

# Review®

JULY 29, 1976

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



## God's Person

By  
KATIE TONN

No, life isn't always as I'd choose it.  
Try to hold a moment, and I lose it.  
But laughter helps, friendship, even crying.  
The main thing is never to stop trying  
To reach out; drive away the loneliness  
In myself; and discover loveliness  
In each encounter that is mine to share.  
Someone to be loved, someone who can care,  
That's what I choose to be. And so I give.  
Giving, I receive new moments to live.  
I've tried it other ways—kept inside  
What I felt. And now there's no need to hide  
Things of myself. Perfect, life may not be.  
But, I'd rather be God's person than just me.

# The Abiding Presence of Jesus

Few Bible stories thrill and cheer me more than the one about Cleopas and his unnamed friend who walked 14 miles that unforgettable resurrection evening. It tells me why I never need fear. It gives me reason to be happy and satisfied. It gives me new power when I am weak.

With heavy hearts two disciples of Jesus started their journey from the capital of Jerusalem to the village of Emmaus. They indeed had reason for "looking sad" (Luke 24:17, R.S.V.). During the past 48 hours they had experienced the greatest disappointment of their lives. Their best Friend, their hope for the future, their Messiah, was dead.

As they walked along the stony path, Cleopas and his friend conversed about what had happened. They recalled the sad events of the past few days. "As if that were not enough," Cleopas comments, "it's getting on for three days since all this happened; and some of our womenfolk have disturbed us profoundly. For they went to the tomb at dawn, and then when they couldn't find his body they said that they had had a vision of angels who said that he was alive. Some of our people went straight off to the tomb and found things just as the women had described them—but they didn't see *him*" (Luke 24:22-24, Phillips).

But something happened that profoundly changed the two.

### Jesus Walking With Them

Suddenly "Jesus himself approached and walked along with them" (verse 15, Phillips). They did not recognize Him at first. At this moment no thought of a living Christ entered their minds. Probably tears blinded their eyes.

Arriving in Emmaus, the Stranger gave them the impression He meant to continue His journey. But they insisted, "'Do stay with us. It is nearly evening and the day will soon be over'" (verse 29, Phillips). I am sure that for the rest of their lives they were happy because they invited Him into their home.

When the Stranger said grace at the table they noticed He lifted His hands to bless the food, just as Jesus used to do. Astonished, they looked again and discovered the exciting proof of who their Guest was: In His hands were the prints of nails. Only One carried marks like that! "Their eyes were opened wide and they knew him! But he vanished from their sight" (verse 31, Phillips).

During their walk Jesus had instructed them from "Moses and all the prophets" that the true Messiah would indeed suffer, die, but rise again. Now the full meaning of His words dawned upon them, and it had a tremendous effect.

Without touching the food on the table, without resting on the beds prepared for their night's sleep, they put

on their dusty shoes and immediately hurried back to Jerusalem. Their fatigue and hunger were gone, the stony path and the darkness of the night could not hold them back.

Consider for a moment the reasons for their new-found joy, impressive strength, and irresistible courage: *They sensed Christ's abiding presence.* He who suffered and died as an atonement for their sins, lived with them. They felt the dynamics of a personal relationship to a living Christ.

Now they understood Isaiah's old prophecy quoted in connection with the angel's visit to Joseph: Mary "'will give birth to a son, whom you will call Jesus ('the Saviour') for it is he who will save his people from their sins.' All this happened to fulfill what the Lord has said through the prophet—Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel ('Immanuel' means 'God with us.')" (Matt. 1:21-23, Phillips).

### His Abiding Presence

His parting message was full of promise. It is full of meaning even for us who live in 1976: "'Remember, I am with you always, even to the end of the world'" (chap. 28:20, Phillips).

Why should we ponder this assurance of His abiding presence? I know no better answer than this: "Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that never will let go."—*The Ministry of Healing*, p. 182.

His abiding presence! How we cherish that thought! In the morning we commit ourselves into God's hands and ask for His guidance and fellowship through the day. In bright moments of the day we sing, "He walks with me, and He talks with me . . ." When the sinking sun marks the end of the day we close it with a prayer: "Abide with me: fast falls the eventide . . ." Yes, we love to think of His presence with us. But what does this really mean?

Perhaps we should first note what fellowship with Christ does *not* mean. The Bible makes it clear that His presence does not mean the removal of all difficulties. Although *not of the world*, we shall continue to live *in the world*. Even in close companionship with the Saviour, we do not escape dangers, temptations, and sufferings.

What His presence does mean, however, is power to carry the burdens. It means courage to meet life's problems and strength to persevere when the going becomes rough. We do not avoid the troubles of life, but He guides us through them. With this in mind we quote the advice of an unknown Christian: "Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to

*Continued on page 10*

# This Week

The last line of our cover poem contains much food for Christian thought. We often think of how much we have to give up upon committing our lives to God. Instead, we should think joyously of the incredible opportunities for intellectual growth, character development, and service that come to "God's person."

God, the source of all wisdom, all love, all goodness, offers to become part of a person's life to such an extent that he will be restored to the image of his Maker; he will be brought back to the per-

fection in which he was created (*Education*, pp. 15, 16).

"Counsel to an Adventist Scholar" (p. 4) is a letter written by Ellen White to J. N. Andrews, a man who was indeed a fine scholar. In her letter Mrs. White advises Elder Andrews to set his priorities straight, leaving the more detailed work he was preparing on the history of the Sabbath until a later time, after a simple tract on that subject had been completed. She wrote, "Your Sabbath work should be given to the public, if not in all that per-

fection you could desire. Souls need the work now."

Edna Mae Fairchild, author of "Nobody Tells Me About Jesus" (p. 11), is a teacher in Erie, Pennsylvania, a position she has held since 1969. A graduate of Atlantic Union College, she worked as a teacher in Pittsburgh from 1949 until 1952, when she went to Rhodesia, Africa, as a missionary.

Mrs. Fairchild has written for several denominational periodicals, including *The Youth's Instructor*, *Primary Treasure*, *Lit-*

*tle Friend*, *Life and Health*, and the *REVIEW*.

**Bible Credits:** Texts in this issue credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

**Art and Photo Credits:** Cover, H. Armstrong Roberts; p. 4, Mary Firestone Pitts; p. 6, Gene Ahrens, Utah Travel Council; p. 7, Harold Munson; p. 13, Paul Sundquist; all other photos, courtesy of the respective authors.

## Scan news briefs from the religious world

### AGENCY RECOMMENDS EPISCOPAL TRANSLATION

NEW YORK—The Inter-Lutheran Commission on Worship has decided to recommend that the translation of the Psalms made for the Episcopal Draft Proposed Book of Common Prayer be included in a pan-Lutheran book of hymns and liturgies tentatively scheduled for release late in 1978.

### FACSIMILE EDITION OF ALEPPO CODEX PUBLISHED

JERUSALEM—A limited facsimile edition of the Aleppo Codex, a 1,000-year-old manuscript of the Hebrew Old Testament, has been published here.

The document, believed by experts to be the oldest extant manuscript containing a virtually complete Hebrew text of the Old Testament, was written about A.D. 900.

For centuries, it was in the possession of the Jewish community in Aleppo, Syria. Hence its title.

### RIGHTS COMMISSION UPHOLDS ADVENTISTS

LANSING, Michigan—The Michigan Civil Rights Commission has ruled in favor of a Seventh-day Adventist woman who was discharged from a job in 1973 when she refused to work on Saturdays, her Sabbath. June Brown was discharged from the Michigan

Masonic Home in Alma when she refused to work overtime on Saturday. The commission ordered her reinstatement to the job with full back pay.

### FEW SIGNS OF BUDDHISM FOUND IN TIBET

NEW YORK—There are few signs of a vital Buddhism in Tibet, according to a report from a rare Western visitor to the isolated Himalayan region incorporated into the People's Republic of China.

Neville Maxwell, a former South Asia correspondent of the *Times of London*, reported on his trip to Tibet in *The New York Times*.

### REFUGEES MOVE FROM THAILAND TO NICARAGUA

VANCOUVER, B.C.—Members of some 2,000 Laotian and Cambodian refugee families now in Thailand camps are to be moved to Nicaragua under a program announced by Food for the Hungry, a Christian-oriented, nongovernmental relief and assistance agency.

"Nicaragua is providing the land and expects the refugees to be an asset to the country but is not in a financial position to fund it," Dr. Larry Ward, president of the agency, said here. Food for the Hungry will use its own funds to resettle the first 300 to 500 families.

## 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.]

### SDA Tourists

I appreciated the facts and figures given in "From Home Base to Front Line" by C. O. Franz (May 27). I would like to add one category to his list, even though it is not "official"—Seventh-day Adventist tourists.

I spent one month in Europe last fall, during which I found 100 English-reading persons who readily accepted the tract *An Hour With Your Bible* and other literature. If Seventh-day Adventist tourists could be encouraged to give away literature in English or the prevailing language of a coun-

try, who knows how many scores of people might be readied for our Lord's return?

MRS. PAUL SERRITSLEV  
Gentry, Arkansas

### Judging?

K. A. W. Lethbridge raises the question as to whether his comment that the \$250,000 spent for a church organ might better be spent for evangelism or other church work (June 3) was an act of judging such as Jesus condemns. I think he was offering constructive criticism. "Criticism may not be agreeable, but it is necessary. It fulfills the same function as pain in the human body; it calls attention to the development of an unhealthy state of things."—CHURCHILL.

D. J. BARR  
Almonte, Ontario

### Unruly Adults

I am writing in response to recent letters in the *REVIEW* that imply that the church is being invaded by "unruly children." I think that the church is being invaded not only by unruly children but also by unruly adults. It seems that our sanctuaries have become places of social gatherings and gossip rather than places to worship the King.

JERI LYNN PATTON  
Student  
Glendale Academy

### Editorial Comment

Re the editorial, "America's First National War Hero" (May 20), Richard Montgomery: How can a military and political general be likened to the Lamb of God who shunned such activities

in establishing His kingdom? Surely we can draw parallels from more specific figures and thereby avoid such unfortunate comparisons.

GEORGE PRIEST  
Harrisburg, Pennsylvania

### God and Samson

Re "Ours Is a High Honor" (April 22).

I call your attention to the fact that Samson does not belong with Balaam, Saul, Judas, Pilate, Felix, Foss, and Foy. The Bible places him with the Hebrew worthies (Heb. 11:32).

God's opportunities often do not come only once. We do not stand or fall by our reaction to one set of circumstances. Samson failed many tests, but he finally did learn, and through him God

*Continued on page 10*

# Counsel to an Adventist Scholar



By ELLEN G. WHITE

*This recently released Ellen G. White letter to J. N. Andrews was most likely written in 1872. Its counsel is still valuable to scholars and other leaders in God's work.*

GOD HAS COMMITTED to us each sacred trusts, for which He holds us accountable. It is His purpose that we so educate the mind as to enable us to bring into exercise the talents He has given us, in such a manner as will accomplish the greatest good and reflect back the glory to the Giver. We are indebted to God for all the qualities of the mind. These powers can be cultivated, and so discreetly directed and controlled as to accomplish the purpose for which God gave them.

Brother Andrews, you can so educate your mind as to bring out the energies of the soul and develop every faculty, that they may accomplish the purpose for which they were given. The intellect may be strengthened by every faculty being exercised. . . .

All the faculties should be cultivated, all the powers

of the mind exercised. Perception, judgment, memory, and all the reasoning powers should have equal strength in order to have a well-balanced mind. In that case you would be a whole man. . . . If certain faculties are used to the neglect of others, the design of God is not fully carried out in us, for all the faculties have a bearing and are dependent in a great measure upon each other, and one cannot be effectually used without the operation of all the faculties, that the balance may be carefully preserved. If all the attention and strength is given to one while others lie dormant, the development is strong in that one and will lead to extremes, because all the powers have not been cultivated. Some are dwarfed and the intellect is not properly balanced.

All minds are not naturally constituted alike. We have varied minds and strong points of character and great weakness upon some points. These deficiencies so ap-

parent need not, and should not, exist. If those who possess them would strengthen the weak points in their characters, by cultivation and exercise they would become strong. . . .

Your power to concentrate your mind upon one subject to the exclusion of all others is well in a degree, but this faculty is constantly cultivated, which wears upon certain organs that are called into exercise to do this work, which will tax them too much and you will fail to accomplish the greatest good, and will shorten life. All the faculties should bear a part of the labor, working harmoniously, each balancing the other. You put your whole soul into the subject you are now upon; you go deeper and deeper into the matter. You see knowledge and light as you become interested and absorbed.

But there are very few minds that can follow you, unless they give the subject the depth of thought you have done. There is danger of your ploughing and planting the seed of truth so deep that the tender, precious blade will never find the surface. Your labor will be appreciated only by a few.

If you had taken hold of your Sabbath History and made that your principal but not exclusive business, but labored a portion of the time to keep up other branches of the work, it would have been better for you and better for the interests of the cause of God. You love just the kind of work you are now doing. But while you are going so thorough and covering so much ground, you are not getting out a work calculated to do the greatest amount of good by awakening a general interest. Minds become weary in reading and following you. When you get engaged in matter that you are now at work upon, you scarcely know where to stop.

### **Present the Truth in an Easy Style**

In this age, when pleasing fables are dropping upon the surface and attracting the mind, truth presented in an easy style, backed up with a few strong proofs is better than to search, and bring forth an overwhelming array of evidences. The point does not stand as distinct in many minds as before the objections and the evidences were brought so definitely before them. In very many minds, assertions will go farther than long arguments in proof. Many things may be taken as granted. Proof does not help the case in some minds. You, my brother, are in danger of carrying minds beyond their depth. . . .

If you and other men take a position to investigate and show the fallacy and inconsistency of men who dishonestly turn the truth of God into a lie, Satan will stir up men enough to keep your pen and the pens of several others constantly employed, while other branches of the work are left to suffer. We must have more of the spirit of those men who were engaged in building the walls of Jerusalem: "We are doing a great work and we cannot come down." If Satan sees he can keep men's voices silenced from the most important work for the present time in answering objections of opponents, his object is accomplished.

The "History of the Sabbath" should have been out long ago. You should not wait to have everything so exactly as strong as you can possibly make it before you give it to the people. This is a busy world; men and women as they engage in the business of life have not time to meditate and read even the Word of God enough

to understand it. And long, labored arguments will interest but a few. For as the people run they have to read. . . .

Your Sabbath work should be given to the public, if not in all that perfection you could desire. Souls need the work now. Plain, pointed arguments standing out as mileposts will do more in convincing minds generally, than a large array of arguments covering a good deal of ground that none but investigating minds will have the interest to follow. After one edition is circulating and the people have the benefits, then if greater improvements are to be made you can do it, until you are satisfied you have done all in your power. Our success will be in reaching common minds. Those who have talent and position are so exalted above the simplicity of the work and so well satisfied with themselves that they feel no need of the truth. . . .

While you are following Preble\* so fully you anticipate that which you will never realize. Your time can be better employed in having a more general interest and giving to the people food, meat that will feed them now. While your time is employed in following the crooks and turns of Preble you are not wise. You are bringing to their notice [the common people's] a work which has but limited circulation, and interesting minds in objections that they would never have been troubled with. You manufacture a train of quibbles and doubts for thousands of people and present his work to those who would never have seen it. This is just what they [our opponents] want to have done, to be brought to notice and we publish for them. This is what Carver wants. This is their main object in writing out their falsehoods and misrepresentations of the truth and the characters of those who love and advocate the truth.

They will die out the soonest if left unnoticed, treating their falsehoods and their errors with silent contempt. They do not want to be let alone. Opposition is the element that they love. If it were not for this they would have but little influence. . . .

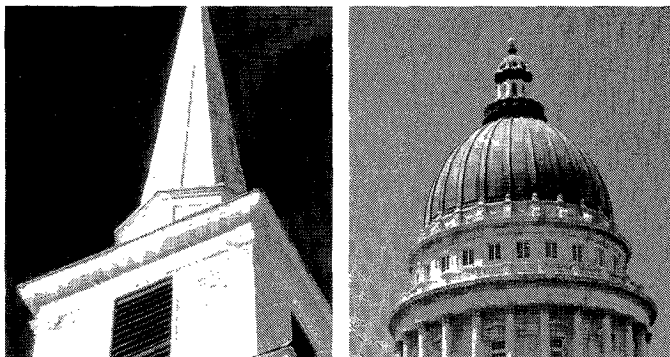
The plan of Christ's teachings should be ours. He was plain and simple, striking directly at the root of the matter, and the minds of all were met. It is not the best policy to be so very explicit and say all upon a point that can be said, when a few arguments will cover the ground and be sufficient for all practical purposes in convincing or silencing opponents. You may remove every prop today and close the mouths of objectors so they can say nothing, and tomorrow they will go over the very same ground again. Thus it will be over and over, because they do not love the light and will not come to the light lest their darkness and error should be removed from them. It is a better plan to keep a reserve of arguments and reasons than to pour out a depth of knowledge upon a subject which would be taken for granted without labored arguments.

Christ's ministry lasted only three years and a great work was done in that short period. In these last days there is a great work to be done in a short time. While you are getting ready to do something, souls will perish for the [lack of] light and knowledge.—E. G. White, letter 31, 1872. □

\* T. M. Preble, a Millerite preacher, was the first Adventist to advocate the Sabbath in print. Later he changed his views and wrote against the Sabbath.



# Separation Between Church and State



---

This article attempts to define the line  
of separation under present-day  
religious, political, cultural, and  
economic traditions and realities.

---

By LEIF KR. TOBIASSEN

THE SCRIPTURES OBLIGATE THE CHRISTIAN to cooperate with the government, and this duty is emphasized also in the writings of Ellen White. There is no inherent conflict between the Biblically anchored Christian religion and the state as such. Government is instituted by divine providence and will be upheld by all God's true followers. Within the sphere of secular affairs the Christian must obey the laws and sustain the order and system of political authority.

Church and state coexist in the same society, in the same nation. All members of the church are also citizens of the state. While this coexistence at times may be delicate and difficult, it must be possible; political order and religious activity are both ordained by God. It must be possible for state and church to touch without collision; it must be possible for state and church to cooperate without loss to the individual independence of each. The best in statesmanship and in churchmanship and the utmost in intelligent good will must be mobilized and utilized to preserve the independence of the political struc-

ture from the ecclesiastical and the independence of the church from the state without conflict and without isolation.

The political opinions held privately by individual church members must not lead to collective church action or to church proclamations. The church must not try to instruct its members as to how they should vote or how they should stand in political affairs, nor must the church advocate religious tests in civic or public life. The church must not prefer one ideology over another except as certain systems may deny religious rights to their citizens. The spiritual authority of the church must not be abused to uphold or to combat specific political or ideological or economic systems, however much these may be preferred or abhorred individually by church members.

The Christian personally, as well as the church in its capacity as a corporate unit, must at all times and under every regime remember Christ's command: Render unto Caesar that which is his. Especially church leaders and preachers must take pains to avoid mixing their political dislikes or preferences with their spiritual ministry. If the Christian advocates separation between church and state he must also advocate separation between politics and religion.

The line of separation between religion and religious affairs on the one hand and government and governmental affairs on the other is not easy to define. Care must be exercised so as to avoid extreme and distorted positions that pit the one against the other. The church welcomes the protection of the fire department and the police, and it enjoys the advantages of the governmental postal system. Churches are lighted by electricity from municipal power systems. Medicare patients are treated in church-controlled hospitals. Church-related premedical and medical schools educate their students for examinations that are governmentally formulated. Church rallies at times take place in the city or state park.

Separation means, however, that the Christian fashions his belief in God and his service of God without interference from governmental ordinances. Separation means that the church shapes its own policies, finds its own doctrines, and develops its own observances free from directives by the state; it means that the church conducts its own elections of members and of officers unhindered by governmental influences and unimpeded by political considerations. It means, further, that its schools are free to construct their own syllabi and curricula and grading systems, to make their personnel choices, and to maintain their distinct regime of discipline unfettered by governmental interference. It means that the pursuits of the church in the healing arts are carried on in harmony with the religious objectives of the church, and that all other religious actions are under the unimpaired direction of the church itself, without hindrance from the political magistrates.

Under the separation principle, the church must be free to engage in international and intranational cooperation with churches of its choice; transfrontier pilgrimages and journeys to religious gatherings must be facilitated. Also, the church must be free to accept material favors or other favors, the acceptance of which does not jeopardize its freedom nor entrap the church in indebtedness to or dependence upon extrachurch sources.

---

*Leif Kr. Tobiassen, minister and former professor of history and political science at Andrews University, is retired and living in Oslo, Norway.*

The full independence of the church may be jeopardized also by private individuals or corporations or associations. At times, control of a church may be attempted by way of gifts or other favors to which conditions are attached. The Christian community must carefully weigh every bequest or appropriation; when strings are tied to donations or favors that threaten the autonomy of the church the gifts may not be acceptable. The church must never give away its right to self-determination and its freedom to decline such financial aid as is tied to unacceptable conditions.

The Christian church may not demand any prerogative or autonomy for itself that is not also extended to non-Christians. Freedom is indivisible. What the church may regard as error has the same right in earthly society as that which the church may regard as truth. When God created man He endowed him with freedom of choice. God did not design human existence and human experience otherwise. The integrity of the human individual is a human right, it belongs to all men, also to those outside the church. History teaches that when the church and its members were heedless of the rights of others, religious rights suffered also.

Churchmen and religious people have not often been among the foremost advocates of freedom, even religious freedom. In many lands the church is loaded with this heavy burden of history. The Christian community at times has been un-Christian in denying civil, human, and religious rights to mankind generally and especially to ethnic and religious minorities. It behooves today's Christians to be among the foremost champions of human dignity and liberty. Freedom that is not shared, soon withers.

Separation of church and state is more than a slogan. The principle may bear various names in various societies. Whether it be described as a wall or as a line, it must always demarcate separation and mutual independence in the context of the realities of the society in which it shall be applied. As political and economic and social realities change, the line of demarcation between religion and government may be drawn differently, but there must be a line. Its point of departure is the principle that man's religious life cannot be subject to human jurisdiction, but must be governed by God only; its goal is to leave man free to seek his relation to God in his own way, unimpeded by human domination. □

## For the Younger Set

Domie's Adventures—2

# The Search for Concordia

By Dominador U. Gonzales  
As told to  
ELLA RUTH ELKINS

(The story thus far: Domie's sister, Concordia, was driven from home by her angry father, wielding a sharpened bolo knife, because she wanted to become a Seventh-day Adventist.)

A WHOLE WEEK had passed, and still Concordia's whereabouts remained a mystery. Domie wondered whether she had starved to death in the hills or whether she had tried to escape across the valley at night and had been pawed to death by a frightened water buffalo. Thinking about it made him shudder.

After a week Mother announced, "I am going to visit some of Concordia's friends 20 kilometers away. They are Adventists, and I want to tell them what has happened to Concordia."

Domie wished he could go, but not being allowed, he stayed home with his father and the ten remaining brothers and sisters.

When Mother returned

home the next day, everyone rushed to meet her as she came into the yard.

"Mother, what's the news about Concordia?" Everyone spoke at once as they crowded around her.

"Con—" Mother's voice broke, and tears ran down her face. "Concordia—is safe—at her friends'. I stayed—with her—last night!"

The younger sisters jumped up and down and clapped their hands, and the others had joy-tears running down their cheeks.

"Will she ever come back here to live?" asked Domie.

"I don't think so, my son. I couldn't persuade her to return. She's not a small child anymore. So it's all right. She said she's going to go to Cebu and look for work and earn money to take care of herself. Maybe we can go visit her there sometime."

As the days passed, Domie missed his older sister. She'd always been kind to him, like his mother. That's why he was so happy when Concordia's first letter arrived.

He could hardly wait to hear what she said. Mother read the letter aloud:

"My dear Mother, Father, brothers, and sisters, I miss you all and pray for you each day. I have found work in Cebu. I am a colporteur. Maybe you don't know what that is. I go from house to house selling the best books ever written next to the Bible. They are lovely. I'll send you some from time to

time as I earn the money to buy them. I hope you'll enjoy them as much as I."

As Mother read on Domie listened carefully. In his heart he vowed he'd never be a colporteur.

For three years Concordia's letters kept coming, and every once in a while one of the books she was selling would come in the mail.

One Saturday morning as Domie was outdoors playing he was astonished by sounds he heard coming from the house. Stealthily he crept closer and peered through the window. Singing! Religious songs! He waited till the singing stopped. Then someone he could not see began teaching something about religion. Domie moved closer to see who was there. Most of the family were there. Religion! How disgusting! It sounded like the religion of the group Concordia had joined.

Domie began to yell and jump and make all kinds of noise to disturb the program. There was a sudden slam of the door behind him, quick, heavy steps in his direction, and a firm grip on the back of his neck. It was Father!

To be continued



# BE RADIANT

There is a law that says we grow more and more like the person we admire.

By LUCILE LEWIS

"LOOK TO HIM, and be radiant" (Ps. 34:5, R.S.V.). Radiant? Yes, *radiant*! Beaming with joy! A face bright with joy and hope.

The Bible records the experience of several men whose faces actually shone. One was Moses. He had been on the mountaintop with God. He had fasted, prayed, and communed with God for many days. When he came down from Mount Sinai "Moses did not know that the skin of his face shone because he had been talking with God" (Ex. 34:29, R.S.V.).

At His transfiguration our Lord's face shone. "And he was transfigured before them, and his face shone like the sun, and his garments became white as light" (Matt. 17:2, R.S.V.).

When Jesus, Peter, James, and John came down from the Mount of Transfiguration, "upon their countenances was a light that awed the beholders" (*The Desire of Ages*, p. 427). From this light the Saviour's critics drew back, but the eager people were attracted to Him.

A few years later, the power and effectiveness of young Stephen's preaching angered the Jewish priests and rulers, and he was soon brought to trial. "As Stephen stood face to face with his judges to answer to the charge of blasphemy, a holy radiance shone upon his countenance. . . . Many who beheld this light trembled and veiled their faces."—*The Acts of the Apostles*, p. 99.

Before the faces of Moses, Jesus, and Stephen had become radiant, each had had the experience of communing with God. They had been changed by beholding their heavenly Father. They had shut out every trace of self and worldliness, focusing their attention upon the Father and His will.

These three examples of radiant

living illustrate an outworking of one of God's laws, which is stated thus by Ellen White: "It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence."—*The Great Controversy*, p. 555.

## More Like the Person We Admire

Thus, when we "look to Him," we will gradually become more and more like the Person whom we admire. Contemplation of the life of Christ, the Word of God, and His created works should and will effect a change in our lives. Our characters will become more Christlike, our witness more effective.

Our need today—and the world's—is for a truer revelation of Christ in our lives.

Often Ellen White refers to this special quality of God's last generation: "As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain

which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."—*Testimonies*, vol. 1, p. 353.

This experience will not come to those who passively wait for some great miracle to happen. Nor will it necessarily accompany good works, however worthwhile they might be. Christ's message to church members in the time of the end is "I know your works," but His description of that group hardly suggests that their faces are radiant and shining with glory. (See Rev. 3:15-18.)

Ellen White describes the miracle that would change wretched, self-satisfied church members into persons reflecting Christ's glory: "By contemplating the lofty ideal He has placed before you, you will be uplifted into a pure and holy atmosphere, even the presence of God. When you abide here, there goes forth from you a light which irradiates all who are connected with you."—*In Heavenly Places*, p. 161.

With Christ's abiding presence in the life, the face will reflect the Saviour, and the Christian's works and influence will bless others. "Look to him, and be radiant." □

## God's Beautiful Land

By ETHEL JONES

The song writer tells of a beautiful land,  
A land that is brighter than day.  
Where Jesus awaits to prepare us a home,  
And welcome us over the way.

How sweet it will be in the land of the blest,  
With loved ones His face to behold.  
Our tears will be dried and our troubles all gone,  
In the land where we never grow old.

Let us put on God's armor and march toward this land  
O'er the road which our Captain has trod,  
And watch for the signposts we see on the way,  
Till we reach the city of God.

Lucile Lewis is professor of nursing, School of Nursing, Loma Linda University, Loma Linda, California.



# Recovering Family Life

Seventh-day Adventists have traditionally held the family unit in high esteem. Since their belief in the sacredness of the home is firmly anchored in the Bible and in the writings of Ellen G. White, they will continue working toward preserving and enriching family life. Yet, despite good intentions on the part of the parents and inspired counsel to guide them, Adventist homes are threatened today in a number of ways, some of which are not easily discerned. The problem centers around the question of priority.

Ellen White recognized the importance of the home when she wrote: "Society is composed of families, and is what the heads of families make it. . . . The heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*The Adventist Home*, p. 15.

We find the same appreciation for the home expressed in the Bible. In the creation account (Genesis 1 and 2) more space is devoted to the formation of man and woman and their marriage to each other than to any other part of God's work. When we turn to the Decalogue (Exodus 20:1-17) we note references to the family in the second, fourth, fifth, and tenth commandments. The injunction against adultery in the seventh commandment was not only designed to preserve the purity of the marriage relationship but was intended to secure the stability and solidarity of the home, as well. The wisdom literature (especially the book of Proverbs) contains numerous maxims relating to marriage and family relationships, all of which express the supreme importance of the home.

### Organizations Should Serve the Family

If the family is the basic institution in society it seems reasonable to suggest that other institutions and organizations be evaluated on the basis of how they affect the home. For example, the church, the school, the club, and other agencies should exist to serve the family and not vice versa. As the basic unit in society, the family should be the only institution that exists as an end in itself. It is the only place where loving relationships can be demonstrated in an intimate way.

When we speak of the family as an end in itself we should not imply that the home has no regard for society, since the bond between husband and wife, parents and children, and brothers and sisters provides communities with a sense of solidarity and stabilizes the nation, as well. Hence, any institution that weakens this bond not only threatens the family but also endangers every other institution in society.

Therefore, the central objective of the church, the school, and the various social organizations comprising society should be one of shaping an environment that will enrich the home spiritually, intellectually, and socially. If the security of the home is threatened by an in-

stitution we should not hesitate to question the legitimacy of that institution's aims and programs.

Numerous entertainments can be cited that weaken the home morally and spiritually. Their inherent danger should be obvious to Seventh-day Adventists. Less apparent are those forces that unconsciously influence us daily. Through the media we are bombarded with propaganda, with advertisements alluring us into purchasing products that promise us beautiful skin, an exciting social life, or elegant living. We are told how we should furnish our homes, what automobiles we should buy, and what clothes we should wear. While such advice may appear innocent, and at times be helpful, it does orient us to a materialistic life-style. An awareness of this fact prevents us from becoming totally absorbed with peripheral matters (compare Luke 12:13-21), and allows time for more important concerns, such as those of family fellowship and recreation.

### Some Institutions Compete With Family Life

Paradoxically, some institutions, while inspired by noble aims, actually have contributed toward the erosion of family life. One conspicuous example is the modern school. Within contemporary education there is an increased effort to take over functions formerly associated with the home. For example, the teacher becomes the child's moral instructor, counselor, and social and recreational director. A successful school program is often determined on the basis of the "extra-curricular activities" it offers and the services it renders.

When school life becomes overorganized it competes with family life and hence defeats the school's basic purpose, namely to serve the family. How many evenings a family should have together each week should be determined by the parents on the basis of family needs, and perhaps in consultation with teachers.

It is true that a number of services have been developed because of the breakdown of home life. However, they are not the cause but the result of family failures. So we find ourselves caught in what seems to be a vicious cycle. There are numerous parents who place career advancement, material prosperity, and social recognition above a healthy, happy family life. In these homes husbands and wives often find difficulty conversing with each other in a personal way. The children seldom experience affection and are left shifting for themselves. Needless to say, the family has little time for prayer and fellowship. Consequently, when problems occur in the home the parents and children lack spiritual resources and may seek help from the church, the school, or other agencies. Any institution that offers parents such help should do so only for the recovery of family life. Otherwise, the institutional services will reinforce the selfish aims and irresponsible behavior of the parents.

When lost, family life can be recovered if the members—in most instances the adult members—really want warm, personable relationships. But desiring it is not enough. They must choose it and work toward develop-

ing their homes in accordance with the inspired counsel.

Whatever the condition of our homes, we should constantly seek ways to enrich family life. When we study the Sabbath school lesson with our children, or listen carefully as they relate their experiences, we are nurturing a priceless relationship. The time spent together is an important factor in determining the quality of our family life here. It also will influence our preparation for the world to come.

J. J. B.

## The Abiding Presence *Continued from page 2*

your power. Pray for power equal to your task. Then not your doings shall be a miracle, but you yourself shall be a miracle, wondering of the riches in Jesus Christ."

A boy whose father was away from home much of the time had his father's picture hanging over his bed. One evening he looked longingly up at the picture and sobbed: "I wish my father would step out of that picture."

In these touching words he revealed one of the deepest yearnings of the human heart: The need for personal

contact. We make use of many substitutes: Pictures, letters, slides, home movies, tape recordings—but valuable as these things may be, they cannot replace the person himself. Nothing matches the influence that surrounds the presence we love.

In the story about the two men walking from Jerusalem to Emmaus we read that Jesus Himself drew near and walked along with them. When they realized who it was, fear disappeared and a new joy filled their hearts.

We long for that same experience. We want freedom from fear, help in temptation, and inspiration to live victoriously. But how can these things become a reality? Look again at the words of Jesus: "'I am with you always, even to the end of the world.'" And note the comment from one who lived near to Him: "As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence."—*Education*, p. 255.

This simple faith in His abiding presence brings us into personal contact with the living Christ. When we trust in Him we permit Him to hold us by a hand that never will let go.

ALF LOHNE

*Vice-President, General Conference*

## Letters *continued from page 3*

began to deliver the Israelites from the Philistines.

While we cannot look upon Samson with admiration, God's dealings with him should provide encouragement to us to press on to final victory in spite of past defeats.

CORA PENDLETON  
Hinsdale, Illinois

### More on Hummingbirds

A famous hummingbird refuge conducted a series of experiments a few years ago, evaluating the food and the nutritional needs of hummingbirds. Among other findings, it was determined that there was no evidence of sugar diabetes or other human disease caused by feeding the birds a sugar syrup. Further, attempts to equate a bird's dietary needs with that of a human being were meaningless. Very few of the hummingbirds are nourished exclusively on the sugar syrup supplied in back yards. The birds go from feeders to the blossoms and back again. They know what they need and will get it where they can find it.

BEUNA BECKER  
Riverside, California

### Students on Television

► *Bible students in J. William Leary's classes at Glendale Academy, Glendale, California, read the REVIEW as part of their class assignments. We include some of their responses to two articles, "Music—Its Far-reaching Ef-*

*fects" (Feb. 12-March 4) and "TV on Trial" (March 11 and 18).*

When we first got our television it was for "watching educational programs only"; but as time went by, the television was on more and more. Now it is on from the second we get home until bedtime. We seem to neglect our homework and, more important still, the study of God's Word. Your article on television really showed me that there needs to be a drastic change in my home.

NAME WITHHELD

Of course there are "bad aspects" to TV, but this holds true for everything. Because there are "bad" books do we burn all books? Because there are "bad" paintings do we throw out the Rembrandts? Because there is bad music do we throw out Mozart and Beethoven? Like everything else, we must choose. We must turn off what is "bad" and turn on what is "good."

ELIZABETH RICHARDS

If we choose to listen to what Joe Wheeler wrote, we are immediately faced with a problem: Is God real to us personally and, if so, what part of our life are we going to give Him? Do we give Him everything or are we going to keep prime time for ourselves?

J. BRENT BOWEN

I wonder whether Christ would have come by now if we had spent as much time spreading the

gospel as we do watching television.

BRYAN OSHIRO

The author of "TV on Trial" should have carried his point one step further. That is, "mass media" must be on trial, including the radio, magazines, newspapers, novels, theaters, comics, and billboard ads.

GLENN JABOLA

### Students on Music

It is amazing that what Ellen G. White said approximately a half century ago about the harmful effects of some music is being confirmed by scientists in 1976.

NANCI WATKINS

Music is an opinion. Different styles and types are enjoyed by different kinds of people. All music affects us psychologically, but it affects each differently.

LEILA S. RABELLO

I am still confused about where we should draw the line. Do we stick to hymnals and Bach, or what? It is going to take a lot of thinking for Seventh-day Adventists to figure this all out, but I feel it is very necessary to do so.

ALMA C. RIVERA

### Covers

I want to congratulate you on your cover pictures. They show an international mixture indicative of a worldwide message.

EDWARD L. RICHARDSON  
Philadelphia, Pennsylvania

### Faith and Works

Two things have increased my understanding of faith and works. The first is the following poem explaining our "works" as a labor of love: I do not work my soul to save, For that my Lord hath done; But I will work like any slave For love of God's dear Son.

Second, one finds this statement (based on Gal. 5:5, 6) scattered liberally throughout all of Ellen G. White's writings: "We must have faith that works by love and purifies the soul." (She calls this genuine faith and living faith.) I wish our people would commit to memory and to life this quotation. In His message of Revelation 3:14-22 our Saviour is referring to this when He says, in effect, "This will be My last letter to you. I know your 'works,' and they are breaking My heart. So I want to sell you My gold (faith and love) tried in the fire; remember that fire purifies. But first you'll need My special eyesalve or you'll never see your poverty. I love you tenderly and am coming back very soon. I am so anxious to return because it is lonely here without you. Please be ready to meet Me!"

If we ever become the privileged rich who obtain *this* gold, there will be no misers among us. Then, and only then, will the "Christ our Righteousness" message swell to a loud cry and we'll all be gathered home.

SHIRLEY RAYBURN  
Atlanta, Georgia

# Nobody Tells Me About Jesus

Susie came from a non-Adventist home, but some children from Adventist homes could give the same answer as did Susie.

By EDNA MAE FAIRCHILD

"HOW DO YOU SPELL *NOBODY*?" asked Susie, her big eyes innocent and pleading.

"Nobody?" I repeated. "How much of it can you spell?"

She chewed on the end of her pencil while her slim fingers pointed out the letters. "Well, I know it starts with no, then b, but I don't know what comes next." I slowly spelled out the rest of the word for this blonde-haired first-grader who was filling out the answer sheet for Bible class.

*Nobody*, I thought to myself. Now where would she need that word for an answer? We had just studied about Eli's neglecting to discipline his children. We had learned that as a result of his indulging his children they chose their own way instead of God's way. Now how could you answer a question about that story with *nobody*?

I moved across the room to where she sat at the table. Below the sketch of a mother and father and grandparents was the question, "Who tells you about Jesus at home?" Clearly Susie intended to answer with *nobody*.

"Why, Susie," I said, trying to make my voice as normal as possible, all the time trying to conceal the shock and sadness I felt, "are you sure? Doesn't anyone tell you Bible stories at home or tell you about Jesus?" I knew that Susie came from a non-Adventist home, but surely someone there must have told her about God's Son.

"Sure, I'm sure!" she said. "You tell me about Jesus in school, but nobody ever tells me anything about Him at home. That's why I'm glad I can come to your church school!"

*Edna Mae Fairchild is a teacher at Lake Erie Junior Academy, Erie, Pennsylvania.*

Her eyes sparkled above the sweet smile that accompanied that statement. Though she had heard nothing about Jesus before she came to our school, she had already repeated with her six classmates Luke 2:1-20 at Christmastime on local TV and before the City Council meeting. She would be telling on another TV program at Eastertime the story of the crucifixion, resurrection, and Second Coming. This time the class would memorize 30 verses. She prayed for God's blessing on the food at lunchtime and offered prayer before the Bible lesson in the afternoon. She prayed during morning worship and dismissed the children from school in the afternoon, taking her turn with the other children as a matter of course. She attended Sabbath school weekly and took part in the Sabbath school programs. She was returning to God the tithe after she learned of God's plan from stories in her reading book. She loved Jesus and had accepted Him. She was looking forward to His second coming and was trying to be a missionary in her home. She hadn't come to us from an Adventist home, but she was trying to be a little Adventist girl!

I began to think of other children I had welcomed to my classes in years past. Most of them came from Seventh-day Adventist homes, but, like Susie, some of them too could have answered "Nobody." Many Adventist children are not being taught about Jesus by those who should love them the most and who should be their first teachers. Of the three agencies for presenting the plan of salvation to our children—the home, the school, and the church—the home is the most important.

How much easier, too, is the task of the teacher and the minister when the child has been led to Jesus in the home. Often, as parents, we are inclined to blame the school or the minister when our children do not turn out as we think they should or wish they would, but we should look into our hearts and ask ourselves, "Did we do all we could for our children while they were home with us?" From the earliest years children can be taught of the love of Jesus for them and of His power that is available to all who wish to overcome sin.

### Begin Child Training Early

In *Child Guidance* Ellen White points out the following: "Parents, you fail generally to begin your work early enough. You let Satan preoccupy the soil of the heart by putting in the first crop of seed."—Page 195.

Again: "Mothers, be sure that you properly discipline your children during the first three years of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid."—*Ibid.*, p. 194.

How sad to see boys and girls leave the safety of God's fold for the excitement and pleasures of the world of sin! Where did we as parents go wrong? Could it be that we neglected to show them the way when they were babes in our arms? When they were toddlers asking us to take

time from our busy day to read the Bible stories to them or to pray with them? When they were juniors wanting us to make the Bible come alive and to turn their active minds and feet into something more worthwhile than TV shows? When they were young people looking to their parents for genuine examples of Christian living in a world held captive by Satan? Could it be that we sent our children to church school and to church, and then felt that we could stand complacently by while the teacher and the minister tried to do the work that God had entrusted to us?

What we do, our children see. What we say, our children hear. What we are, our children know. They will become like us. If we live wholly for God, showing that we believe His Word is true and that His way is the best way to live, our children will be inclined toward His way also. But if we are careless in our Christian life, if we show our children by our example that it really makes little difference what we do or what we say, they will conclude that obedience to God's law is unimportant. We should speak to our children about their hope for salvation. We should ask them whether they love Jesus, whether they have asked for forgiveness of sin, and whether they want to live with Jesus in His kingdom.

Make time for morning and evening worship. Do not let your children leave the home in the morning without dedicating them to God and asking Him to protect them and to keep them safe from physical and spiritual harm during the day. Do not let them go to bed at night without thanking the Lord for His kindness and blessing during the day and asking for His protection through the night. "Never be satisfied to have your children grow up apart from Christ. Never feel at ease while they are cold and indifferent. Cry to God day and night. Pray and work for the salvation of the souls of your children."—*Ibid.*, p. 558.

Never let one of your children grow up with the idea that nobody at home cares, that nobody there is interested enough in his welfare to explain the plan of salvation through the gift of Jesus. Joy unutterable awaits the faithful parent: "With joy unutterable, parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown with tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed. Fathers, mothers, shall the voices of your children swell the song of gladness in that day?"—*Ibid.*, p. 569. □

## When You're Young By MIRIAM WOOD

### Pattern for Success

EVEN A WORLD economic recession can have its benefits, contradictory though this assertion may seem. I'm referring to the fact that young people who formerly had leisure time hanging heavy on their hands, and much too much money for their own good, now are looking about them with very realistic eyes. The big question on the lips of everyone of employable age is, "Where and how can I get a job?"

Unfortunately, I can't answer that question, but I can tell you some things that may help you keep the job, once you've captured it. Having worked at several different professions in my lifetime, and adjusted to various types of working conditions, I've tried to think of the kinds of attitudes that are "most likely to succeed."

First of all, a new employee (and this applies to "old" employees also) will find that people on the job relate best to a cheerful, positive attitude. That may

sound very sophomoric, but it's true, nevertheless. Too many people, especially in the early morning, feel that the world owes them some sort of special consideration just because they're doing everyone the favor of being alive and up. It doesn't work that way, though. Perhaps it would be interesting and informative to carry a tape recorder around—if you could forget you had it—and record all your comments during a working day. Does a thread of pessimism run through your comments? Do you find yourself complaining all the time about everything and nothing?

Another facet of job success is the attitude you project when you're asked to do something. Now when you were lucky enough to land the job, I'm certain that you gave your employer the strong impression that *nothing* would be too much to ask of you. Eagerly you projected an attitude of more than willingness to cooperate. You seemed unable to wait to get into the work and

do more than your share. Right?

If you're a certain type of person, though, this newborn enthusiasm can vanish like the dew in a hot sun. After you've gotten comfortably ensconced in the niche, you find that you're not *quite* as full of enthusiasm for the work. You're very enthusiastic about the paycheck. But the work? Well . . .

And it shows. Whenever you're asked to perform a task even completely within your bailiwick, you make things a bit more complicated for everyone by "dragging your feet." People have to get behind you figuratively and push in order to move you. This can get very, very tiresome for all the people who're needing to meet deadlines. I always think of a job as being one part of a very large jigsaw puzzle. Every piece has to fit just right, has to take its proper place, or the puzzle is never complete. No matter how small the piece, it has its place that cannot be filled by anything else.

The analogy breaks down, of course, because jigsaw

puzzles are completely under the control of a higher power, a human power. You, though, can be controlled only to the extent you permit yourself to be. The interesting and depressing thing about a reluctant worker is that it takes a while before others realize what the trouble is. There's a slowdown in production; everyone is slightly off balance; nothing seems to be going right. Be assured of this, however. Before too long you'll be pinpointed as the "fly in the ointment." One person, then another, will encounter your lack of enthusiasm, your obstructionist attitude. What happens after that depends on your employer and on the extent of your responsibility.

If you're really looking for a success pattern in a job, remember that nothing can substitute for a quick, willing eagerness to do *more* than your share. You'll find you'll actually enjoy humdrum work when you keep the picture before you of how important every piece is in the puzzle. You, too, can be a "workman that needeth not to be ashamed."



These members of the Newbold College graduating class were among those who received diplomas May 9, at the end of Newbold's seventy-fifth year.

## Newbold Graduates 30 in 75th Anniversary Year

By ROY E. GRAHAM

NEWBOLD COLLEGE in England concluded its 75th year of operation by graduating 30 students, including 24 theology students. Present on this historic occasion was Spencer G. Maxwell (brother of the late "Uncle Arthur" Maxwell), who graduated from Newbold in 1915 and who in ringing tones gave the

charge to the graduates. So the past was linked with the present, and both combined to strengthen the future.

Through the year Newbold has remembered from time to time in a specific way its 75th anniversary year. In recalling its years of educational development there has been no desire just to "go through the motions"; that is, we have not engaged in anniversary celebrations because it is the expected thing.

We see little virtue in looking back into the past simply to indulge in sentimental reminiscing or to gloat ingloriously over strengths or weaknesses that constituted the experience of those who made history. Neither do we subscribe to the view that the chief aim of retrospection is to demythologize as much as possible.

But we are often reminded of the leader of God's people in that far-off day who, in typical behavior of the time, commanded that as they crossed over the Jordan riverbed miraculously cleared of water for them, they should lift a stone and take it with them to form a memorial pillar on the other side. The

difference was not in the custom but in the purpose. "When your children ask their fathers in time to come, 'What do these stones mean?' then," said Joshua, "you shall let your children know. . . . That all the peoples of the earth may know that the hand of the Lord is mighty." (Joshua 4:21-24, R.S.V.).

This has been our approach to our anniversary at Newbold, and it has found expression in three main ways.

First, we believe that it is right to pay tribute to men and women of the past who "built better than they knew." It was January, 1902, and Homer R. Salisbury's first year as head of

*Roy E. Graham is principal of Newbold College, Bracknell, Berkshire, England.*



the school. He inaugurated the program of Seventh-day Adventist ministerial training for Britain by establishing a small educational institution in North London. (It was planned to begin in the fall of 1901, but for some reason it was delayed.) This somewhat unpretentious beginning was the foundation of British Adventist higher education, which has been offered continuously since that time.

Salisbury's original venture was not, of course, called Newbold College. This name was taken from the estate to which the college moved in 1931. This fourth change of name was to stay, and Newbold is now a household name in the Seventh-day Adventist Church.

Newbold College owes much to dedicated leadership. These men built solidly and worked to achieve more adequate facilities, academic respectability, and most of all a spiritual atmosphere conducive to the training of workers and the improvement of lay witness.

#### Former Administrators

The roster of these former administrators who are still serving the church is impressive. W. G. C. Murdoch, the longest-serving principal, is now dean emeritus of the Seventh-day Adventist Theological Seminary. E. E. White, director of education for the Euro-Africa Division, guided the college through the first difficult year on the Bracknell site. W. R. A. Madgwick, professor emeritus of history at Atlantic Union College, developed the academic program to the place where Newbold was ready to be upgraded to the senior college of the division. Now its responsibilities were greatly enlarged as it changed from a purely British college to become an international college. R. W. Olsen, now associate secretary of the Ellen G. White Estate, was the principal during the earlier years of this transition. In recent times the direction of Newbold's program was given by V. Norskov Olsen, today president of Loma Linda University, and L. G. Caviness, now

chairman of the department of foreign languages at Walla Walla College.

These men had to overcome many difficulties. Europeans have a long history of successful educational endeavor, and much of it has centered around the universities as far as higher education is concerned. Traditions and the classical patterns have dominated. To proclaim and practice a different approach was no easy work, but H. R. Salisbury and his successors did so, and succeeded.

They could offer only

meager facilities, sparse living accommodations, and frugal board. Because they remained in the independent sector of education and were denominationally oriented, there was little hope of recognition, although their product has shown through the years the ability to compete and cope adequately with the traditional education when this was necessary.

They had to contend with changes of locale and all the consequences of these uprootings. They worked long hours, with their reward being mainly

the progress of their students. But they succeeded in developing a college that has considerable standing and which is known as a college of quality.

The second thing we did during this anniversary year was review the principles of Seventh-day Adventist education. What was the rationale that inspired those leaders of the past? How does this relate to the last quarter of the twentieth century? How are we fulfilling the purpose of the college? In what areas do we need to improve?

Christian education is linked inextricably with redemption and the understanding of God's work for man. It is not limited to this life, but serves as a preparatory school for the continuing education of the hereafter. This is strange language to modern ears. We are called to interpret it and to give both verbal and visible meaning to these principles. This 75th anniversary at Newbold has provided an opportunity for such reflection, discussion, and implementation.

Third, this special occasion presented a challenge to each Newbold student—the challenge of the future. The students have been challenged to emulate the characteristics of those who have gone before. They have been challenged to hold high the worthy traditions of the past. But above all, they have been urged to fulfill the hopes of the past by consecrating themselves to the finishing of the gospel task, for this was the motivation of the past. It remains the purpose of the future.

Newbold College is more than a conglomeration of buildings old and new in the midst of an English village; it is more than a nostalgic name recalled by some former student in a distant land. It is an institution whose purposes will be realized only when its former students, and those they have influenced in Christian development, join together in the school of the hereafter. In this 75th year, staff and students of Newbold College rededicate themselves to their goals and tasks in preparing for our Lord's return.



#### STUDENTS AT NEW HAMPSHIRE PUBLIC SCHOOL SPEAK AGAINST SMOKING

Susan Gabree, Melissa Bates, and Deanna Gale, seventh- and eighth-grade students at Pioneer Elementary School, Westmoreland, New Hampshire, were among those who participated in a smoking-education program May 3 to 5 for 300 seventh-graders at the Keene, New Hampshire, Junior High School. Their demonstrations using Smoking Sam, smoking robots, goldfish, and several films had been organized into a television news program format by Reginald Cheney, Keene church pastor.

The students from Pioneer Elementary School had decided to put on the program to be of service to their community. The response to the program is illustrated by one of the 80-plus letters written in thanks to the school: "I liked your smoking program very much. It helped me understand about how smoking can hurt me. Thanks very much for explaining it."

The Adventist students have received requests from other schools for the same program.

EUGENE O. SCHERMERHORN  
Principal  
Pioneer Elementary School



# Church Commemorates 50 Years of MV Camping

By JOHN H. HANCOCK

WHILE the United States of America celebrates its 200th birthday in 1976, the Seventh-day Adventist Church commemorates 50 years of MV camping.

In North America on July 4 there was a simultaneous campfire lighting ceremony at 7:00 P.M. in each time zone to commemorate the signing of the Declaration of Independence 200 years ago on that hot summer day in Philadelphia.

It was in July of 1926, on another hot day, that the first conference-sponsored MV camp was conducted by Grover Fattic and Gordon Smith at Town Line Lake,

*John H. Hancock is General Conference youth director.*

Montcalm County, Michigan. Eighteen boys paid \$10 each for ten days of adventure, swimming, hiking, playing games, listening to stories, and eating camp food cooked by Mr. Nelson from upper Michigan. They also did some eating in the blueberry patch that surrounded the camp.

Prior to 1926, several church members experimented with the camping idea. One of these was A. W. Spalding. But the first actual conference-sponsored camp was held in Michigan 50 years ago, the same year that the American Camping Association was born.

Tribute must be paid to others who helped develop the camping program in the Adventist Church: Roy

MacKenzie, E. W. Dunbar, Lawrence Skinner, T. S. Copeland, Harriet Holt, Mrs. Claude Steen, Guy Mann, Joe Porter, J. L. MacConaughy, Marguerite Williamson, J. F. Simon, and C. Lester Bond, who pulled things together and prepared several manuals and training courses for leaders.

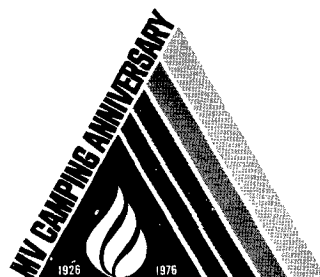
As we look at what has happened to the camping program in 50 years, we must recognize that the Lord has

blessed the growth of both camp attendance and facilities. From the first camp, with 18 campers, there are now nearly 90,000 boys and girls and older youth who attend MV camps.

Nearly 1,000 camps are conducted each year in 153 conference-owned campsites or in rented facilities. The value of camps in the North American Division alone has now reached \$22,148,793. Last year in this division \$2,508,591 was spent to add new facilities.

MV camps are one of the strong evangelistic influences of the church, for each summer at camp about 10,000 youth make decisions to accept and follow Christ.

Special 50th anniversary posters are on display in Adventist churches all over the world, and felt emblems, iron-on patches, and gummed stickers with the 50th anniversary emblem on them can be seen on honor sashes, T-shirts, and envelopes.



Heikki O. Jokinen, the Finnish artist who designed the emblem for the General Conference session last summer, designed the MV camping anniversary emblem.

## Oakwood College Plans New Industry

Recent events make it clear to us that Oakwood College is now experiencing a special time of divine favor and opportunity. The spiritual life, always a memorable experience at Oakwood, and the academic life, now claiming 1,000-plus enrollment and 160-plus graduating each year, satisfy well the first two dimensions of education for the well-rounded person, the training of the heart and the head. There is another major contribution needed at Oakwood—the development of a strong industrial program, the erecting and placement of facilities necessary for the training of the hand.

At present, students find employment in the laundry, dairy, college store, bakery, cafeteria, dormitories, various administrative offices, and on maintenance detail. But the problem is still critical. These industries are much too small to care adequately for our exploding enrollment, up from 551 in 1970 to 1,030 in 1976. Therefore, we are forced to overload departments in an effort to guarantee each student work.

Very little of the work described above produces cash for the school or for the student. Of the 800 students provided work during the school year, only 5 per cent are paid in cash and thus can bring cash to the business office when paying their bills. All the rest are simply given a credit transaction. For blacks whose median income is 58 per cent of that of the majority of

Americans this is a crucial handicap. Furthermore, it presents a critical problem for the school management in that annually an unwieldy percentage of student charges are satisfied not with cash but with work credit, which cancels a large portion of the student debt.

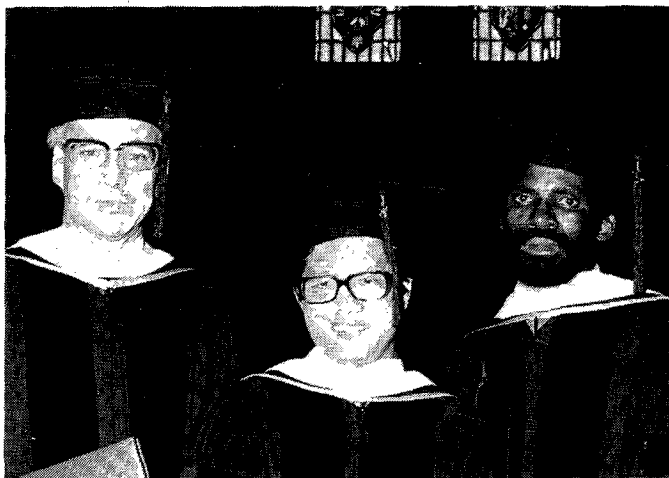
We propose to solve this problem by adding a new campus industry, which will put our youth to work, paying them in cash while they learn, so that they in turn can pay their bills in cash.

For years we have searched the country, hoping to attract a cash-paying industry. Recently word has come from a furniture manufacturer that they will open an assembly plant in Huntsville, Alabama, which will employ our students. Construction of the plant facility is scheduled to begin early in 1977. The college's part in the project is to raise \$350,000 to erect a building.

On August 14, in its annual offering appeal, the college asks church members to give a liberal offering to meet this great need. The Oakwood College offering goal is \$200,000, the major portion of which will go toward this industrial expansion.

Thanks for helping us to obey God's counsel in educating the heart, the head, and the hand.

C. B. ROCK  
President  
Oakwood College



The first three persons to receive the Ed.D. degree from Andrews, at the June 6 commencement service, were Gerald F. Clifford, from Australia; Wong Yew Chong, from Singapore; and Nehemiah D. Mead, from Jamaica. All three plan to return to serve in their home divisions.

#### MICHIGAN

### Andrews Confers 352 Degrees

Andrews University conferred 352 degrees at the Sunday, June 6, commencement. The service marked the 115th graduation for the Andrews College of Arts and Sciences.

Of the 352 degrees, nine were from the College of Technology, 204 from the College of Arts and Sciences, 64 from the Theological Seminary, and 75 from the School of Graduate Studies.

The first doctoral degrees to be conferred in education at Andrews were given to Gerald F. Clifford, from Australia; Nehemiah Mead, from the West Indies; and Wong Yew Chong, from Singapore.

Walton J. Brown, General Conference Education director, gave the commencement address. Speaker for the baccalaureate service, June 5, was George H. Akers, professor of education at Andrews; and for the consecration service, June 4, the speaker was Paul E. Cannon, director of The Bridge Fellowship, Inc., Williamsburg, Kentucky.

The June commencement was the last over which Richard Hammill presided, after 13 years as president of Andrews. Willis J. Hackett, chairman of the Andrews

board of trustees, spoke in appreciation of Dr. Hammill's term as president. He then presented Joseph G. Smoot as the new president of the university and welcomed him on behalf of the board of trustees and the university.

OPAL H. YOUNG  
*Review Correspondent*



Pastors ordained recently in the Transvaal Conference are, from left to right, J. Joubert, R. Jerrard, F. Von Hörsten, I. Blake, T. Uys.

#### SOUTH AFRICA

### Pastors Ordained at Camp Meeting

During the Easter weekend nearly 4,000 members of the Transvaal Conference constituency in the Republic of South Africa gathered together on the country campus of the Sedaven High School, approximately 30 miles from Johannesburg, for three days of spiritual renewal.

Guest speakers at this convocation were Arturo Schmidt, from the General Conference Ministerial Association; Alvin Cook, from the Trans-Africa Division Ministerial Association; R. E. Clifford, Trans-Africa Division secretary; and Eric Armer, newly elected president of the South African Union Conference.

The high light of the camp meeting was the ordination of five men to the gospel ministry on Sabbath afternoon. It was the first ordination service in the conference in many years. Pastor Schmidt preached the ordination sermon, and Pastor

Clifford offered the dedicatory prayer after the candidates had been presented to the congregation by D. H. Swanepoel, Transvaal Conference president. Pastor Armer gave the charge, and Pastor Cook welcomed the men to the ranks of the gospel ministry.

"This Is the Hour to Believe" was the camp meeting theme, and it presented a challenge to those in attendance to re-establish their faith in God.

ERIC ARMER

#### SOUTH AMERICA

### LLU Doctors Teach Extension Courses

A group of medical professors from the medical school at Loma Linda University, California, arrived March 25 in South America.

In the group were Robert Mitchell, specialist in internal medicine and gastroenterology; Kenneth McGill, specialist in obstetrics and gynecology; Walter L. Stilson, specialist in radiology and diagnostic radiology; Lester Mohr, specialist in general and peripheral vascular surgery; and Richard Dunbar, specialist in radiology.

Hospitals where courses were taught were Belém Adventist Hospital, Belém, Pará, Brazil; Silvestre Hospital, Rio de Janeiro, Brazil; River Plate Hospital, Villa Libertador San Martín, Entre Ríos, Argentina; Sanatorio Loma Linda, Chaco, Argentina; and General Workers Hospital, Lima, Peru.

Total attendance at the various courses passed the 350 mark. Some non-Adventist physicians attended the courses.

The Loma Linda University professors discussed with those in South America the development of the church's medical work in that continent, which is full of challenges and opportunities and where the church is doing its best to carry forward the medical work according to Spirit of Prophecy guidelines.

DANIEL NESTARES  
*Health Director*  
*South American Division*

## PHILIPPINES

### Medical Group Hosts Educators

The Medical Educational Foundation of Seventh-day Adventists in the Philippines recently hosted 100 medical professors, educators, denominational leaders, and medical students at a banquet in honor of the deans and department heads of the Far Eastern University (FEU) Institute of Medicine and the Manila Central University (MCU) College of Medicine on May 9 at Philippine Union College.

At the banquet the foundation donated medical books and journals to FEU and a Ricoh book copier to MCU.

Adventist medical students, most of them graduates, are among the top students at MCU. According to Buenaventura U. V. Angtuaco, MCU College of Medicine dean, "Of the 1,011 applicants to the medical school who took the entrance examinations for the school year 1976-1977, only 100 students were accepted. We categorized the top 20 according to the points they got, and 14 of them were Adventists. They captured the first to fourth places, with Fred Castro getting the highest score, 95.5."

E. C. Corpus, North Philippine Union Mission treasurer and Medical Educational Foundation treasurer, said in his remarks that he appreciated the friendly spirit of the deans and department heads of these two medical schools in the Philippines, shown by their extending religious privileges to Adventist students.

NELSON S. PALLASA  
Secretary  
Medical Educational  
Foundation

## INDIA

### Youth Witness by Singing Bhajans

More than 200 young people and leaders gathered in the interior town of Rania for a regional youth congress, April 29 to May 2. Simple village Adventist youth, clean-looking, happy and friendly,

expressed their joy often in singing *bhajans* (tribal songs).

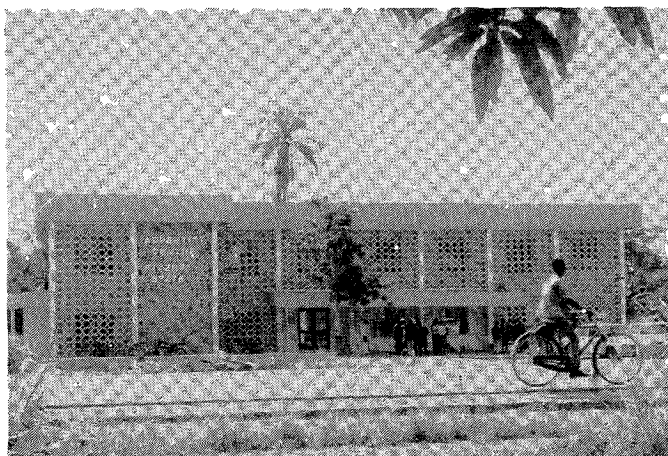
Rania, 50 miles from Ranchi, is one of the oldest mission stations in East India. The Seventh-day Adventist church building, with adjoining living quarters for a worker, towers above the rest of the village houses. This church was built completely with native materials by the church members, who made the bricks and the tiles, as well. The church has a membership of 100.

The 120 delegates, young people with their youth leaders, trekked to Rania from the surrounding villages. Some of them walked more than 30 miles to attend this youth congress. They started out early in the morning and reached their destination after eight o'clock in the evening. They eagerly listened to the opening message presented by R. N. Baird, Northern Union lay activities and temperance director.

In the symposium on Sabbath afternoon, Sohani Minz, an 18-year-old girl from a Hindu family, reported that there are four in her village who are interested and are studying the Bible with her. Brought into the church by U. Lakra, a 70-year-old layman, through her quiet Christian influence and a change in her home. An Adventist brought her father, mother, and sister into the church.

Mejhran Lakra, a girl of 15, testified that she came under the influence of Adventism through the Silas Singing Band, led by Mr. Lakra. She accepted the message with joy, but was thrown out of her home. An Adventist across the road has provided her with a home for nearly three years now.

Singing is a way of life with the Mundari people. Many years ago Mr. Lakra organized the Silas Singing Band as an evangelistic agency. This band has been able to break through the strong influence of other denominations in this region. When another church youth group decided to organize a singing band, the Silas Singing Band extended a hand of fellowship to the newly organ-



A Swedish architect designed the new Rivers Mission office building that was dedicated recently in Port Harcourt, Rivers State, Nigeria.

ized John Jewan Dal, and the church leaders pronounced their blessing upon them. Then Khunti School students organized themselves into the Advent Singers. All three bands pledged themselves to sing the message of the soon-coming Saviour to all those around them and to bring many to Jesus.

On Sunday morning the young people marched in a procession through the town, singing Adventist songs as they marched along. At the head of the procession two boys carried the motto of the congress.

On Sunday afternoon D. S. Poddar, Northern Union youth director, challenged the young people to remain loyal to God and fulfill the aim of the congress, that "the kingdom of Christ be established in our day." As a pledge of their commitment and dedication, youth leaders from each church came forward and proposed the program of evangelism they plan to carry out in their villages. Each leader was given a supply of Voice of Prophecy cards and other literature to distribute.

During the closing meeting Justin S. Singh, Southern Asia Division youth adviser, led out in a dedication and commitment service. The entire group stood in a circle, holding hands and pledging their allegiance to the church and to the finishing of God's work in their area.

JUSTIN S. SINGH

## NIGERIA

### Building Enables Church to "Set Feet Down"

"Don't be proud of the building, be proud of the work that it will enable you to do," said Z. N. Imo, East Nigerian Mission president, as he congratulated W. Limejuice, Rivers Mission president, on the new headquarters building dedicated April 20 in Port Harcourt.

A few minutes earlier, R. Curtis Barger, General Conference associate Sabbath School director, had cut the red ribbon to open the long-hoped-for center for the church's work in Rivers State, one of the 19 states of Nigeria.

Sievert Gustavsson, Nigerian Union Mission president, led out in the act of dedication, and R. W. Nwuzor, mission treasurer, prayed for God's blessing on the structure.

"Many good friends who hadn't any idea about the Seventh-day Adventist denomination as a worldwide organization were wondering whether this church is one of the 'mushroom' churches of the day," said Pastor Limejuice in his speech, "especially when we had no place to build our headquarters in this garden city. We are grateful to God for making it possible for us to have a place to set our feet down today to carry

out the commission Jesus gave to us as a church."

The building, designed by the Swedish architect Aimo Orpana, is reported to be the most functional of all the mission offices in the West African field. Space has been provided for a Book and Bible House in the same building.

PAUL SUNDQUIST  
Communication Director  
Northern Europe-West  
Africa Division

## ITALY

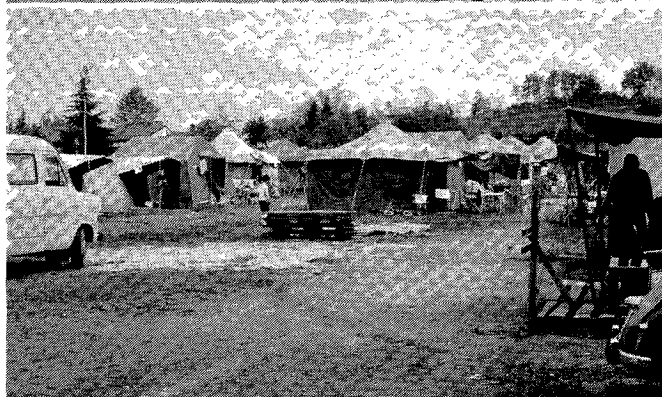
### SAWS Takes Supplies to Earthquake Area

Seventh-day Adventist World Service went into action immediately upon hearing of the recent earthquake in the Italian Alps, giving relief to those in need. Harald Knott, Euro-Africa Division SAWS director, and Johann Laich, director of the Swiss Union Opera Sociale Adventista, the counterpart of SAWS, traveled with their heavily loaded truck to the devastated area. Relief items on the truck included blankets, tents, medicines, and baby foods. Near the city of Udine a former sports area was opened to them, and they erected a SAWS tent city.

Also on hand to help in the disaster relief were Eugenio Rodriguez, Southern European Union Mission SAWS director, and Pastor Rizzo, from Italy, along with more than 20 young people from the Community Services of Italian Adventist churches. This group worked untiringly in cooperation with the army in distributing relief materials.

Besides the \$13,000 in cash that was given by SAWS and the Euro-Africa Division, it is estimated that approximately \$25,000 worth of additional relief materials from Italy and Austria were distributed.

Elder Knott reports: "A local relief committee was organized mainly by the army, and they accepted our help willingly and gratefully. They gave us an area on the outskirts of the city where we could establish our headquarters. Our tents and the two tons of baby food were



Harald Knott, Euro-Africa Division SAWS director, and Johann Laich, director of the Swiss Union's counterpart of SAWS, took a truckload of tents, baby food, and other necessary items to earthquake victims in Italy, where they erected a tent city on the outskirts of Udine.

welcomed. We saw that our relief material was used in a proper way and needy people were able to benefit by it.

"While pitching the tents and delivering the baby food our young people had many opportunities to get into contact with the people there and to talk to them about Adventism. In every tent they left copies of the *Signs of the Times* in the Italian language, and even distributed these magazines among the policemen who supervised and controlled all the relief actions. I believe that the Lord led us so that we could be in the right place at the right time."

H. D. BURBANK  
Executive Secretary and  
Manager  
SAWS

## SPAIN

### Six Radio Stations Broadcast VOP

The Adventist message is now being aired over the radio to 35 million Spaniards, the majority of whom have never heard it before.

For many years the Seventh-day Adventist Church has wanted to broadcast the Voice of Prophecy programs in Spain, but couldn't because of governmental restrictions.

Last year after the visit of Milton Peverini, Spanish Voice of Prophecy director and speaker, arrangements were made to begin broadcasting. The costs were beyond the financial capabilities

of the small Spanish church, but a doctor in California volunteered to pay for the programs, which are being aired on six stations. Three more stations have shown interest in the broadcast.

As this year's missionary project, the Voice of Prophecy team in California chose Palma on the Spanish island of Mallorca, where there is no Adventist church. Now, after ten months of transmitting the program on the island, and with the help of a literature evangelist, a group has been formed. Four persons will be baptized in a few weeks.

Doors in Spain are opening wide to the third angel's message, which radio is now helping the Seventh-day Adventist Church to proclaim.

ROGER WEISS  
Communication Director  
Spanish Conference

## CALIFORNIA

### Donor Helps Lay Church Cornerstone

In San Francisco on April 11, Dr. and Mrs. Chan Shun, of Hong Kong, arrived for the laying of the cornerstone of the new Chinese church at 7777 Geary Boulevard.

The program was held in the nearly completed sanctuary. Speakers were Dr. Chan Shun; Charles Cook, Central California Conference president; Jerry Chang, pastor; Ben Giang; Joseph Hwang; Walter Chin; and David Chong. Dr. Chan Shun presented a check of \$20,000 for the building program. His initial contribution was \$100,000 and he has promised an additional \$30,000 next year.

Carpet and pews were installed in June. The first Sabbath service in the new sanctuary was scheduled for July 10.

Much work still needs to be completed before missionary activities such as Sabbath school, Chinese language school, nursery school, Pathfinders, and Community Services can be held.

DAVID CHONG  
Clerk  
Chinese Church

# THIS BOOK HAS CHANGED LIVES

## What some readers say:

Thank you, thank you for that book. I'm underlining the pages in red, and on glancing back, it seems all the pages are red.

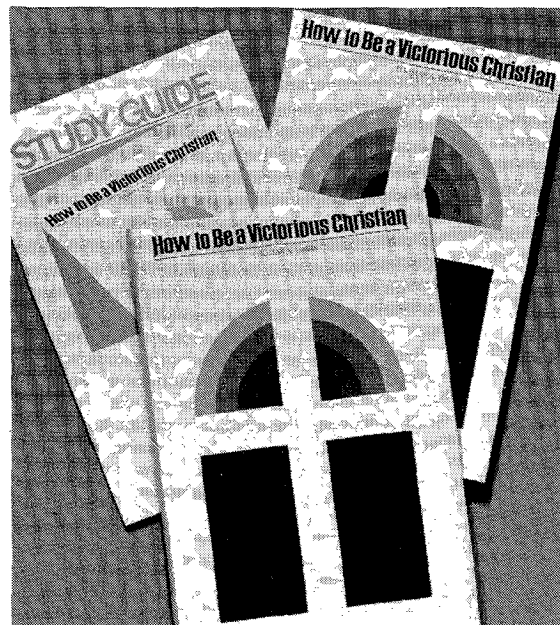
*How to Be a Victorious Christian* has made such a profound change in my life that I must say, Thank you for writing it. I feel that I have fully surrendered to Christ for the first time in my life. I feel assured of salvation.

I do want to let you know how much we value your book *How to Be a Victorious Christian*. There is not another book like it in its field. It must come to the attention of all.

After purchasing a copy of your book the first day of camp meeting and reading it a couple of times, I agree fully with the recommendations on the back cover. Since then I have distributed 15 of the books, with five more ordered.

I have recently read your book *How to Be a Victorious Christian*. To put it mildly, I was deeply impressed. The book is just what I have been looking for. It seems to make Christian living so simple and real.

I highly recommend this fine book as supplemental reading for academy Bible classes. Thank you for the inspiration you bring to Adventists through this outstanding presentation of righteousness by faith.



\$3.50 paper      \$4.95 cloth  
**Study Guide - \$1.00**

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



# SEE WHAT IT CAN DO FOR YOUR LIFE

## Euro-Africa

● The midyear committee of the Euro-Africa Division convened in Bern, Switzerland, the last three days of June. Overseas mission presidents were not in attendance, because of distance, but Albert Bodenmann, on furlough from Chad, was able to join in these meetings. Equal time was spent on devotional and special topics, and on necessary agenda items.

● Leon Belloy, pastor of the Renens, Switzerland, church, was elected president of the French Swiss Conference at a special business session in Lausanne.

● An empty works-canteen in Waldenswil on Lake Zurich, in Switzerland, has been remodeled into a place of worship by local church members, under the direction of their pastor, Markus Jaudas. This church, dedicated on May 22, will also be used by Adventists in nearby Thalwil, who have been without a meeting place of their own.

● Henri Walder, returned missionary from Northern Cameroun, is pastor of the Chur and Buchs churches in eastern Switzerland.

● Francis Augsburg, now on a year's study leave at Andrews University, will return this summer to France and his new appointment as pastor of the church in Dammarielles-Lys, where the French Publishing House is situated.

## North American

### Atlantic Union

● One hundred and twenty-three students from grades 7, 8, and 9 of Greater New York Conference schools attended a "School Daze" program at Camp Berkshire, Wingdale, New York, the last week in May. They were taught gardening, breadmaking, and wilderness living, and participated in faith-sharing activities. The week's program was organized by Leslie Lee, conference education superintendent, and Ailsa Deite-

meyer, principal of the Jackson Heights School, to give city youngsters an opportunity to develop new skills.

● Fifteen clubs participated in the annual Pathfinder fair held recently at Camp Berkshire, Wingdale, New York. The Spanish Manhattan church Pathfinder Club won highest honors. P. J. Salhany, Greater New York Conference youth director, was the fair coordinator.

● Eleven persons were baptized on June 12 at Camp Lawroweld, Weld, Maine, by W. W. Menshausen, Woodstock, Maine, district pastor.

### Central Union

● Seventy underprivileged children from the Lincoln, Nebraska, area attended camp at Woodland Acres, a 160-acre camping area owned by the College View church. The camps were financed by the Adventist churches of Lincoln. Students from College View Academy were counselors.

● Edith Davis, from Andrews University Academy, recently presented an English workshop in the Central Union, showing how *The Desire of Ages* and the Scriptures can be studied as literature in classrooms.

● The Lamar, Colorado, church was officially opened and dedicated on June 12. The \$110,000 structure has a seating capacity of 100. Speakers were William C. Hatch, Colorado Conference president, worship service; W. O. Coe, Central Union president, afternoon dedication service. Assisting in the service were Lloyd D. Cleveland, conference secretary-treasurer, and Harry L. Haas, union treasurer. The pastor is Lloyd Barnes.

● Ground was broken recently for a new church in Branch, Missouri, where there are now 36 members.

● Allen Fine, new pastor of the Rock Springs, Wyoming, church, comes from Loveland, Colorado.

### Columbia Union

● WGTS-FM, the radio station of Columbia Union College, held open house recently to show nearly 600 friends and listeners its new studio and control and tape-library rooms, and how the entire station operation has been refurbished.

● Project Share, the evangelistic organ of Shenandoah Valley Academy, New Market, Virginia, conducted Health Week at SVA recently.

● Wally Quedzuweit is the new associate publishing director for the Richmond, Virginia, area of the Potomac Conference.

● The Knox County, Ohio, poster contest, open to sixth-, seventh-, and eighth-grade students of public and private schools, was won by Dorothy Hamilton, a sixth-grade student at the Mount Vernon, Ohio, elementary school.



### SASKATCHEWAN CHURCH DEDICATED

The Swift Current, Saskatchewan, church was dedicated on Sabbath, May 22.

As the result of the work of a young colporteur, Lloyd Janzen, seven persons were baptized in May, 1962. They began holding regular services on May 12, 1962, in the Odd Fellows Hall in Swift Current.

As interest and membership grew, plans were laid for the erection of a church building, which was officially opened on October 16, 1965, with 27 members. The present pastor is A. Oetman.

L. L. REILE  
President  
Canadian Union  
Conference

● Students of the Uniontown, Pennsylvania, Hilltop Elementary School gave a special Bicentennial program at the Uniontown, Washington, and Charleroi churches.

● During the past year the Charleroi, Pennsylvania, church supplied *Listen* magazine free of charge to ten public schools. As a result, the church is receiving requests for material on drugs, smoking, and alcohol, and for the film *A Crutch for All Seasons*.

### Lake Union

● Twenty-one Wolverine Pathfinders from Berrien Springs, Michigan, recently took a backpacking trip into the Allegan State Forest.

● On June 7 the auxiliary of Battle Creek Sanitarium Hospital in Michigan presented a check of \$800 to Administrator Vernon L. Small. The money will be used to modify and add to the hospital's existing television reception equipment. During the 1975-1976 fiscal year the auxiliary gave a total of \$15,487 to the hospital for special projects.

### North Pacific Union

● Nearly 200 new converts were added to churches of the Upper Columbia Conference during the first quarter of 1976. Membership has now passed the 15,000 mark.

● Plans are being formulated to relocate the Upper Columbia Conference office out of the city of Spokane, Washington, and near the airport. The office is becoming overcrowded.

● The Upper Columbia Conference has announced the appointment of new district leaders and the placement of interns. Assigned to the Heppner-Condon district is Lloyd Perrin. Mike Brownfield will go to Cheney-Sprague. Assigned to a new work in Republic is Rick McCombs. The conference has named Ed Harris evangelism assistant. Don Andre is a new assistant in Milton-Freewater, and similar posts were assigned to Karl Reuble in Yakima and



Greg Nelson at the Linwood church in Spokane. The new assistant in Spokane Valley is Terry Bock.

● For the second consecutive year, Walla Walla College's graduating class has broken the record as the largest class to be graduated—264 this year. For the first time in the college's history, a student was graduated with a 4.00 grade-point average. Nancy Carpenter, of College Place, Washington, scored the straight-A academic record. Also, the youngest person ever to be graduated from Walla Walla College was 18-year-old Tom Gladden, of Gaston, Oregon.

### Pacific Union

● William E. Jamerson, Jr., is the new associate pastor of the Sacramento Central congregation, transferring from the same position at Vallejo Drive, Glendale, California.

● A laymen's crusade in the Fontana, California, Palm Meadow church has resulted in 25 families' expressing an interest in Adventism, and 12 indicating a desire for baptism. Leading the project was Roman Rybeznski, church lay activities leader. Speakers were Bob Ochoa, literature evangelist, and Norman Farley, pastor.

● Eucl Atchley is transferring from the Mountain View, California, church to pastor the White Memorial congregation in Los Angeles.

● The Hawaiian Mission has purchased a 24-foot 1971 Ford van and has remodeled it for disaster and Community Services projects.

● During the first quarter of 1976, Pacific Union literature evangelists recorded an increase in sales of 42.7 per cent. On the soul-winning side, 95,000 pieces of free literature were distributed and more than 10,000 homes were opened to prayer. Going door to door, the literature evangelists found 221 former Adventists and helped prepare 72 persons for baptism.

● G. Alan Crandall recently joined the staff of the Loma

Linda, California, Campus Hill church as an associate pastor, transferring from the Arizona Conference.

● Chandler, Arizona, members have broken ground for their new Community Health and Services center on a 2.5-acre plot. The 30-by-80-foot structure will serve as temporary meeting quarters and classrooms for the church, as well.

● Thirty-six students in grades 5 through 8 at the Kayenta Indian Boarding School, Arizona, have received new Bibles with their names stamped in gold on the cover. They are only a portion of the 60 to 80 students who register yearly as "Seventh-day Adventists," but who do not really come from Seventh-day Adventist homes. Pastors Francis W. Avery and Tom Holliday and Mrs. Blanch Wilson teach weekly Bible classes at the school.

### Southern Union

● Baptisms in the Florida Conference through May totaled 706. Recent evangelistic crusades include one by Lester Pratt in Palatka, with 17 baptisms, and another by the Brownlow-Ferry-Halverson team in Cocoa, resulting in 34 conversions.

● The Madison, Tennessee, campus church was dedicated May 29. The \$500,000 structure was built during the pastorate of J. W. Clarke. Speaker for the dedication was F. C. Webster, administrative assistant to the president of the General Conference. An offering collected May 29 for a new Sabbath school building, presently under construction, amounted to more than \$5,100. Harley Schander is pastor.

● Gene Luke, a member of the Memphis, Tennessee, First church and a former naval officer, and Forrest Howe, associate pastor, have witnessed the baptism of three servicemen as a result of their efforts to locate inactive Seventh-day Adventists and other interested persons at the Naval Air Station in Millington, Tennessee.

● Fifty-eight persons became charter members of the Upward, North Carolina, church June 19. Instrumental in its development was I. C. Pound, a retired conference president, who has helped organize nine churches in the South and has donated 4.5 acres for the proposed church building.

● Youth declared a "War on Drugs" May 9, during a South Central Conference youth congress in Louisville, Kentucky. Activities included a rally on the courthouse steps.

### Southwestern Union

● Nutrition classes were conducted recently in the Oklahoma City Southern Hills church fellowship room by Mrs. Al J. Webb, licensed nutrition instructor and wife of the church pastor. She was assisted by Mrs. Dale Tunnell, wife of the Oklahoma Conference evangelist. Approximately 50 Adventists and non-Adventists received instruction in healthful vegetarian cookery.

● The new nursing building for Southwestern Union College has now been completed. The building, formerly the administration building for Chisholm Trail Academy, has been completely renovated to accommodate the needs of the college nursing department, which is under the direction of Shirley Pinterich.

● The Louisiana House of Representatives has recently approved a bill that would set up "right-to-work" in the State. The measure is presently before the State Senate, and if passed would make Louisiana the twentieth "right-to-work" State in the United States.

● Literature sales in the Southwestern Union Conference have experienced a 108 per cent gain January through May. In addition, 17,834 persons have been enrolled in Bible correspondence courses, 1,415 Bible studies are being conducted, and 32 persons have been baptized. Sales have amounted to \$805,419.

### Andrews University

● A pinning ceremony for students graduating from the baccalaureate nursing program at Andrews was held June 5 in Rachel Christman Chapel, Lamson Hall. Twenty-four persons were graduated in person and six in absentia. Speaker for the occasion was Zerita Hagerman, new departmental chairman.

● A patriotic outdoor concert was held Sunday, May 23, on the Andrews University campus. The program included most of the university's major music groups and closed with a mass presentation by all the choirs, the band, and orchestra, of the selection "From Sea to Shining Sea."

● The Andrews University quinquennium constituency meeting elected new board of trustees members for Andrews University, Sunday, May 9. Re-elected chairman was Willis J. Hackett, General Conference general vice-president. Lowell L. Bock, Lake Union Conference president, was named vice-chairman. Named to the board as officers of the university were Joseph G. Smoot, president-elect; V. E. Garber, vice-president for financial affairs; Charles R. Upshaw, vice-president for student affairs; and David Bauer, elected vice-president for development and public relations. New members of the board include James Barclay, Elsie L. Buck, John R. Ford, M.D., Earl Laurence, Werner Lightner, Ellsworth McKee, Leonard McMillan, Marie Robinson, Max C. Torkelson, and Carolyn Zima. New advisory members are C. Dunbar Henri and E. Wayne Sheperd.

● Conrad A. Reichert, associate professor of psychology at Andrews University, has been named chairman of the psychology section of the Michigan Academy of Science, Arts, and Letters.

● Andrews University hosts the first national convention of the Seventh-day Adventist Church Musicians' Guild, July 30 to August 1.

## ENGINEERING— Developing Man's Environment In God's Service



Begin engineering at the  
Adventist college of your choice.  
Finish your engineering degree at

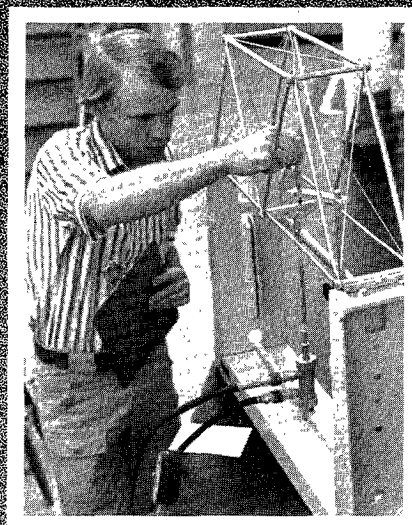
# WALLA WALLA COLLEGE

Write for information: Dean, School of Engineering  
Walla Walla College  
College Place, Washington 99324

Structural design of the  
Space Needle for the Century  
21 World's Fair in Seattle was  
supervised by Walla Walla  
College Engineering School  
graduate Gary N. Curtis.

Other graduates are  
employed throughout the  
Northwest as well as around  
the world in exciting and  
challenging projects of  
similar scope.

Whether it is mechanical,  
electrical or civil engineering,  
Walla Walla College engineer-  
ing students receive basic  
learning to prepare them for  
further specialization or for  
immediate engineering  
employment.



## Review



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

### EDITOR

Kenneth H. Wood

### ASSOCIATE EDITORS

Joseph J. Battistone, Don F. Neufeld

### ASSISTANT TO THE EDITOR

Eugene F. Durand

### ADMINISTRATIVE SECRETARY

Corinne Russ

### EDITORIAL ASSISTANTS

Aileen Andres, Jocelyn Fay

### EDITORIAL SECRETARY

Pat Hill

### ART

Designer, G. W. Busch

### CONSULTING EDITORS

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

### SPECIAL CONTRIBUTORS

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

### EDITORS, SPANISH EDITIONS

Inter-America, Wanda Sample  
North America, Fernando Chaij  
South America, Gaston Clouzet

### CORRESPONDENTS, WORLD DIVISIONS

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

### CORRESPONDENTS, NORTH AMERICA

UNIONS  
Atlantic, Geraldine I. Grouit; Canadian,  
A. N. How; Central, Clara Anderson;  
Columbia, —; Lake, Jere Wallace;  
North Pacific, Cecil Coffey; Northern,  
Halle Crowson; Pacific, Shirley Burton;  
Southern, Oscar L. Heinrich; South-  
western, J. N. Morgan

UNIVERSITIES  
Andrews, Opal Young; Loma Linda,  
Richard Weismeyer

CIRCULATION  
Manager, Edmund M. Peterson

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

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

### TO CONTRIBUTORS

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

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

## Health Personnel Needs

### NORTH AMERICA

Admit. Offcr.	Nurse, LPN
Cafet. mgr.	Nurse, med.-surg.
Cook	Nurse, RN-MS
Diet., ther.	Nursing in-serv. dir.
Engr., stationary	Nursing serv. dir.
Food-prod.	Occup. ther.
superv.	Pharmacist
Groundskpr.	Phys. ther.
Health-record	Plumber
anal.	Pulm.-function
Lab. mgr.	tech.
Med. transcrib.	Purch. clerk
Nuclear-med.	Radiol. technol.
technol.	Sec., Spanish
Nurse, charge	Stockroom superv.

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

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

## To New Posts

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

**Beverly Beem**, staff, Walla  
Walla College, from Union Col-  
lege.

**Donald Fulton**, plant services  
director, Shawnee Mission Medi-  
cal Center, Shawnee Mission,  
Kansas, from Hinsdale San-  
itarium and Hospital, Hinsdale,  
Illinois.

**Wayne Johnson**, publishing di-  
rector, Chesapeake Conference,  
from Michigan Conference.

**Vernon Noyes**, teacher, Boynton  
Beach, Florida, from Missouri  
Conference.

**Gilbert Preston**, Bible instruc-  
tor, Central States Conference,  
formerly custodian, General  
Conference.

**George E. Smith**, principal,  
Mount Vernon Academy, Mount  
Vernon, Ohio.

**H. L. Thompson**, evangelist,  
Central States Conference, from  
South Atlantic Conference.

**William Wagner**, general sur-  
geon, New England Memorial  
Hospital, Stoneham, Massachu-  
setts, from Loma Linda Univer-  
sity Medical Center.

**Donald M. Warren**, vice-presi-  
dent for academic affairs, Walla  
Walla College, formerly be-  
havioral sciences department  
chairman, Pacific Union College.

**Glenn Wheeler**, staff, Broad-

view Academy, LaFox, Illinois,  
from Campion Academy, Love-  
land, Colorado.

**Cleon E. White**, staff, Andrews  
Academy, Berrien Springs, Mich-  
igan, from Campion Academy,  
Loveland, Colorado.

**Lamar Young**, personnel direc-  
tor, Shawnee Mission Medical  
Center, Shawnee Mission, Kan-  
sas, from Harding Hospital,  
Worthington, Ohio.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

**Viola Mae Kotz (SOS)**, to serve  
as nurse, Yuka Hospital, Kalabo,  
Zambia, of Forest City, Florida,  
left New York City May 15, 1976.

**Arnold L. Petersen (LLU '66)**  
(SS), to serve as relief physician,  
Guam Seventh-day Adventist  
Clinic, Tamuning, Guam, and  
**Karen L. (Wagner) Petersen (LLU**  
'66) and four children, of Port-  
land, Oregon, left Portland, May  
30, 1976.

**Norval A. Rios (CUC '74) (SS)**,  
to serve as a medical technologist,  
Montemorelos University Hospi-  
tal, Montemorelos, Mexico, and  
**Gladys B. (Hise) Rios**, of Silver  
Spring, Maryland, left McAllen,  
Texas, April 14, 1976.

**H. Glenn Stevens (LLU '46)**  
(SS), to serve as physician/intern-  
ist, Youngberg Memorial Hospi-  
tal, Singapore, and **Joycelyn E.**  
**Stevens**, of Loma Linda, Califor-  
nia, left Los Angeles, California,  
May 29, 1976.

**Nick N. Tkachuk (SS)**, to serve  
in general maintenance, Taiwan  
Adventist Hospital, Taipei,  
Taiwan, and **Jessie (Melenchuk)**  
**Tkachuk**, of Riverside, California,  
left San Francisco, California,  
May 30, 1976.

**W. Glenn Trambie (LLU '43)**  
(SS), to serve as physician, Mala-  
mulo Hospital, Makwasa, Ma-  
lawi; **Esther (Weng) Trambie**,  
of Midpines, California, left New  
York City May 13, 1976.

**David Zinke (LLU '47) (SS)**, to  
serve as physician, Penang Ad-  
ventist Hospital, Penang, Ma-  
laysia; **Maxine Zinke** of Exeter,  
California, left San Francisco,  
California, May 5, 1976.

### STUDENT MISSIONARIES

**James A. Bunch (CUC)**, of  
Takoma Park, Maryland, to serve  
in evangelism, South England  
Conference, England, left Mon-  
treal, Quebec, May 23, 1976.

**Sheryl D. Clark (CUC)**, of Tap-

pahannock, Virginia, to serve in  
evangelism, South England Con-  
ference, England, left Montreal,  
Quebec, May 23, 1976.

**Alice K. Griffiths (CUC)**, of  
Wernersville, Pennsylvania, to  
serve in evangelism, South Eng-  
land Conference, England, left  
Montreal, Quebec, May 23, 1976.

**Claudia Kutzschbach (SMC)**,  
of Collegedale, Tennessee, to  
serve in general housekeeping  
and cooking, Tasba Raya Mission  
Project, Nicaragua, left Miami,  
Florida, May 25, 1976.

**John C. Steinkraus (SMC)**, of  
Brookston, Indiana, to serve as a  
construction worker, Tasba  
Raya Mission Project, Nicaragua,  
left Weslaco, Texas, May 18,  
1976.

**Dale L. Walters (SMC)**, of Ool-  
tawah, Tennessee, to serve as  
mechanic and construction  
worker, Tasba Raya Project,  
Nicaragua, left Weslaco, Texas,  
May 18, 1976.

**Kenneth R. Woodruff (WWC)**,  
of Days Creek, Oregon, to serve  
as offset press operator, Kasai  
Project, Katanga, Zaire, left  
New York City, May 24, 1976.

**Ralph Frank Wyman (WWC)**,  
of College Place, Washington, to  
serve as English teacher, Manado  
English Language School,  
Manado, Sulawesi Utara,  
Indonesia, left Portland, Oregon,  
June 13, 1976.

## Coming

<b>July</b>	
31	Dark county evangelism
<b>August</b>	
7	Church Lay Activities Offering
14	Oakwood College Offering
<b>September</b>	
4	Lay Preachers' Day
4	Church Lay Activities Offering
11	Missions Extension Offering
11 to	
Oct. 9	Review and Herald campaign
18	Bible Emphasis Day
25	JMV Pathfinders
25	Thirteenth Sabbath Offering (Far Eastern Division)
<b>October</b>	
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
<b>November</b>	
6	Annual Week of Sacrifice Offering
13 to	
Jan. 1	Ingathering crusade
<b>December</b>	
4	Ingathering emphasis
4	Church Lay Activities Offering
11	Stewardship Day

# The Back Page

## Spain's Queen Hears About Adventism

Her Majesty, Queen Sofia of Spain, attended five lectures on Adventism recently at the Universidad Autónoma of Madrid, where she is a student in the Department of Contemporary Humanities.

The contemporary humanities department has as its goal the preparation of its students to solve today's problems in a scientific and practical manner. Teachers try to help their students discover responsible criteria by which to pass judgment on the various solutions presented by the ideologies of our time. Groups representing these various ideologies are called upon to present their philosophies to the students within a framework that is common to all. It was in such a setting that the Seventh-day Adventist Church was invited by the director of this department, Dr. de Solas, to present a series of eight seminars to the students on the following topics. The ones who presented the topics are also listed.

1. The Biblical Foundation of Adventist Doctrine, by Georges Stèveny, president of the French Adventist Seminary, Collonges-sous-Saleve, France.
2. Basic Adventist Doctrines, by Carlos Puyol, president of the Spanish Church.
3. The Problem of Death, by Jean Zurcher, secretary of the Euro-Africa Division.
4. The Organization of the Adventist Church, by Ernesto Ferreira, director of the department of theology of the Spanish Adventist Seminary,



Queen Sofia speaks to Jean Zurcher, Euro-Africa Division secretary, about ideas he presented in a talk to university students.

Sagunto, Spain. (This lecture had to be cancelled.)

5. Eschatology and the Meaning of History, by J. López, former president of the Spanish Adventist Seminary.

6. The Problem of God, by J. López.

7. Individual and Social Ethics, by Raul Posse, director of the Spanish Adventist Seminary.

8. Answers to the Basic Problems of Present-Day Civilization, by Roberto Badenas, academic dean of the Spanish Adventist Seminary.

Queen Sofia attends classes as regularly as her official obligations permit. She was present when Professor Stèveny explained the Adventist position on the value and authority of the Word of God as compared with tradition. She heard Dr. Zurcher speak on conditional immortality and

the state of the dead. At the end of this seminar various students expressed their dissatisfaction with the doctrines of purgatory, hell, and the intercession of the saints.

When the talk on eschatology and the meaning of history was given, I had the opportunity of sitting beside Her Majesty and of finding for her in my own Bible the texts used by the speaker. She read with interest the prophecies of Daniel 2 and 7. The queen did not conceal her interest in Adventist doctrines and repeatedly expressed her wish to receive a resumé of the topics presented.

On May 25, in response to a special invitation after the last of the doctrinal seminars, Pierre Lanarès, director of the Euro-Africa Division religious liberty department and editor of *Conscience et Liberté*, presented Religious Liberty in the Twentieth Century. About 70 students were in attendance, including Her Majesty, who showed by her attention that she greatly enjoyed the dissertation and the interchange about religious liberty that followed.

The image created by the Adventist Church was distinctly positive. Bonds of appreciation and friendship were established that we would like to see continued and strengthened. Labels that misunderstanding and intolerance had attached in former times have been changed.

The group was much interested in Adventist music. They would like to establish cultural contacts with Adventist universities and colleges around the world. They also expressed a desire to hear a specialist from the Geoscience Research Institute.

What significance can this contact have for the church in the future? I do not know. The religious-liberty discussion was an excellent conclusion to what had been planned as a purely cultural activity, but which, without doubt, will stimulate thought about religious liberty in Spain. CARLOS PUYOL

## In Brief

**MFI project finished:** The last of the Maranatha Flights International (MFI) volunteers left Thousand Oaks, California, the week of July 4 to 10 after donating one month of time in the construction of a new church complex. MFI's next project will begin in September, when volunteers go to Guatemala for six months to build 16 churches that were completely destroyed and 13 that were damaged in the recent earthquake.

**New position:** Theodore R. Torkelson, book editor, Pacific Press Publishing Association. Formerly an associate book editor, Elder Torkelson is also associate editor of *Signs of the Times*. He replaces Richard Utt, who has been granted a leave of absence.

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

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

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

☐ New subscription  
☐ Renew my current subscription  
☐ One year (US\$15.95)  
☐ Single copy \$5 cents

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

## QUEEN OF SPAIN IS COMMUNION GUEST

Guests at the June 26 communion service in the Madrid church included Queen Sofia of Spain and the rector of the Universidad Autónoma of Madrid. They and others ate and talked with the Madrid church members after the service. (See article above.)

When Robert H. Pierson, General Conference president, learned of the queen's visit, he wrote to her, thanking her for her interest in the work of the church and wishing her God's blessings of health, wisdom, and spiritual understanding.