

SEPTEMBER 30, 1976

# Review

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



## The Magdalene

By MARY I. HOBBS

I cannot spill the perfume  
Upon that holy head,  
But I can smooth a weary brow,  
Perhaps 'twill do, instead.

I cannot wash those tired feet  
With my repentant tears,  
But I can bathe the helpless ill  
And quiet nameless fears.

I cannot sit and listen  
To that dear and loving voice,  
But I can weep with those who weep  
And with the glad rejoice!

O Christ, my loving Saviour,  
I ask one thing of Thee—  
The spirit of the Magdalene  
To live again in me!

And when I walk along life's way,  
Oh, may I always see  
In someone's need, or want, or pain  
A chance to walk with Thee.

## Is All Healing Divine?

"All healing is from God," declared an article in a recent issue of a widely circulated religious magazine. The author, a prominent faith healer, affirmed that it has ever been God's will to give life, *healthy* life, since He always desires our good. He pointed out that Christ never made anyone sick, but spent His time healing. Likewise God causes no disease; this is the work of Satan. In conclusion the author said that God wants us to be well and therefore heals both through prayer and physicians.

Much of what the faith healer said in his article is firmly based on the Word of God. The Old Testament presents God as the One "who healeth all thy diseases" (Ps. 103:2, 3). The New Testament tells of God's Son going about "healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). And Jesus said that His followers would "lay hands on the sick, and they shall recover" (Mark 16:18). The apostle Paul declared that some in the church would have the "gifts of healings" (1 Cor. 12:28, 30). James taught that "the prayer of faith shall save the sick" (James 5:15).

To such facts the faith healer in his article added the assertion that God had told him personally, "No matter how a person recovers, it's My doing. If it's through a medical doctor, medicine, or prayer, it all comes from Me."

On the surface this statement might appear to be beyond question. Surely God is the One who ultimately effects healing even when humans assist through medication or surgery.

But does it follow that "all healing is from God"? Speaking of the last days, the apostle Paul mentioned "the working of Satan with all power and signs and lying wonders" (2 Thess. 2:9). And John the revelator wrote of "the spirits of devils, working miracles" (Rev. 16:14). Commenting on this truth, Ellen G. White has said: "Satan, surrounded by evil angels and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. . . . We are to be on guard against Satan's deceptive arts. He will take possession of human bodies, and make men and women sick. Then he will suddenly cease to exercise his evil power, and it will be proclaimed that a miracle has been wrought."—*Medical Ministry*, p. 110.

In another place Mrs. White says: "Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith."—*The Great Controversy*, p. 589. "Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight."—*Testimonies*, vol. 1, p. 302.

Some of Satan's last-day deceptions already are appearing. Recently we received a letter from a minister in Massachusetts that read, in part: "Last night after coming home from an evangelistic meeting I turned on

the TV. Channel 56 came on with an interview of two spiritualistic ministers—Bob Miller, of Salem, and Irene Botelo (nurse), of the Cape. There are ten churches in Massachusetts. What a revelation! Things I have read about in *The Great Controversy* as being future were being said right in front of me! These two do spiritual healing on a regular basis. They teach spirit healing in their churches, and Bob Miller has ten members who soon will be certified as spirit healers. They claim that the spirits of departed doctors come and aid them. . . .

"Mention was made of Christ as the great spirit healer and that they were doing the same healing as He did. Bob Miller at one point said, 'I don't care where my help comes from.'"

### How to Distinguish

If both God and Satan can heal the sick, how can we tell who is doing the healing in a particular case? Speaking of those who call Him Lord and perform miracles in His name, Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Centuries before, Isaiah expressed a similar view: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Those who do miracles in Christ's name must uphold and obey God's law. "The voice of a stranger' is the voice of one who neither respects nor obeys God's holy, just, and good law. Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness. But through whose power are these cures wrought? . . . If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver."—*Selected Messages*, book 2, pp. 50, 51.

No, not all healing is from God. In His love and mercy God often works through faulty, weak human beings in order to bring a blessing to those who are in need. But miracles do not prove that the teachings of the miracle worker are true. Miracles performed by those who do not teach *all* of God's Word and keep *all* of His commandments may be from Satan. And those who reject the authority of God and His law will be deceived by them.

How can we avoid being deceived? By studying God's Word and testing every person and every teaching by it. "Faith in God's word, prayerfully studied and practically applied, will be our shield from Satan's power and will bring us off conquerors through the blood of Christ."—*Testimonies*, vol. 1, p. 302. One faithful Christian said, "I'd rather leave myself in the hands of the Lord, and die, than be healed by Satan and live."

To which we say, "Amen."

K. H. W.

# This Week

Our cover poem, by Mary Hobbs, and its accompanying illustration, by Elfred Lee, makes a modern application of Christ's words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

We may ask, but "where is the need in my neighborhood? To my knowledge no one is starving." And we quietly pass by more subtle, but just as desperate, needs in almost everyone we meet. There is the teen-ager who needs tutoring to graduate; a widow who carries heavy financial burdens and concern for her children who

need a father-substitute; the elderly who are lonely and can no longer maintain their homes; a child neglected by his parents; the couple who are divorcing.

Where is the need, the want, the pain? It is, to a greater or lesser extent, present in every person we encounter. A word of encouragement can go a long way toward alleviating the problem. Concerned Christian action can also help. But, being Christians, we cannot walk any other way through life than the way Jesus walked, answering to the limit of our strength and vision the cries for help around us.

September 11 through October 9 is the time of the yearly REVIEW campaign. A letter we recently received shows the broad spectrum of readers to which the REVIEW appeals. Mrs. Wesley Heinrich, of Bazine, Kansas, writes: "Recently our grandchildren, Beth Ann, 7, and David, 5, spent a few days in our home. One evening I heard Beth Ann reading to her brother as they sat side by side in grandpa's recliner. When I asked her what she was reading, she replied, 'I'm reading the REVIEW, Grandma.'"

"Bless her heart, I thought, she could hardly begin much younger.

She had no difficulty in reading the For the Younger Set story to David.

"We would not want to be without the REVIEW."

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## Letters

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

### Practical Help

"The Casserole Brigade" (July 22) was of particular interest because we recently learned firsthand about the practical encouragement this kind of help gives. In March my father, R. H. Libby (a retired minister), died in Paradise, California. Friends brought over dishes of food for the day or so before the funeral. The church women called and said they would furnish the dinner, extra plates, and other necessities. Four women prepared and served a complete meal for more than 50 out-of-town friends. They also cleaned up everything after the meal, leaving extra food for the family for the next day or two. I understand this is done for every funeral at the Paradise church.

Since dad was the first member of my immediate family to die, I have just become aware of how much it really means to have this done, as well as to receive cards and letters from friends.

ELEANOR MORRISON  
Sacramento, California

### Race Relations Comment

Re: Seventh-day Adventists and Race Relations (June 24 to July 15).

Commendable consideration was given a subject long overdue in its discussion in our church

paper. The clearly evident efforts of the author to be objective are to be applauded. The forthrightness of the accompanying editorial gave an unprecedented breath of fresh air, cleansing a closet grown stale with ne'er-spoken facts.

WAYMAN WENDELL  
CHEATHAM, M.D.  
San Francisco, California

### God's Person

I always saw myself as the strong, silent type. A hard-minded realist, I prided myself on my thick shell. But the last line of the poem on your cover, "I'd rather be God's person than just me" (July 29), brought tears to my eyes —tears of joy.

NAME WITTHELD

### Music Outreach

Re: A letter in the August 12 REVIEW, which suggested that funds be budgeted for music outreach to the privileged.

I firmly believe that an artistic mission to the privileged can be self-supporting. When my husband and I were weighing our careers as to whether we were doing the right thing by our faith, a dedicated Bible worker pointed out that through our musical talents we could contact persons that even the foremost Adventist clergy could not reach.

We find that the most effective contacts at present are those that competent, patient, private teachers of music make in the students' homes. There are also countless other opportunities for the self-supporting, experienced, and skilled musician or artist. Given

insight and refinement of soul, free-lance music might prove more effective and far-reaching than music with prescribed denominational support.

GRETA HOLDEN  
Halesite, New York

### Language Segregation

In Canada and the United States segregation involves more than black churches; it involves the segregation of God's people into a variety of enclaves such as the conference church, the Portuguese church, the German church, et cetera. In the New Jerusalem there will be no religious ghettos; we will all be one.

MARJORY BROWN, Ph.D.  
Fairfax, Virginia

► Around the turn of the century, when there was a great influx of immigrants to the United States and Canada, the Seventh-day Adventist Church began work among people who spoke languages other than English. Seminaries for German, Danish, Norwegian, and Swedish people were established. In fact, Union College, Lincoln, Nebraska, was opened as a "multi-language school, with the subjects taught in English, German, and the Scandinavian languages" (SDA Encyclopedia, p. 1342). At the same time, at the request of non-English-speaking Adventists, churches in these other languages were begun.

In some places in the United States and Canada the need for churches that conduct services in languages other than English continues today because there are still persons, most of them first-gener-

ation immigrants, who are uncomfortable with English and cannot understand enough of an English worship service to have their spiritual needs filled. This is not a destructive sort of segregation, any more than separating Sabbath school classes according to age is destructive segregation. It has been our experience that anyone who would be comfortable worshipping in a church whose service is conducted in a non-English language is welcome, as countless students of other languages can testify. These non-English-speaking members are also free at any time to change their membership to an English-service church. In the New Jerusalem, of course, a common language will be spoken and the need for different languages will disappear.

A conference church does not exist to segregate members either, but rather to serve isolated Seventh-day Adventists.

### Ironing Board Store

Thank you for "The Ironing Board Store" (Sept. 2). Just this week I started giving my children allowances for doing little chores. I had planned that they would pay tithes on their earnings and be able to buy items or gifts with the remainder. But the price of toys would mean many pennies for them to earn. The article solved that problem for me. Besides, now my imagination is running wild, and I have more ideas for expanding "The Ironing Board Store."

SHARON PERKINS  
Redlands, California









*Should Adventists Vote?—3*

## Religion and Politics From an Adventist View

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While the doctrine of the separation  
of church and state defines  
the relationship between religious  
and political institutions, it does not  
proscribe an individual's right  
to vote or hold public office.

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By **CHARLES B. HIRSCH**

DOES THE GOD-GIVEN FREEDOM to choose include the right to participate in political elections? Neither the Bible nor Ellen White's writings speak against the right of Christians to vote. But should church members hold public office?

In her diary in 1859, Mrs. White refers to a consensus reached by her husband, J. N. Andrews, and others that it was "right to vote in favor of temperance men being in office." She noted that "men of intemperance have been in the office today in a flattering manner expressing their approbation of the course of the Sabbathkeepers not voting and expressed hopes that they will stick to their course and like the Quakers, not cast their vote. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer."

If all God-fearing and honest persons withhold their power to vote, and leave with corrupt and dishonest

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

politicians the control of governmental affairs, our nation would face disaster and ruin.

A survey of the editorial statements on this issue shows a positive stance in favor of voting.

James White, writing in the *REVIEW* for August 21, 1860, regarding the ballot, states: "We do not recommend this, neither do we oppose. If a brother chooses to vote, we cannot condemn him, and we want the same liberty if we do not."

Writing in the September 13, 1928, issue, F. M. Wilcox said: "It is the privilege of every individual to exercise the right of franchise. No one has authority to deny him this privilege. The Seventh-day Adventist Church does not seek to dictate to its members as to how they shall vote or whether or not they should vote at all. It is left to each one to act on his own judgment in the fear of God."

Elder Wilcox elaborated on this, drawing a further line of distinction between the mixing of church and politics. Recognizing the right of the individual to cast his vote, if he so desires, he added: "It is one thing for the individual members of the church to vote, and another thing for these same individuals in their church capacities to endeavor to influence political measures."—*Ibid.*

Again, writing in the March 26, 1936, issue of the *REVIEW*, Elder Wilcox advised the church: "Our American brethren and sisters will soon be facing the excitement of another Presidential election. Already the keynotes of this great political contest are being sounded by leaders of the various political parties. The controversy promises to be particularly partisan and bitter in character. Much personality will be injected into the discussion. Vital principles of government will be involved. Citizens will be asked to make choice, not alone of national officials, but of State and local leaders as well."

### Avoid Strife and Controversy

This observation made 40 years ago is most apropos today. The editor then cautioned: "But while a Seventh-day Adventist may exercise the right of franchise and vote for various measures which he may deem for the public good, he should keep out of his heart the spirit of political strife and controversy."—*Ibid.*

In a series of editorials written in May/June, 1960, R. F. Cottrell depicted the role that church members and workers should have in politics. In his concluding article he summarizes the church's position: "The Seventh-day Adventist Church, as we have seen, takes a neutral stand on all strictly political matters, and except on major moral issues such as temperance and religious liberty it does not advise its members as to whether—or how—they should vote. At the same time the church does counsel against participation in partisan politics, against voting the party 'ticket,' and against voting for men merely on the basis of their party label. The church also warns against the moral errors of voting without discrimination, so as to further an unworthy cause, or of failing to vote on major moral issues."—June 16, 1960.

In the same year F. D. Nichol wrote: "The *REVIEW* likes to think of our membership, not as Republicans or Democrats but as members of the Advent Movement, whose first—and last—objectives are to carry on a task assigned to us by God in this troubled world. To help keep this assignment clear before the eyes of our people and to provide them with a strong stimulus to go forward

with the assignment God has entrusted to us in this day is, I believe, the chief reason for the publication of the church paper. . . .

"There are duties," he wrote, "we should perform as citizens as well as duties we should perform as children of God. Among the duties of citizenship in this world, most men would regard that of the ballot as among the foremost."—*Ibid.*, Oct. 20, 1960.

"I do not believe," he added, "that a fair reading of all that Mrs. White has written on the subject of the ballot requires that any of us abstain from voting."—*Ibid.*

Editor Kenneth H. Wood wrote that Christians "will be extremely selective in their voting. They will not be highly partisan. They will not unthinkingly, blindly, and out of a sense of party loyalty vote 'the straight ticket.' They will vote on issues and for 'the best men,' not for political parties."—*Ibid.*, Oct. 19, 1972.

The voter often has questions about who is the best-

qualified candidate. Not all the information about the candidates' political leanings are available. How he may act on certain issues is often difficult to determine. Regardless of how conscientious or perceptive a person may be, he will make mistakes. But, as Elder Wood states, "this is true in all areas of life. Should Christians never act unless they are absolutely certain they are right? If so, even the church would be paralyzed, for no man is infallible. Timid leaders would hold back, doing nothing lest they do the wrong thing. In the meantime the devil and his forces would occupy the field."—*Ibid.*

Nevertheless, we should act intelligently and responsibly. John F. Kennedy said, "The ignorance of one voter in a democracy impairs the security of all." The Christian has the advantage of seeking divine guidance, yet he is still free to vote or not to vote!

During World War II, I recall the day the absentee ballot for the Presidential election came to my bunk. As

## When You're Young By MIRIAM WOOD

### Intellectual Peeping-Tomism

TO OFFER comments on the contemporary scene, if they involve political personalities, is to invite mild disaster to the commentator. This publication attempts to be completely nonpartisan; nevertheless, when a writer tries to discuss principles of a situation (not "principals") he/she leaves himself open to shrieks of "You're a member of the [political] party!" And this is really ironic, especially in the case of *this* writer, who has a long record of jumping party lines and voting for whoever appears to her the best candidate for the job. I should have learned to stick to "safe" topics, but since I never play it that safe, here goes.

I want to discuss the ungovernable urge nowadays to villify persons in public office, particularly after they have served their country long and well. People—writers, TV personalities—are garnering immense fortunes out of the shameful pastime of digging into every nook and cranny of a public personality's life and habits. They engage in a kind of peeping-Tomism.

Please understand that I do not condone wrongdoing on the part of anyone,

be he/she a political person, or a church leader. I believe one hundred per cent in Ellen White's instructions regarding our conduct being "as transparent as sunlight." Human frailties, though, are much more interesting to the average person than are the good qualities that nearly always balance out the picture. Therefore, in the late twentieth century "total revelation" has become almost a disease among us. We can't wait for the next issue of the magazine or the paperback book to come out, or we put in a reservation at the library so as to be first in line to read what the "tell it like it is" writers have to say. The trouble is, these writers tell only *one* side.

In any nation, if the national security is at stake, or if facts need to be made public for reasons of diplomacy, then let us make them public—but let us stick to the facts that pertain to the victim's occupation. If his personal life can be left to himself and his family, let's leave it there.

Specifically, I don't think the relationship between a husband and wife is anyone's business but theirs. I don't think it is public

property to be pried into or discussed, or pawed over by the sweaty, eager hands of the vultures of this world. Surely a public personality is a human being. Surely he is entitled to humane treatment. Surely people can get their "kicks" in other ways besides tearing the gossamer web of interpersonal relationships to shreds.

Often I wonder why anyone ever chooses to accept a leadership position in the church or in the political world. Many dedicated, earnest, honest people do wish to serve their fellowmen, however. They get few thanks—and no mercy. It is terrifying to contemplate a time when "good men and true" would refuse to accept public office because of the inherent danger of damage to their family lives, of the certainty that the human relationships they most cherish will be in deadly danger.

The facet of this situation that most concerns you and me, I think, is our avid curiosity. After all, if there were not a huge market for "revelations" of the most intimate nature, I can predict with absolute certainty that very soon there would be very little of it going on. You simply have to have a market for your "goods." And when you come right down to the crux of the matter,

every time you or I buy a book of this nature, every time we watch a TV program dealing exclusively with this type of material—we are saying, in effect, "Right on! Keep it up! This is what we like!"

Though the parallel won't stand on four legs, I sometimes think of the Christians who were thrown into the arena and then hungry lions set loose to devour them. If historians can be believed, the spectators applauded the "entertainment"; food was consumed as the lions munched their "lunch"—human bodies. We shudder. But is the conduct of those early Roman spectators much different from ours?

One woman summed it up succinctly in a letter to the editors of a well-known magazine:

"I don't know who is the vilest: . . . and . . . for writing it, . . . for publishing it, or me for reading it."

As always, the Bible gives the best advice.

"And now, my friends, all that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable—fill all your thoughts with these things" (Phil. 4:8, N.E.B.).

If "all" our thoughts were filled with "these things" there would be no place for intellectual peeping-Tomism.

a member of the armed forces I had a sworn loyalty to my commander in chief. Yet, here was my opportunity to vote secretly against his re-election! An amazing thing!

In the history of the Seventh-day Adventist Church there is no known instance where an action was taken to forbid the membership their constitutional prerogative to vote in either local, State, or Federal elections. The church couldn't do this without becoming involved in politics. It's against the law. Hence, it would be a glaring violation of our church-state separation doctrine.

During the Civil War period, the General Conference, at its third session in 1865, took an action that "the act of voting when exercised in behalf of justice, humanity and right, is in itself blameless, and may be at some times highly proper; but that the casting of any vote that shall strengthen the cause of such crimes as intemperance, insurrection, and slavery, we regard as highly criminal in the sight of Heaven. But we would deprecate any participation in the spirit of party strife."—*Review*, May 23, 1865.

### Adventists Are Free to Choose

On October 3, 1935, the General Conference Committee took recognition of the individual's responsibility of citizenship and voting privilege and recommended:

"That on registration days members of the General Conference office family who desire to visit the polls, exercise this privilege outside of office hours."

It appears that every editorial or article written in the church paper comes to the same conclusions.

First, those on the payroll of the church are not in any way to involve themselves in politics. Ministers should not insert their political views in their sermons or during any of their ministerial activities.

Second, everyone has the right to vote for candidates for public office, but one should make this a private matter (Letter 4, 1898). Everyone should vote on temperance and moral issues.

Third, church members not employed by the denomination may run for public office. They should not be condemned for participating in public functions. In an address to the faculty and students of Battle Creek College Ellen White said: "Have you thoughts that you dare not express, that you may one day . . . sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations."—*REVIEW*, Aug. 19, 1884.

Some may disagree with the conclusions given above. Of course, this is their right. At the same time we should recognize that others have the right to act in accordance with their convictions as well. We should not criticize, censure, or condemn anyone for casting a ballot or for running for public office. This is neither a cause for dis-fellowship, nor is it in opposition to the church's teachings.

However, there is one precaution: We should keep our political viewpoints to ourselves!

Whether or not Adventists should vote, then, is an individual matter. Each person has been divinely endowed with the power of choice, and should decide for himself when and how to exercise that power. Each is free to choose, and therefore should act responsibly. □

*Concluded*

## Response From Readers

### Orion's Open Space

IN 1937 astronomers Baade and Minkowski (*Astrophysical Journal* 86:119) gave evidence for a "window in the vicinity of the Trapezium" in the Orion nebula. Infrared photographs made with the 100-inch telescope at Mount Wilson showed a cluster of faint stars superimposed on the bright nebulosity surrounding the Trapezium. By comparison with other star clusters, this cluster appeared far too small, as if much of the cluster beyond the Trapezium is blotted out by obscuration; hence the conclusion of "a window."

Then in 1952 another astronomer was able, with sufficiently long infrared exposures, to record the outer part of the cluster, even though "the stars in these outer regions experience a great deal more absorption than stars do in" "the central hole discovered by Baade and Minkowski" (*Sky and Telescope* 11:190).

My letter is not intended to favor this explanation over others, but to extend the list of possibilities. It is interesting that "open space" could remain an appropriate designation, though perhaps for different reasons, as the knowledge of astronomy has increased through the years.

ELWOOD S. MCCLUSKEY  
Colton, California

I HAVE puzzled at length over the three articles about the nebula of Orion. Perhaps someone could answer some questions for this non-scientist.

1. I look at three photographs of the nebula printed in the *REVIEW* with the articles. Without the labels I would not know that they all represent the same nebula. Does the formation change from year to year? If so, would a series of photographs made at regular intervals help to explain what is being seen?

2. I know what a trapezium is, but I do not find such a form in the photographs. I do not find four stars that mark the corners of a trapezium. Could a photograph be marked so as to indicate where this geometric shape is supposed to be?

3. The terms "open space," "opening," and "opening heavens" are used loosely. An "open space" would presumably be distinguishable from a "closed space," but I do not find such a distinction in the photographs. An "opening," like a door or window in a wall, would reveal something inside. Has an astronomer pointed out this something? "Opening heavens" would indicate action, movement. A series of photographs would show some "see-through" area appearing where there was none before. Again, could a photograph be marked so as to indicate the area nominated for this "open" condition?

4. These are two-dimensional photographs, but could they show a three-dimensional formation? I do not see any areas in the photographs that delineate three dimensions, certainly not anything to suggest a corridor or a funnel. Some lines marked on a photograph would help one in locating such formations.

5. "Opaque gas" obviously exists in distinction to "luminous gas." In order for an opaque or nonluminous gas to block out light originating beyond it, the density would have to be considerable. Is there any theory about how a volume of gas could be contained in such a position on such an enormous scale? Would not the gas tend to either scatter or congeal? Does the term *gas* apply in any conventional sense? If so, could it be opaque?

6. Is an "open space" thought of as a volume of gas, either luminous or



opaque, through which solid objects could pass? Then in looking at a photograph would we point to either a dark area or a light area as being the "open space"?

7. Is it possible that a portion of a nebula could be moving, so that a mass of luminous material could be advancing toward our telescopic camera, or retreating from it, at the speed of light, thus completely blacking itself out?

8. Is there a space problem here? That is, an object the size of Earth would be invisible within any observable feature of this nebula, twenty light-years across.

9. Is it necessary to think in terms of travel time? That is, supposing that the Holy City is to reach Earth by the year 2000 or thereabouts, when would it have to make its exit through the "open space," 1400 light-years away? Has it perhaps already made that exit? Or, do we think in terms of instantaneous acts? At one instant the Holy City leaves Orion, via the "open space," at the next instant it enters Earth's atmosphere and makes its slow descent to ground level.

On the other hand, perhaps we should forget about these flights of imagination and rely on the simple statements that the Holy City will come through an "open space" in Orion and that "eye hath not seen . . ."

RICHARD B. LEWIS  
Loma Linda, California

► *Following is the authors' reply to the points raised in Richard B. Lewis' letter:*

Three areas of difficulty exist when attempting to interpret the photographs printed in the "Orion Revisited" series. First the photograph referred to in article 3 was printed with article 2. Second, because of low contrast and overexposure the prints do not show detail near the Trapezium, or the Trapezium itself. These features are best observed in color as on the

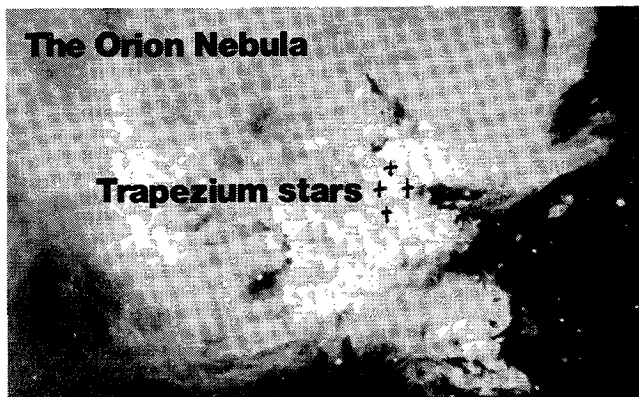
cover of the October, 1974, *Scientific American*. The third problem is one of scale. The photograph in article 2 is a ten-magnification picture of a 1/2-inch-high region centered about 1 3/4 inches down and 1 3/8 inches from the left edge of the article 3 photograph. The Trapezium is approximately in the center of this area.

The terms "open space," "opening," and "opening heavens" are indeed used loosely, but we know of no way of "tightening up" their meanings, since no technical usage is found in astronomical literature. Of real importance is the meaning of Ellen White's term "open space," for which no absolute identification is given.

Early astronomers reported seeing dark regions that looked to them like "openings" or "holes" in the heavens. This type of word usage does not necessarily mean that "openings" actually existed. Photographs indicate that these dark regions "within" the nebula are dark, opaque clouds obstructing the view of more distant objects.

The Great Nebula is a very small part of a much larger cloud of gas and dust about 300 light-years across. Its light is believed to originate from gas excited by the radiation of one of the extremely hot stars of the Trapezium, which is partly embedded in the *near side* of this large gas cloud. The lighted region is more or less hemispherical and concave in appearance, centered on the Trapezium. The three-dimensional shape is the result of starlight radiating in all directions and causing the gas within a certain "radius" to emit light. Lack of obstructing matter in part of the region on the near side of the Trapezium allows us to see into the radiation sphere and toward the far side from where the radiated light appears more intense. Other regions of this cloud are similarly lighted where hot stars are embedded.

The nebular gas, held to-



gether by its own gravitational field, as well as that of stars within it, is of very low density. The visible region is comparable to an extremely good vacuum, and at least a trillion times less dense than Earth's atmosphere near sea level.

Darker areas observed "within" the nebula may or may not indicate variations in density of the material of the Great Nebula. Absorption of light is dependent not only upon the density of absorbing gas but also on the number of absorbing particles *anywhere* along the observer's line of sight. If sufficient particles are spread over a large enough space, even a near-vacuum will absorb the light directed toward the observer.

While variations in density and light intensity are observed, the evidence does not support the concept of "holes" or "openings" free of matter in the gas cloud through which one can see "to the region beyond." We can see only as far as the light can penetrate into the nebula and emit unobstructed visible radiation in our direction.

Gas in the brightest part of the nebula is observed to be in turbulent motion. Recent measurements suggest speeds near 10 kilometers (about 6 miles) per second. At this velocity, a particle would require about 4,500 years to cross the Trapezium, or about 700,000 years to cross the lighted nebula. Thus, one would not expect to detect major changes in a series of photographs taken over the 100 years since photography has been available. Comparison of high-quality nineteenth-century drawings with early

and recent photographs reveal no apparent changes in the locations of conspicuous gaseous features when compared to the positions of nearby stars. Slight differences in detail have been noted, such as the apparent formation of new stars by gas condensation.

When considering travel through time and space with regard to Christ's second coming or the descent of the Holy City, one can only speculate. While the theory of relativity indicates that no material object can travel faster than the speed of light, certainly God is not limited to man's present knowledge of the universe and understanding of mass transport through space.

Perhaps we are too restricted by scientific training, or possibly we lack the imagination of Bates, Loughborough, Larkin, Reed, and others, and can see only the mundane problems involved in the interpretations these authors have produced. We have the distinct impression that our Christian duty lies in making sure we are ready for citizenship in the New Jerusalem rather than trying to build speculative models of a single detail.

Of more fundamental concern is the fact that we have used certain interpretations and extensions of Ellen White's statement regarding the open space in Orion as elements of persuasion in the presentation of our message. While it is desirable to seek support from scientific sources, can we afford to use tenuous and speculative evidence as verification of the prophetic gift? We think not.

MERTON E. SPRENGEL  
DOWELL E. MARTZ

## The Sabbath Blessing

Seventh-day Adventists continue to experience God's blessings through Sabbath observance and consider the Sabbath an expression of divine love.

Insight into the purpose and importance of the Sabbath can be gained through careful Bible study. One passage particularly helpful is Genesis 2:2, 3: "And on the seventh day God *finished* his work which he had done, and he *rested* on the seventh day from all his work which he had done. So God *blessed* the seventh day and *hallowed* it, because on it God rested from all his work which he had done in creation" (R.S.V.).

In the verbs *finish*, *rest*, *bless*, and *hallow*, we find reasons why Sabbath observance is essential to one's relationship with God. The very *finish* clearly indicates that God fully accomplished His plan of creation. His work

was completed on the seventh day. Often we use the word *finish* with reference to projects that have many defects. We consider those projects finished because we can't afford to spend more time on them. But God's work was completed not because He ran out of time but because He was fully satisfied with His accomplishments: "And God saw everything that he had made, and, behold, it was very good" (Gen. 1:31). When we observe Sabbath, then, we affirm belief in the perfection of God's work at the time of Creation. The chaos or confusion that we observe in nature today should not be seen as part of God's creative process, but as evidence of a foreign element introduced through man and woman's rebellion (Genesis 3).

We must also clarify what we mean when we speak of God's resting on the seventh day. Obviously, God did not rest because He was exhausted. Instead, He "rested" to indicate that His work was completed. His resting is

## A Mysterious Way

By MARION HUTCHINSON BROWN

God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

HOW OFTEN she had sung that song. How little it had meant. How seldom she had applied its message to her own life.

Sal had come up the hard way—no home, no parents—something like a dandelion puff blown from one family to another. Finally, at the age of nine she found a permanent home. Now she was loved and cared for. Her new mother's godly influence began to shape her life, and she began to see God's unfolding plan.

She attended Christian schools, married a strong Christian man, with whom she established a home in which the family altar each morning and evening filled out a beautiful dream come true. Her own wee ones became her special joy.

Then Southern Asia's millions beckoned her and the family. Fifteen gloriously happy years flew by, and, even though comforts could not be measured by homeland standards, life became comfortable, perhaps too easy, and the challenges began to fade.

Then came the nest-shaker! "The committee is asking your family to move to a remote area in East Pakistan, where we wish a school to be built for the Bengali people." Sal and Bob reached their decision through prayer, and God moved in His many mysterious ways to unwind the red tape.

God's "footsteps" were "in the sea," and He rode "upon the storm," along with Sal and Bob. During the days on the Indian Ocean, hush-hush talk about the enemy submarines following their boat kept them

anxious, but Sal and Bob trusted in those "footsteps . . . in the sea." Neither was land the door to peace; strife and bitter hatred, land mines, and guns at every corner, were tearing East Pakistan asunder.

Soon came war—a swift, bitter war. Sal and Bob ducked bombs, explained their mission while guns were pointed at them, and moved frequently as fighting became more concentrated. But God was there too, riding "upon the storm."

Finally the fighting ended. By now Sal had seen death at its worst. Her terrible, perhaps abnormal, fear of death seemed to fade as she realized that life is often very cheap and is expended needlessly.

Is this why she was able to face death courageously when her Bob was cut down in a meaningless outburst of savage banditry?\* Was God moving in His mysterious way, overruling the pain caused by evil men to help Sal understand that He would work out larger plans? Young nationals now would rededicate their lives to complete, for their own country, what Bob had started. A missionary family in the United States, comfortably settled, now offered to work where Bob laid down his life; dozens of friends, including nonbelieving friends, thought again of Christ who laid down His life to redeem the human race.

Sal often wonders why life should have changed so radically and tragically, but Sal never doubts; for she knows that

Blind unbelief is sure to err  
And scan His work in vain.  
God is His own interpreter,  
And He will make it plain.

\* The author's husband was E. R. Hutchinson who, when principal of Pakistan Union School, was shot and killed by intruders.

not to be understood as a state of idleness but as a change of activity. One eminent Bible commentator refers to God's rest as His turning toward His work to enjoy the fruit of His labor. For example, a parent spends an hour assembling an electric train set. After finishing his work, he spends another hour operating the train with his child. The aim of his work was to provide an opportunity for playtime. Everything he does moves toward the time when he and his child can be together and enjoy the fruit of the parent's labors. The time together is the "rest period," a period that is basic to the parent-child relationship. Similarly, the Sabbath is the rest period that God set aside to spend with His children. That time period has special significance for one's relationship with God.

The word *bless* is especially important to note in connection with the Sabbath. Frequently, God's blessing is directed to human beings (see Num. 6:24-27). It brings about national prosperity, sometimes in the form of productive harvests, or large families, or an increase in cattle, or a military victory, or deep respect among the nations (see Deut. 28:1-11). In the main, it is an act of divine grace that enables human life to prosper.

The Creation story contains three references to God's act of blessing. The first appears in connection with the creation of animals. God's blessing is linked with the command, "Be fruitful, and multiply" (Gen. 1:22). The second reference has to do with man and woman's creation. As in the first instance the blessing appears with the demand to be "fruitful, and multiply" (Gen. 1:28). In other words the divine blessing is inseparable from the divine demand. From this, it seems reasonable to conclude that God's act of blessing creatures enables them to carry out His will. Procreation then is only possible through God's grace.

### God's Grace Inherent in the Blessing

The third reference to God's act of blessing occurs in connection with the Sabbath. The demand for humans to observe Sabbath is missing, but one should not infer from this that Sabbath observance was something God invented for the Israelites centuries later: "The Sabbath," Jesus pointed out, "was made for man" (Mark 2:27). Inherent in the blessing of the Sabbath is God's grace, which guarantees the Sabbath's perpetuity. The Sabbath was created by God's act of resting and was sustained by His blessing. Therefore, those who argue that the seventh-day Sabbath was either changed or abolished fail to understand the creative potency of God's word. God's act of blessing the Sabbath is presented here as an act of grace that enables the Sabbath to continue unchanged from week to week as a temporal monument to His great creative work! As God's blessing sustains animal and human life, so it supports the continuation of the Sabbath.

The fourth and final term is the word *hallow*. The word thus translated means "set apart" or "consecrate." The act of setting apart has significance when viewed in the light of God's other creative activity, particularly God's method of creating by separating one type of matter from another. For example, when God creates light, He separates it from darkness (Gen. 1:4). When He creates the firmament, He separates "the waters from the waters" (Gen. 1:6-7). He creates the earth by separating the

## He Did It

By NICHOLAS LLOYD INGRAHAM

"Behold the Lamb of God"—amazing love.  
Can simple human alphabets proclaim it?  
His sacrifice—the sinner's turtle dove.  
What dialect of man can better name it?

He left His heaven for the lowly earth.  
What pit of condescension His to do it.  
Jehovah, living in a Man by human birth.  
What deep humiliation going through it.

O shame, and yet there was no easy way.  
No other than a Jesus could achieve it.  
O rebel world, receive your Lord today.  
That Lamb has died for you, believe it.

*Behold!* Semantics partially has hid it.  
Yet faith reveals a mystery—He did it!

waters below the heavens, allowing dry land and the seas to appear (Gen. 1:9). Also we note the separation theme in the creation of plants and animals. Both are ordered to reproduce within the boundaries prescribed at the time of Creation. This indicates a separation built into the natural scheme of plants and animals (Gen. 1:11, 12, 21).

The luminaries were formed "to separate the day from the night," and to serve as signs marking the passing of seasons, days, and years (Gen. 1:14, 15, R.S.V.). The creation of man and woman in God's image is separated from all of God's other creative work by the uniqueness of the act itself. From reading the account, we get the impression that God took special interest in the creation of human beings, and set them apart from the rest of His work by giving them lordship over the world.

Finally, the Sabbath is separated from the preceding six days. Unlike the other days of Creation, the Sabbath was blessed and sanctified by God. The act of sanctifying the Sabbath makes the seventh day sacred or holy but not in a superstitious sense. We should recognize that the Sabbath's sacredness is derived solely from God's action and not from any power inherent in itself. Hence, the blessings that we receive from observing the Sabbath come directly from God. They are not automatically released from a power lodged mysteriously in the Sabbath.

The Sabbath is observed differently by Seventh-day Adventists throughout the world. How it is observed depends to some extent on one's home training. Nevertheless, it is important to determine our reasons for keeping it holy. If we are motivated by a desire to earn a reward, Sabbath observance may become a legalistic arrangement. On the other hand, if our observance is an expression of gratitude and adoration to our Creator for the blessings of life in this world and eternal life in the world to come, then it will be an opportunity for spiritual enrichment and growth. The Sabbath will become a foretaste of eternal life with Christ our Saviour, a rich blessing indeed!

J. J. B.

# Sunlight in Your Dwelling

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After 34 years of marriage,  
I have a precious storehouse  
of memories of the "little" things  
my husband has said and done.

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By MARY STAFFORD

THE ADVENTIST HOME—WHAT A lovely phrase it is! What a flood of warmth, tenderness, and happy anticipation should be ours in the very thought of it. Although there are many aspects of the Christ-centered home, I would like to touch upon just one—what I call the little extras. Actually, they are not little at all, but they take little time, cost nothing, and yet are of inestimable value. Every corner of the home is brightened and sparkles when these priceless jewels are there. In my own marriage they have brought something so special that if you are not already enjoying the fruit of them, I hope you will begin to do so at once.

These "little" things I speak of are simply words and phrases spoken to your loved one. Not merely, "I love you," but special things for you two alone. We all know that if the partners in marriage are happy, if they radiate love and affection, the children and any others who may be in the home will tend to be happy.

Unfortunately, even in the most dedicated Christian homes, sometimes the cares and stress encountered in day-to-day living put obstacles in the path that rob the home of precious time and thought. We may find ourselves shortchanging our loved companion. We may think we have no time for tender little things. Make time—during breaks at work, driving back and forth, anywhere, but take time to recall some of your happiest times together, things you have said to each other and even cares and troubles you have shared. Then resolve that you won't remain silent any longer, but will let your life's companion know you have these tender and loving thoughts. Husband, have you realized that you have it in your power to bring light and gladness to your wife's heart by a few words of appreciation? That they can awaken her heart to sing for weeks, months, or even

years? Wives, have you let him know, not only in deeds but in words that he is very much the "king" in your heart?

Sometimes in our busy schedules we may become irritable and say things we regret. Sometimes hasty, unkind, or possibly wretchedly hurtful things come out that we didn't intend to say at all. Everyone knows that a living must be made, housework done, and children cared for, but in performing these essentials let's not neglect the nonessential, the loving words, small courtesies, smiles, and words of appreciation. Let's save our best face, manners, and kindest words for the one who is dearer than anyone else in all the world. Let us not work so hard that we are inclined to forget that the really essential thing is the happiness of the one we love. Take time to say those things your companion longs to hear. Kindle the warmth and happiness in your dear one that takes the dullness from monotonous routine and brings a glow to the day of seemingly endless chores.

You may say, "I am not the verbal type. I just can't bring myself to say 'sweet nothings' to my mate." Nonsense. You can if you are willing to give thought to the matter. On page 24 of *Happiness Homemade* (the abridged edition of *The Adventist Home*) we read: "Study to advance the happiness of each other." On page 25: "Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy." Notice how Christ's words are called "gracious." Kind and loving words should ever be a mark in a Christian. How especially true in regard to one's chosen life partner.

I was not by nature a demonstrative person. I learned from my husband, who gave without measure. He gave himself unreservedly to his newly established home and was completely unselfish and generous in doing everything possible in word and deed to show me that his aim in life was to make me happy. New vistas opened to my previously self-centered eyes. Now, after 34 years of marriage, I have a precious storehouse of memories of the "little" things he has said and done. After so many years together those special phrases don't come quite so often as in the "honeymoon" years, but they are just as sweet and glow just as brightly.

When our children were young and my days often hectic and wearing, sometimes I could scarcely muster a weak "Hi, honey" when he would come home from work. Perhaps I would barely turn from the sink or stove where some supper preparation was holding me captive. My husband never looked for points on which to take offense. Would you believe that a kiss on the back of the neck and a whispered, "Are you still my girl?" can lift weary spirits like a vacation in the Bahamas? Well, it can. It can erase from the tired brain such unpleasant things as a stubborn washing machine, baskets of undone ironing, and even make you tolerate the acrid smell of the casserole bubbling over and burning in the bottom of the oven. It can warm the cockles of the heart for days.

Have you ever had a day of bottled-up aggravations

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Mary Stafford is a homemaker residing in Tyler, Texas.

# JESUS IS COMING

## LET'S TELL THE WORLD

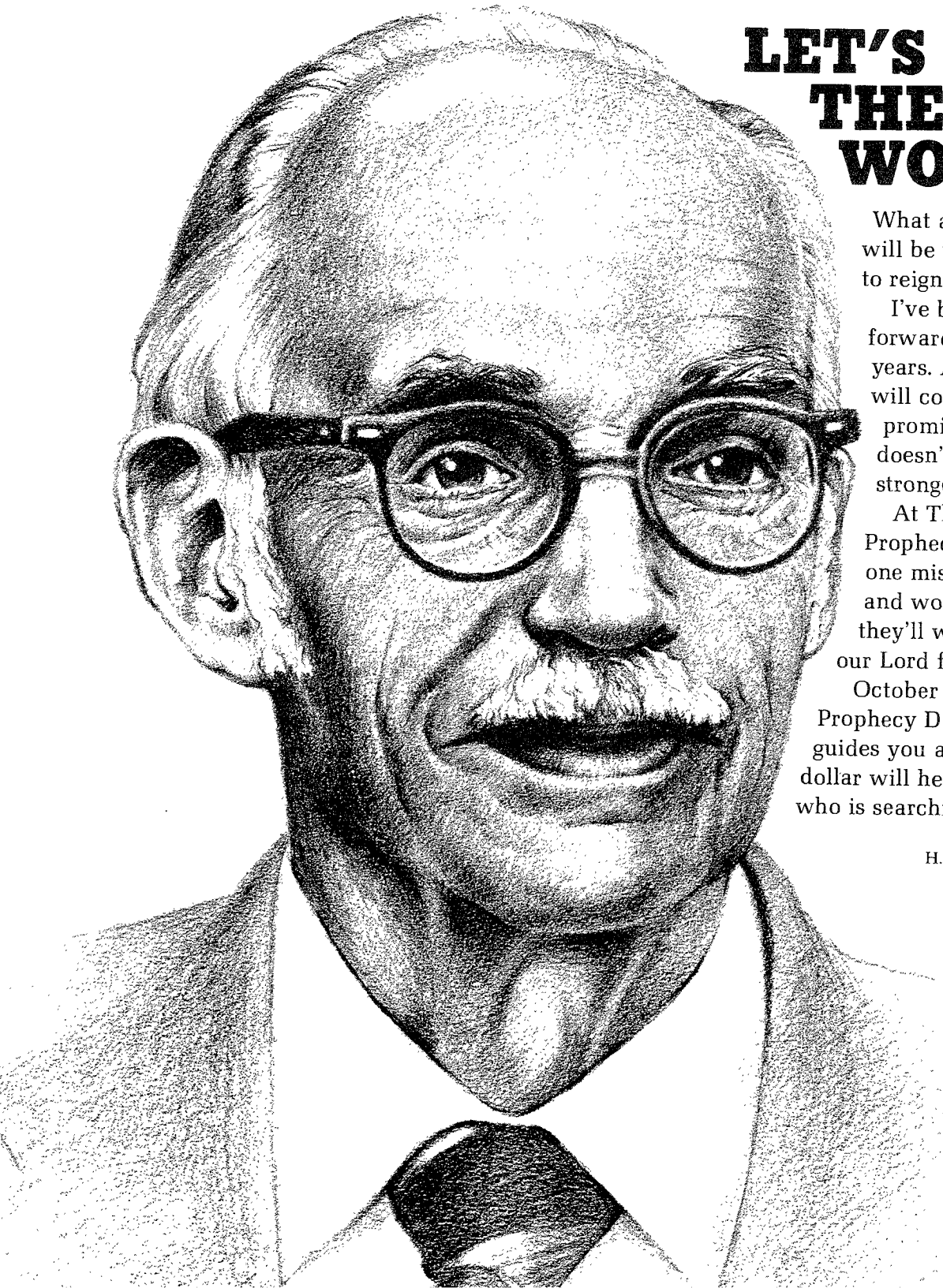
What a wonderful day it will be when Jesus comes to reign as King of kings!

I've been looking forward to that day for years. And yes, I know He will come, just as He has promised. My faith doesn't falter but grows stronger each day.

At The Voice of Prophecy we have only one mission—leading men and women to God so they'll want to be with our Lord forever.

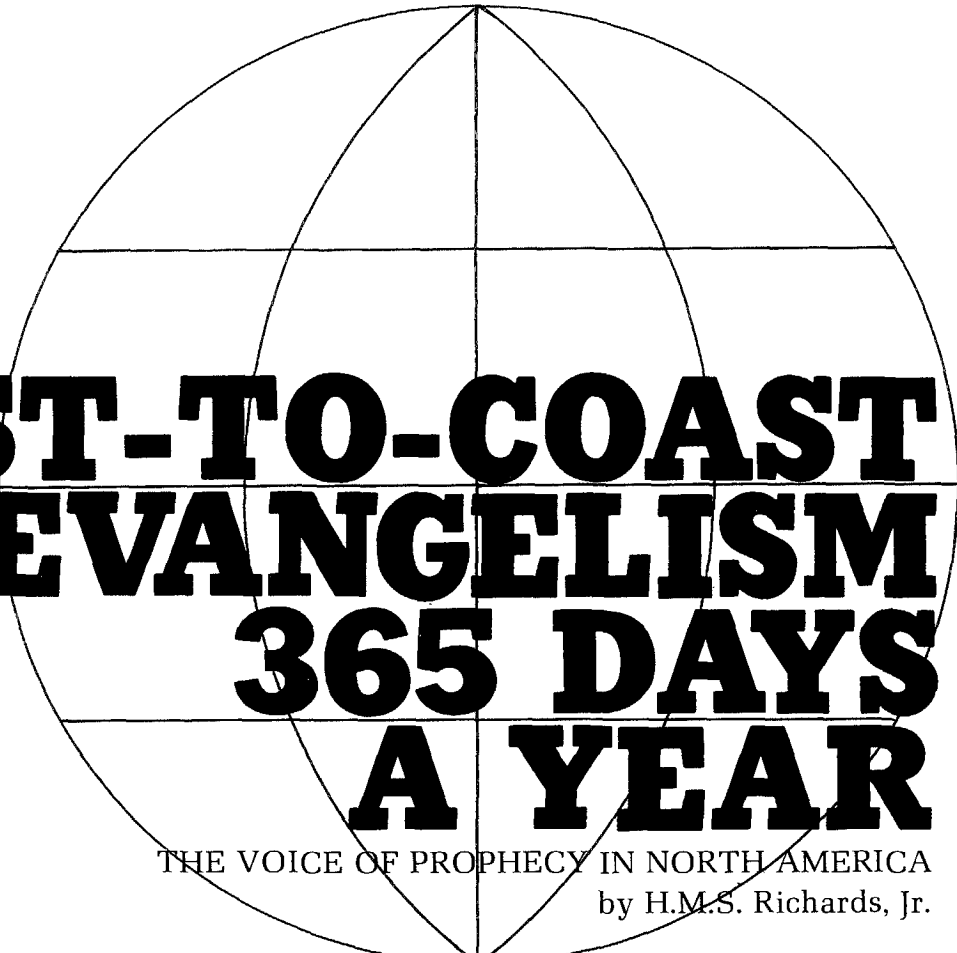
October 9 is Voice of Prophecy Day. Give as God guides you and pray that each dollar will help reach a person who is searching for Him.

H. M. S. RICHARDS



JWRees





# **COAST-TO-COAST EVANGELISM 365 DAYS A YEAR**

THE VOICE OF PROPHECY IN NORTH AMERICA  
by H.M.S. Richards, Jr.

The radio ministry is an evangelistic crusade reaching from shore to shore, A crusade that preaches no closing sermon but continues on, week after week, year after year.

At an evangelistic meeting the size of the audience who can hear a message in word or song is limited by the dimensions of the tent or building.

Radio knows no such limits.

With the broadcast on the air, a turn of the dial can bring the Adventist message into every home or automobile. There is room for all to tune in.

The Voice of Prophecy began more than 45 years ago as a radio broadcast to preach God's word.

No estimate can be made of the thousands—the millions—of people who have tuned in and been touched by the message of faith on the broadcast.

A few years after the broadcast was firmly established in the church's plan for reaching people, a Bible school was started. Today, with nine different courses

in over a dozen languages, the Bible school graduates nearly 2,500 students every month from a Bible course.

The expense of offering a free Bible course for so many thousands of students is considerable, but no other plan can so effectively teach Bible principles to listeners who want to know more. Reported baptisms of Bible school graduates exceeds 4,000 a year.

From the first tent meetings by my father in the 1930's, Voice of Prophecy staff members have presented evangelistic crusades in public halls, churches and tents. An evangelistic association has been established to strengthen this aspect of our ministry.

Careful planning for twelve months prior to a public crusade involves Voice of Prophecy staff with local pastors and church members. Last year 1,200 baptisms were reported as a direct result of 22 crusades coordinated by The Voice of Prophecy evangelistic association.

The newest phase of The Voice of Prophecy evangelistic mission is the youth outreach.

Short programs of 90 seconds and less are being aired free of charge by scores of radio stations. Contemporary printed materials with a spiritual message are being snatched up eagerly by youth at summer fairs, the inner city, high school guidance offices and college campuses.

And that brings us to 1976.

As the number of people going to church drops to new lows and as traditional Christian churches compromise principles, we must devise new ways to reach people who lack even a vague notion of what it means to follow Jesus.

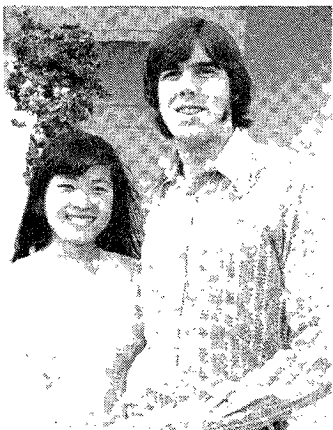
The 15-minute daily program is one answer. This popular program attempts to meet people where they are with concerns about the family, crime, morality, the occult and other topics. Hundreds of new stations should be carrying the broadcast.

One alternative to paying the soaring costs for program time on the air is to develop more free public service broadcasts. A health program known as "Doctor's File" is under way and will fill a need in this category. "Music Scrapbook," a brand-new program just being produced, will present sacred music in a context designed for a broad appeal.

Even public service programs, also, take money to develop and produce. More funds are needed to reach listeners with printed materials and an opportunity to enroll in a Bible course.

The word at The Voice of Prophecy has always been, "advance."

You can let The Voice of Prophecy know how much you want the work of radio evangelism to advance by your special gift October 9, 1976.



When Powell and Yong Rhea first opened their mailbox at their new address in a Los Angeles suburb in May, 1975, just one piece of mail was waiting for them.

It was an invitation to enroll in The Voice of Prophecy's New Life correspondence course.

The Rheas were one of 10,000 families to receive an invitation in the mail along with the first lesson as part of the lay activities outreach of the Vallejo Drive Seventh-day Adventist church in Glendale.

Most people who received the envelope ignored it or tossed it out. Not Mr. and Mrs. Rhea. They'd been searching for a fuller revelation of Bible truths. Eagerly they completed the lesson and sent it in.

The second and following lessons were delivered in person to Powell and Yong by Carl Hobson, minister of evangelism for the Vallejo Drive church. Friendship developed and as the months went by, the Rheas became convinced that they had at last found a church that believes and follows God's Word.

On February 28, 1976, Powell and Yong were baptized at the Vallejo Drive church where they immediately became involved in witnessing to neighbors and friends.

The couple are now at Pacific Union College where Powell is enrolled as a theology student.

*One example of how laymen and pastors can team up with The Voice of Prophecy for an effective witness.*



# **Reaching People**

**Annual offering appeal**

**October 9, 1976**

**The Voice of Prophecy**

and perplexities that you are determined to unload right on his broad shoulders the minute he gets in the door? But when he does come in, weary from *his* day of bottled-up aggravations and perplexities, yet inquires with a cheerful expectancy, "Where's my sweetheart?" any wonder that those irritations slide off and into outer darkness? Suddenly you feel warm, loved, cherished. Nothing can bother you now.

All too frequently husband or wife may take the attitude: "If I didn't love you I wouldn't have married you, so let's say no more about it." This is a selfish attitude. One might as well say, "You were hungry once and I fed you, so don't ever mention the subject again." Our faithfulness and constancy do show our love. After years together the "I love you's" don't have to be said so often for one to be reassured. Nevertheless, they should come out spontaneously now and then. More than this, we need the extra dividend of these "little things." Flowers for no reason except I think you're wonderful are nice, but some cannot afford them very often, perhaps not at all. I have enjoyed a few flowers through the years on special occasions, but I will always cherish the heart expressions in words much more.

In most marriages there is usually one who is more generous than the other in keeping that special tenderness and glow alive, but never let it be said that *you* are the one who is willing to let it die for lack of fuel. Do everything possible to keep that flame burning brightly. The warmth that you give kindly will surely reflect back on you. You will bask in it too. You will never have occasion to regret speaking sweet endearments to your mate. If you feel that you just can't get the words out the first time—write a note. Put it in his lunch basket. I have received by a tiny courier toddling across the living room at her father's behest a love note written when we were seated not more than 12 feet from each other. Need I say more?

### "You're All Mine"

Possibly the first few times you say something "special," you may have to force the words out, but it will get easier when you see the happiness you give. Perhaps your mate won't just burst out with happiness at your first attempt. He or she may be so unaccustomed to hearing such things that utter silence may be the first reaction. Don't be discouraged and don't believe for a moment that you haven't made the desired impact. Disbelief will be followed by wonder, then delight. That glow will be there even if you don't see it at first. Who could possibly reject a squeeze and a whispered declaration of "You're all *mine*."

Marital happiness doesn't just automatically happen when the wedding benediction is said, but it can happen, should happen, and will happen if each partner is willing and determined, in a self-forgetting way, to do everything possible to promote the other's happiness. Determine then that you will give your marriage the very best you have to offer and can *learn* how to offer. Give your marriage that extra zest, that candlelight glow that allows no rustiness nor lack of fuel to hinder in the years you spend together.

Marriage need not be in a rut. "By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do."—*Ibid.*, p. 28. □

## For the Younger Set

# What Did Mother Want?

By BELLA LAMPE

MOTHER picked up the telephone after it rang the second time. It was Marty, her son. She had sent him to the store to get something for her, but he had forgotten what she wanted.

Since Marty lived only a few blocks from the store, his mother frequently sent him on errands to the store, but it seemed he could never remember what he was supposed to get.

Concerned over his forgetfulness, mother and daddy talked it over and decided he needed to learn to remember things. To begin with, they would expect him to remember only two or three items. They would not allow him to telephone them when he got to the store.

Needing some things a few days later, mother called Marty. "Marty, I need a can of milk and an onion. Will you please go to the store and get them for me?"

"Yes, Mommy." Marty was always willing to go. His problem was he was so interested in many things he never kept his mind on what he was sent for.

"Marty," mother continued, "I want you to say these things over and over, and I do not want you to call me when you get to the store. I want you to remember what you are going for."

"All right, Mommy," Marty said, starting off. "Can of milk and onion; milk and onion—I wonder if

Johnny will come today?—Milk and onion. We could ride bikes and have fun.—Milk and onion. We could play ball with . . .," and he began to daydream about the gang and the fun they'd have. Soon he reached the store.

"What was it that mother wanted?" He went to the telephone as usual. Then he remembered he was not supposed to call. "Oh, what was it she wanted? Something in a can."

Marty began to walk around the store to see whether he could remember. Finally he saw the cans of milk. "That's it! Now what was the other thing? Let me think."

He finally found the fresh vegetables and remembered the onion. He was longer than usual getting back, but mother was pleased that he had remembered.

Each time mother wanted something from the store she made Marty remember the items. She increased the number of items as his memory improved, until he finally could remember a long list without writing it down. This took a long time.

Something else happened, too. Marty had had trouble in school learning his addition and his spelling and other things. As he trained his mind to remember things, his grades got better, too.

By the time he graduated from eighth grade, he was an A-B student. He graduated from high school with honors and received a scholarship to go on to college.



What did mother want? Marty was not to use the telephone to ask.

IN 1962 THE government of Tanzania selected me to receive a medical education in the U.S.S.R. as part of the mutual assistance program between my country and the U.S.S.R. I attended Kharkov University and later Kharkov Medical Institute, graduating as a medical doctor in June, 1969. (Kharkov is in the Ukraine Soviet Republic, about 300 miles south of Moscow and about the same distance north of the Black Sea.)

After the excellent education I received there, I returned to my country and served my people and the church as a physician. At present the Government of Tanzania has selected me to do advanced studies at Loma Linda University in preparation for a teaching career in the medical school of my country.

From the beginning of my stay in Kharkov to the end I was in touch with Seventh-day Adventists in the U.S.S.R. Our people provided unusual hospitality, treating me as a special visitor to their churches. I was always warmly received in my extensive travels. I visited churches, groups, companies, institutions, and historic places of interest. My travels enabled me to study much about the country, perhaps more than many other non-citizens. Some of the places I visited were Alushta, Simferopol, Yalta, Odessa (ports on the Black Sea), Moscow, the capital (many times), Leningrad (four times), Riga (Latvia), Livov, Vinnitsa, and Kiev (in the Ukraine), Mukachevo and Chernovtsy (in the Carpathian mountains), and Kishinev and Bessarabia (in the Moldavian Soviet Republic).

People from Siberia, Central Asia, Armenia, and from many other places made periodic visits to me. In the course of certain visits to churches I also met and had lively conversations with Adventists

*The author is a Seventh-day Adventist physician doing postgraduate work at Loma Linda University, under sponsorship of the Government of Tanzania.*

## My Seven Years in the U. S. S. R.

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A Seventh-day Adventist physician

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shares insights gained

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while studying medicine

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in the Soviet Union from 1962 to 1969.

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By FARIJI D. E. MTANGO

from Poland, Czechoslovakia, Hungary, and Rumania who were visiting relatives in the U.S.S.R.

Our brethren thanked God for my visits and were especially appreciative of my teaching of the three angels' messages. Reports about our work in Africa and Asia were of special interest, because our work in these areas has grown dramatically during the past 50 years. Our institutions, colleges, hospitals, and publishing houses were of great interest.

My visits in the churches were a source of continuous spiritual refreshment to me. Beginning at breakfasttime, I talked with the people, answering their questions and discussing all aspects of the Adventist message with them. Except for a brief rest after lunch, I visited from morning to evening. There was so much to discuss and so little time to be together. With pleasure I learned about their unique experiences, and I believe that the Lord used me for their good as well.

From these experiences I've gained a better understanding of Russian Seventh-day Adventists, and I wish to share these insights with the readers of the REVIEW.

### Religion and the Constitution

The Soviet Constitution permits freedom of worship but does not allow churches to propagate their faith. One may demonstrate against religion or challenge religion publicly by nonviolent methods.

Religious bodies in the U.S.S.R. are protected by the Constitution and have the right of appeal in courts, on the same basis as a citizen. However, people who profess a religious faith are not admitted to Communist party membership, or to leadership responsibilities in the state. This is justified on the basis of the Soviet policy of state-church separation.

Laws to protect religious bodies or individuals exist side by side with those protecting nonreligious persons. However, there is a tendency to favor nonreligious

persons, since religion is still considered harmful to human development. Because Marx called religion "the opium of the people," religion is placed in the same context as alcohol, tobacco, and some drugs. Persons are free to use them within given restrictions. Nevertheless, the state wages war against religion and drugs, through education, legislation, and the national press. This is understandable, since to provide absolute religious freedom would contradict the basic aim of the Soviet Union, namely the development of a total person in a society where "all work for the sake of one, and where everyone works for the sake of all." For example, how could Russia accommodate the Hindu "Vedas" teachings, which approve of a caste system, without contradicting the socialist ideology on which their society is based?

### The Law Applicable to All Churches

The laws regulating religious activities, moreover, differ in regard to various religious organizations, and from one place to another. For example, restrictions imposed on the Catholic Church are significantly different from those imposed on the SDA Church. Pentecostal and Jehovah's Witnesses groups are illegal, and consequently exist solely as underground churches.

Churches with legal status relate to the government through the Council for Ecclesiastical Affairs. The minister for Ecclesiastical Affairs determines bylaws, the exemptions applicable to each religious group, and is entrusted with hearing appeals from religious groups. In other words, he serves as a mediator between the church and the state.

In each province the officer for Ecclesiastical Affairs is called "the plenipotentiary." He or she determines whether a religious body meets state requirements for registration, and keeps a register of organizations, including the names of their leaders and members. He does not determine who becomes members of a church



but can withdraw a church minister's license if the minister does not comply with the country's regulations, according to the Soviet Constitution.

Since 1920 churches generally have not been permitted to publish hymnbooks, religious books, and periodicals, including Sabbath school lessons. Only Bibles have occasionally been allowed to be published. There is need for more of them. Assembly must be in registered premises (churches), and teaching must be restricted to the Bible. Sabbath school or meetings for children and young people is

forbidden on the assumption that the young should not be exposed to anything other than conventional science until they are mature and can decide for themselves. Rituals are generally prohibited except for baptism and communion. Furthermore, there is no educational institution for religious training, and church business (money-making) enterprises are forbidden. Church income is solely from tithes and offerings.

These restrictions apply to all churches. The Orthodox Church, however, has one privilege not enjoyed by any other church. They are al-

lowed at least one theological seminary where they train young people for the ministry and publish a church paper. Baptists have a church paper but, as far as I could gather, no seminary. Adventists have neither a seminary nor a church paper.

Further restrictions have been imposed on Seventh-day Adventists since 1957. No longer are they permitted to organize into conferences and unions. Each congregation must function autonomously. A pastor is not even allowed to give a sermon outside his area church unless by special permission of the above-mentioned state council. Likewise, if pastors from several churches are to meet they must secure special permission. Such meetings have been requested and granted only twice since 1957.

#### The Nature of Soviet Atheism

Marxism is a distinct type of atheism. First, it is scientific atheism, based partly on the theory of evolution. Second, it is skeptical by nature, assuming that if religion is correct it will be accepted by scientists after adequate proof. Whatever the scientists approve through the Academy of Science is accepted as the only truth.

Marxism is taught diligently by universities and through all public media, along with the disciplines of science. It is important to note that Marxism is not an unchallenged dogma. There are channels for accepting new truth and for deleting what is obsolete. One good example of this is the Academy of Sciences' approval of the Bible as a historical document. This was largely the result of the discovery of the Dead Sea Scrolls. Formerly the Bible was considered a purely mythical book.

Third, Marxist atheism is based on political and philosophical considerations. It rejects religions that interfere in internal or international politics, and those that are said to be "the opium of the people" (those making the people insensitive to their problems rather than helping them solve their difficulties).

Fourth, Marxist atheism is essentially materialistic. It asserts that matter cannot be destroyed and that man is the highest form of matter. Their high esteem for human life has led one Marxist writer to speak favorably of Seventh-day Adventists. He describes the SDA Church as the most reasonable of all churches, one which has incorporated many scientific ideas and consequently one which could "confuse" an uncareful Marxist student. While his book does not endorse the church, it is a genuine appraisal of some of the church's teachings.

#### The Future in Perspective

More people in the U.S.S.R. probably have heard the name SDA's than those in any western country, since information about different religious denominations is provided in all levels of education as part of the student's compulsory civic training. Naturally this is very brief and to an extent biased. But most people I talked with knew about the SDA faith. However, they knew more about Christianity as was practiced up to the end of the nineteenth century, and about conventional churches of that period, such as Islam, Buddhism, et cetera.

From what I have observed, Seventh-day Adventists and Baptists are the Christian denominations that are doing best under the Soviet system. In both church groups there is a large percentage of young people below the age of 30. Some religious faiths seem virtually to have died out. Modern compulsory education for at least 11 years of school and continuous education through the public media, supplemented by law enforcement, has almost cleared Soviet society of superstitions, pseudosciences, and quackery.

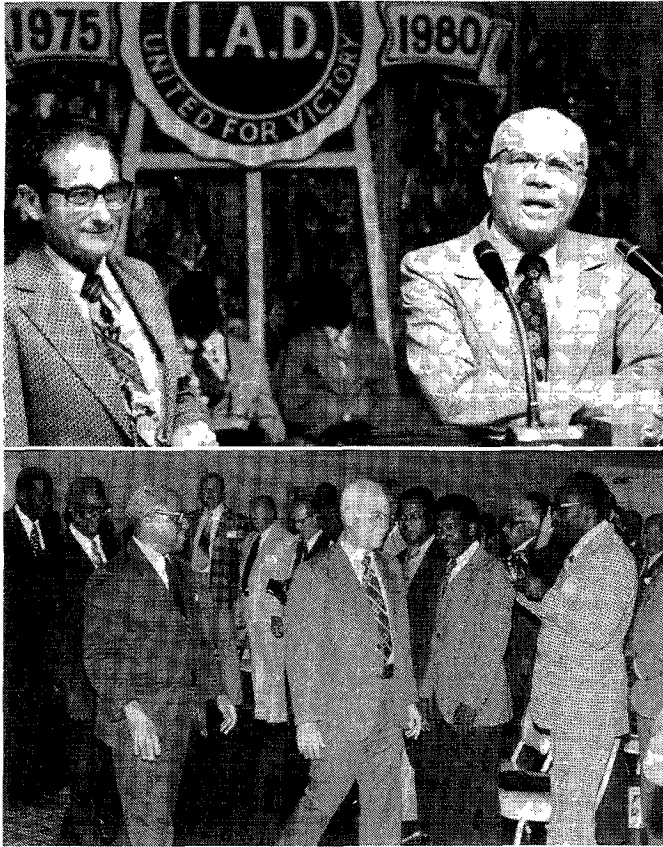
Superstitions, witchcraft, worship of the dead, and other unscientific teachings are almost unheard of. Thus the people are in a favorable position to receive the true gospel. With the present search for truth in the Soviet Union, the opportunity for the advancement of God's work appears encouraging.



The author, center, kept in close contact with Adventists as he traveled around the U.S.S.R. and found that they appreciated his reports of Adventist work around the world, particularly in Africa and Asia, and his teaching of the three angels' messages. This couple from the city of Chernovtsy requested that he take their arms for the picture.

# Sixth Quadrennial Council Held in Jamaica

By TULIO HAYLOCK



THE INTER-AMERICAN DIVISION is the second largest in the world, according to the statistical report presented at the sixth quadrennial council of the division, which convened at the Sheraton Hotel, Kingston, Jamaica, July 19-24, 1976.

B. L. Archbold, president of the division, stated in his keynote address that during the past four years (1971-1975) the membership had increased by 139,683, a 46 per cent gain over the previous quadrennium.

Jose H. Figueroa, secretary of the division, reported that as of March 31 the membership of the division had reached 448,722, with 36 per cent in 23 missions and the other 64 per cent in 19 conferences.

On Sabbath, July 24, at an evangelistic symposium, the presidents of the seven unions and 41 conferences and mis-

sions of Inter-America told of unprecedented evangelistic exploits.

A large bulletin board on the rostrum contained a list of the seven unions, with a breakdown of the 42 local conferences and missions. Union after union presented its report and then placed the total number of baptisms for the first six months of the year on the board.

The baptismal total swiftly rose with each succeeding report, until the grand total of 31,915 baptisms appeared in bright red letters on the board. This total represents 63.8 per cent of the baptismal goal of 50,000 set by the division for 1976.

One of the most important decisions taken by the council was the reorganization of Montemorelos University. In order better to serve the fields of Inter-America the university was changed from a union institution to a division institution. The council also approved a new constitution for the university and elected a new board of trustees, which immediately began to make plans for the second year of operation of the university. Jaime Castrejon, university president, reported that the first school year began with almost 800 students, and that more are expected to enroll in September for the second school year.

Another important decision was the recommendation to reorganize four mission fields into conferences. These new conferences will be Guadeloupe Conference, North Mexican Conference, Pacific Mexican Conference, and the Inter-Oceanic Mexican Conference.

In the appointment of officers for the four union missions two changes were made. Robert Kloosterhuis became the new president of the Franco-Haitian Union, and Guy Valleray, the new secretary. All the other officers in

Tulio Haylock is communication director of the Inter-American Division.

Top: B. L. Archbold, right, division president, comments on educational institutions during the quadrennial council. With him is David H. Rhys, division education director. Above: After Florizel Glasspole, third from left, Governor-General of Jamaica, addressed the quadrennial council and commended the Adventist Church for its work among youth, he was escorted from the meeting by Elder Archbold, center.

INTER-AMERICAN DIVISION										
BAPTISMS THROUGH JUNE 30, 1976										
UNIONS	LOCAL FIELDS					UNION TOTAL TO DATE	YEARLY GOAL	REACHED		
	OD	EPR	ND	WPR						
ANTILLIAN						5,720	5,720	65.4		
CARIBBEAN	EC	OC	SC	SM	N.C.	5,900	5,900	64.8		
CENTRAL AMERICAN	BM	CR	SM	OM	HM	5,720	5,720	82		
COLOMBIA-VENEZUELA	AC	OI	EV	NA	PC	5,900	5,900	74.2		
FRANCO-HAITIAN	FO	OM	MC	NH	SH	6,800	6,800	54.2		
MEXICAN	CM	IO	NM	PM	SM	9,620	9,620	76.8		
WEST INDIES	BC	CJC	EJC	TLC	WJC	9,620	9,620	43.7		
CUBA							720			
<b>DIVISION TOTAL</b>						<b>31,915</b>	<b>50,000</b>	<b>63.8</b>		

After each union in the division presented its report at the evangelistic symposium, T. G. Sample, division auditor, recorded it on a bulletin board. Baptisms to date total 31,915, 63.8 per cent of the year's goal.

the Central American, Colombia-Venezuela, Franco-Haitian, and Mexican unions were returned to office.

On the second day of the council His Excellency, the most Honorable Florizel Glasspole, Governor-General of Jamaica, was invited to address the meeting. His Excellency said, "The church today faces challenges of formidable proportions because the church cannot operate in a vacuum." He also said, "The West Indies College is an example of the practical steps taken by the Seventh-day Adventist Church in Jamaica to help the young people meet their adult life."

H. S. Walters, president of the West Indies Union, welcomed the Governor-General to the council; and George W. Brown, division field secretary, responded to the address of the Governor-General on behalf of the council with words of appreciation.

C. D. Henri, D. H. Baasch, J. R. Spangler, and S. F. Monnier, of the General Conference, and W. J. Blacker, of the Pacific Press, set the tone of the council each day with their devotional and spiritual messages.

Simultaneous translations into Spanish and French over a wireless system permitted the members who could not understand English to hear the messages and discussions of the council in their own language.

#### INTER-AMERICA

### Division Sponsors Departmental Councils

Inter-American Division Sabbath school, lay activities, and youth leaders met for advisory councils July 12 to 17 in Kingston, Jamaica. Councils such as this are held every four years in Inter-America, giving departmental directors of the unions an opportunity to discuss their methods and to plan for the future.

Visitors from the General Conference were C. D. Henri, a general vice-president; S. F. Monnier, associate lay activities director; H. F. Rampton, Sabbath school director; and John Hancock, youth director.

Visitors from the Pacific Press Publishing Association were W. J. Blacker and F. L. Baer.

One of the most important items discussed at the lay activities and Sabbath school council was developing a magazine for wide distribution. The Pacific Press has been publishing *El Centinela*, a Spanish magazine. The advisory council sent a recommendation to the quadrennial division session asking the Pacific Press to expand this and to produce a missionary magazine for the entire Inter-American Division.

As a result of this recommendation, the Pacific Press is now working on the preparation of a monthly magazine in Spanish, *El Centinela*; French, *Le Centinel*; and English, *The Sentinel*.

Other topics discussed were mission offerings, child evangelism, and methods of witnessing.

The youth directors reported on the spiritual achievements of the young people and their outreach in the small communities and large cities throughout Inter-America. These reports were climaxed with the news that the young people of Inter-America were responsible for 7,784 baptisms on Youth Baptismal Day, surpassing the 6,000 goal. A recommendation was made and adopted that beginning in 1977 there will be a Youth Baptismal Month rather than just a day of youth evangelistic emphasis.

A report was given on plans for the Inter-American Youth Congress to be held August 4 to 7, 1977, in Panama City, Panama, where at least 1,000 delegates are expected to gather.

Among the important decisions reached was that the *MV KIT* be made available in Spanish, English, and French, and that it be subsidized by the division, unions, and local fields, so all the youth societies can afford these program helps.

DIONISIO CHRISTIAN  
Youth Director, and  
SERGIO MOCTEZUMA  
Lay Activities and  
Sabbath School Director  
Inter-American Division



### AU CONFERS DOCTORATES ON TWO WOMEN

Andrews University graduated 217 candidates for Bachelor's, Master's, and Doctor's degrees at its summer commencement exercises Sunday, August 8, including the first two women to receive the doctoral degree at Andrews.

Sandra Schrickler Negley (front row, right), of Niles, Michigan, and Wong Hok Neo (front row, left), of Singapore, received Doctor of Education degrees, as did Stan Showalter (front row, center). David Birkenstock, receiving the same degree, was graduated in absentia. Receiving the Doctor of Ministry degree from the Seventh-day Adventist Theological Seminary were Lenard Dale Jaecks, Gordon Gale Bietz, and Ned P. Maletin (back row).

John W. Cassell, Jr., president of Pacific Union College, Angwin, California, delivered the commencement address. Joseph G. Smoot, presiding over his first commencement as president of Andrews, conferred the degrees.

In addition to the seven doctoral degrees, 102 graduates received the Master's degree; and 108, the Bachelor's degree, among them four from the Adventist Seminary of West Africa, Lagos, Nigeria. Andrews has arranged to confer degrees on qualified candidates from the Nigerian college, and the summer commencement was the first such presentation. Craig Willis, of Nigeria, received the diplomas on behalf of the four graduates.

Acting on behalf of the Alumni Association, Elsie Landon Buck presented the university with a flag that was flown over the U.S. Capitol on July 4, 1976. The flag is a gift from Barbara Bengston, an Andrews alumna who is executive secretary to Senator Robert P. Griffin, of Michigan.

OPAL H. YOUNG  
Review Correspondent

## E. G. White Research Center Opens at Avondale College

By ALFRED S. JORGENSEN

IT IS NOT usual to think of Ellen G. White as a missionary. But such indeed she was. On two occasions she was called to serve abroad from the United States, first in the consolidation of the work in Europe, from 1855 to 1887, and later, between 1891 and 1900, in the establishment of the Australian "mission."

Throughout her Australasian sojourn she carried a heavy burden for the development of a church-related educational program that would match the divine "blueprint" for Christian education. Thus the Avondale School (later the Australasian Missionary College, now Avondale College) began to operate in 1897. Ellen G. White also foresaw that this institution would occupy a strategic position in the global outreach of the church, and that it would prepare missionaries who would serve in all parts of the world.

It was most fitting, therefore, that on Sunday night, February 22, an Ellen G. White Research Center should be opened at Avondale College, in addition to the centers already functioning at Andrews University and Loma Linda University in the United States, and Newbold College in England. The opening was held in connection with the inauguration of the 1976 college year.

The Ellen G. White Estate was represented by Paul Gordon, an associate secretary of the Estate, who also gave an address and formally opened the center. The dedicatory prayer was offered by R. R. Frame, Australasian Division president.

The center is housed in the library complex of the college and is staffed by Arthur Patrick, curator, and Eleanor Scale, secretary. Prior to the

opening, Hedwig Jemison, assistant secretary of the Andrews University branch of the Ellen G. White Estate, spent four weeks at Avondale setting up the files and equipment. The basic resources of the center include 2,500 documents, covering some 10,000 pages of Ellen G. White manuscripts and letters, as well as

microfiche transparencies of all issues of the REVIEW AND HERALD, 1851 to 1915, and the (American) *Signs of the Times*, 1874 to 1915.

The center will provide research documents for Avondale College students and will be a facility of which both ministers and members of the church may avail themselves. It is hoped that it will stimulate interest in the early history of the church in Australasia, and along with the Heritage Room, which is also being set up at the college, it will remind Adventists of their divinely directed church origins.

WASHINGTON, D.C.

## Two Grants Will Help Hospital Meet Community Needs

Grant awards totaling \$707,000 were won by Hadley Memorial Hospital in Washington, D.C., during the first half of 1976.

The awards, the first the hospital has ever received, reflect an aggressive policy change in 1975 and 1976. During the planning and execution of this policy James Suzuki, administrator, bore a constant concern for his hospital community, an area long recognized by District officials and health-care planning organizations as the least medically served in the entire Greater Washington, D.C., area. For most residents Hadley Memorial Hospital's large outpatient clinic service is their de facto "family physician."

Competition leading toward the first of the two grant awards began last summer, with the announcement of a nationwide competition among hospitals that would propose innovations in, and agree to form, primary-care group-medical practices. The sponsor was The Robert Wood Johnson Foundation of Princeton, New Jersey, largely funded by Johnson and Johnson.

A Foundation site-inspection team visited with Hadley Memorial Hospital's medical and administrative staffs last November, and the Foundation, receiving the completed grant application, subsequently announced the grant in April.

Preparation for The Kresge Foundation competition began in February. Hospital representatives visited with Foundation officers in Troy, Michigan. The written application for the grant focused on innovative ways to improve the hospital's ambulatory-care program and proposed construction of a physicians' professional office building.

The hospital received word in the middle of July that it would receive \$250,000 toward construction needs from the Foundation.

JAMES SUZUKI



Top, checking some of the microfiche transparencies at the Ellen G. White Research Center at Avondale College are Arthur Patrick, curator; Hedwig Jemison, assistant secretary of the Andrews University branch of the Ellen G. White Estate; and Paul Gordon, an associate secretary of the Estate. Each transparency holds 58 pages of a magazine. Bottom, students examine the microfilm reader at the center.

*Alfred S. Jorgensen is field secretary and Spirit of Prophecy secretary of the Australasian Division.*



## INDONESIA

### Students Help Out in Borneo Villages

The students and faculty at Indonesia Union College, Bandung, Java, have sent their first two student missionaries to the Kalimantan Mission in Indonesian Borneo, where they assisted in the initial construction of the Mahakam Health Education Center and then moved to remote villages to tell the "good news."

Mathius, a third-year ministerial student from the college, comes from Terajuk, in the interior of Kalimantan. He was sent to his home village area and has worked as pastor in three villages about eight to 10 hours' walk apart. One of his first projects was the construction of a jungle airstrip in Terajuk for the mission plane.

When asked what his needs were, he requested additional Bibles for his people and a bicycle to reduce his time on jungle trails. The Lord has provided these through generous friends. In his home village 19 persons have turned from animism and accepted Christ. When Mathius first returned there he was the only Christian. He feels he should stay an additional year to work with those who have become interested in Christianity.

Those just baptized include several members of Mathius' family. Though only two months old in Christ, his father is already hiking to other villages up to 12 hours away to tell villagers of Christ and to encourage them to build an airstrip so a teacher can come there.

Gunawan, the other student missionary, was sent to Sintang, where he has spent his



Mathius, left, a third-year ministerial student from Indonesia Union College, is a student missionary in his home village of Terajuk, in the interior of Kalimantan. There he built an airstrip where Alex Rantung, Kalimantan Mission president, could land the mission airplane.

time finishing the construction of a small church and pastor's apartment and giving Bible studies. Coming from a slightly more prosperous family, he was able to save his \$36-per-month living allowance from the mission and after four months purchase a bicycle on his own. He has also purchased medicines on his own, and, as he is able, he is treating the sick. A friend in his home church has sent him Bibles, and the mission is providing simple pictures with which he can illustrate the plan of salvation. He says that this experience has reinforced his decision to take medicine after he finishes his ministerial training.

There are such sparks of interest in many places in Kalimantan that the Holy Spirit is lighting, and He is providing workers to tend these remote lights.

VICTOR AAEN  
Health Educator  
Kalimantan Mission

## ALABAMA

### First Black SDA Doctor Turns 100

Born in the United States' Centennial year, Lottie Isabel Blake has lived to see her country's Bicentennial. Dr. Blake, the first black Seventh-day Adventist medical doctor, remained in general

practice until the age of 81. "She believed good health came from temperance, abstaining from smoking, liquor, and drugs," relates Frances Blake, her daughter. After serving in Ohio, Tennessee, Alabama, Panama, West Virginia, and Pennsylvania, Lottie Blake took up residence four years ago near Oakwood College, in Huntsville, Alabama, where she lives with her daughter.

Dr. Blake graduated in 1902 from American Medical Missionary College in Battle Creek, Michigan, and went to Oakwood College the following year to organize a nurse-training program. After mission service in Panama, she and her medical-missionary husband, David Blake, returned stateside to establish general practice. Through the years "her treatment always involved natural remedies," her daughter says.

During her career, spanning five decades, Lottie Blake took particular interest in treating women and children. She also became known for identifying a "smoky city" pneumonia associated with Pittsburgh, Pennsylvania, her home for many years. Oakwood College has honored her by establishing the Lottie Isabel Blake annual health lectureship.

K. EUGENE FORDE  
Oakwood College



### JUNIORS' AFGHAN WILL RAISE FUNDS FOR VOICE OF PROPHECY

Juniors of the Petersburg, Virginia, church, above, worked on an unusual project recently to raise money for the Voice of Prophecy. By saying their memory verses, studying their Sabbath school lessons, being on time for Sabbath school, and bringing their Bibles with them they acquired points. These points were recorded, and for each point earned two stitches were crocheted on the afghan they are holding. It took them two quarters to complete the afghan, which is being sent to the Voice of Prophecy Gift Shop in California, where it will be sold and the money will be given to further the work of the Voice of Prophecy.

SANDRA WILLIAMS  
Sabbath School Teacher  
Petersburg Church



## Australasian

● The first two literature evangelist institutes ever conducted in Papua New Guinea were held in July, with an attendance of 20.

● At Maranatha Youth Camp, 22 South Queenslanders completed the Home Nutrition Instructors' Course on July 22. Some plan to hold cooking schools in their home churches.

● John Lee, Tonga Mission president, was recently invited to conduct evening worship at Tonga's royal palace. After the service Mrs. Lee gave the King and other members of the royal family several vegetarian dishes favored by the King. Princess Pilelevu, representing the royal family, attended an Adventist youth service the following week.

● During the final weeks of his service with the Australasian Division prior to his retirement, Eric Were completed "River People," a 12-minute film telling of the work of the *Pathfinder* floating medical clinic on the Sepik River of Papua New Guinea. The film is for screening on television, at service clubs, and at fairs and exhibits. Copies of this film are now available at a cost of only A\$65 (US\$82) plus postage.

● Alice Lowe, an assistant director of the General Conference Sabbath School Department, will be furloughing in Australia and New Zealand early in 1977. She will conduct cradle-roll-to-primary Sabbath school workshops in all conferences of Australia and New Zealand during her furlough.

## Euro-Africa

● Jovan Lorencin has returned to the directorship of the Yugoslavian Adventist Seminary in Marusevec after a year's leave-of-absence at Andrews University, where he earned an M.A. in religion.

● Francesco Santini, who has been studying educational administration at Andrews

University for the past three terms, returns to his position as principal of the Italian Secondary School in Florence for the coming school year.

● Authorization to open a primary school in Athens has been granted to the Adventist teacher who made the official application. This will strengthen the church's educational work in Greece.

● Ernesto Ferreira, a former president of the Angola Union, was granted a visa to visit Adventist churches there from July 18 to August 5. He came back reporting that he was amazed at the courage and the spirit of the Angolan leaders and church members. A camp meeting was held while he was there, as well as many other meetings. He says that other camp meetings were planned and baptismal services would take place during the summer in all the missions of the Angola Union. Angola Publishing House in Bongo is still operating and is printing the Sabbath school lesson quarterly regularly.

● On September 8, the Austrian Union opened a health food shop in Vienna called Estakost. It is planned that soon a vegetarian restaurant will be opened, also, to give greater emphasis to the health-food work in Austria.

## Northern Europe-West Africa

● Because of the severe shortage of books in Nigeria, Nigerian Union literature evangelists have sold their entire quota for 1976 in just six months. Production facilities at the Advent Publishing House in Accra have not been able to keep up with the demand, and currency restrictions make it difficult to import enough books.

● Daniel Cudjoe, a missionary literature evangelist from Ghana who opened new work in Gambia two and a half years ago, reports that there are now eight church members there. Two of these new members will be joining Brother Cudjoe in the literature ministry.

## North American

### Atlantic Union

● The Massachusetts Historical Commission and the Lancaster Historical Commission have notified Atlantic Union College that the Thayer Conservatory of Music, formerly the Nathaniel Thayer estate, will be listed in the National Register of Historic Places. This will allow the college, which purchased the estate from the Thayer family in 1943, to obtain partial reimbursement for the expenses involved in restoring the building.

● Fifteen young people were baptized at the New England Memorial church, Stoneham, Massachusetts, last spring.

● David L. Harrom has opened an office in the Medical Arts Building of New England Memorial Hospital, Stoneham, Massachusetts, for the practice of internal medicine. He comes to the Greater Boston area from Loma Linda, California.

● The Syracuse, New York, church launched a cooking school on August 3 as part of its continuing series of Community Services.

### Central Union

● The five Adventist churches in the area of the Big Thompson Canyon, Colorado, downpour and flood moved into action under the direction of Max Ritchie, Loveland pastor. Sixty-five persons volunteered to help with the clean-up. The Adventist vans moved into the areas of the heliports to assist as needed.

● An alumni association has been organized for College View Academy (formerly Union College Academy), Lincoln, Nebraska. Charles Henkelmann, '50, and Shirley Wasemiller Field, '57, were elected president and secretary, respectively.

● A new church that seats 550 worshippers recently was opened for use on the campus of Sunnysdale Academy, Centralia, Missouri. The project

was begun in 1974 under the leadership of Rodney Hyde, former pastor. It is being completed at a cost of approximately \$170,000 and is appraised at more than \$300,000. Wayne Nazarenus is pastor.

● Union College has renewed its affiliation with two institutions in Latin American countries, Antillian College in Puerto Rico and Adventist Center of Higher Studies in Costa Rica.

### Columbia Union

● H. E. Moog, New Jersey Conference treasurer, and Orville Baer, Cape May Court House and Pleasantville, New Jersey, district pastor, were ordained July 3 during the New Jersey English-speaking camp meeting.

● More than 300 Pathfinders attended a recent Pathfinder fair on the campus of Mount Vernon Academy in Ohio.

● The Potomac Conference has commissioned The Wylie/Bailey Partnership to develop a master plan to guide the programs and physical improvement of Blue Ridge Youth Camp, Montebello, Virginia.

● The Allegheny East Conference annual Pathfinder fair, usually held in conjunction with camp meeting, was held in Pottstown Memorial Park in Pottstown, Pennsylvania, as part of that city's Independence Day celebration.

● A Christian-education oratorical contest was held at the Allegheny East Conference camp meeting. Public and parochial school students competed in two categories, Christian education and healthful living.

### Lake Union

● Recent evangelistic crusades in Michigan have added 59 persons to church membership. Meetings have been held in Houghton-Calumet, Coldwater, Ann Arbor, and Algonac.

● The Beverly Hills, Illinois, church lay activities depart-

ment presented a health pageant as part of the Chicago Civic Center's programs recently. The pageant featured a tableau of self-imposed restraints of freedom in the United States from the 1700's owing to poor health habits.

- The Hungarian church in Chicago, led by Irme Petrick, was organized on July 31 with 25 charter members.

- Hinsdale Sanitarium and Hospital in Illinois celebrated the Fourth of July by entering their "Healthy Birthday, America" float in the local parade. It won the grand prize in the village of Hinsdale.

- A new vegetarian restaurant will be opening soon in the heart of North Chicago.

- A new company was organized recently in Greensburg, Indiana, under the leadership of Albert Hodge.

- William Miller has replaced Dale Thomas in the Michigan Conference publishing department as associate director. Mr. Thomas is under appointment to the Trans-Africa Division.

### North Pacific Union

- A new church of 43 members has been organized in East Wenatchee, Washington, as the result of a branch Sabbath school, which began on February 1.

- Hugh Cowles, who began denominational work in the Idaho Conference in 1947, has returned to Idaho as pastor of the Jerome-Gooding district. He and his family served for a number of years as missionaries in the Middle East.

- A record number of physicians, dentists, ministers, and other professionals have attended the traditional doctor-minister retreats in the conferences of the North Pacific Union. Among guest speakers was D. W. Hunter, retired General Conference associate secretary.

- The Tillamook County General Hospital on the Oregon coast has received \$5,500 from the local chapter of the March of Dimes. The funds

will be used toward the purchase of a fetal heart tone monitor.

- The president of the Upper Columbia Conference, Richard Fearing, who participates in public evangelism at least once a year, conducted a series this year in Spokane's Linwood church. The first baptisms resulted in 23 additions to the church.

- "The Adventist Engineer," a six-page newsletter on the profession of engineering among Seventh-day Adventists, has been issued by the Walla Walla College school of engineering, in cooperation with the Association of Adventist Engineers and Architects. A complimentary copy is offered by the WWC school of engineering to those who write and ask for it.

### Northern Union

- Clothing, bedding, shoes, and dishes were given away recently at the Pierre, South Dakota, church. Literature and several Bibles also were given away.

- The Bedford, Iowa, Good Neighborhood Community Center entered that city's July 4 parade with a horse-drawn wagon depicting the work of the community center.

- A new Pathfinder Club of 17 members has been organized at Atlantic, Iowa. Half the members are boys and girls from non-Seventh-day Adventist homes.

- Keene, North Dakota, members, who have been meeting in a prairie church, have begun constructing a new church in Watford City, where they felt they could be of better service to the community.

### Pacific Union

- Dorothy Eddlemon, of Tempe, Arizona, is the first woman to be named to the 14-member executive committee of the Arizona Conference. She will also serve on the Thunderbird Adventist Academy Board of Directors.

- A major southern Cali-

fornia archeological site is currently being excavated under the sponsorship of the department of anthropology at Loma Linda University. The Mockingbird Canyon site is "one of the most important archeological finds in southern California at the present time and is in danger of permanent destruction by vandals, including pottery vandals," according to Monte Address, assistant professor of anthropology, project director. The site has several pictographs of aboriginal origin, in addition to many bedrock mortar holes, a ceremonial rock shelter, and a village area.

### Southern Union

- A Southern Union Conference pilot program for strengthening small churches is progressing in Andalusia, Alabama. Under the direction of the Alabama-Mississippi Conference youth department, ten academy and college students spent three months in the area. Their activities included: 4,146 hours of witnessing; 4,556 visits; 476 Bible studies; and distribution of 10,982 pieces of literature. A Five-Day Plan to Stop Smoking, health-screening programs, a Vacation Bible School, and evangelistic meetings also were conducted there. Four persons have been baptized to date. Property has been purchased on which to construct a new church building, and construction is scheduled to get under way promptly. Volunteer labor and materials will play a major role in the church's construction.

- Tithe receipts in the Southern Union increased by 15 per cent during the first seven months of 1976, compared with the same period a year ago. Each conference registered gains: Carolina, 20 per cent; Georgia-Cumberland, 17 per cent; Kentucky-Tennessee and South Central, 16 per cent; Alabama-Mississippi, 15 per cent; South Atlantic, 14 per cent; and Florida, 11 per cent.

- Sixty-nine persons were baptized August 28 as a result of the Cox-Weber crusade in

Memphis, Tennessee. It is expected that the total will approach 100 shortly.

- Sixty persons were baptized in Louisville, Kentucky, at the close of a four-week evangelistic crusade by Henry Holt, South Central Conference youth and temperance director.

### Andrews University

- David Clanton, an alumnus of Andrews University, was sworn in as a member of the U.S. Federal Trade Commission on August 26 in Washington, D.C. He was nominated to the commission by President Gerald Ford to fill the unexpired term of Lewis A. Engman, of Michigan, who had been chairman of the commission.

- Thirty-six persons from 13 States, Puerto Rico, and Canada were enrolled in the food-service workshop on the Andrews University Campus during the 1976 summer session, according to Fonda Chaffee, workshop coordinator. The three-week workshop was designed to train food-service personnel in techniques and tools of supervision, principles of cost control, personnel management, organization, sanitation, safety, layout and equipment, and mathematics.

- *Interpreting the Book of Revelation*, a new and enlarged edition of *The Open Gates of Heaven*, by Kenneth A. Strand, professor of church history at the Theological Seminary at Andrews University, was published in early August.

- The fifth annual awards reception of the Center for Occupational Education at Andrews was held June 2. Awards were presented by William Davidson, dean of the College of Technology, to 47 persons in the following areas of study: auto mechanics, welding, electrician work, carpentry, clerical work, sign lettering and design, cosmetology, food preparation, plumbing, key-punch-verifier operation, computer operation, horticulture, and refrigeration and air conditioning.

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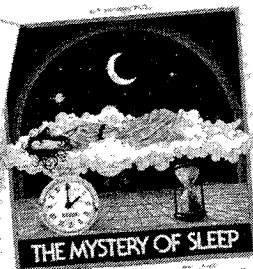
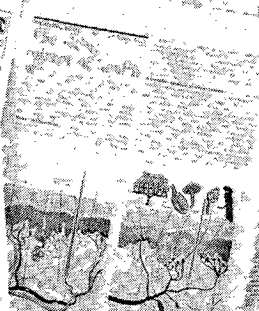
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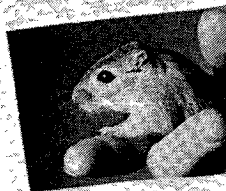


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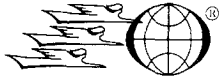


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## Review



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126th Year of Continuous Publication

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

## To New Posts

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

### FROM HOME BASE TO FRONT LINE

**Dan R. Bettle** (AUC '67), re-  
turning to serve as director, Pas-  
toral Training School, Lulengele  
Mission, Zaire, and **Sheryl M.**  
**(Walin) Bettle** and three children  
left Boston, Massachusetts,  
August 3, 1976.

**Norman R. Gulley** (AU '57), re-  
turning to serve as dean of Semi-  
nary, Philippine Union College,  
Manila, Philippines, left Los  
Angeles, California, May 29, 1976.

**Leona G. (Minchin) Gulley** and  
four children left Los Angeles,  
August 17, 1976.

**Elizabeth J. Hiscox** (LLU '27),  
returning to serve as physician,  
Giffard Memorial Hospital, Nuz-  
vid, India, left New York City,  
July 26, 1976.

**Wayne A. Morris**, returning to  
serve as dental laboratory techni-  
cian, Bangladesh Section, Dacca,  
Bangladesh, and **Lois L. (Emery)**  
**Morris** and one child left Los An-  
geles, California, August 11, 1976.

**Allen J. Olsen**, to serve as tech-  
nical and administrative advisor,  
Indonesia Publishing House, Ja-  
karta, Indonesia, and **Barbara A.**  
**(Keele) Olsen** and four children, of  
Collegedale, Tennessee, left Los  
Angeles, California, August 8,  
1976.

**Ralph M. Sellers**, to serve as  
publishing department director,  
Southeast Asia Union, Singapore,  
and **Barbara H. (Stevens) Sellers**  
and three children, of Gresham,  
Oregon, left Los Angeles, Cali-  
fornia, August 5, 1976.

**Bruce M. Wickwire, Jr.** (AU  
'71), returning to serve as business  
manager and teacher, South China  
Island Union Mission, Nantou,  
Taiwan, left Washington, D.C.,  
August 17, 1976. **Dorothy P.**  
**(Fuller) Wickwire** and two children  
left Washington, D.C., August 10,  
1976.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTA- TION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

**Aletha L. Gruzensky** (AU '76),  
to serve as teacher, Seventh-day  
Adventist English Language  
School, Osaka, Japan, of Boulder,  
Colorado, left San Francisco,  
California, June 23, 1976.

**Raymond Nelson** (LLU '53), to  
serve as physician/surgeon, Bella  
Vista Hospital, Mayaguez, Puerto  
Rico, and **Carole (Sundean) Nel-**  
**son** and two children, of Santa  
Cruz, California, left Watson-  
ville, California, May 18, 1976.

**Jesse C. Richards** (LLU '36) and  
**Ernestine G. Richards** (LLU '35),  
to serve as physicians, Bangkok  
Adventist Hospital and Bhuket  
Mission Hospital, Thailand, of  
Inglewood, California, left Los  
Angeles, California, July 27, 1976.

**Howard C. Smith** (LLU '32),  
to serve as teacher and consultant,  
Montemorelos University, Mon-  
temorelos, Mexico, and **Fern N.**  
**(Goff) Smith**, of Loma Linda,  
California, began relief service  
July 1, 1976.

### STUDENT MISSIONARIES

**Clarence Glen Anderson**  
(WWC), of Sedgewick, Alberta,  
Canada, to serve as teacher, Sev-  
enth-day Adventist language  
school, Seoul, Korea, left San  
Francisco, California, August 11,  
1976.

**David Paul Anderson** (PUC), of  
Hialeah, Florida, to serve as mu-  
sic teacher, Lakpahana Advent-  
ist Seminary, Mailapitiya, Sri  
Lanka, left Miami, Florida, Au-  
gust 9, 1976.

**Daniel L. Aspiri** (WWC), of  
Caldwell, Idaho, to serve as  
teacher, English Language  
School, Seoul, Korea, left San  
Francisco, California, August 11,  
1976.

**Richard P. Carrigan** (LLU), of  
Corona, California, to serve as  
farm manager, Lakpahana Ad-  
ventist Seminary, Mailapitiya,  
Sri Lanka, left Los Angeles, Cal-  
ifornia, August 2, 1976.

**Kimber Paul Damazo** (LLU),  
of Riverside, California, to serve  
as English teacher, West Puerto  
Rico Conference, Mayaguez,  
Puerto Rico, left Boston, Massa-  
chusetts, July 28, 1976.

**Michael and Nancy Johnson**  
(PUC), of Angwin, California, to  
serve in evangelism, United  
States military bases, Frankfurt/  
Main, West Germany, left Oak-  
land, California, July 6, 1976.

**Ronn D. Koester** (PUC), of  
Maitland, Florida, to serve as  
teacher, Palau Mission Academy,  
Palau, Western Caroline Island,  
left San Francisco, California,  
August 12, 1976.

**Thomas Edward Pillgreen**  
(CUC), of Wheaton, Maryland,  
to serve in evangelism, Welsh  
Mission, Llandaff, Cardiff,

Wales, left New York City July  
31, 1976.

**Debra Ann Pollock** (SMC), of  
College Heights, Alberta, Can-  
ada, to serve as nursing assistant,  
Kobe Adventist Hospital, Kobe,  
Japan, left Los Angeles, Cali-  
fornia, August 11, 1976.

**Anita Kay Ringering** (KC), of  
Oshawa, Ontario, Canada, to  
serve as English teacher, Jakarta  
Language School, Indonesia, left  
San Francisco, California, July  
21, 1976.

**Kay Rosburg** (CUC), of River-  
side, California, to serve as Eng-  
lish and piano teacher, West  
Puerto Rico Conference, Maya-  
guez, Puerto Rico, left Washing-  
ton, D.C., July 25, 1976.

**Clayton W. Sugg** (AU), of  
Knoxville, Tennessee, to serve  
as teacher, Sung Shan church,  
South China Island Union Mis-  
sion, Taiwan, left Chicago, Illi-  
nois, August 2, 1976.

## Notice

### Musical Instruments Solicited for Solusi

□ Solusi College, Bulawayo, Rhodesia,  
which recently established a music de-  
partment, has an adequate number of pianos for  
present use but needs more instruments for  
students. REVIEW readers who have instru-  
ments they would like to donate to Solusi are  
invited to write to Jan G. Hartley, dean,  
Soluti College, Private Bag T-5399, Bula-  
wayo, Rhodesia. Solusi staff members then  
will try to arrange for transporting the instru-  
ments to Rhodesia.

## Coming

### October

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

### November

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

### December

4 Ingathering emphasis  
4 Church Lay Activities Offering  
11 Stewardship Day  
25 Thirteenth Sabbath Offering  
(South American Division)

### 1977

### January

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

### February

5 Bible evangelism  
5 Church Lay Activities Offering

# The Back Page

## SDA's Aid Pakistani Flood Victims

Seventh-day Adventist World Service (SAWS) and the Southern Asia Division have sent \$17,000 as an initial sum to begin rebuilding some of the 398,000 homes destroyed or damaged in recent floods in Pakistan. More than 300 persons have died as a result of the floods, and more than a million have been evacuated. Already 507 relief camps have been established. It is not yet clear how many Seventh-day Adventists have been affected.

Nurses from Karachi Adventist Hospital have flown to the Punjab and are giving inoculations in the flood-stricken areas. The food industries at Pakistan Adventist Seminary have donated medicines and 1,000 bags of puffed wheat to the Red Crescent Society to aid flood victims. H. D. BURBANK

## Record Book Sales at Oregon Meeting

Total Oregon camp meeting book sales for 1976 will be about \$175,000, "a record for us," according to O. A. Braman, manager of the Oregon Adventist Book Center. "The Story of Our Health Message," by D. E. Robinson, had 2,500 copies sold," he continues, "and we were able to sell 150 sets of the Centennial edition of Ellen White's popular Conflict Series. We thank God for His blessings."

Book sales at the Oregon camp meeting and other large gatherings, such as the Michigan camp meeting, represent real achievements and have large missionary implications. Ellen White foresaw these developments in the church's book work and recorded them in volume 9 of the *Testimonies*, pages 71, 72: "Afterward we were in camp meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live and the great importance of making haste in the circulation of our literature. In response to these appeals

the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. Most of the purchasers paid for the books they took. A few arranged to pay afterward. . . .

"I heard the voice of our Counselor saying: '... This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. . . . Scatter them like the leaves of autumn. . . . Souls are perishing out of Christ. Let them be warned of His soon appearing in the clouds of heaven.'"

D. A. DELAFIELD

## Kettering Grant Used for Scanner

A grant of \$100,000 has been made to Kettering Medical Center, Dayton, Ohio, by the Kresge Foundation, Troy, Michigan, toward the purchase of its Delta computer-assisted tomographic body scanner.

The scanner, which cost \$380,000, is the first to be installed in the area, reports Oliver Jacques, Kettering Medical Center's director of community relations. It will enable physicians to see a patient's soft tissues as clearly as bones are seen with the use of X rays.

The new equipment, which has been in use since June 1, is serving seven to ten patients a day, according to M. H. Schaffner, medical center president. Used extensively in brain scans, "it is picking up lesions and conditions not discernible through other means."

VICTOR H. COOPER

## SDA Camp Opens to Serve Community

"The next time you ask for a stalk of celery you might get the entire plant. The proper name for a single stem is a rib." This bit of information was printed in a brochure to entice readers to enroll in a vegetarian cooking class, one of the programs offered this

summer by Laurel Lake Camp for the community of Rossiter, Pennsylvania.

Until this year Laurel Lake Camp was geared for Adventist youth, but for the first time Jere Patzer, Pennsylvania Conference youth director, opened the facility to community public service programs. First a survey was taken to see whether the community was interested in vegetarian cooking classes, a Story Hour, a July 4 picnic, Bible study guides, a day camp, or a Bible lecture series by youth. More than 1,000 brochures were distributed, along with 1,000 copies of *Steps to Christ*.

As a result, many people from the community used the camp facilities for a Fourth of July picnic. Next several families attended a vegetarian cooking class taught by Joan Banks. The Story Hour was conducted in the Rossiter Presbyterian church, to get children away from Saturday morning television. Attendance grew from two children to 20. Staff members led out in the Bible study on their days off, studying with 50 families. Ninety young people attended the day camp. When the staff held a week-long series of meetings to close the summer season, each staff member baked a loaf of bread, took it to a family, and invited them to the meetings.

LEO RANZOLIN

## Record Offering for Trans-Africa

Special mission projects in the Trans-Africa Division will benefit from a record Thirteenth Sabbath Offering overflow received on Sabbath, March 27. The total offering for the day from the world Sabbath school was \$1,049,119. This is the first time that a first-quarter offering has reached \$1 million. The previous high total for a first quarter was \$997,676 in 1975. Trans-Africa received one fourth of this record million-dollar offering for its designated projects.

While higher figures each year represent a continuing

inflationary spiral, the Sabbath school offerings also reflect the members' consistent devotion and sacrificial spirit. The General Conference Treasury and Sabbath School Department and the administrators and members of the Trans-Africa Division thank all who had a part in giving this exceptional offering.

R. CURTIS BARGER

## In Brief

**New position:** Roger Holley, Ministerial secretary, Afro-Mideast Division, formerly evangelist in East African Union. He will continue to live in Kenya but will hold crusades throughout the division. He replaces C. D. Watson, who held the position in addition to the division presidency.

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