote, "It is not engaging in political speeches, either in or out of the pulpit."—*Testimonies to Ministers*, p. 331. She added that "the side issues are not for us to meddle with. The burden of the work is, 'Preach the Word.'"—*Ibid.*, p. 332. She was perturbed at ministers for weaving into their sermons the political problems of the day. "They were excitably involving themselves," she said, "taking sides in regard to these questions that the Lord did not lay upon them the burden to engage in. . . . They knew not whether they were defending principles that originated in the councils of heaven or in the councils of Satan."—*Ibid.*, p. 332.

Later she added, "When the speaker shall, in a haphazard way, strike in anywhere, as the fancy takes him, when he talks politics to the people, he is mingling the common fire with the sacred. He dishonors God."—*Ibid.*, p. 337.

Ministers are not to become involved in secular political matters, but should devote "all their time and talents in lines of Christian effort" (*Testimonies*, vol. 7, p. 252).

She gives similar counsel to the teachers and managers of our schools. See the chapter "Special Testimony Relating to Politics," in *Fundamentals of Education*. It is especially significant that this counsel is found in one of her books on education, for teachers are dealing with young minds, and the influence of the instructor can be quite pronounced.

Throughout this chapter there is admonition such as "Bury political questions," "We cannot with safety take part in any political scheme," "Let political questions alone," "Attend to your appointed work. You are not

Charles B. Hirsch, Ph.D., an associate director of the General Conference Department of Education, is director of the North American Division Office of Education.

called upon by God to engage in politics," "Do not take part in political strife."

There is no question that just as there is to be a wall separating church and state, so the church worker must separate himself from political affiliations and activities. Either he is on God's payroll and serving Him with all his time and energies, or he serves the political system.

"Teachers in the church or in the school who distinguish themselves by their zeal in politics," Mrs. White adds, "should be relieved of their work and responsibilities without delay; for the Lord will not cooperate with them. The tithe should not be used to pay anyone for speechifying on political questions."—*Ibid.*, p. 477.

Need for Total Commitment in Church Work

Then, tying in all in the employ of the church, she states: "Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate his opinions on political questions, should be converted by a belief in the truth, or," and here again the power of choice is brought in focus, "give up his work."—*Ibid.* Christ wants full commitment and dedication from those who are called to serve. If they accept they choose to devote all their energies in His cause. If they must delve into areas other than that to which they were called, there really is no other alternative for them but to take themselves off the payroll, so that someone else may have the opportunity of giving full time to the Lord's work. "Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world."—*Ibid.*, p. 478. Certainly there is no mincing of words here. It is an either/or situation.

Those who feel they must mix politics with their religious functions in an attempt to solve the social and economic woes of society are told that "there are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society."—*Testimonies*, vol. 9, p. 13.

In a prophetic vein, she states that "those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime." And then coming right to the heart of the worker's responsibility to his or her specific task, she writes, "If men would give more heed to the teaching of God's Word, they would find a solution to the problems that perplex them."—*Ibid.*

There is ample evidence given to support a positive vote on matters dealing with temperance and virtue. But in respect to political questions and publicly discussing or influencing the way a person should vote, Ellen White advised the brethren that none of them had a burden laid on them by the Lord "to publish your political preferences in our papers, or to speak of them in the congregation." Pointedly, she added, "Keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do."—*Selected Messages*, book 2, pp. 336, 337.

Thus the worker who is supported by the church's tithe and offerings should have no question as to his role in politics, overt or covert. But what about God's followers whose means of livelihood come from sources other than the church? Are they to abstain from involvement in politics? May they participate in elections? These questions and others will be discussed next week. □

To be concluded

For the Younger Set

Domie's Adventures—10

A Miracle Happens

By Dominador U. Gonzales
As told to
ELLA RUTH ELKINS

(Last Week: Domie had become a district pastor in Bukidnon, Philippines. While passing out handbills for a Voice of Prophecy crusade, Domie met a woman who, when 2 years old, had lost her Adventist mother by death. She and her husband began coming faithfully to the nightly meetings and the Bible studies. But when the husband learned he would have to overcome his vices, he stopped attending the meetings and the studies.)

BUT HIS wife continued attending and began preparing for baptism. Two days before her scheduled baptism, Domie searched the audience to find her. But she was not there. Was her husband at home persecuting her?

That night Domie could not sleep. Waking up his wife, he told her of his worries. Although it was after ten o'clock, they decided to go together to visit the woman. Dressing hurriedly, they went out into the night.

Arriving at the house, Domie knocked on the door.

"Good evening, sir!" said Domie as the husband opened the door.



After saying he desired baptism, the man told Domie, "Here are these cigarettes. I will throw them away right now, showing my intention to join the church!"

"Yes, what can I do for you at this late hour?"

"Well," Domie answered, "we were afraid your wife might be sick. You see, we missed her at the meeting this evening."

"Yes, certainly she is!"

"Sir, may we go in and pray for her recovery?" Domie asked.

"Well, come in."

Domie and his wife prayed earnestly for the woman's speedy recovery so that she could be baptized on Friday. And then a miracle happened. While Domie and his wife were kneeling in prayer, slowly and stealthily the husband came and fell down on his knees. He was weeping. The moment they all arose he embraced Domie and asked, "Will you please have my wife's baptism postponed? I'd like to be baptized with her. To prove my sincerity, in the morning I'll dispose of all my white-labelled drinks, sell my two mah-jongg tables, discard my . . ." (He winked at his wife, and she smiled back through her tears.) He paused a moment and reached into his shirt pocket. "And here are these three sticks of cigarettes. I'll throw them out before your eyes, signifying my earnest intention to join the church!"

This man was in earnest. In a short time both he and his wife were baptized, and heaven was all joy! In time he became an elder of the largest church in that province.

Five years later he told Domie, "Thank God, I have already led 11 souls to the feet of Jesus!"

In the years since his work with this couple, Domie has worked as a chaplain, Bible teacher, and dean of men, as well as district pastor.

And all this happened, and much more, because Domie's mother never stopped praying!

Concluded

Looking to Jesus

"There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good.

"No other life was ever so crowded with labor and responsibility as was that of Jesus; yet how often He was found in prayer! How constant was His communion with God! Again and again in the history of His earthly life are found records such as these: 'Rising up a great while before day, he went out, and departed into a solitary place, and there prayed.' 'Great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.'"—*The Desire of Ages*, p. 362.

▶ I really believe in prayer and know that God does hear and answer prayer.

Please pray for my children who need to be converted. They are in the church, but are not close to the Lord.

I was so glad to see the Fellowship of Prayer again. I will be joining you at sunset on Friday nights.—M. H., of Michigan.

▶ I appreciate greatly your prayers for my children in times past. All of my requests were answered, and I am so thankful.

I now request prayer for our youngest daughter and her family. She and her husband have just gotten a divorce and she is having financial difficulty. Also, the husband has a strongly negative influence on the children and, against court order, has taken the younger child with him out of State. It would be wonderful if the home could be saved and become a Christian home, of which Jesus would be the head.—Mrs. L. M., of Tennessee.

▶ I would appreciate your prayers for my son who is refusing to go back to the academy this year. I told him a year ago he had to go at least one year, but that this year he could decide for himself. It is distressing to me that he doesn't want to

return, but I feel it is a decision he needs to make himself. I am still praying he will change his mind.—A. S., of Kansas.

▶ Our son and his wife need to be remembered in the Fellowship of Prayer. They have been married for 11 years. All was going well until recently, when she became dissatisfied and unhappy. Now she has left home.

Please pray that both will be willing to do what they can to save their home.

We believe in the power of prayer. Years ago we saw wonderful results when we requested prayer for our son, who seemed to be leaving the church. Soon after he was converted and rebaptized.—Mr. and Mrs. R. B., of Tennessee.

▶ I am the only Seventh-day Adventist among all my relatives. I do what I can to witness to them and to be a faithful representative of the Master, but up to now have not seen any response.

I request that you join me at the appointed hour in prayer for my father, who seems to have hardened his mind against the gospel. Please include also my two children and their families.

I believe God wants me to make this effort for the three remaining members of my family.—M. P., of New Mexico.

We are admonished by the Scriptures to "pray for one another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—The Great Controversy, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

Some mountain climbers have fallen, possibly to their deaths.

Everyone is interested. We probably have never heard of the people involved. But it makes no difference. It doesn't matter who they are, or what is the color of their skin, or what is their IQ. Someone is lost. Someone is in danger. And we follow the news flashes hour by hour.

But the truth is that apart from Jesus every man and woman on this planet is lost. And Jesus came to do something about it.

Our Lord is concerned about lost children. He is concerned about toddlers who fall into wells and men who are trapped in mines. He is concerned about everything that happens to people. But He is most concerned about men because they are sinners; so concerned that He left heaven to find them and urge them back.

When Jesus was here He talked a lot about lost things and lost people. You know the story of the coin that was lost, and the sheep that was lost, and the son who was lost. You find all three stories in the fifteenth chapter of Luke.

But I wonder whether you ever noticed that in all three stories a celebration is involved. In each case, at the end, there is rejoicing because the lost is found.

Now, why did Jesus put a celebration at the end of each of these stories? What was He trying to tell us? "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

A celebration in heaven. When one sinner repents!

What is it that is important enough to interrupt the activities of heaven and set it celebrating? It's the news of one sinner's being found! Evidently in God's sight there is nothing more important.

Sometimes I wonder about our priorities. Why is it that when someone is lost, or kidnaped, or trapped in a mine, or falls into a mountain crevasse we get a progress report hour by hour? And of course that is good. But when someone is lost, really lost, with his eternal destiny involved, it doesn't make the news at all.

What if this were all turned around, the way it is in God's country? What if our favorite program were interrupted with something like this?

"THIS BULLETIN JUST IN TO THE NEWSROOM. JACK CRANDALL, 15 YEARS OLD, STILL HASN'T DECIDED FOR CHRIST. FRIENDS SAY HE IS STILL WAVERING. BUT THERE ARE SIGNS HE MAY MAKE A DECISION SOON. EVERYONE IS PRAYING. WE'LL KEEP YOU INFORMED."

Wouldn't that be a switch!

Jack hasn't decided yet. Susan is still making up her mind. Frank doesn't seem to be interested in Christ at the moment. Or it might be like this:

"THIS LATE WORD. AND IT'S A GOOD WORD. GRACE CONRAD HAS JUST GIVEN HER LIFE TO CHRIST. IT HAS BEEN A LONG WAIT. THERE HAVE BEEN A LOT OF PRAYERS. BUT IT HAS BEEN WORTH IT ALL. REPEATING. MRS. CON-

George E. Vandeman is director and speaker for the It Is Written telecast.

RAD HAS JUST GIVEN HER LIFE TO CHRIST. WE UNDERSTAND A VICTORY PARADE IS FORMING IN DOWNTOWN LOS ANGELES.'

Well, we aren't likely to hear a bulletin like either of these. Most decisions for Christ never make the news at all. Priorities, you see.

With Jesus, saving the lost was first on the list. That's why He came. He said, "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13).

But notice that *decision* is involved. Jesus didn't come to *bring* sinners back. He came to *urge* them back. There's no force. And it isn't chance. It's choice. Everyone will be found who wants to be found, who is willing to be found, who doesn't resist, who doesn't run away and hide. Like Kevin.

It's all a matter of choice. The lost son whom Jesus told about hadn't been kidnapped. He went away willingly, deliberately. It was his choice. And he was never trapped in a mine or held at gunpoint. He could come back any time he chose. It was all up to him.

That's what is interesting about these stories that Jesus told. You could never knock it into the consciousness of a coin that it was lost. And the sheep couldn't understand. It had no moral perception. It didn't decide to come back. It had to be carried back.

But God didn't make us like silver coins. Or like sheep. He made us men and women who can have it jolted into our consciousnesses that we are lost. And who can decide to come back. He won't carry us back. We have to choose to come back.

And suddenly you know that you
aren't lost anymore.

You have caught the sound of music—
the sound of singing in God's country.

I think of a story that comes out of the old West. A little frontier town, so the story goes, had trouble keeping its school open. The reason? The big schoolboys boasted that no teacher would last more than a week. They had already driven off half a dozen teachers. The trustees of the school were at their wits' end.

But after the school had been closed for several months a young man from the East came to town and applied for the job. They said to him, "These boys play rough, Mister. But if you want the job we won't stop you."

On the first morning the boys were at their desks looking innocent. But they were ready. Just waiting for the right moment to make trouble.

The new teacher took a card to the back of the room, tacked it on the wall above their heads, and returned to his desk in the front. Then he suddenly drew a pistol and hit the bull's-eye six times, just above their heads. He reloaded his gun, set it on his desk, and put another six-shooter beside it.

Then the new teacher looked up and said quietly, "School will now open with prayer."

Well, that isn't the way God keeps school. He doesn't

use six-shooters to keep us in line. Or go out and round us up with lassos when we wander away or get lost. We can stay lost if we choose.

But, as the Master Teacher, God will do everything He can to attract our attention, to wake us up, to lead us, if He can, to make the right decision.

The Bible is full of intriguing examples of how God woke people up. Peter was brought to his senses by a look—a look of forgiveness from the Saviour he had just denied even knowing. Jonah woke up when he was walled in by a fish. The prodigal son began to think straight when he was confronted with a diet that denied him even cornhusks. With David it was a simple little story told by a prophet that led him to recognize his own deep guilt. And of course you know what happened to Paul on the way to Damascus.

Yes, God will do everything He can. Even if we think we don't want to be found. Like Kevin.

There are a lot of people who say they don't want to be found. They don't want to be the object of search. They don't want to be the focus of attention. They don't want God or their friends or anyone else looking for them. At least so they say. They just want God to go away and leave them alone.

But people like that don't always mean what they say. I know. Because I was one of them. I once asked God to go away and never come back. And I didn't mean it. A lot of other people don't mean it either.

But suppose you really don't want to be found. Suppose you resist being found. Like Kevin. It's your privilege. It's your choice.

But it's God's privilege to keep on searching. And it's my privilege to help Him all I can.

Someone is saying, "Pastor Vandeman, you're talking about me, I'm the one that's lost. And I want to come back. But I don't know how. I want to get down on my knees and talk to God—for the first time in my life. But I don't know what I'm supposed to say."

Friend, it isn't what you say that matters most. It's what's inside that counts. It's being sorry for your sins. It's knowing that the blood of Jesus can wash them away. It's accepting Jesus Christ as your Saviour and Lord. It's full surrender. It's being willing to follow Him wherever He leads.

It doesn't matter so much what you say. You can just say, "Lord, I'm lost, and I want to come back."

And when you do, when you make that first contact, when you take that first step, do you know what is happening? A bulletin is flashing into God's newsroom. Another lost son, another lost daughter, has been found.

"But all through the mountains, thunder-riven,
And up from the rocky steep,

There rose a cry to the gate of heaven,

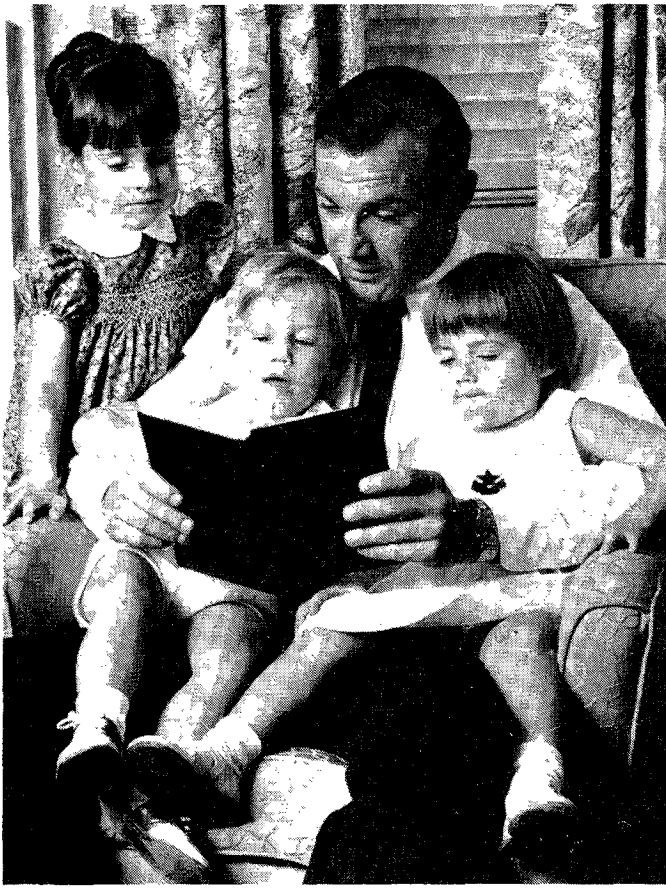
'Rejoice, I have found My sheep!'

And the angels sang around the throne,

'Rejoice, for the Lord brings back His own!'

Won't you take that first step now? And as you do, far out across space, in a world that holds the throne of God, the news will flash across the cosmic circuits. The news about you. A celebration will begin.

And suddenly you know that you aren't lost anymore. You have caught the sound of music—the sound of singing in God's country. And all you have to do is follow the melody home! □



Discovering that people could not live spiritually by being fed only one or two days a week, a Puritan preacher set about to establish the family altar. As a result, he saw his church packed for services every week.

Enjoying Things Spiritual

Ability to enjoy the atmosphere
of heaven and the new earth
is an essential qualification for
citizenship in the kingdom of God.

By H. O. OLSON

UNLESS ONE DEVELOPS TASTE for spiritual things, heaven will be boring. When they come to Seventh-day Adventist schools some students are critical of required attendance at the chapel services, even though these services are held but three times a week, or less. They seem to feel

H. O. Olson, now retired and living in Glendale, California, has been an educator, administrator, and pastor, in both the United States and the South American Division.

chapel attendance is a waste of time. Instead of listening to what is presented, they endeavor to study their lessons.

When I was a boy a representative from the academy came to our church and described the program at the school. From what he said, I concluded that each day would have much of the Sabbath atmosphere. Since I enjoyed the Sabbath school and church services, I decided to go to this school. I was not disappointed.

Some decades ago a prominent businessman in New York City, whose home was on the New Jersey side, said that some of his sons had a long distance to go to their places of work and had to leave early, but no one left before they had a joint family worship; and he attributed to this custom the fact that he later had 36 feet of sons as missionaries in China—six sons, each one more than six feet tall.

Spiritual Food Every Day

One of the greatest ministers of modern times, Richard Baxter, the English Puritan preacher, was called to a parish where spiritually the people were more dead than alive and had little interest in church attendance. He found that people could not live spiritually by being fed only one or two days a week. He succeeded in establishing the family altar in the homes of the people. Soon his church was packed for each service.

I have seen persons come into a religious service to please a friend. But even though the service was not long, these persons would repeatedly look at their watch and complain of a long service. Yet they could go to a tavern or pool hall and spend hours, thinking they had been there but a short time.

The psalmist declared, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee" (Ps. 63:1). "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart . . . crieth out for the living God" (chap. 84:1, 2). Jeremiah expresses a similar thought: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

When we develop an appetite for God's Word attendance at Sabbath schools will be as large as at the preaching services; daily we will feed on the Word in our homes, and heaven will be a place of bliss throughout eternity!

Many Christians inquire whether certain activities are proper for them. The great preacher J. Wilbur Chapman, to whom I had the privilege of listening, answered such an inquiry as follows: "It is a difficult thing to make a rule for another to live by. Anything that dims my vision of Christ, or takes away my taste for Bible study, cramps my prayer life, or makes Christian work difficult is wrong for me, and I, as a Christian, turn away from it."

In the second decade of our century an Adventist family moved to a place where there were no other Seventh-day Adventists. They had a beautiful daughter, with whom neighboring young people soon attempted to become acquainted. They invited her to a dance, but she said that she was a Seventh-day Adventist and did not attend dances. She gave the same answer when invited to attend the theater. They asked her what Seventh-day Adventists are. "They are like me," she replied. Would that all Seventh-day Adventists were like her in this respect. She had an appetite for things spiritual, and not for the lusts of the world, which pass away. She found her pleasures in legitimate pursuits that leave no regrets and remorse. "Solid joys and lasting pleasures none but Zion's children know." □

World's Most Translated Book

The Bible once again holds the reputation of being the world's most translated book. For some years works by Marx, Engels, and Lenin had surpassed it.

A spokesman from UNESCO recently reported, "The latest figures we have are from 1972, and they show the Bible in the lead."

In that year there were 109 new translations of the Bible, 62 of Karl Marx, 59 of Friedrich Engels, and 57 of Nikolai Lenin.

The reason Soviet authors score high is that the Soviet Union assists translation projects financially.

Last year (1975) was another good year in Bible translation. The Bible or portions of it were published for the first time in 29 additional languages. Including these, the total number of languages into which at least one book of the Bible has been published is 1,577. This is about half of the estimated number of languages and dialects spoken in the world today.

The complete Bible is now available in 261 languages, and the New Testament in 384 more.

In 1975, complete Bibles appeared for the first time in three more languages—Indonesian, Kikaonde (spoken in Zambia and Zaire), and Oluluyia (Kenya). Among the new languages added are Afaraf (a language of Ethiopia

into which the Gospel of John was translated), Kupsapiny (Kenya, Luke), Western Kutchin (Alaska, Acts), and North-Central Fore (Papua New Guinea, complete New Testament).

Every new translation that the Bible Society publishes makes the work of the Seventh-day Adventist missionary easier. The church depends on the work of Bible societies and other translators to provide Scriptures for the people of the various language areas in which they are working.

Concentrating on evangelism, the church has not encouraged denominationally produced translations of the Bible. The reason given is that with such a version Seventh-day Adventists might be accused of having a Bible of their own, one that has been slanted toward their teachings. Such a situation we should, of course, do everything to avoid.

On the other hand, whereas the church should perhaps not deflect its energies into Bible translation, an Adventist Biblical scholar on his own, without spending the resources of the church, would not need to be discouraged from engaging in Bible translation. The church today has competent scholars. If one of these should feel impressed by the Spirit to devote his time to Bible translation, he should be encouraged. The Bible is common property of the Christian church. There is no logical reason that the task of translating the Bible should be denied a scholar simply because he is a member of the Seventh-day Adventist Church.

D. F. N.

The Privilege of Being a Mother

By CAROL BIRGE

"Mommy, you know what the birdies are singing?" asked my little 2-year-old daughter as she bounded through the door.

What now, I thought, as I tried to shoosh her back outside so I could continue my work.

"Mommy, they're singing, 'Jesus loves me, this I know, for the Bible tells me so.'" She continued until she had finished the familiar little tune.

Returning to the dishes I was washing, I was suddenly struck with the thought that I hadn't listened to what she was saying. I thought to myself, Are my children always going to have to conclude that Mommy is too busy to listen to their great discoveries? Then it dawned on me that I was being more like a baby-sitter than a caring mother. Right there over those sudsy dishes I asked God to help me.

He must have heard me, because lately I have greatly enjoyed doing things with my children. Working side by side with me, my 3-year-old son helped me plant a

garden. Every day we inspect the progress of our joint venture. During storytelling time, when I tell him that was the last story for now and I look down into his big brown eyes, how can I help saying, "O.K., just one more for now."

And rewards? Well, when my little ones reach as far as their chubby arms can go, and say, "Mommy, this is how much I love you," that's reward enough for me.

With three small children, it seems that the work is never done, but now I make time to do special little things with them.

I consider my children gifts from God. I'm the one who helps to develop their characters—teaching them right from wrong, how to control their tempers, and how to do all the things that make a well-rounded person. A child is like a young tree—when he is young he can be trained which way to grow, but when he is grown he is like an old spreading oak, set in his ways.

What a privilege it is to be a mother!

Teaching Children to Love Church

Johnny appreciated being in a climate where people valued him as a person.

By DORIS E. JONES

I FOUND JOHNNY IN THE CORNER of the vestibule loudly declaring to an accumulated audience that he would not enter the church and go to Sabbath school. Impressed by this small boy's sincerity, I decided that to convince him against his will might leave him with the same opinion still. So I simply, softly stated the fact as we all saw it. "You don't want to go to Sabbath school?"

This was a new approach. He stopped crying long enough to peep out from behind his hands to see who was interested enough to pay attention to what *he* had to say!

"It sounds as though we have not been too nice to you here," I added.

Johnny agreed. "No, I don't like it!"

"Would you like to tell me why you don't like it?" But Johnny was no dunce, and would not be drawn out by some subtle trick.

"I used to like to go to Sabbath school, but I'm not going now!" he affirmed.

"What do you hate most?"

"The teachers are fussy and the children laugh at me."

"Were you treated this way when you liked to go?"

"No, but I can't go back to that Sabbath school. I got put into another room, and the teachers don't like me."

"Would you go back to the section where the teachers like you?"

Johnny gave me a quizzical look. Pausing to do some introspective thinking, he finally responded with a weak, "Yes."

Despite some of the not-too-pleased looks of the bystanders, we proceeded to the primary division. After I explained the situation briefly to those in charge, Johnny was soon comfortable. Even though he was 10, he needed to learn to like church.

Many will think such treatment could spoil the child. Some would insist, A child should always be moved when

he is 10 years old. This may be true, yet we must remember that policy must be administered in love. Our basic objective of spreading the gospel can be achieved best in an atmosphere of warm understanding and loving acceptance.

Our basic responsibility is to treat every Christian and potential Christian with dignity and loving respect, as Jesus does. Johnny appreciated being in a climate where people valued him as a person.

We are rarely intentionally mean; more often we are just thoughtless or lacking in understanding.

One day, when a certain group of children approached the sanctuary door, I overheard one usher loudly commenting to another, "I hate to see these bad children coming to church!" The children must have heard.

It is no surprise to see children rebel against such hostility, or against the indignity of being ejected from church by some fastidious usher. However, I knew the background of this present situation—the tired night-working mother who had sent the children to church alone while she caught up on her sleep.

I asked the busy usher, "May I have the privilege of sitting with these fine young men today?"

Only once did one young boy become restless, whereupon an older brother whispered a warning. I chose to give the impression of ignoring the episode, to keep their dignity intact. At the end of the service I told them truthfully that I had enjoyed sitting with them.

Making Church More Pleasant

How can we make church more pleasant and meaningful to children? There are several ways to accomplish this:

1. Give assistance to the young mother with children.
2. Provide places for mothers to care for babies and young children conveniently.



Doris E. Jones is a pastor's wife and director of nurses. She and her husband live in Wheaton, Maryland.

3. Provide, if necessary, appropriate quiet Sabbath activities (Sabbath toys or coloring books) for small children. (Have you tried enjoying Sabbath services from behind a bleak seat back where you can see only the backs of pews, heads, and hats?)

4. Provide Sabbath school teachers who love both God and children and are qualified to teach children.

5. Prevent disorder by executing a well-planned program. A lively song is much more effective in achieving quietness than shouting.

6. Treat all children at all times with dignity and respect.

7. Give a consistently good example. Speak respectfully of church leaders and church matters. Exemplify Christ with your behavior. Create a church atmosphere that will lure a child to church.

8. When discipline is necessary try to administer it in privacy.

9. Have reasonable expectations. The stage of growth and development of children should help to shape our expectations. It is difficult for small children to remain quiet for a long period of time, because of the incomplete development of their nervous systems. Parents should consider this factor, as should those who are responsible for serving food at large social or church functions. Feeding children first will meet better their physiological needs, will help create a quiet atmosphere, and will enhance the enjoyment of the parents, who realize that their offspring's needs have been met.

10. Educate for eternity. Send children to church school. Children will be better able to cope with life's problems and will be exposed to, and hopefully disciplined for, the life to come. When we refuse to follow God's plan we cheat children out of one of the most important experiences of their lives.

A well-meaning woman leaned forward to tell me that when her children were small she lined them up on a bench and made them sit still for hours on end. I later learned that not a single child out of the six remained in the church.

We should do all in our power to make Christianity desirable and enjoyable at home, at school, and at church. □



Tobogganing, Anyone?

SHEER AGONY lined Teresa's face, tears rolled down her cheeks, and her lips were clenched in a tight, fine line. But the steady volley of questions and counsel continued.

"You've got yourself to think about, Teresa. So what if your husband does fold up if you leave him?"

"You can't think only about your children. What about you? Don't you have some rights too?"

"Are you going to sit around and take everything your husband dishes out? You don't have to stay there and take that!"

"I see you as an attractive woman, Teresa. There are a lot of other men who would love to make you happy, but you don't have any years to waste."

One by one most of the 15 group members jumped onto the verbal toboggan—the slide was on as we careened down the hill. It was a class assignment, and we were discovering the "benefits" of group interaction.

Teresa hadn't really asked for all this counsel. It had begun rather innocently when she made a simple complaint about her husband. Now the group was zeroing in on her, trying to force her to make the decision to leave her husband and children. She was suffering intensely, but no one seemed to notice.

At first I was fascinated watching the dynamics of the group, but as tensions grew I began squirming and hurting with Teresa. When I saw that the questioning went on relentlessly and that Teresa was reaching her breaking point, I breathed a prayer and entered the battle.

"I think we've zeroed in on Teresa long enough," I said. "I don't believe anyone here is in a position to make this decision for her, and I would not want to take the responsibility of having influenced her decision. I see Teresa as a very warm and caring person who is looking at the situation through the eyes of a mother and wife. I

can understand that, and I respect her deeply for it."

Teresa looked at me with relief and gratitude. The tide was turned, but it set me thinking.

The toboggan. How effortlessly it begins the slide downhill. One jumps on with just a simple remark, and one by one others get on, each one adding speed to the downward slide with added facts and fancies. It can happen wherever two or more people gather—whether the subject of our attacks is present or not.

A school principal I worked with once knew about the toboggan. He asked that the discipline committee be very small, because, he explained, "The larger the committee the greater the danger for the student's reputation."

The chairman of our church nominating committee some years ago also revealed that he knew about the toboggan. "If you have a comment to make that might in any way reflect on a person's character, please do not say it unless it is firsthand, and then only to the chairman of this committee or to the pastor," he cautioned.

I've seen the toboggan slide too—even jumped on at times, to my later chagrin. On a pillow in Alice Longworth Roosevelt's living room it says, "If you don't have something nice to say about someone come sit here by me." Some of us seem to have taken that seriously!

It's easy to jump on the toboggan. Stopping the slide halfway or pulling the load back up the hill takes much wisdom and courage. "Thoughtless words can wound as deeply as any sword, but the words of a wise man can heal" (Prov. 12:18, T.E.V.). Stopping the slide also takes maturity—the kind that not only sees the good in others but is willing to let others see that good.

Tobogganing, anyone? Let's not.

GC Youth Leader Visits Northern Europe

By LEO RANZOLIN

IMAGES of the famous Vikings and their ships, kings and queens and castles, museums and historic buildings, snowy mountain peaks against blue skies, and smiling people were in my mind as I headed for the Northern Europe-West Africa Division. Mike Stevenson, division youth director, accompanied me as I traveled through England and Scandinavia on behalf of the young people there.

My first stop was England, where Jim Huzzey, South England Conference youth director, and I met with Pathfinder directors in London and also had speaking appointments at some schools. Stuart Ware, North British Conference youth director, took me to the camp in Aberdaron, Wales, and then we went to Nottingham, where we had another chance to meet Pathfinder directors.

The next day, in the city of Birmingham, I saw the British youth in action. After a service at the Camp Hill church, 1,500

youth and adults lined up for a two-mile parade to downtown Birmingham. When the parade ended, in front of one of the city museums, we assembled for a witnessing program.

Laymen distributed tracts and invited people to the program. We sang choruses and listened to the Singing Stewarts. We talked about Jesus, the only way of salvation. Many visitors came and sang with us, including a policewoman who had stopped traffic at the last intersection for us.

Back in London we met with Pathfinder directors and studied their program.

Our next stop was Bergen, Norway, where we had a two-day division youth council. Some of the youth leaders' goals are to strengthen MV Societies, establish Pathfinder Clubs in every church, foster an evangelistic outreach in youth Bible readings and encourage families to worship together daily. The council voted to hold a division-wide Pathfinder camporee in Denmark in 1977 and a division-wide youth congress in 1979.

Finn Myklebust, West Nor-

dic Union youth director, took us from Bergen to Oslo, where we participated in graduation exercises and heard the Norwegian boys' and girls' band perform. On our way to Sweden we stopped at Skodsborg Sanitarium, in Denmark, where a businessman in the cafeteria told us, "When I need to refresh and recuperate, I come to Skodsborg. The food is good and the people are wonderful."

Later we visited Camp Ungdomsgården in Kikhaven, Denmark. Our caretaker, Gunnar Pedersen, and his wife take great pride in the camp, which looks like a garden.

After landing in Jönköping, Sweden, we were taken by car to beautiful Västerang Camp at the end of Lake Vättern, the second largest lake in Sweden. Sven Emanuelsson, Swedish Union youth director, had planned an MV and Pathfinder leaders' institute. When I arrived he told me that the Pathfinders were meeting in the wilderness, so the next day I joined them. Pathfinding is big business in Sweden. The Swedes believe in training directors well. Pathfinder directors prepared their own campsite and did their own cooking.

Lars Guile, a youth pastor, was in charge of the program. Of special interest to me were the nature lectures given by Lars and the special training

given to the teen counselors. We spent three days studying ways to make Pathfinder Clubs more evangelistic, and ways youth can witness for Christ. Swedish youth in the past have been tremendous preachers, and I challenged them to follow in the footsteps of their elders and to preach through the Voice of Junior Youth.

Later I saw these Pathfinder leaders put into practice the skills they had learned, as they taught navigation, lashing, knots, weather, orienteering, campcraft, and swimming at the Pathfinder camp. One of the high lights of the camp came on Friday afternoon, when we went to a nursing home to sing, then visited a neighbor who had helped the camp but who is now confined to a chair because of a stroke.

When Elder Stevenson and I landed in Helsinki, Finland, it was too late to catch our plane for Jaskyla. Since all other flights were booked and the youth congress was to begin that evening, we took a bus to Tampere and then a train to Jaskyla. There it took us more than a half hour to find someone who spoke English and could help us get a taxi. When we finally got to Kallioniemi Leiri Camp, we found about 500 Adventist youth gathered for the meetings.

It is interesting to camp with



The Singing Stewarts, above, took part in a witnessing program in Birmingham, England, where the author, right, spoke to a large group in front of a city museum.



the Finnish. A sauna is just as much a part of the youth congress as other meetings. As a matter of fact, many Finnish people say that important decisions are made at saunas, where leaders and laymen chat in a very informal way. The climax of our sauna was a plunge into the icy lake.

On Friday we divided into groups to study some of the problems of Finnish youth. One of their concerns is to bring back those who are indifferent and have left the church. They are using Operation Comeback as one means of doing this.

The main emphasis for the whole weekend was on witnessing. Many young people expressed their desire to win one person for Jesus in the next year.

After the congress we met with Pathfinder directors for a training course. Visitors included a reporter and photographer from the local newspaper and a Finnish Scout leader.

Next came a Bible camp, where people who have been studying Voice of Prophecy courses came to study the Bible. There were more than 80 non-Adventists there, and many of them are being baptized as a result of this program. And what a beautiful experience it is to witness a baptism in Finland! The candidates all dress in white robes,

and the pastor, after each baptism, places his hands over the candidate and offers a special prayer.

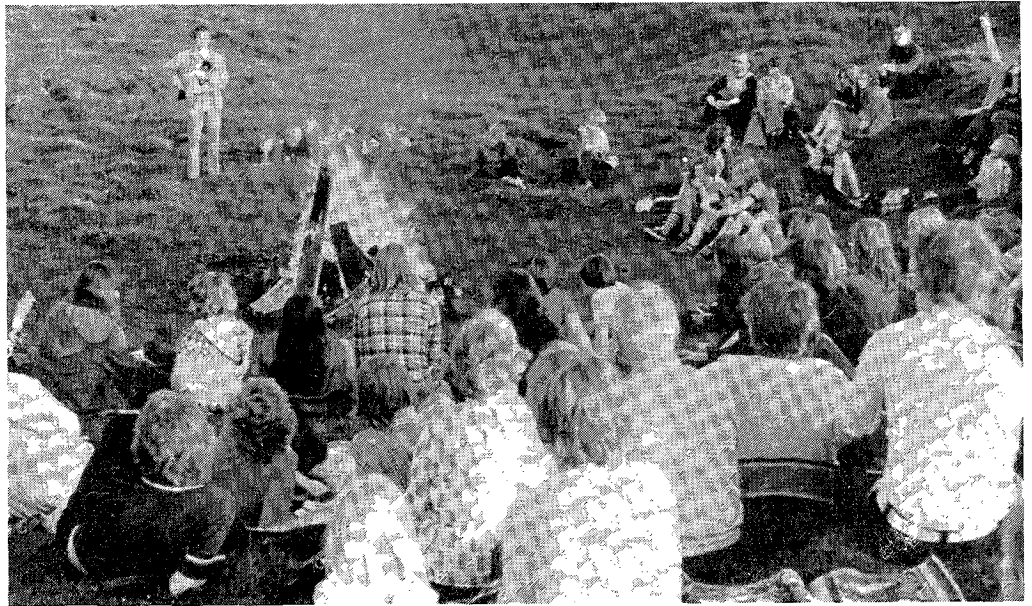
Next we visited Ardennes, a national park in Belgium near Brussels, where youth and Pathfinders from Holland had come to camp. Since Holland has no mountains, Pathfinders go to Belgium to participate in activities they cannot enjoy in their own country. We spent time with 45 Pathfinders hiking in the woods and attending

orienteering courses, including rock climbing, first aid, the campcraft.

Our final stop was in Iceland, where we spent almost a week at a family camp at the Iceland Secondary School in Olfusi, near Reykjavik, where the Iceland Conference office is situated. There were 200 people at this family camp, where the program was very similar to American camp meetings. We had group and panel discussions, devotional

talks, recreation, and campfires every evening.

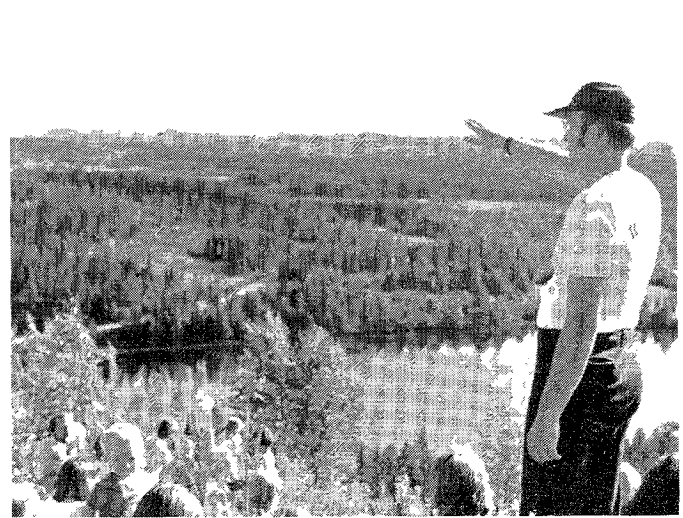
Youth and adults in Iceland accept the challenge to share their faith and to witness for Christ in the next year. Sten-thor Thordarson, conference youth director, is also interested in helping those who have left the church, or who are indifferent toward it, to come back and once again enjoy the fellowship of the Seventh-day Adventist Christians in Iceland.



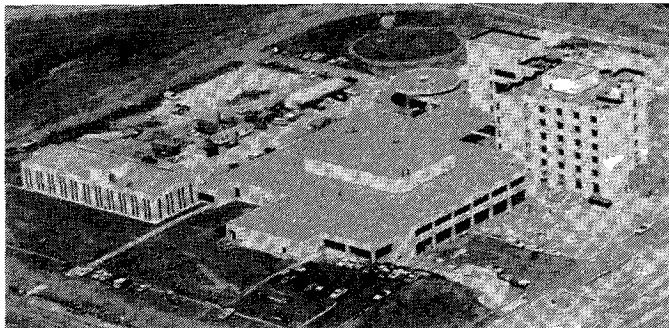
Family camp in Olfusi, Iceland, near Reykjavik, attended by about 200, was similar to American camp meetings.



Five hundred Adventist youth gathered for a congress in Jaskyla, Finland, where four of them posed in their national costume for the author.



Anti Oksanen, East Finland Conference youth director, gestures as he gives a nature talk on Sabbath afternoon at the congress in Finland.



TEXAS HOSPITAL NEARS COMPLETION

The \$16,250,000 Huguley Memorial Hospital project in Fort Worth, Texas, nears 75 per cent completion. This 220-bed medical facility of the Southwestern Union Conference is due to open in early 1977. The adjoining 20-suite medical-arts building and radiology unit opened recently. W. V. Wiist is administrator.

ROBERT N. EDWARDS
*Director of Public Relations
Huguley Memorial Hospital*

CALIFORNIA

LLU Receives Smog Research Grant

The School of Health at Loma Linda University has received from the United States Environmental Protection Agency a grant of \$405,000 for research investigating the effects of smog on the health of college students.

Subjects for the two-year study will be selected from among Seventh-day Adventist students (ages 17 to 22) entering college for the first time at Loma Linda University's La Sierra campus and at Pacific Union College in Angwin, California.

"For smog research, healthy young adults are an

ideal group, since an adverse effect of smog found among them would indicate an even greater risk to persons in other age groups," says Allan R. Magie, associate professor of environmental health at the School of Health and principal investigator for the study.

"Another factor in favor of the group we will study," he says, "is that since it is the practice of Seventh-day Adventists neither to drink alcoholic beverages nor smoke, this, along with other parameters of their life-style, makes them a much more homogeneous group to study than the general population."

While a number of blood characteristics will be evaluated, the primary focus of the investigation will be on

Reaching More People Is Voice of Prophecy's Goal

A heavy machine operator in the Midwest tunes in every day to the Voice of Prophecy's daily broadcast. He listens to the radio through headphones that help shield his ears from the shattering noise about him. Now he is studying the Bible with the New Life course and is eager to learn more.

As of this writing, 120 stations are carrying the daily broadcast. This quarter-hour program for busy people needs to be placed within reach of millions more of the truck drivers, housewives, salesmen, lifeguards, travelers, and others who can listen to the radio during the day.

This spring a woman in Kentucky was searching for Bible truth. She was really in earnest, but didn't know where to turn. An advertisement just one inch high in a *TV Guide* caught her eye.

She called the toll-free number and talked to a representative manning a special one-month WATS line project at the Voice of Prophecy. The representative recognized the woman's deep interest and telephoned the local Adventist pastor. Within weeks she accepted Adventism, and she is now a church member.

Reaching people through advertising in national magazines such as *TV Guide* is a new venture for the Voice of Prophecy.

We're just denting the surface.

We could link national advertising with a toll-free number 12 months a year. We would then send the information requested along with a listing of local broadcast times and the offer of a free Bible course. Thousands would be reached who otherwise would never know about the Voice of Prophecy.

Lately we've been making long-distance calls (early in the day, to save costs) to Bible school students who are en-

countering the Bible Sabbath in their study. With a full-time telephone ministry we could place many more people who are accepting this important truth in touch with a local Adventist pastor at the most appropriate time.

And what about young people?

Like many teen-agers at the Arizona State Fair, Donna signed up for all the free offers. When the "Highway Scenes" and "Hangups" material came in the mail, she was fascinated by the Bible-based truths. The next year she showed up at the State Fair again, this time volunteering to help staff the Adventist booth.

Soon she became acquainted with Adventist young people, began attending church, studied with a local pastor, was baptized, and made immediate plans to enroll in an Adventist academy.

New materials are constantly needed to reach today's youth just where they are.

Breakthroughs in radio evangelism may be just around the corner. Modern technology has made it possible to orbit a transmitting satellite above the earth that would reach one third of the population of the world and stay in perfect synchronization with that portion of the world. With three of these, we could blanket the world with God's message.

Of course, the Lord could cause the rocks to cry out, but He has chosen to give us the privilege of letting the very waves in the air communicate His Word to others.

What would the Voice of Prophecy do if every family unit in North America gave at least \$5.00 to the annual offering October 9 and put us over the \$850,000 goal set by the General Conference?

The answer is simple. We would reach more people with the good news of salvation.

H. M. S. RICHARDS

differences in white blood cell chromosome structure between the two groups and changes occurring within these groups during the duration of the study.

"Because of the many variables influencing the validity of the sampling process in air-pollution monitoring," Dr. Magie says, "the Environmental Protection Agency has installed elaborate, modern air-pollution and weather-monitoring stations on the two college campuses, thus ensuring as nearly as possible the accuracy and reliability of dosage levels of the significant air pollutants."

Camp Meeting Ordinations



OHIO

Five young men were ordained to the ministry the first night of the Ohio camp meeting, June 18. Two of them are sons of missionary parents, one is a native of Sri Lanka (Ceylon), another began his ministry in Scotland and Wales, and the fifth is the son of a physician staff member of the Kettering College of Med-

ical Arts, Kettering, Ohio. The pastors, pictured with their wives, are Richard L. Trott, David Hoover, James A. Appel, Rajkumar Attiken, and Gerard Seton.

WAYNE A. MARTIN
Communication Department
Ohio Conference



VERMONT MEMBER TURNS 100

On April 21, Mrs. Emily Stillman, of Enosburg Falls, Vermont, celebrated her 100th birthday. Mrs. Stillman, or Aunt Emily, as she is affectionately known to her friends and members of the Bordoville, Vermont, church, was born in Richford, Vermont, about ten miles east of where she lives now with her daughter, Mrs. Lucile Hubbard.

The Bordoville church presented her with a bouquet of red roses, and her large birthday cake was in the form of an open Bible with candles representing each ten-year period of her life.

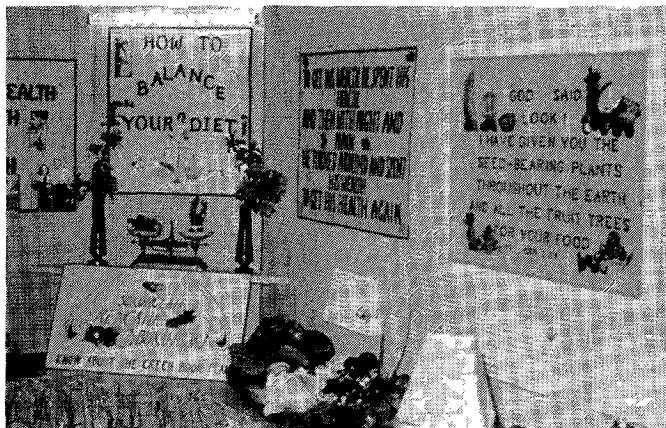


ILLINOIS

Four ministers were ordained on June 19 at the Illinois Conference camp meeting at Broadview Academy in LaFox. Pictured with their wives are Rubén Sánchez, of the Spanish North church; Ben Schoun, of the Prairie View district; Robert Reynolds, of the Cen-

tralia district; and Andrew Adamczyk, of the Czechoslovakian district. Lowell L. Bock, Lake Union Conference president, was the ordination speaker.

DAVID L. GRAY
Communication Intern
Illinois Conference



Top, Featuring a balanced diet, Penang Adventist Hospital's food-service department's booth won first prize at the Healthland exhibition. Bottom, Ahmad Shah bin Syed, director of health and medical services for the Malaysian State of Penang, opened the exhibition. Behind him are E. J. Heisler, the hospital's manager, and Kenneth Oh, chief of staff.

MALAYSIA

Hospital Sponsors Health Exhibition

Five thousand Penang, Malaysia, citizens visited a Healthland exhibition, May 9 to 16, prepared by the staff of Penang Adventist Hospital. This was the first time such an exhibition had been prepared for the community. John Lai, hospital chaplain and health education chairman, got the idea and led out in the planning and the promotion.

In the hospital's lecture room ten booths were built of painted pegboard, back to

back. Attractive cloth skirting gave booths individuality. Ten hospital departments were responsible for preparing educational posters and objects to acquaint the visitors with what a hospital can do to help the community. Two first prizes were won by the food service department. The award for decoration was a battery-operated wall clock to use in the kitchen, and the prize for clarity of presentation was a desk lamp for the dietitian's office.

Penang State's director of health and medical services, Ahmad Shah bin Syed, opened the exhibition. In his speech

he referred to major causes of death in Penang and showed how some of these can be avoided. He expressed appreciation for the hospital's exhibition and encouraged everyone to attend. The opening ceremony and the official tour of the exhibits were covered by radio and television reporters. The local press printed articles and announcements several times, and the radio kept reporting on the program. This publicity kept people coming, so that the exhibition, planned for four days, had to be extended to one week.

On entering the exhibition hall, visitors saw a large sign featuring the Five-Day Plan to Stop Smoking, which has been conducted in Penang in both English and Chinese. Also advertised were the moving pictures screened daily. These included films on drugs, tobacco, cancer, exercise, and childbirth. In the evening the films were shown outside to audiences averaging 300 or more.

The importance of air was highlighted by the central service booth. In the lab booth donors gave blood to show visitors how this is done.

Interest in the surgery booth centered around the laparoscope, set up over a female model with plastic organs. Visitors could look through the instrument and actually see how sterilization is done. Attending staff explained the many other uses of this instrument.

The pharmacy booth alerted the public to the dangers of drug abuse and gave a set of safety rules for using medications.

An incubator in the maternity booth held a live premature baby between seven and eight months old, weighing between three and four pounds. The booth also promoted family planning. The Family Planning Association is very active in Malaysia and appreciates the hospital's support. They loaned the hospital their movie *The Birth of a Child*.

The children's corner featured the Happy Healthland train, an electric train that ran on a figure eight track through Healthland. While the train

ran around the track, a tape played a song of the various stops emphasizing good health habits.

The food-service booth gave away samples of bread and soyameat, as well as recipe sheets and diet literature. The nursing service department booth showed a few areas of nursing care.

At the X-ray booth many people inquired about the purpose and value of X-rays. A portable X-ray machine gave the visitors an understanding of equipment used to take these diagnostic films.

More than 500 visitors stopped at the outpatient clinic booth to have their blood pressure checked. Here also, educational posters promoted good health. One recommended reading under proper lighting to care for the eyes; another warned against hypertension and showed some things that cause it.

A world map mounted on the lecture room wall had map tacks showing the 141 Seventh-day Adventist hospitals and sanitariums around the world.

In the entrance hall, slide and tape programs gave information on diabetes, venereal disease, family planning, smoking, coffee, and hypertension.

Some schools brought whole classes of students to the Healthland exhibition. After it was over, some results were seen in an increase in the patient load, both in the clinic and in the hospital.

E. J. HEISLER



A Healthland exhibition visitor, with a friend watching over his shoulder, tests his lung capacity.

Will Ireland's Flame of Animosity Be Put Out?

By W. DOWSON

TWO teen-age youths were waiting in a stolen car outside of Belfast. Suddenly, without warning, a deadly device they were carrying blew up in their faces, wrecking the car they were sitting in and killing them both instantly.

Two girls entered a crowded café for a quick snack. As they were leaving, one of them was killed and the other lost both legs and an arm when a cunningly concealed time-bomb they were carrying exploded prematurely. As a happy sequel, two years later the maimed girl—with an artificial arm and two artificial legs—emerged smiling from a church with the man she had just married.

A middle-aged man running along a railway track was killed instantly when the deadly cargo he was carrying exploded too soon.

Such daily occurrences are a small sample of the troubles of Northern Ireland. They spearhead a backlog of old scores that are seemingly still unsettled. They are the burning embers of the hatred that has been smoldering for centuries past and that has repeatedly been fanned into flame.

In the past these flames were more easily extinguished. Today this cannot so easily be done. Despite long experience and the efforts of all the powers that be, the flame of animosity still burns on as fiercely as ever.

This would seem a victory not only for anarchy but for that hidden tyranny that has grown more and more cunning. The phenomenon seems inexplicable, except by the "gods, whose dwelling is not with flesh" (Dan. 2:11).

The hazards involved make this continued warfare an extremely dangerous undertaking. Those who enter and those who direct the "battle" have the "sentence of death" in themselves (2 Cor. 1:9). They also impose the sentence of death on all who live in the same area.

The present phase of the struggle in Northern Ireland began in 1969. Even after seven years no one can say whether the troubles have reached their peak. And who would dare predict an amicable settlement in the near future? Only those who stand afar off!

The first invasion of Ireland was by the British. At the instigation of the ill-advised Henry II (reigned 1154-1189), an ill-conceived though well-executed raid was launched on a scholarly and peaceful people. That raid fed the flames of an old animosity that might never have existed if the province had been left alone to develop its own independence and destiny.

We say scholarly, because at the turn of the eleventh century education was declining on the continent but steadily advancing in Ireland. Its schools and colleges served aspiring youth from all over Europe.

Later, in the time of Henry VIII, Irish impetuosity boiled over when the governor of Ireland, Lord Kildare, was suddenly recalled to London. Ever on the lookout for a pretext,

the king had recalled the noble lord because of some supposed infringement or extravagance. During his absence his son, Lord Fitzgerald, was entrusted with the responsibility of government, although he was only 21 years of age.

Hearing a false report that his father had been beheaded in the Tower of London, the young Fitzgerald flew to arms. He suddenly appeared before a council of his own ministers with a large band of well-armed followers, demanding war with Britain forthwith!

Cromer, the Archbishop of Armagh, pleaded with the young prince. Wisely, the archbishop counseled restraint, pointing out the hopelessness of such a quarrel, but the plea fell on deaf ears. Scores of Irish chieftains rallied to the cause. Irish minstrels played skillfully on their harps and sang patriotic songs, stirring people to a frenzy. The young prince became a legend over night. The revolt was crushed, however, and the ill-fated Fitzgerald, together with his five uncles, perished in the Tower.

It is from such undying memories of a bitter past that the ever-smoking flax of unhappiness continues to burst into flame. Though the rash and perfidious Henry sought to atone, the damage was done. The Green Isle has never forgotten, nor forgiven.

The vast majority in Northern Ireland are loyal to the British Crown. Separated by a mere fifty miles at one point, the peoples on both sides of the channel are still part of one big family. This relationship is established by links that cannot be broken or severed. Ireland's famous linen, its eggs, butter, cheese, chickens, and countless manufactured goods are freely exported to the mother country. Britain's means and expertise unbegrudgingly are expended in countless fringe benefits for her compatriots "across the water."

Over her own jurisprudence and legislature, Ireland does as she pleases and has had complete autonomy. Why, then, does the flame burn on? Nobody knows. It would take more than a Solomon to divine why so many fine but impetuous geniuses as the O'Connors, O'Neills, M'murdos, and O'Tooles still rise up, from time to time, to breathe "holy fire."

The entry of Britain into World War I proved to be the signal for a new conflagration. At the beginning of World War II the infamous John James Joyce, broadcasting German propaganda, kept the old sparks flying with his golden voice and an inexhaustible supply of well-seasoned wit. His charming daily backchat sought to woo and win the hearts of the British people.

Today Ireland's heart cry is far more ominous. Never have law-abiding citizens felt so helpless, despite the fact that the "thin red line" still manages to pacify the unruly, and much of the time, at least, to maintain a semblance of order.

"If the foundations be destroyed, what can the righteous do?" (Ps. 11:3). The psalmist had the only answer when he declared: "It is time for thee, Lord, to work: for they have made void thy law" (Ps. 119:126). Erelong the same cold, bloodless hand will reach out and smite those who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12). In that hour of utmost extremity the mighty God of Jacob will intervene in the affairs of men on behalf of His faithful people.

Only then, it seems, will the flame of Ireland's animosity—and the animosity of all nations—be extinguished.

"Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life."—*The Great Controversy*, p. 634.

Australasian

● At the end of this year J. Cernik and C. R. Stafford, who have given a combined total of 54 years to the mission field, will return to Australia.

● High school headmasters attending a government regional conference in Goroka, Papua New Guinea, recently visited Kabiufa Adventist High School. They were impressed with the students' opportunities for developing self-reliance and were particularly pleased to see the students eagerly performing manual duties in addition to their class work. On June 12 at Kabiufa 114 persons were baptized, many of whom attended the school's Branch Sabbath School.

● The Riverina College of Advanced Education recently conducted a seminar for ministers on church administration. About 30 clergymen of different denominations were enrolled, and R. W. Taylor, Australasian Division temperance director, presented a lecture on lay involvement in community programs. The Adventists' operation of the Five-Day Plan to Stop Smoking was presented as an example of what a church can do to help the community. On the same day at the same college, Pastor Taylor lectured to a group of 50 businessmen studying management efficiency on "Occupational Hazards of the Executive" (alcohol and tobacco).

Far Eastern

● A medical team from Miller Sanitarium and Hospital in the Philippines volunteered to help the victims of the earthquake and resulting tidal waves that hit Southern Mindanao August 17. The hospital was the first medical institution in Cebu to give its personal services to the victims, according to the military agency.

● One hundred and twenty-one evangelistic meetings were held during the first six months of 1976 in the Central

Luzon Mission in the Philippines, resulting in a total of 1,308 baptisms, reports A. S. Canlas, mission president. With these baptisms, total mission membership now stands at 23,387 with 202 organized churches and 34 companies. Treasury reports for the first quarter indicate a 25 per cent gain over the same period last year. The mission employs 519 full-time literature evangelists, led by M. B. Sevilla, publishing director, three associates, 24 assistants, and a Bible instructor, and it operates 28 elementary schools and three academies.

Inter-American

● The first literature evangelists' retreat in the Surinam Field was held June 25 to 27 in Zanderij at the mission campsite. Leading out was Cleaver Callender, field publishing director. The 28 colporteurs in the Surinam Field (three full-time, 16 part-time, and nine students) reported that the sales up to the end of June, 1976, equaled the total sales for 1975.

● P. J. Prime, South Caribbean Conference president, set an example in evangelism for his workers, when he baptized 116 converts as a result of his crusade in the Sangre Grande, Trinidad, church.

● Forty-three youth and juniors were baptized at the recent Inter-Oceanic Mexican Conference youth camp. This was the first baptism at the conference-owned campsite, which now has seven cabins, a dining room, a kitchen, and a warehouse. Agustin Galicia and Samuel Meza, conference president and treasurer, respectively, have given strong support to the youth camp project.

Southern Asia

● The director of the Adventist Centre in New Delhi, India, S. P. Chand, was invited officially to open the new science block at the Rajdhani College on July 21. The principal of the college has also

invited Pastor Chand to present a lecture to the staff and students on the dangers of smoking.

● Two church buildings were recently dedicated in Burma, both in the Delta Section, in Kyungone and Ngamunchaung. The latter church was rebuilt with money from the 1975 Cyclone Rehabilitation Fund.

● Burma reports 514 baptisms for 1975.

● There were 30 Vacation Bible Schools and Voice of Youth crusades in Burma during the summer.

● For the first time, a camp meeting has been conducted in the Sind area of Pakistan.

North American

Atlantic Union

● The New England Memorial Hospital School of Medical Technology held its ninth graduation exercise in the hospital's auditorium on August 3. Ten persons graduated.

● During the summer camping season in the Greater New York Conference more than 250 youngsters attended Camp Berkshire, Wingdale, New York.

● R. L. Cheney, of the Brattleboro, Vermont, district, reports that on July 3 he baptized five persons. Two will join the Brattleboro church, and three will join the Keene, New Hampshire, church.

● More than 60 underprivileged youngsters from non-Seventh-day Adventist homes enjoyed a free week of camp at the New York Conference friendship camp near Saranac Lake, New York, August 8 to 15, as the result of funds donated during the annual In-gathering campaign. When H. A. Uhl, New York Conference lay activities director, invited them to accept Christ as their friend and redeemer, 60 youngsters responded.

● The Atlantic Union College bindery has purchased an M-80 Cleat sewing machine as part of its expansion move.

Canadian Union

● Six converts were baptized into the Moose Jaw, Saskatchewan, church as a result of an evangelistic campaign conducted by A. Freed.

● The St. Thomas, Ontario, church, under the direction of Douglas Ross, lay activities leader, set up a display at the Locke Community Fair and gave away more than 1,200 pieces of literature. The resulting requests for Bible studies are keeping Dan Harris, pastor, and the laymen of the church busy.

● Twelve baptisms resulted from a series of meetings conducted in Orilla, Ontario, by W. A. Geary, Ontario Conference Ministerial secretary.

● Williams Lake, British Columbia, had a farewell and a welcome recently. The farewell was for Pastor and Mrs. H. E. Dawes, who are moving to Rest Haven, British Columbia, and the welcome was for Pastor and Mrs. John Clarkson and Pastor and Mrs. Clyde Morgan. Pastor Clarkson left departmental work in the conference to be the new pastor, and Pastor Morgan, who just returned from the Marshall Islands, will be the youth pastor.

Central Union

● One hundred and thirty-five persons have been baptized as a result of the evangelistic meetings conducted in Omaha, Nebraska, by John Fowler, Central Union Conference Ministerial secretary; Leonard Westphal, Omaha pastor; and the Heritage Singers. Eleven ministers and students participated in a field school of evangelism conducted in conjunction with the meetings.

● Gifts and pledges for evangelism in the Wyoming Conference totaled more than \$36,000, exceeding the \$20,000 goal set for the conference.

● Richard Halversen, who recently moved to the Wyoming Conference to be an evangelist, was ordained at the Wyoming camp meeting.

● Porter Memorial Hospital, Denver, Colorado, has opened a new urgent-care center, staffed 24 hours a day by physicians and nurses. It provides treatment to cardiac, pediatric, and psychiatric patients needing immediate care.

● Shawnee Mission Medical Center, situated near Kansas City, has received two major foundation grants totaling \$143,000. These funds push the hospital's fund-raising campaign to more than \$1 million. The Kresge Foundation gave the hospital a \$100,000 challenge grant, and the John W. and Effie E. Speas Memorial Trust of Kansas City awarded \$43,000 for equipment in the cardio-pulmonary department.

Columbia Union

● MV Taskforce youth have helped with varied projects in the Columbia Union this summer. Don Ashlock was a pastor's assistant at the Capital Memorial church, Washington, D.C.; Brian Wahl was a pastor's assistant in Farmville, Virginia. Duane and Gayle Dick organized summer youth programs in Beltsville, Maryland. John Cress worked with the Keystone program in Takoma Park, Maryland, and Sue Whidden developed a community health program. Diane Isgrow, a blind student from Columbia Union College, worked as an office secretary for 12 weeks at the Christian Record Braille Foundation in Lincoln, Nebraska. Tim Frederick and Kathy Koliadko conducted health programs in Yale, Virginia, and as a result 50 prison inmates were able to stop smoking. Daniel Koliadko has headed a group of local members who have been conducting Sabbath services at the Southampton Correctional Institute.

● A series of cooking classes and a Five-Day Plan to Stop Smoking conducted in the Gettysburg, Pennsylvania, church have resulted in the baptism of three persons.

● Six hundred delegates, representing 52 churches in

the Potomac Conference, attended the conference's first biennial officers' training session. The weekend event was held at Shenandoah Valley Academy, New Market, Virginia.

● Ten persons were recently baptized into the Beaver-creek, Ohio, church.

North Pacific Union

● September 25 was the day of dedication of the Renton, Washington, church. Participating in the service were M. C. Torkelsen, North Pacific Union Conference president; N. R. Dower, General Conference Ministerial Association secretary and former Washington Conference president; and James E. Chase, Washington Conference president.

● Seventy-five Bellingham, Washington, residents reported losing 504 pounds at the conclusion of a 12-week weight-control program conducted by the Bellingham church.

● Sixty-four students received diplomas during summer commencement exercises at Walla Walla College. Of that number, nine received Master of Education degrees and one received a Master of Science degree in biology. It marked the first time Clifford Sorensen had presided at such an event as president of the college.

● Ground was broken in August for a new Puget Island Seventh-day Adventist church. The church site is on Highway 4 east of Cathlamet, Washington.

Pacific Union

● Fifteen college students served 11 different Central California Conference churches during the summer in scholarship ministries.

● Erwin Joham is the new leader of the German-American church in Los Angeles, California.

● Douglas Motsenbocker is the new pastor of the Wai-anae and Waipahu, Hawaii, churches. He has been in the

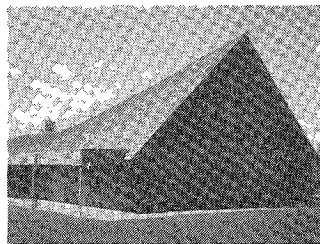
Central California Conference.

● The Kaneohe and Kailua churches continue to send Sabbath speakers to a small group attending church on the island of Lanai.

● The Southern California Conference has called Leslie Hardinge to head the newly formed Spirit of Prophecy department as the conference continues to emphasize the reliability of the Spirit of Prophecy in contemporary society.

● A sanctuary new to the members of the Ojai church has been purchased in that southern California city. Members raised \$31,000 in four days and sold a two-acre site on which they were going to build, to make the purchase.

● The Diamond Head and Honolulu Central Pathfinder clubs represented the Hawaiian Mission in Hawaii's Bicentennial parade.



CALIFORNIA CHURCH IS DEDICATED

The North Fork, California, church was dedicated debt free on July 10. The ceremony took place on the first Sabbath of occupancy.

The speaker for the 11 o'clock worship service was Earl Amundson, Pacific Union Conference secretary. Charles Cook, Central California Conference president, preached the dedication sermon at the afternoon service.

Nearly 400 persons were served a luncheon in the fellowship hall. A musical group featured the Sanctuary Choir of the Fresno Central church, Wayne Hooper of the Voice of Prophecy, and other musicians. Helen Eickmann

Southern Union

● The Oneida, Kentucky, congregation broke ground June 29 for a new church building in Manchester. This follows the move from Oneida to Manchester, in 1971, of a hospital that was acquired by the Kentucky-Tennessee Conference in 1955.

● Two Georgia-Cumberland congregations occupied new facilities during July. The Peachtree City, Georgia, church was officially opened July 24, and the Mountain City, Tennessee, church was opened a week later. The Mountain City group was also organized as a church on that date.

● The 208-member Kernersville, North Carolina, church reports a 61 per cent increase in tithe during the first seven months of 1976 compared with the same period of the previous year. Other areas of church finance showed similar gains.

● Evangelistic meetings in St. Augustine, Florida, by the Brownlow-Ferry team have resulted in 33 additions to the church.

● The Ft. Lauderdale, Florida, Spanish company was organized August 21.

Southwestern Union

● The recently expanded Texas Adventist Book Center, Keene, Texas, showed a \$33,000 sales gain the first three months of this fiscal year, representing a 16.6 per cent increase, according to Max Trevino, Center manager.

● The Choctaw, Oklahoma, Community Services Center, in cooperation with the city-county health department, held an immunization clinic August 5 for 255 children.

● On Sabbath, August 21, English-speaking Adventists in Santa Fe, New Mexico, were organized into a new church by Don Christman, Texico Conference president. W. R. May, Southwestern Union secretary, was the worship service speaker.

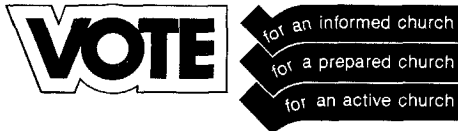
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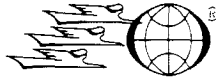
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REVIEW EMPHASIS, September 11-October 9, 1976



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126th Year of Continuous Publication

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

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.

Linda Crisp, assistant admin-
istrative dietitian, New England
Memorial Hospital, Stoneham,
Massachusetts, from Loma Linda
University.

Robert Malin, staff, Atlantic
Union College, from graduate
study in Maryland.

Frank Tocherman, pastor,
Springfield and Florence, Massa-
chusetts, from Ohio.

Manuel Vásquez, pastor, Phoen-
ix, Arizona, Spanish church,
from Ecuador Mission.

Burton Wright, pastor, Hol-
brook, Arizona, from Malawi.

FROM HOME BASE TO FRONT LINE

Bernard W. Coleman (LLU
'75), to serve as Sabbath school,
lay activities, and radio director,
North Coast Mission, Fortaleza,
Ceara, Brazil, and Judith E.
(Libby) Coleman and one son, of
Redlands, California, left Wash-
ington, D.C., August 9, 1976.

Bert Elkins (WWC '46), to serve
as president, Honduras Mission,
Tegucigalpa, Honduras, and
Louise (Anderson) Elkins (WWC
'46), of Loma Linda, California,
left New Orleans, Louisiana,
July 12, 1976.

Elmer D. Hauck (UC '55), to
serve as accountant, Afro-Mid-
east Division, Nicosia, Cyprus,
and Mary E. (Chamberlain) Hauck
and two children, of South Lan-
caster, Massachusetts, left Bos-
ton, August 5, 1976.

Samuel J. Johnson (LLU '72),
to serve as dentist, Karachi Hos-
pital, Karachi, Pakistan, and
Judith G. (Spradlin) Johnson and
four children, of Highland, Cali-
fornia, left San Francisco, Cali-
fornia, August 4, 1976.

Jon E. Pitts (LLU '69), to serve
as dentist, Adventist Dental
Clinic, Dacca, Bangladesh, and
Gloria F. (Patchin) Pitts and two
children, of Renton, Washington,
left Seattle, Washington, July 28,
1976.

NATIONALS RETURNING

John J. Ambrose (AU '74), to
serve as academic dean, Carib-
bean Union College, Port of
Spain, Trinidad, and Juldah L.
Ambrose and one son left Miami,
Florida, August 9, 1976.

Auge Y. Isaac (Baccalaureate
II '58), to serve as medical direc-
tor, Polyclinique Adventiste,
Port-au-Prince, Haiti, and Anne-
Marie Ginette (Gilles) Isaac and
two children, of Detroit, Michi-
gan, left New York City, July 30,
1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Leah Lucile Haskin (New York
U '53) (SOS) to serve as assistant
to librarian, Helderberg College,
Somerset West, Cape, South Af-
rica, of Northridge, California,
left Los Angeles, California, July
19, 1976.

David A. Phillips (SMC '69)
(AVSC) to serve as a medical and
construction worker, Tasba Raya
Mission Project, Nicaragua, of
Collegedale, Tennessee, left Mi-
ami, Florida, July 21, 1976.

Roland A. Stickle (SS) to serve
as relief optometrist, Seventh-
day Adventist Clinic, Tamuning,
Guam; Caroline E. Stickle and
three children, of Port Albernie,
British Columbia, Canada, left
Portland, Oregon, July 29, 1976.

Deaths

CHRISTIAN, R. J.—b. Feb. 27,
1903, Kenmare, N. Dak.; d. July 10,
1976, Corona, Calif. In 1924, after
completing the nurse's training pro-
gram at Glendale Sanitarium and Hos-
pital, he married Marion Darrell, a
classmate. He served as a departmental
director in the South Caribbean Con-
ference, the East Pennsylvania and
New Jersey conferences, the Central
Union Conference, the Atlantic Union
Conference, and the Texico Confer-
ence. While in the Central Union he
and Arthur Spalding set the foundation
of what is now known as the Pathfind-
ers, and in New England he set up the
first Bible correspondence course,
which was to become worldwide. After
leaving the Texico Conference he
worked for 20 years as a circulation
manager, first at the Review and Her-
ald Publishing Association, Washing-
ton, D.C., and from 1960 to 1971 at
Southern Publishing Association,
Nashville, Tennessee. Survivors in-
clude his wife, Marion; two sons, Bob
and Ed; a daughter, Marilyn; eight
grandchildren; one great-grand-
daughter; two brothers, Clarence W.
and Paul B.; and one sister, E. Marie
Toppenberg.

DUNFORD, Betty Brown—b. Jan.
9, 1927, Wytheville, Va.; d. April 13,
1976, as a result of an automobile-
train accident. A nurse, she was em-
ployed by the Wytheville Hospital
Sanitarium for 25 years. Survivors in-
clude her husband, Jack; her father,
George Brown; four sisters; and two
brothers.

MAGI, Kaljo S.—b. Nov. 22, 1922,
Estonia; d. July 22, 1976, Loma Linda,
Calif. A 1949 graduate of Atlantic Union
College, he taught at Greater New
York Academy from 1950 to 1958, then
joined the faculty of Loma Linda Uni-
versity as professor of modern lan-
guages and linguistics. He taught there
until illness forced his retirement. Sur-
vivors include his wife, June; two sons,
Reeves and Wayne; a daughter, Holly;
his parents, Elder and Mrs. Eduard
Magi; and brothers Eino and Tarmu.

MILLER, Graham Roy—b. Dec.
22, 1926, Melbourne, Victoria; d. July
8, 1976, Manjimup, West Australia.
A 1947 graduate of Avondale College,
he married Zita Murch in 1949 and was
ordained to the ministry in 1951. Elder
Miller was an evangelist in the South
New South Wales, Greater Sydney,
Victorian, and North New Zealand
conferences for eight years and a
worker in the Gilbert and Ellice Islands
for four years. Then he began 17 years
of service for the youth of the church,
as dean of men at Longburn College,
youth director of the North New Zeal-
land, South Queensland, and Trans-
Tasman Union conferences, dean of
students at Avondale College, and,
since June of 1975, youth director of
the Australasian Division. His wife,
Zita, survives.

RAHM, Fyrnn Ford—b. Sept. 5,
1891, Bogstown, Ind.; d. June 4, 1976,
Riverside, Calif. The recipient of a
Master's degree from Andrews Uni-
versity and a degree in dietetics from
Loma Linda University, she was a
teacher and high school principal for
12 years. In 1923 she married Fred H.
Rahm, with whom she worked for 25
years in the Nevada Conference and
seven years in the Northern California
Conference. Survivors include her hus-
band; a brother, Dr. Theo Ford; and
three sisters, Rebecca McNeely,
Martha Aplin, and Zenith Adams.

Coming

September

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
11 Church Lay Activities Offering
14 Stewardship Day
25 Thirteenth Sabbath Offering
(South American Division)

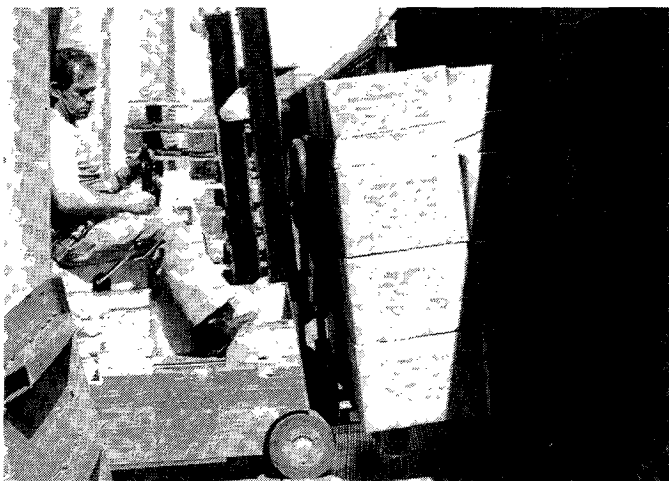
1977

January

1 Soul-winning commitment
1 Church Lay Activities Offering
8-15 Liberty magazine campaign
15 Religious Liberty Offering
22 Medical Missionary Day

February

5 Bible evangelism



SWISS UNION SENDS MILK OVERSEAS

The Swiss Government has voted a limited appropriation for the distribution of milk products to the value of 63 million Swiss francs (US\$24,230,764), which from 1976 to 1978 will pass through the regular channels of the international welfare organization. Included in this grant are 20 tons of milk powder, above, sent by the welfare department of the Swiss Union Conference to various medical institutions and schools in Madagascar, Cameroon, Cape Verde Islands, and Senegal.

The Swiss Government has added a grant valued at 185,000 Swiss francs to this milk powder, which will be sent to needy persons in the above-mentioned places. The total freight costs to the nearest port, in this case Rotterdam, will be borne by the Swiss Union, but half of the loading charges and half of the shipping freight from Rotterdam to the port of discharge will be carried by the Government.

A railway car loaded July 15 in Konolfingen, at the factory of the Bern Alpine Milk Society, a branch of Nestlé Company, went to Basel and then on the Rhine River to Rotterdam. It was expected to arrive at its destination in the different countries about the middle of August.

JOHANN LAICH

Welfare Director, Swiss Union

Voice of Prophecy Set \$850,000 Goal

Seventh-day Adventist radio evangelism will receive a boost Sabbath, October 9, as church members across North America participate in Voice of Prophecy Day.

A goal of \$850,000 has been set by the General Conference for the 1976 offering. If other sources of support, such as mail income, were to continue at normal levels for the rest of the year, an offering of \$850,000 would enable the church to place the daily broadcast on 40 new stations next year as well as meeting this year's expenses.

My father and I, along with the entire broadcast team at the Voice of Prophecy, join supporters everywhere in praying for God's guidance in this vital work of reaching people with the love of Jesus.

H. M. S. RICHARDS, JR.

In Brief

Another Oakwood gift: Oakwood College has received a gift of \$1,000 from the Equitable Life Assurance Society of the United States. The gift was made to Oakwood through the United Negro College Fund, of which Oakwood is a member. Oakwood

College also received an alumni incentive award grant from U.S. Steel for \$1,000 in July.

Plane crash update: G. D. Hunter, of Kamagambo School, Kenya, died Thursday, September 9, of burns received on August 31 in the crash of the Zambia Union's Piper Cherokee plane near Nairobi. (See last week's Back Page.) The pilot, Duane Brenneman, Mrs. Brenneman, and Mrs. Hunter are improving, but are still hospitalized. The Hunters' daughters, Jill and Cheryl, have been released from the hospital, according to a cable received at General Conference headquarters September 9 from D. K. Bazzara, East African Union president.

New position: T. R. Flaiz, D.D.S., Afro-Mideast Division acting health director.

Died: George E. Shankel, 82, of Sterling, Massachusetts, on August 24. Dr. Shankel taught at Canadian Union College and Walla Walla College, was academic dean of Atlantic Union College, West Indian Training College, and Southern Missionary College, and was president of Helderberg College.

U.S. Food Stamp Act Designed to Protect Religious Convictions

While drafting a new Food Stamp Act, the Agriculture Committee of the United States House of Representatives has moved to protect persons with religious convictions that require them to refuse certain jobs. Proposed changes by the Agriculture Department, which have been blocked by the court, would have removed that protection.

Congressman John Melcher (D-Mont.), a member of the Special Task Force on Food Stamps, reports that "it was agreed that the Committee's report on the bill will include language which states the following: The Committee understands that there is presently a food stamp regulation which provides that no one

shall be denied stamps by refusing employment which would cause him/her to violate sincerely held religious conscientious convictions. Too, that nothing in this Act was intended to change that situation and the Committee expects such regulation to remain in full force and effect.

"We were advised that putting such a provision into the bill would be redundant because that is the current regulation. While the majority appeared to agree that such a provision in the bill was unnecessary, there was no objection to inclusion of the language described in the report to be sure that religious convictions are respected.

"The language in the report will bind the Department of Agriculture to the intent of the Committee."

GORDON ENGEN

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