

JULY 14, 1977

# Review

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



When the author spoke in Lvov, in the Ukraine, members crowded the church to hear this General Conference visitor.

---

## I Preached to Thousands in the Soviet Union

By ALF LOHNE

---

DURING THE MONTH OF MAY my wife and I had the great joy of visiting several churches and meeting a large number of Seventh-day Adventists in the Soviet Union as we traveled extensively in that interesting country. In every city we visited I was given the opportunity of preaching God's Word in a church. Al-

though we do not know exactly how many fellow believers attended these meetings, we do know they numbered in the thousands. News of our visit had spread to many churches, and to every meeting-place.

The large attendance was partly because  
*Continued on page 4*



<b>Contents</b>	
General Articles	Pages 1-9
For the Younger Set	9
Family Living	10
Young Adult	13
From the Editors	15
Newsfront	17-20
News Notes	21

Our cover story was written by Alf Lohne, a general vice-president of the General Conference, who, with his wife, recently spent several weeks in the Union of Soviet Socialist Republics visiting Adventist believers there.

Elder Lohne, born in Norway, has spent many of his years of

denominational service in his homeland, as a colporteur, an evangelist, departmental secretary, and conference and union conference president. As union conference president he headed the building committee that oversaw the development of the college in Norway, Tyrifjord Høyere Skole. In 1967 he moved to the Northern Europe-West Africa Division headquarters, where he served first as secretary, becoming president in 1973. In 1975 he was elected to his present position at the General Conference.

**Lawrence T. Geraty, Ph.D.,**

authored the third article in our series "Five Seasons at Heshbon" (p. 7). Dr. Geraty, an associate professor of Old Testament at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, has been director of the dig at Heshbon for the past two expeditions. Dr. Geraty, who studied Ancient Near Eastern Languages and Literature at Harvard University, earning his Ph.D. from that institution, has taught at the Seminary since 1972.

**Bible Credits:** Texts credited to T.E.V. are from the *Good News*

*Bible*—Old Testament: Copyright © American Bible Society 1976, New Testament: Copyright © American Bible Society 1966, 1971, 1976. Texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

**Art and Photo Credits:** P. 9, H. Armstrong Roberts; p. 13, Kurt Reichenbach and Dean Steinman; p. 19, Review photo; all other photos, courtesy of the respective authors.

## Letters

[Letters submitted for publication 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.]

### Solid Foundations

"A Solid Foundation" (Editor's Viewpoint, June 2) arrived at a time when I needed it most. This has happened so often that it has been like cool water when one is thirsty.

I had just received word that two dear friends, pillars of the church, had begun to meet with another group made up of all faiths, "strong in the Lord," and they had stopped attending the Seventh-day Adventist Church. "We meet to sing and praise the Lord," they explained. "How can it be wrong?"

Perhaps everything doesn't always go smoothly in our church, but when I learned this truth 30 years ago, studying the Voice of Prophecy lessons, the trumpet gave a certain sound for me. I believed it then; I believe it now!

PATRICIA GEREN  
Ojai, California

### Vitamins and Enzymes

After reading two letters concerning vitamins in the May 12 REVIEW, I am afraid that there are some grave misunderstandings about the function of vitamins. Most vitamins act as parts of enzymes that enable a person to metabolize foods and to carry on other necessary physiological reactions. Without vitamins most of these necessary reactions do not take place. No energy is ob-

tained from vitamins themselves, but they permit a person to obtain energy from other foods. Enzymes may be likened to the spark plugs in a motor, which ignite the fuel. Enzymes are not used up, but deteriorate with time. Therefore, vitamins are necessary to renew the enzymes.

Excess vitamins serve no purpose in the body and, if they are water-soluble, are excreted. Fat-soluble vitamins are not as freely excreted, may accumulate, and if present in great excess may actually become toxic. Great excesses of one vitamin may upset the balance of other vitamins and produce deficiencies of these vitamins that would not otherwise exist.

Foods normally contain sufficient vitamins for good health unless part of the food is removed in processing (as in the milling of white flour), the food is stored over long periods of time, or otherwise destroyed in preparation. This is why the water in which vegetables are cooked should not be discarded; it contains a great portion of the water-soluble vitamins.

Plants do not obtain vitamins as such from the soil, but they produce vitamins from carbon dioxide in the air, and from water and nitrogen in the soil. One of the writers mentions the "devalitized foods that we eat today." If he means white flour, candy, and similar foods, he is correct. If he means that foods as they grow today do not have sufficient vitamins, he has been misinformed by favorite statements of vitamin salesmen. If plants don't have sufficient nutrients in the soil to

produce vitamins, the plants will not grow. Therefore, plants today have just as great a vitamin content as in ages past.

JOHN CHRISTENSEN, PH.D.  
PROFESSOR EMERITUS  
OF CHEMISTRY  
Southern Missionary College  
Collegedale, Tennessee

### "The Nonyoung"

There are many things we can do to show the elderly that we care, if only by a smile and a Hello. My son taught me a lesson in love at 4 years of age. An extrovert, he was overly friendly with everyone, especially the elderly. I have seen many unhappy people become happy because he talked to them.

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I hardly believe He was excluding the elderly.

PEGGY HIGDON  
Collegedale, Tennessee

### More on Landmarks

The last two editorials ("Preserve the Landmarks," May 26, and "A Solid Foundation," June 2) made me think about what transpired in our church in 1888. There was concern then about preserving the landmarks. Ellen White spoke regarding this: "In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old

landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the 'old landmarks' when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks."—*Counsels to Writers and Editors*, p. 30.

I personally am not aware of any heresy dividing the Seventh-day Adventist unity of belief. Perhaps you need to inform us of the problem as viewed from your vantage point, but from my perspective I think perhaps we may be running when no one is pursuing. Finally, is it the function of organization to "protect" and subsequently to "purge" the church, or can we trust God to preserve, protect, and purify His followers wherever they are?

MARY D. BOTHE  
Cleburne, Texas

A large percentage of the students with whom I have discussed "Preserve the Landmarks" have said that if the statements of belief are implemented as stated, it could easily be a deciding factor in their leaving the church.

What is doubly sad is that while some of them are among the brightest theology and religion majors, many others are on the fringes of the church, desperately trying not to give up their belief in God and the church. It is more difficult than many realize to leave the church, so please, let us not

*Continued on page 16*



## I Preached to Thousands in the Soviet Union *Continued from cover*

of the excellent transportation services now available in the Soviet Union. It costs no more there to travel by air than by train. Adventists from far and near poured in to enjoy the fellowship and to listen to the inspirational music and the message from the Scriptures. It evidently meant a lot to them that we represented the headquarters of the world church.

We traveled on a tourist visa, but in making application to the authorities, my position as a vice-president of the General Conference was stated, along with the fact that we intended to contact Seventh-day Adventist churches during our visit. In Moscow and several other cities I called on officials who deal with religious matters, on both national and local levels. They represent the Council for Religious Affairs, which operates under the Council of Ministers for the Union of Soviet Socialist Republics. Everywhere I was cordially received and given the assurance that there was no objection

*Alf Lohne is a general vice-president of the General Conference.*

to our visiting and speaking in the Seventh-day Adventist churches.

This was my second visit to the Soviet Union, but I willingly admit that my knowledge of the country and conditions there is still very limited. In a brief article it is practically impossible to get or to give a full picture of our church and everything that affects it in this immense country. Its 15 soviet socialist republics cover one sixth of the land surface on our globe and envelop 8,650,000 square miles. This is more than twice the size of the United States. It sprawls over no less than 11 time zones. As night falls in Provideniya in the extreme east, the morning of the same day is just breaking on the shores of the Baltic in the west.

The church has not had an official central organization since the Seventh-day Adventist division of the U.S.S.R. was dissolved during Stalin's rule in 1930. Therefore, we do not know the exact number of Seventh-day Adventists in the country. We do know, however, that among the 255 million inhabitants, there are tens of thousands of fellow be-

lievers. They are scattered from the Polish and Romanian borders in the west to Kamchatka in the east, and from Siberia in the north to Tadzhik S.S.R. on the Afghanistan border in the south. Apostasy is practically unknown in most of the Seventh-day Adventist churches.

Our trip began at Moscow, the capital. From there we went to Alma-Ata in the south, close to the China border. In this famous winter-sports city and the surrounding area, there are many believers. It was a joy to worship with them and to share with them a message from the Bible. Frunze and Tashkent were other cities we visited in Central Asia. In the north we went as far as Riga, and in the west to the cities of Kiev, Lvov, and Chernovtsy.

Seventh-day Adventists in the Soviet Union usually meet regularly for midweek prayer meetings and Friday evening meetings, both of which are well attended. Besides this, they meet for Bible study and worship services on Sabbath mornings. In some places they meet on Sabbath afternoons instead of Friday nights. One Adventist minister, whose father was a pioneer of the work in the U.S.S.R., and who not only grew up in our message but is well acquainted with its history, wrote the following to the General Conference regarding our visit:

"Without exaggeration I can say



Top: A number of workers in the Soviet Union attended a large meeting in Moscow, where Alf Lohne, a General Conference vice-president, was invited to speak. Seated in front, from right to left, are the director of the Moscow church's 60-voice choir and his wife; the church pastor, Stepan P. Kuleeski, a former division president; Pastor and Mrs. M. Kulakov; Pastor and Mrs. Lohne; and some senior pastors. Right: The Russian people extended a warm welcome to the Lohnes in every city they visited. Here the pastor and choir members of the Lvov church in the Ukraine welcome the Lohnes with handshakes and bouquets. Bottom: The Seventh-day Adventist Church is a long-established one in the Soviet Union. Elders and baptismal candidates of the church in Simferopol in 1976 gather around a sign that commemorates 90 years of the proclaiming of the three angels' messages in Crimea.



that this visit is a true historical event in the life of our church here. Adventists have never before had such large meetings as have taken place during these weeks. Our guests from the General Conference saw with their own eyes the thousands of members who attended the regular and special meetings. They were greeted with unspeakable joy by members and ministers from neighboring and sometimes very distant churches (as far away as 2,500 miles!) who came to the services. And those who came thanked God for the fresh current of air that was brought into our churches."

The many members arriving for the meetings could not be contained inside the buildings where we preached. But the hospitable atti-



tude and extreme friendliness of the Russian people soon solved all the problems that arose from the unexpectedly large attendance. Everything was done quietly and in order, with no complaining or dissatisfaction. In one place, instead of bringing in extra chairs that would still not accommodate all the people, the benches were taken out of the church so that as many people as possible could stand inside. In spite of this, during the services (some of which lasted as long as four hours!) we never saw a single person leave.

This matter of standing during worship services is nothing new in some parts of the world. In the Orthodox Church today this is still the usual practice. However, for us it was a new experience to see benches being carried out rather than more chairs being brought in to take care of the people! In this connection we were pleased to learn that some of our churches planned to enlarge their buildings and that the authorities had given permission for them to do so. In Chernovtsy an extension was already well under way.

It is hardly necessary for me to say that to us also it brought "unspeakable joy" to greet these large numbers of fellow believers in the Soviet Union and preach to them from the Bible. No one told me what to preach, so I chose spiritual subjects that I felt my own soul needed to dwell on. I had an excellent translator in Pastor Michael Kulakov, and communication with the people was immediate and responsive.

Most of the believers had Bibles, and it was evident that they were well-acquainted with the Scriptures. My wife also was given opportunity to speak in the different churches, and the greetings she gave from Adventist sisters in other parts of the world were well-received. After the services we often ate with ministers and church elders. Everywhere we experienced the famous hospitality of the Russian people.

### Gift of Bread and Salt

One simple but beautiful custom made a deep impression on us. Before reaching the door of a home to which we had been invited, someone whispered that we should wait a few minutes; something inside wasn't ready yet. So we walked around the garden, enjoying the beauty of the flowers and trees, until the door of the home opened. All the women of the house filed out, with the hostess in the lead. She presented my wife and me with a loaf of home-baked

Members of the church in the Soviet Union wanted to be brought up to date on the further spread of the gospel, and asked many questions about our church and our doctrines.

bread wrapped in a piece of handwoven cloth, and a little bowl of salt. This is an old Ukrainian gesture of hospitality and friendship, extended to make guests feel welcome. Since this happened near the end of our trip, we took the loaf of bread with us out of the country and shared it with friends in other parts of the world as we told them about our unforgettable visit with the Soviet believers.

Music played an important part in the services. In all the churches we heard excellent choirs and good music such as instrumental solos, vocal solos and duets, brass bands, and electric-guitar groups. This music heightened the inspiration and enjoyment of the meetings. Well-trained choir and band directors presented music of high quality. It was apparent not only that there was good talent but also that much love and hard work had gone into the preparation of these outstanding musical numbers. In more than one place we saw and heard mixed choirs of as many as, or even more than, 60 members.

The believers asked many questions about our church in other parts of the world, as well as about some points of Adventist doctrine and practice. The brethren were especially interested in these matters. Since my wife had given greetings to the sisters, it was natural for them to

surround her after and in between meetings and ply her with questions on things of special interest to them. Each of us tried to answer as many questions as we possibly could.

Through the delegates from the Soviet Union who had attended the General Conference session in Vienna, the believers had heard about the progress of the work up to that time. Now they wanted to be brought up to date on the further spread of the gospel as Seventh-day Adventists preach it.

An increasing number of tourists visit the Soviet Union every year. We met them everywhere. Their needs are served most effectively by the state-operated Intourist Travel Bureau. We had well-trained and educated guides who spoke good English. They met us at the airports, took us to our hotels, arranged for transportation, and took care of other items in an efficient way.

The country has much to offer in beauty of nature, colorful folklore, impressive historical monuments to a tumultuous past and to a rich and ancient culture, plus a thousand other things. Scientific exhibitions, museums, and art galleries abound.

As is to be expected, not everything is perfect; and, as in any country, it is not difficult to find matters one might wish were different. The Seventh-day Adventist Church in Russia has its problems, but it is a living church, a functioning church, a witnessing church, and above all, a church that is preparing for the Lord's second coming. All the believers we met send their affectionate Christian greetings to their brothers and sisters around the globe. They are one with us in faith, hope, and love.

### We Shall Meet Again

In a group of Adventists gathered to tell us good-bye in one city, I noticed an elderly man. He spoke no language that I understand, and I could say only a few words in his, but as I stretched out my hand toward him, he threw his arms around me and, in the good old Russian way, kissed me on both cheeks. I did the same to him, and then pointing upward, repeated one of the few expressions I had learned in his language: "Good-bye until we meet again!" He understood, for even though there were tears in his eyes, a warm smile lighted up his face, and he repeated my words as he too pointed upward.

Yes, we shall meet again. How I look forward to and long for that day! □

# Results of the 1976 "Dig"

---

The 1976 season proved to be the most rewarding thus far.

---

By LAWRENCE T. GERATY

REGULAR READERS OF THE REVIEW will be familiar with the progress, since 1968, of Andrews University's archeological excavation in Jordan at *Tell Heshban* (traditionally associated with Biblical Heshbon). First came the beginning of digging on the acropolis of the site. Then followed the addition of work in the ancient Roman and Byzantine period cemeteries in 1971. The third season, in 1973, saw the initiation of a thorough surface survey of the entire area within a six-mile radius of Heshbon. The attempt to test the validity of previously obtained occupation results on the acropolis by opening up trenches on the site's lower slopes was extended in 1974. The question, Of what value was a further season of work in 1976? may naturally arise.

The primary purpose of the fifth and probably final season of digging in 1976 was to complete adequately the work that had been started in earlier seasons. This meant an attempt to reach down through the debris accumulation of centuries to bedrock in all of the trenches previously opened on the acropolis, and in the process to expose more fully some of the important architectural remains that had been found. At the same time, we planned further work in the cemeteries (to look for tombs from Old Testament times), on the lower slopes (to see whether occupational evidence earlier than the acropolis' earliest—the period of the Judges—could be found), and in the archeological survey of the area surrounding Heshbon (to see whether there might be an alternate location for the capital city of Sihon the Amorite, which we have not found at *Tell Heshban*).

It is with a great deal of satisfaction that we can now look back at the concluding season's results, since, in terms of our objectives, they are the most important ever. We now know that there were altogether some 23 cities or strata superimposed one upon the other at Heshbon, covering a 2,700-year time span from the Biblical period of the Judges, about 1200 B.C., down to the Arab Mameluke period, about A.D. 1500.

In the very earliest period arrested at the site, about

---

*Lawrence T. Geraty, Ph.D., is associate professor of Old Testament at Andrews University Theological Seminary, Berrien Springs, Michigan.*

1200-1000 B.C. (which would, in Biblical terms, be during the period of the Judges), our evidence includes an installation that may be a reservoir, a plastered cistern, an abundance of pottery, ceramic loomweights, and an uninscribed seal with a typical Iron Age design. Though it may not seem like very much, it is enough to correlate with the Biblical evidence for the Reubenites or Gadites being in this area at that time.

From the succeeding Iron Age period, about 800-500 B.C., we have found (in addition to other remains) another reservoir, which appears to be the largest so far found on Jordan's East Bank. It has a capacity of 300,000 gallons! If our site is Biblical Heshbon, it is tempting to identify one or both of these reservoirs with the "pools . . . by the gate of Bath-rabbim" in Song of Solomon 7:4.

After a gap of some time, resulting undoubtedly from forces associated with the Babylonian exile, Heshbon was rebuilt, perhaps by the Maccabees. So between 250 and 63 B.C. the reservoirs were filled in and at least two defensive walls were built to protect the acropolis. More Hellenistic-period finds turned up in numerous rock-cut, dry-storage silos in which were discovered chaff and pyramid-shaped weights.

During New Testament times and the period of the early church (about 63 B.C.-A.D. 324), when Roman cul-



It is likely that the Iron Age reservoir unearthed at *Tell Heshban* is what was mentioned as the "fishpools in Heshbon" in Song of Solomon 7:4.

ture dominated Palestine, Heshbon was rebuilt several times, one rebuilding necessitated by a major earthquake in 31 B.C. Not only do we have finds from several domestic caves and at least two public buildings (one of them a Roman temple on the acropolis, with a monumental stairway leading up to it from the lower town), but also from several tombs in the Roman cemetery. Two of these tombs were closed with rolling stones similar to Jesus' tomb described in the Gospels. Scores of whole pots, glass vessels, coins, and pieces of jewelry came out of the Roman cemetery; coupled with the finds in the town, they illustrate well daily life in the time of Jesus and the apostles.

The most impressive architecture discovered from the Byzantine period (A.D. 324-661), the time when this region was dominated by a "Christian" empire, belonged to three Christian churches—one in the east, one to the north, and one on the summit of the acropolis. The latter was excavated down to its foundations; it contained several interior mosaic floors and was surrounded by a fine flagstone floor at one stage. A kiln located nearby was used apparently for the slaking of lime to plaster this church. On the stairway leading up to the church was found the prize artistic find of the final season: a finely executed ivory plaque depicting Prometheus bound. True to the ancient myth, he stands with wrists bound to the rocks above him while a vulture eats out his entrails—a punishment for his having given man the secret of fire. Another unique find was a four-spouted lamp whose handle ends in the eye and beak of a bird.

Though the earliest Arabic periods (the Umayyad and Abbasid, A.D. 661-969) succeeded the Byzantine at Heshbon, leaving evidence of domestic occupation primarily, there then appears to be a gap in occupation of about 200 years before the city was rebuilt in the Ayyubid/Mameluke period (A.D. 1200-1456), experiencing a renaissance just after the Crusades. Evidence of this Arab building activity was ubiquitous. Above the ground were a series of vaulted rooms surrounding a courtyard, and a large complex of domestic buildings with well-preserved walls, intact floors and thresholds, and numerous artifacts, as well as a practically intact bath complex associated with another flagstone courtyard and its surrounding rooms. Below the ground were numerous cisterns—many of them interconnected—and several caves used for habitation. The largest of these was some 300 feet in extent and in some places two stories high.

### New Types of Scientific Data

One of the most important aspects of our work in 1976 was the collection and analysis of new types of scientific data that have not been traditionally emphasized in Palestinian digs. This included environmental and ethnographic fieldwork among sheep- and goat-keeping households, along with studies of the local geological, zoological, botanical, and meteorological environment. An attempt to trace the subsistence practices at Heshbon throughout its occupational history was aided by the

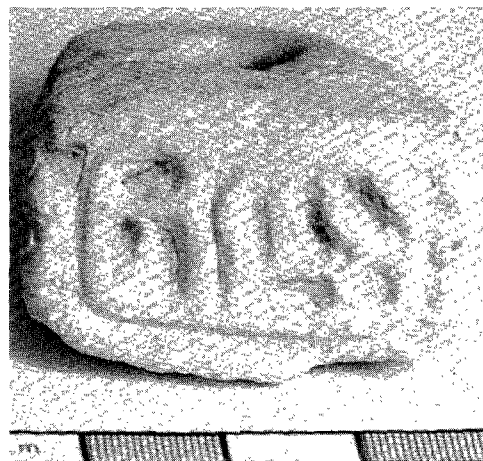
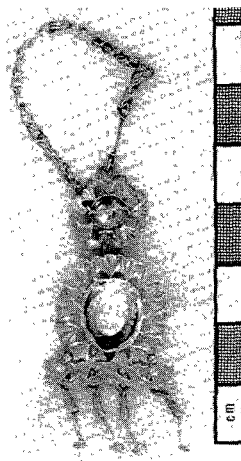
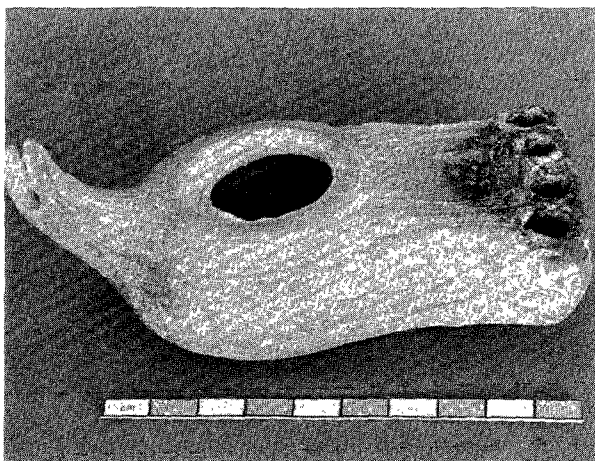
identification and individual description of more than 50,000 animal bones. Certain rare species represented in the inventory included wild boar, Mesopotamian fallow deer, lion (from the Roman period), red deer, and possibly Indian humped-back cattle. It is of interest that most of these species required lush vegetation than now exists around Heshbon. The hundreds of land snails, mollusks, carbonized seeds, and other organic material yielded by dry and wet sieving will furnish additional evidence for reconstructing the natural environment of each of the occupational periods at Heshbon and reaching conclusions about human adaptation and about the development of the animals themselves at Heshbon, based upon the cumulative evidence of zooarcheological analysis of human (200 skeletons) and animal remains and of other environmental, archeological, and ethnographic data.

During further search in the town's cemeteries, no tombs earlier than the Roman period were found, though several Roman and Byzantine tombs of new types were excavated.

In summary, then, we can now look back at our five seasons of work at Heshbon and see them as successful in terms of producing a representative cross section of the occupation history of the site from its apparent beginning, at about 1200 B.C., to its ending, at about A.D. 1500. And we can do more than describe simply the architecture of the successive towns at the site; we can often also reconstruct what daily life was like and suggest the kind of environment in which the inhabitants did their work. If our site is indeed Biblical Heshbon, as has



About five miles southeast of *Tell Hesban* is *Jalul*, its ancient name unknown. It was possibly the capital of *Sihon*, king of the Amorites.



Among the various items archeologists found in the 23 cities or strata superimposed one upon the other at Heshbon were a Byzantine four-spouted lamp whose handle ends in the eye and beak of a bird, a delicate golden earring from a Roman tomb, and a stone seal from Old Testament times.



always been thought, then our archeological evidence can be correlated well with the Biblical and other literary requirements from the period of the Judges on.

But the one big question that our work leaves unresolved is the location of the Amorite capital of Sihon from the time of Moses. Numbers 21 states that Heshbon was the first city to be destroyed in the Israelite settlement of Canaan. As already mentioned, the earliest town at the site of *Tell Hesban* appears to date from about 1200 B.C.—the time of the Judges—about 200 years after the Biblical date for Sihon (see 1 Kings 6:1). Since this conclusion was apparent as early as 1971, in the third season of work, we began to put in test trenches in areas of the ancient city where we had not yet dug, hoping to find at least some evidence for an earlier occupation. Though we continued this effort during the fourth and fifth seasons, nothing that could be dated earlier than 1200 B.C. was discovered.

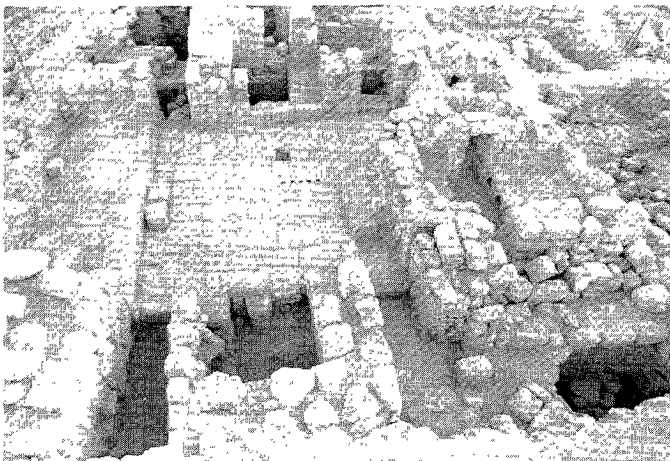
### Still Looking for Biblical Heshbon

We wondered also whether the name of Heshbon had moved to *Tell Hesban* from a nearby site that had been the original capital of Sihon. (This phenomenon was common in the ancient world—Jericho being only one obvious example.) To check out that suggestion, we began also in our third season the systematic surface survey of all the territory within a six- to ten-mile radius of *Tell Hesban*. Altogether, some 155 archeological sites were mapped during the three seasons of the survey, but only one seemed to meet the requirements for an alternate site for Amorite Heshbon. About five miles southeast of *Tell Hesban* is Jalul, one of central Jordan's major mounds, its ancient name unknown. From its location, size, impressive remains, and surface potsherds (including quantities from the late Bronze Age, the time of the Amorites), it is a likely candidate and deserves to be excavated.

In the near future, Andrews University may decide to begin work at Jalul. In the meantime, however, the excavation staff is committed to publishing adequately in final form the wealth of archeological data that has emerged from five seasons of digging at *Tell Hesban*.

Next week we will conclude by focusing on the lasting influences for which the dig is responsible. □

*To be concluded*



One of the discoveries from the Mameluke period was a courtyard complex of buildings associated with a well-preserved bathhouse on the right.

## For the Younger Set

### Gran-1's Lesson



By DOROTHY SIMMS

THE BANG against the house brought grandma out of her chair just in time to see Barry pick up a rock.

"No, Barry!"

"But Gran-1—" sputtered her grandson as he walked toward her.

"Barry, what did I tell you this morning about throwing rocks?"

"You said I might break a window or hurt someone."

"I also said you would have to sit on a chair the next time, didn't I?"

"Y-y-yes."

A few minutes later grandma heard a very soft "Gran-1?"

She had been so deep in thought that only when she heard the soft voice saying "Gran-1" did she realize Barry had been trying to tell her something. He had called her Gran-1 instead of Grandma ever since he started talking. Now, seeing his tear-filled eyes, she felt her heart go soft.

"Yes, Barry?" she asked gently as she knelt beside him, taking his small hand in hers.

"Gran-1, those girls were throwing rocks at me. I was only throwing them back."

"Were you angry when you threw the rocks?"

"No, but those girls were!"

"Why were they angry?" grandma persisted.

"'Cause I wanted to play

with them, but they said I couldn't. Then they threw rocks at me. I threw the rocks back so they would throw them at me again."

"But why?"

"Well—at least they were playing with me."

"I doubt whether that was what they had in mind. Since they are girls, they probably wanted to play dolls."

"Do you think Jesus would want me to throw the rocks back?"

"No, Barry, He wouldn't."

"How do you know, Gran-1?"

"Do you remember what Jesus said to His Father before He died on the cross?"

"Uh-uh."

"He said, 'Father, forgive them; for they know not what they do.'"

"You mean I should forgive them for throwing rocks at me?"

"Yes, dear, you should. And the girls should forgive you too."

"You mean they thought I was angry when I threw the rocks back?"

"It's possible. To go to heaven we need to be more like Jesus."

"Gran-1? May I go tell them I'm sorry and that I forgive them?"

"Yes, you may. I know that would make you feel better and please Jesus too."

Soon grandma heard squeals of laughter as Barry and the girls played ball.

# What Can I Do?

---

Marcie discovers why

---

God led her and Bill

---

to a home in the desert.

---

By DIANA BERRY SAUERWEIN

MARCIE SAT IN THE BIG rocking chair, looking out at the rain. It was a treat to see rain falling in the desert. She had missed the beautiful green grass and rich foliage of the tree-covered hills where she and Bill had lived while Bill was in college. She didn't doubt, though, that God had led them to this place. "This place," she had often said, "would be the last place on earth I would ever choose to live."

"I know God led us here," she said to herself, "and I want to do whatever He wants us to do. But what can we do? What can I do?"

As a girl Marcie had always dreamed of being a missionary nurse and doing great things for God. All through college and nurse's training she had dreamed of being an angel of mercy. She and Bill had married soon after her graduation, and since he still had several years of college and graduate school ahead of him, Marcie went to work as a public-health nurse. She considered her job a real challenge and staff members and her patients provided her many opportunities to witness to her faith.

After three years as a working wife Marcie decided to quit work and remain at home as a full-time wife and mother. Betsy was born three weeks before Bill graduated with his Master's degree.

Many prayers followed Bill's graduation, prayers asking for guidance in finding the right place to work and live. The couple filled out forms requesting consideration for mission appointment. They arranged interviews with school-district personnel for possible teaching jobs. At last the door opened—to the desert.

At first Marcie was busy with the move and the new baby. She enjoyed watching Betsy grow, and enjoyed playing with and caring for her. Bill was busy too, spending time preparing his classes and doing all the countless things necessary to being a good teacher. They bought a house, and soon another baby was born.

Betsy and Sara kept their mother busy, but as Marcie found quiet moments in her busy routine she began to reflect on her life. She felt the need to do more to help others. She felt as if she were stagnating in an endless round of household duties and child care. God had given

her talents, why shouldn't she use them? Because she realized the importance of a mother's influence on the character of her children, Marcie didn't really want to go to work and leave the children with someone else. Many times she had pondered the description of a faithful mother's work in *The Ministry of Healing*:

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."—Pages 377, 378.

"No," Marcie murmured as she sat in the rocking chair, "I don't feel as if I need to strike a blow for women's liberation. I just want to do something for someone else, to witness for my Lord. He must have something He wants me to do here, for His leading was so evident. Yet we've been here three years, now, and I hardly know even my own neighbors."

### A Bolt From the Blue

That was it! The idea came like a bolt from the blue. "My own neighbors!" Marcie said. "I've got to get to know my own neighbors!"

The idea grew, and Marcie began to take action. There were no really close neighbors in their relatively secluded area—one of the many things they appreciated in their desert home. One sunny morning found Marcie tucking the two toddlers into the big red wagon. She gave Betsy a potted Christmas pepper plant to hold, then up the dirt road the trio went to visit their nearest neighbor.

Another day found Marcie, a fresh peach pie in her hand and two little girls in tow, visiting Mrs. Newcomb. Mr. Newcomb had died a few weeks earlier, and the bereaved widow welcomed the young mother and her two children with open arms. Loving concern manifested itself as Marcie offered to take Mrs. Newcomb to town whenever she needed to go. Once a week the four climbed into the blue Volkswagen and went to town on whatever errands Mrs. Newcomb needed done. Fresh vegetables from Marcie's garden found their way to Mrs. Newcomb's table. When Mrs. Newcomb became ill, Marcie made arrangements for her at an Adventist hospital 50 miles away, took her there, spent the day with her, brought her home again, and every day saw that her needs were met.

"Why are you so kind to me?" Mrs. Newcomb asked. Marcie smiled.

"We have the same heavenly Father, and He wants us to look out for each other."

Mrs. Nelson, another neighbor, was hospitalized with cancer and required major surgery. Marcie supplied the family with healthful casseroles, and vegetables from the

garden. When Mrs. Nelson came home Marcie was on hand to assist with dressing changes, and to help in other little ways. She talked with Mrs. Nelson of God's love and His power, and prayed with her. "You're the best neighbors we've ever had," Mrs. Nelson confided one day. "I don't know what we'd do if you ever moved away."

Down the road lived another widow, Mrs. Freeman. Marcie visited her and the two became friends. More vegetables from the garden found their way to a neighbor's table. When Mrs. Freeman needed help filling out her tax forms, Marcie lent a hand. When the flu was making its rounds Marcie shared her knowledge of home remedies to ease the discomfort. One day Mrs. Freeman fell over a water spigot and tore her leg. Stitches and swelling kept her off her feet for several weeks, but Marcie was there with a big pot of homemade soup and a loaf of homemade bread. Daily calls and offers to run errands and get groceries eased the burden of illness.

When Christmas came Marcie gave books as gifts and invited her new friends to attend church with her. Subscriptions to the *Signs of the Times* and *Life and Health* went to her neighbors. Always Marcie prayed that God would use her to mirror His own love and character.

Marcie has found what God wants her to do in the desert. She takes the girls with her when she goes to visit her neighbors and performs her little acts of mercy. She feels it is good training for them, and Betsy and Sara seem to enjoy the visit. In their play they reflect concern for their neighbors, imitating Mommy taking bread to "our Nelsons."

Marcie is happy in the place that she once thought of as "the last place on earth I'd choose to live."

"Go to places where the people have not heard the truth, and live before them the gospel of Jesus Christ. Do among them practical missionary work. Thus many souls will be brought to a knowledge of the truth."—*Notebook Leaflets*, vol. 1, No. 42. □

## Especially for Men By WALTER R. L. SCRAGG

### Pagans in the Marketplace

JUPITER and Zeus, Thor and Woden, Marduk and Osiris, are alive and well in the marketplace. Not that they go by those names now, but the ideas they espoused thrive all around us.

When Christian missionaries swept out of Jerusalem, Alexandria, and Rome and "drove" paganism out of the Roman Empire, the serpent-inspired philosophies of paganism vanished underground. But they have found new authority peddling their wares, with the amplified clout of the mass media.

Today one need not wend his way through narrow streets to hear the spielers. The marketplace enters the living room. The sell goes on from morning to night.

Leo Bogart confronts us with the victories of mass-media advertising in his book *Strategy in Advertising*:

"Every day 4.2 billion advertising messages pour forth from 1,754 daily newspapers, millions of others from 8,151 weeklies, and 1.4 billion more each day from 4,147 magazines and periodicals. There are 3,895 AM and 1,136 FM radio stations broadcasting an average of

730,000 commercials a day. And 770 television stations broadcast 100,000 commercials a day. Every day millions of people are confronted with 2,500,000 outdoor billboards, with 2,500,000 car cards and posters in buses, subways and commuter trains and with 51,350,000 direct mail pieces."—Quoted in *Advertising Age*, Nov. 21, 1973.

It pays to look carefully at what the advertising that brackets our entertainment and marks out our streets says. No pains are spared in giving these ads the knock-out punch needed. If one stripped the commercials from a 60-minute television show and spent the same amount per minute on the remaining 50 minutes the cost would be \$1.5 million or more.

Here are some of the things the pagans in the marketplace are preaching:

*Mankind is basically good.* This is an old heathen philosophy, as old as sin itself. It's been fostered through the ages under such guises as humanism and deism. It feeds our egos and dulls our desires for a changed life. It defies the very basic theology of the

Bible: "For all alike have sinned, and are deprived of the divine splendour, and all are justified by God's free grace alone" (Rom. 3:23, 24, N.E.B.).

This philosophy is right there in our homes, through TV and radio, through magazine and newspaper. It drives with us on the freeways and invades our mailboxes.

With it goes another ancient panacea: *Pleasure is the chief end in life.* The playwrights of Greece and Rome couldn't have said it better than our own mass media does. After all, it's what we want to hear. The "eat, drink, and be merry" school of thought has been around for a long time, and was never so accepted as today. This philosophy runs against the Christian proclamation that our chief end in life is not pleasure, but to glorify God.

*Happiness comes by possession of material goods.* Dare we oppose this pagan nostrum with the Biblical declaration that happiness comes only through acknowledging the lordship of Jesus Christ?

In an article in *The Christian Century*, Dr. William Fore accuses the media of turning self-respect into pride, sexuality into sexiness, the will to live into the

will to dominate, acquisitiveness into greed, recreation into competition, rest into escape (*The Christian Century*, Jan. 19, 1977).

Unfortunately, it isn't just a matter of tutting at media murder and immorality. The entire value system of the Christian world is changing under the impact of hard and soft sell. A pagan value system insinuates itself into the life style of Adventist Christians just as insistently as it does into secular man.

Part of the priestly responsibility of a head of the household in ancient Israel was to expel from his home any thought and act that had its birth in the heathen deities surrounding Israel.

It's no more acceptable for the Christian home of today to have its moral and ethical values shaped by the very pagan world the Lord came to rebuke than it was for the Christian home of the first century.

On the other hand, it is not advisable to isolate ourselves from the mass media. In fact, it's impossible. What we must do is understand the media. Only then can we select from the media the information and entertainment appropriate to Christian values. Only then can we preserve for our God a people in the midst of idolatry and paganism.

# A UNIQUE LOOK AT CREATION



How are volcanoes formed and how do they fit into the Biblical account of Creation? Does science provide any evidence of a worldwide flood? These and other questions regarding our planet and its history are answered in **EARTH STORY**, a long-needed volume that intelligently yet simply compares the Biblical account of Creation with the theory of evolution and discusses both in relationship to science. Written in the vocabulary of the young, the

book is nevertheless excellent and informative for older readers. Beautifully illustrated throughout, this volume should have a place in the library of every family whose beliefs are Bible-centered. Price, \$4.95.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 7 percent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.



# No Herb Like It

---

Marry the kind of person you'd want to run back to when you want to run away from everybody else.

---

(Copyright 1974 by *Christian Herald* and used by permission.)

By ELISABETH ELLIOT

I HAVE NEVER BEEN ABLE TO THINK of anything I particularly like about being a widow, but there is one thing that the experience gives you, and that is perspective on marriage. I have recently been asked to speak to groups of students from this perspective, and I could go on and on. There is so much I would like to say to those who are thinking about getting married, though I know there won't be many in the audience who will actually do anything about what I say. They will listen—it is amazing how insatiable the hunger seems to be to hear somebody talk about marriage (and apparently all ages are hungry)—but a speaker can't say very much in 40 minutes, and of what he says, little will be remembered and less will be acted upon.

A girl wrote to me from Chicago after attending a lecture and discussion group in which I had been questioned about cross-cultural marriage. I gave a brief answer, saying that I had no objection on ethical grounds to such a marriage, but that I did believe the risks were higher than they would otherwise be. The girl said in her letter that she was black and was very much interested in a black man from Kenya. She wanted me to spell out just what some of these risks might be. I thought about my reply for some time before sitting down to write to her, but realized then that the questions I was going to put down for her consideration did not differ from questions I would ask any young person who is contemplating marriage.

First, last, and in-between, the most important requirement is companionability. Is this the man you want to spend the rest of your life with? *The rest of your life?* All sorts of people are interesting for a while. Lots of people are amusing and fun and the sort we want to meet at parties and do things with, but they're like New York City—"nice to visit but you wouldn't want to live there." Marriage is living there. It is what you come home to. It ought to be with the kind of person you'd want to run back to when you wanted to run away from everybody else.

I suggested a few other questions that might help the girl decide whether the man was companionable.



Before you reach the point of opening wedding presents, be sure you have questioned yourself about the man or woman you plan to marry.

**Is he:**

punctual or habitually late?  
orderly or disorderly?  
a reader or a TV watcher?  
an outdoor man or an indoor man?  
a thinker or a talker?

**Does he:**

like your family?  
like your friends?  
have men friends?  
like to entertain, and would you be proud of him as a host?

treat you like a woman? as *you* think a woman should be treated?

have approximately the same education you have?  
come from a home similar to yours?  
like the kind of food you like to cook?  
read your kind of books?

laugh at the same jokes you do?

**Can you agree on:**

sex?  
in-laws?  
children?  
money?  
religion?  
your respective roles in the home?

Of course there can't be any universally "right" and "wrong" answers to these questions. Your answers would probably tell a psychologist or a professional counselor some things about you, and I am sure the questions themselves without the answers would reveal a good many things about me that I may not be prepared for, but it seems to me they are good questions to use as a guide to sizing up how things may work out. For even to consider such matters as I have included here indicates a whole view of life and the world that a couple may find they either have or do not have in common.

### Opposites Often Attract

I would not for a moment suggest that there are no happy marriages where one partner is orderly and the other disorderly. I have known couples who seemed quite happy knowing that one would always be late, and the other would always have to wait. Opposites often do seem to attract, and life is certainly more interesting where one complements the other. But it is possible for a marriage to bog down in the first week over the toothpaste tube—one turns out to be a squeezer and the other a twister—and unless the husband and wife have some deep unities that have drawn them together and some ultimate ends in common, even a toothpaste tube might undo them. For that will be only one of a thousand trivialities that are grains of sand in the bearings, and in a marriage based on nothing but trivialities (pure proximity, let's say—the bowling team, the sociology class, or, what may for a while look much more significant, concurring views on racism or transactional analysis) there will be no way to clean the bearings.

My perspective of distance lets me look at my own experience of marriage, and at the marriages of others, and it is companionability every time that appears to me to be the secret of contentment. We all know couples who seem to "have everything"—they're both exceptionally good-looking and smart and talented and popular; they have two cute children and a beautiful house; he has a good job, and she is concerned and creative and sought-after by all the clubs and organizations who need a concerned and creative woman; but the marriage is a dead loss.

They're not companionable. They simply do not enjoy each other. Other women have a different perspective than the wife—they are sure *they* could enjoy a man like that and give him what he deserves. Other men think, What else does he want? Wow! But when the marriage finally ends on grounds of incompatibility everyone shakes his head and feels it's too bad, but incompatibility

is incompatibility and there is nothing anybody can do about it.

There are many things that contribute to companionability or compatibility—things hinted at, I think, in the questions sent my correspondent. But if the answers give a favorable prognosis, there is still one element I consider indispensable to *being* a true companion, and that is gratitude. Do we have any conception at all of the magnitude of the gift of a *person* to share our lives with? This real, live, breathing, thinking, loving man or woman to whom I have made such staggering promises in my marriage vows has given himself or herself to *me*. I get to live with him and share his life and he actually wanted me to share his life with him and here we are.

How often in a company of people when I have seen a wife contradict or belittle or ignore her husband I have wanted to leap from my chair, seize her by the shoulders and cry, "Do you realize what you've got?" Clearly she doesn't realize it just then. She's lost her perspective, lost the peculiar clarity of vision that the lover alone has for the beloved, and I know in my saner moments that nobody can keep it all the time. But there is nothing that will help us gain it back again like a little appreciation.

My husband used to say that if a wife wants to be very generous she may allow that her husband lives up to 80 percent of her expectations. She may, he said, choose to chip away at the other 20 percent (without reducing it by very much) till death them do part, or she may elect instead simply to enjoy the 80 percent she's got—enjoy it and thank God for it. How much more fun life will be for both of them if they elect to enjoy each other!

"For when all things were made," wrote Charles Kingsley, "none was made better than this: to be a lone man's companion, a sad man's cordial, a chilly man's fire . . . there is no herb like it under the canopy of heaven." □

## Inspired Gems



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

**E. Frank Sherrill**  
Arizona Conference

● "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

● "Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. . . . He cares for each one as if there were not another on the face of the earth."—*The Desire of Ages*, p. 480.

## Cure for Self-pity

Have you ever felt that you are not appreciated, that people underestimate your worth, that life is a meaningless rat race? Many Christians suffer from this disease. The ailment has a simple name; it is called self-pity.

Whatever the circumstances, it is not right to indulge in self-pity. Ellen White says that such feelings "are the result of a spiritual disease, which can be cured only through faith in Christ. The temptation seizes you when you are weary or perplexed; but when the first symptoms appear, and the enemy works to make you grumble and murmur, look unto Jesus, trust in your Saviour. This is the only cure for this spiritual malaria."—*Sons and Daughters of God*, p. 298.

If the cure is to "look unto Jesus," the problem has been that the afflicted one has been looking within, and such a gaze is always discouraging. No matter how far a Christian climbs the spiritual ladder, he will never feel that he has reached the top. He will always be dissatisfied with his progress. Paul said, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12).

When a person indulges in self-pity, Ellen White continues, the devil "puts his magnifying glass before your eyes, and mole hills of difficulty are made to appear as mountains" (*ibid.*). In other words, when we give in to self-pity, Satan is a willing and ready helper, exaggerating our condition so as to make us feel abused even by our friends. "When you allow your mind to indulge these thoughts of self-pity, the enemy comes in to suggest the most unkind and unreasonable things in regard to those who would do you good, and only good."—*Ibid.*

How does a look to Jesus effect a cure? By taking our minds off ourselves and getting our sense of importance and appreciation from belonging to a Person who is bigger than we. When Jesus was on earth He took people who in their estimation were nobodies and made them somebodies by uniting them to Himself. Suddenly people began to feel that they had cosmic significance.

### "We Are Children of God"

As John Homer Miller said, "The Apostle Paul gave this deep-seated hunger of men to be somebody a cosmic significance. 'We are the children of God,' said he, 'and if children, then heirs; heirs of God, and joint-heirs with Christ.' What if you are unknown to men? You will act more like a normal human being if you feel that you are well known to God. What does it matter if the world takes little notice of you, what you say and do, if you have the feeling that God has not lost sight of you? The desire for significance is eternal in its origin, and when you satisfy it in losing yourself for the God after whom every man, woman, and child in heaven and earth is named, you will behave like a healthy, normal human being."—*Why We Act That Way*, pp. 18, 19.

Enlarging on her cure for self-pity, Ellen White adds a further prescription: "Be constantly guarding your soul by locking the gate of your thoughts, that they shall not become unmanageable."—*Sons and Daughters of God*, p. 298. This is often difficult to do. Many allow their thoughts to ramble. This opens the soul to Satan's suggestions. If such suggestions are not repelled, Satan will soon have us feeling sorry for ourselves. We must learn to manage our thoughts. Paul says, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

Is self-pity your disease? Or, alternately, are you wearing yourself out, running yourself ragged, worrying yourself into a nervous breakdown, trying to be important, but doing so by pulling up on your own bootstraps? Why not literally forget yourself into significance by surrendering yourself to Someone who makes life worth living. That Someone is Jesus.

D. F. N.

## "And the Earth Was Filled With Violence"

Some time ago I was walking along a street in one of our large Latin-American cities, near a railway station. Suddenly a strong blast interrupted the relative calm of the evening. Probably a terrorist has attacked the railway station, I thought. It would be interesting to see the damage he has caused—

Suddenly a young man, gun in hand, appeared at the intersection. Threatening the driver of a van with his weapon, he said something I could not hear. This is the terrorist, I thought, and he is ordering the driver to help him escape from the police around the corner.

Going to the other side of the van, the young man tried to open the door. Finding it locked, he lost many precious seconds trying to open it. At last he succeeded, but as he was about to get into the van, a plainclothes man with a rifle appeared, pulled the trigger, and the young man fell dead with a bullet in his forehead. I was only 20 feet from him. I had witnessed the end of a terrorist.

When I turned the corner on my way to the railway station I saw a big crowd in the middle of the street. A policeman was trying to keep the people away from a young girl who lay dead, covered with her own blood. I learned later that she had been waiting for a bus and had been hit by bullets aimed at the terrorist.

At the next intersection was a bus with its gasoline tank destroyed and all of its fuel spilled onto the street. The two rear tires had also been destroyed by the hand grenade thrown by the terrorist. The explosion of the hand grenade was the blast I had heard. A girl had been killed in the bus and a woman injured by the explosion.

Three lives had come to an end in a few minutes. I thought:

**First.** How cheap human life is regarded nowadays! It is so easy to kill. Certainly the earth is filled with violence.

**Second.** Life is uncertain. That girl who was waiting for the bus probably was on her way home after a day of work, and hoped to spend a pleasant evening with the members of her family. But death came without warning. Life is hazardous in this world of sin and strife.

**Third.** These are the times about which Paul spoke when he said, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13).

Though we are living in the "perilous times" foretold by the prophecy, though human life is considered cheap, very cheap, though the enemy of souls is trying to fill the world and every heart with fear and insecurity, we know that these things are signs of the Lord's soon coming. Soon He will come to take us home. Then there will be no more hatred and murder, every redeemed one will be secure in the kingdom, and violence will be eradicated forever from the earth. Death itself will be no more, and there will be no more tears.

Let us live and work in such a way that this day may come soon.

G. C.

## Letters Continued from page 3

come up with new ways to help people leave. Did not Christ tell a parable about not trying to pull the weeds out of the wheat?

While there may be questions that cannot be answered, I am less afraid of them than I am of the answers that cannot be questioned. The worst heresy and the cause of most others, in my opinion, is a closed mind.

CRAIG BRITTON  
Angwin, California

Once before when such a "loyalty oath" was called for—in 1888 by General Conference President G. I. Butler (cf. L. E. Froom, *Movement of Destiny*, p. 242)—it ran counter to the message of God delivered by Jones and Waggoner and endorsed by Ellen White.

RONALD GRAHAM  
Collegedale, Tennessee

I too am concerned with what our denominational workers believe. But I'd far rather they affirmed the great principle of *sola Scriptura* than know they had merely sided with "the majority."

MARTIN LUGER  
North Tonawanda, New York

We believe that the statements of belief would truly represent the general understanding of the vast majority of church members. But we hasten to point out that, although truth is absolute, our understanding of truth is progressive. These creedal statements are static ("nonnegotiable," as the editorial put it), and they carry the inexorable potential to stifle scholarly discussion and inhibit the search for a better understanding of God as revealed to us in Scripture and creation.

Thus, our apprehension does not center on what the statements might say, but on what they will be used for, who will use them, and under what circumstances. If they are used to "evaluate" our theologians and educators, we fear that these statements will cat-

alyze suspicion and divisiveness in the church. There are lessons to be learned from the fate of the Missouri Synod and the ongoing crises of the Southern Baptist Convention, both of whom originally declared that their confessional statements could not become creeds.

SIGNED BY 20 MEMBERS OF  
PACIFIC UNION COLLEGE  
STUDENT ASSOCIATION  
SENATE

"Preserve the Landmarks" says in part: "While their life style remained exemplary, somehow they lost touch with the Spirit of Christ and the Scriptures."

Have we become confused as to how we can know that the Holy Spirit is at work in the life? It is true that we are often hard pressed to detect the Spirit's influence. Yet just as we can see the outward effects of the wind, so we can discern the outward effects of the Spirit. "Ye shall know them by their fruits. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:16-18).

It seems strange that the denomination is now willing to conclude that certain individuals with "exemplary" life styles—trees bearing good fruit—have lost touch with the Spirit and Scripture, and are actually bad trees.

WANDA UNSER  
Wilmette, Illinois

Perhaps, instead of giving us the answers to all of the questions, our church leaders could tell us what the questions are, so that we might, led by the Spirit, reach our own conclusions.

ROBERT G. BROTHERS  
Milwaukie, Oregon

Probably many, when asked to assent to the statements, will rationalize that, because they agree in principle and because their livelihood is at stake, they should

not take an unpopular stand and quibble over minor philosophical differences. But some of the most thoughtful and conscientious individuals will find they cannot compromise themselves by signing a statement that they feel to be contrary to the best interests of the church and that may contain phrases that they cannot honestly endorse. It should not be hard to recognize that by thus forcing the latter group to relinquish denominational employment, the church, and especially its educational system, will be taking a long step backward.

MARGARITA MERRIMAN  
South Lancaster  
Massachusetts

### Reducing Emergencies

I agree with the author of "Our Success Depends on God" (April 28) that we often forget upon whom our success depends. I would like to submit a question, however: Why do we wait until an emergency or crisis comes before we go to God in dependency and need?

I have found that I have few emergencies when I maintain a strong, dependent relationship with God. It is when I take my eyes off Him that most crises occur.

TONI F. BARRON  
Angwin, California

### Nony's Works

Re "You May Have Met Nony" (April 14). Not only have many of us met Nony, we have been involved in his machinations on one side or the other.

JANE SANDQUIST  
Hamilton, Montana

### Romans 7

Some months ago a friend of mine and I read *Romans for the Everyday Man* and as "everyday" men, we questioned the interpretation given to chapter seven. When we saw "I've Changed My Mind About Romans

7" (April 21), we quickly read to see just how the author had changed his mind. He is right. The whole of Romans is consistent in its teaching and the author has done a good job of making that clear.

JOHN G. KEYES  
Hamburg, Pennsylvania

I too have changed my mind about Romans 7—in the opposite direction.

It has been well said that the Christian is always a sinner, always repentant, and always right with God. Put another way, he is always in Egypt (by nature), always in the wilderness (by experience), and always in the Promised Land (by faith).

In Romans 7:14-23, Paul is simply describing the "Egypt" part of the born-again Christian. He thus shows that Christian victory does not result from the *expulsion* of the sinful nature, but from its *subjugation* through faith in Christ.

EDWIN GALLAGHER  
Ashland, Kentucky

The gospel truth of deliverance from sin has been made clearer to my family in the past few months and it was with joy that we read that truth so clearly taught in "I've Changed My Mind About Romans 7."

JOHN O. FORD  
Calistoga, California

I believe that Paul is talking about born-again Christians in Romans 7.

ROBERT HOYT  
Cohutta, Georgia

It seems to me that Paul, a converted Christian, is inspired in Romans 7 to give comfort to those of us who live in this world and find we must do battle with ourselves because of our sinful natures, as well as guard against satanic influences that would provoke us to evil. I believe Paul meant to comfort and encourage us with this part of his Epistle.

WILLIAM RITZ  
Santa Cruz, California





Corn is among the crops grown at Parane Secondary School, Tanzania. When the 80 acres begin producing more food, the school hopes to be able to support more than the 120 students presently on the campus.

## Parane—Close to Earth, Close to God

By JACK MAHON

EQUIPPED with a four-wheel-drive Land Rover, determination, and a strong stomach, you can get to Parane Secondary School in Tanzania most times of the year at the first attempt. You leave the paved road about one hour's drive south of the little north Tanzanian town of Same (Sahmay) and follow a dirt road that quickly becomes a rocky track corkscrewing upward into the Pare Mountains.

The first German missionaries must have plodded this way on foot 74 years ago when they established historic Suji mission 12 miles farther along the track than my destination that bright February morning in 1977. After two hours of bumping along, catching occasional breathtaking views of mountains and lakes, we arrived at a lovely green valley surrounded by

*Jack Mahon is communication director of the Afro-Mideast Division.*

hills that looked deceptively low by reason of the high peaks beyond them.

What I found in this remote Eden was a source of amazement and fascination to me. Parane is the first Adventist educational establishment I have found that flatly refuses to pay lip service to the so-called Spirit of Prophecy blueprint—it simply has adopted it as a working policy! At Parane there are approximately 120 students—youngsters of 14 to 18, and more boys than girls.

Great economy of language is possible in describing the library, gymnasium, electrical installation, science facilities, or for that matter the students' bathroom accommodations. One three-letter word suffices for all—nil.

Perhaps I do Parane an injustice in regard to the last two items, for between classes I saw relays of students crossing the campus with headloads of sand to place where the new labora-

tory building has risen one foot above its foundations of local stone. And at certain times of the day tree-screened reaches of the boisterous, boulder-bedded stream are ablution-areas segregated to the sexes. Since mornings and evenings at that elevation can be decidedly chilly, the pursuit of the virtue allegedly next to godliness requires resolution.

Architecturally, Parane is undistinguished. It is a half dozen single-story buildings roofed with corrugated metal on the periphery of a grass plot that slopes down to the stream. Beyond, at higher elevations, are the mudbrick, tin-roofed houses of the teachers and resident staff.

Smallest of all the buildings is the place where the students eat, and I noticed that at mealtimes only about two thirds gain entrance. The adjoining cookhouse, a cement structure about ten feet by eight, specializes in the cooking of maize and beans. Telling it like it is, we should add that twice a week a certain amount of animal protein finds its way into the two big pots (they started their career as oil drums) perched over twin wood fires. The staff wants to move rapidly toward a fully vegetarian regimen as high-protein crops are grown.

Since I can scarcely be accused of extravagance in de-



L. Mwamukonda, school principal, warmly welcomed the author, who was speaker for a Week of Prayer.

scribing the physical features of this former Moslem school, handed over to Adventist development and control by the Tanzanian Government about two years ago, it might be asked, "Why is this fellow so excited about it?" Well, the surroundings are breathtakingly beautiful, the air untainted, the vegetation luxuriant. Yet magic lies in none of these, though they constitute a dimension.

It is the spirit that pervades the place—an almost palpable aura of peace and gentleness. The staff are men of prayer and vision, and their dedication permeates the student body, many of whom are stalwart, committed Christians in their own right.

### Pure Delight!

My mission (half-dreaded because of language barriers), to conduct the spring Week of Prayer, turned out to be pure delight! L. Mwamukonda, principal, gave a hospitable welcome; E. Tuvako, deputy principal, translated into Kiswahili; and Pastor Mulwambo, the school chaplain, organized the morning and evening sessions. At 7:00 A.M., when the world was scarcely awake, the chairs and benches in the multipurpose chapel were fully occupied. And what a volume of sound emerged from that hall! Though any kind of musical instrument should be included in the list of what Parane lacks, I should add that the deprivation doesn't show! These young people sing like angels! It was a privilege to be present at the final meeting, when staff and students dedicated their lives in service to Jesus Christ. Many of our best Tanzanian workers have come from the Pare Mountains, and I have a strong conviction that the flow is far from being cut off as graduates from the secondary school go on to Arusha Adventist Seminary, itself only two years old.

During my week-long stay at Parane, I enjoyed a special kind of hospitality in a small red house of mud-baked brick, reached by a track that leads steeply upward from where the stream is spanned



Above, new facilities at Parane, such as this science block, are being constructed as funds are available. Below, Tom Chittick, who teaches agriculture and manages the farm, inspects a new double disc harrow.

by a tree trunk with nailed cross pieces. My host was Tom Chittick, a 33-year-old Canadian with his B.S. in Agriculture. With his wife, Judy, daughters Debby and Jennifer, and sons George and Jeremy, he is doing a job of which fellow Canadians can be proud.

Tom never tires of talking about Parane and its potential. His enthusiasm is infectious. Striding through giant maize stalks on the edge of the school's 80 acres, he showed me the spot where the turbulent stream descending from the heights moves swiftly along its sloping rocky bed. "There! Isn't that just asking for a dam and slipway to give

us more hydroelectric power than we need?"

I agreed that he was right, but remembering all the academic needs and the miniscule budget, I could not help thinking that a lot of water is destined to descend unharmed before that dam is possible.

With nothing more mechanized than hand hoes, this farm manager-teacher has achieved impressive results. No desk-bound farmer, he is often out in the *shambas* directing operations.

A few days before I arrived on the Parane scene, a red Massey-Ferguson tractor, a compact power unit, put in an appearance. This rugged and

versatile vehicle will make a big difference to yields, and more ground will come under its big disc plow and double disc harrow.

When I remarked that the day when Parane begins to market its surplus products is not far distant, the Parane people said No, their aim is to support a larger intake of students. In these mountains are thousands of Adventist members with intelligent, capable, talented children. In this developing country, educational opportunities are limited by stringent economics. Opportunities for education higher than elementary grades are rare, even in the state

schools. Parane and its sister institution of Ikizu have a responsibility to produce young people who will be yeast in the Tanzanian dough and flavoring salt to influence this whole nation for Christ.

Parane's students live close to the earth, close to their sparse books, close to God. And when they leave Parane at term's end, all they own will fit comfortably into one slim woven handbag. Surely to Parane Secondary School, Tanzania, must be awarded the citation of Smyrna, of whom long ago it was written, "I know thy works . . . and poverty, (but thou art rich)" (Rev. 2:9).

## Bangkok Adventist Hospital Marks Anniversary

[The following report is condensed from a recent supplement of the *Bangkok Post*.]

THIS YEAR Bangkok Adventist Hospital, known to many throughout its lifetime simply as the "mission hospital," marks 40 years of service. The work began in May, 1937, in a small rented house under the leadership of Dr. and Mrs. Ralph Waddell. Almost immediately the hospital outgrew the original building and occupied adjacent ones, expanding to a 50-bed capacity. By 1940 a building on the present site was leased for use as an annex, and later became the nursing school.

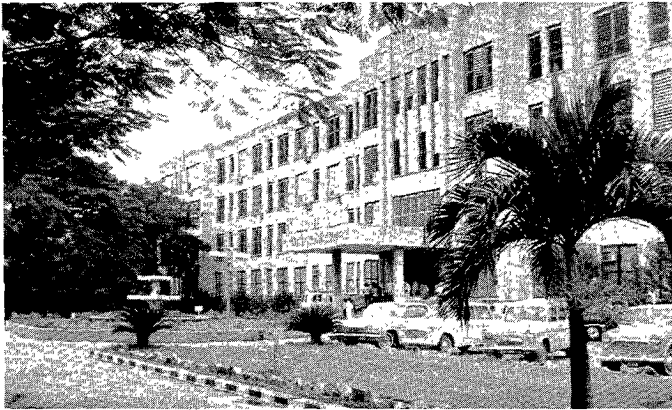
During World War II Thailand allied with Japan, and authorities who termed the hospital an "enemy-owned institution" sought to close it down. Khun Pleng Vitiamyalakasana, assistant manager and the first Thai to join the Adventist staff, made remarkable efforts to keep the hospital open. He and his team sought the services of a Romanian doctor to help relations, for Romania was also an ally of Japan. The doctor joined the staff, and the hospital was allowed to operate through the war.

After 1945 the hospital expanded rapidly. The site of the annex was purchased, and

work on the present main building began. By 1951 it was officially opened by Prime Minister Pibulsonggram. In 1956, a new wing was added to the main building, and the charity hospital for mothers opened its doors. A midwifery program was incorporated into the nursing school. The staff had continued to operate in the old building after the war, which was rapidly growing inadequate. A building designed with facilities to accommodate 100 students was completed in 1958 and officially opened by Her Majesty Queen Sirikit. The present director of the nursing school, Salinee Svetalekha, was a member of its first graduating class, and after completing studies at Loma Linda University she returned to her home for service.

At present a two-story addition to the rear of the main building is being constructed, which will include a laboratory, patient rooms, and offices, at a cost of approximately 3 million bahts (US-\$150,000). Plans also have been made for another wing, which will add to the hospital's 150-bed capacity.

Jonathon Kon, administrator, reports that Bangkok Adventist Hospital is now the largest Adventist health insti-



Above, the Bangkok Adventist Hospital was officially dedicated by Prime Minister Pibulsonggram in 1951. Below, this modern 66-unit apartment complex was completed in 1973 to house graduate nurses.

tution in southeast Asia. Many of the 450 staff members are graduates of the hospital's professional schools. The school of medical technology is also celebrating an anniversary, after 25 years of producing well-trained specialists for Thailand's needs.

Hundreds are served each day by the various departments. One of the busiest sections is the outpatient department, which handles between 200 and 300 cases a day. Almost as busy is the department of dentistry, under the leadership of Sing Autrapiromsook. He and a team of associates treat an average of 98 patients a day, with cases ranging from dislocated jaws requiring immediate surgery to simple tooth extractions.

The midwifery department, under the direction of Gertrude Green, has provided excellent care for the 30,000

babies born in the mothers' charity hospital since its opening. Most midwife trainees are graduates from the nursing school, and each performs more than 30 deliveries while in training. Mothers are offered an extensive prenatal course, and delivery at the hospital for only 20 bahts (US\$1.00). New mothers are also given tips in child care and are encouraged to follow a regular checkup plan until their children reach school age.

Preventive medicine is also practiced at the "mission hospital," rounding out a full medical program. An active anti-smoking plan is under the direction of John Lee. Also planned are coronary-risk evaluations and weight-control programs. The same spirit of dedication that opened the doors of the "mission hospital" 40 years ago can still be found today.

## PENNSYLVANIA

### Prison Ministry Results in Baptism

"No man is beyond redemption" is the motto of Adventists in Pennsylvania who have dedicated themselves to presenting the gospel to those behind prison bars.

Stephen E. Patterson, coordinator of the prison ministry in Philadelphia, reports the third annual baptism as a result of prison ministry. A portable swimming pool was erected on the grounds of the House of Corrections. Deacons and ushers from the North Philadelphia church arrived at the prison in uniform to see that the services would be conducted in an orderly fashion.

Besides 100 church members and seven ministers of other denominations, onlookers included the families of the prisoners who were about to be baptized. Two female candidates had been transported from Muncie State Prison, some 200 miles away, to be baptized with three women from the House of Corrections. Candidates from all three of the Philadelphia detention houses were baptized: 12 men from Holmesburg Prison, 14 men from the Detention Center, and eight men from the House of Corrections. One ex-inmate returned to the prison to be baptized with his fiancée.

Threatening clouds hung in the sky as the baptismal candidates assembled; and as the 40 candidates began to enter the yard, singing "I'm So Glad, Jesus Lifted Me," showers began to fall. The church and family members calmly sat under their umbrellas.

Assisting Stephen Patterson in coordinating this service was Daniel McManus. C. E. Bradford, General Conference associate secretary, was the speaker; Roland Newman, North Philadelphia church pastor, read the baptismal vows; and Edward Richardson, Germantown church pastor, baptized the candidates.

A history of ministry in the Philadelphia prison system

shows a steady increase in baptisms: 23 in 1974, 25 in 1975, and 40 in this report.

D. S. WILLIAMS  
Associate Communication  
Director  
General Conference

## WEST VIRGINIA, VIRGINIA

### Volunteers Help Flood Victims

Residents in and around Big Stone Gap, Virginia, and Williamson, West Virginia, won't forget quickly that on April 4 the waters of Tug Fork rose more than 20 feet above flood stage—or that Seventh-day Adventists helped many of them recover from the disaster.

Herbert Morgan, disaster relief director of the Mountain View Conference, with headquarters in Parkersburg, West Virginia, said a staff of 15 volunteers, who worked 12 hours a day, seven days a week, distributed about 10,000 articles of clothing daily at Williamson, or 150,000 total in two weeks. An emergency center was set up two days after the raging waters hit.

The need shifted from clothing to towels, linens, and pillows as soon as the flood victims returned to dig out.

In Big Stone Gap, Virginia, the destruction and cost was a replay of community losses first sustained upstream. After the people were saved from the threatening waters, another problem arose—no electricity.

The Adventist disaster relief van, under the guidance of Robert Johnson, Potomac Conference Community Services director, and Gordon Collier, local pastor, moved from town to town in the counties of Wise and Lee, searching out people to help. Within ten days, four teams of Adventist volunteers had given away 1,865 blankets and more than 30,000 articles of clothing. Three centers were in operation for three weeks.

FRANKLIN W. HUDGINS  
Communication Director  
Columbia Union  
Conference

ENGLAND

### SDA's Have Booth at Trade Fair

Seventh-day Adventists were represented at Tradex '77, which was organized by the Southend Chamber of Commerce, Essex, England, in connection with the queen's Silver Jubilee celebrations, and which convened at the local air museum from May 12 to 15.

Numerous companies took the opportunity of displaying their goods at this trade fair, which was attended by several thousand southeast Essex inhabitants. Occupying a central position was the Home Health Education Service, with a wide range of

publications printed by the Adventist Church.

Col. Sir John Ruggles-Brise, Lord Lieutenant for the County of Essex (i.e., the queen's representative), in opening the exhibition, commended a company of young Royal Air Force cadets whom he had inspected, stating that they were a good advertisement for young people in an age of so much juvenile delinquency.

When the Lord Lieutenant inspected the exhibits, he was informed by T. J. Watts, a publishing director for the South England Conference, that the Home Health Education Service also sought to combat juvenile delinquency, by making available the best of good reading. In response

to Sir John's interest, a copy of *Your Bible and You* was presented to him.

Many publications were sold on the spot, and dozens of leads were secured for future visits by the three literature evangelists in the South-end district.

W. J. ARTHUR  
*Publishing and  
Communication Director  
British Union Conference*

BRAZIL

### Youth Ask Women to Stop Smoking

The Adventist youth of Salvador, capital of Bahia State, Brazil, have an original way to reach young women,

and women not so young, with an appeal to stop smoking. They hand them a little card that reads:

"If a flower smoked, would it lose its fragrance and sweet breath?

Can you imagine a flower with a tobacco scent?

How unromantic a flower would be with a hacking smoker's cough!

But a flower would never smoke!"

It is signed "The Seventh-day Adventist youth."

The plan has been well accepted, especially by the media, which has appealed to other organizations to join Adventist young people in this project.

M. S. NIGRI  
*Vice-President  
General Conference*



### CHILDREN'S LEADERS IN THE NETHERLANDS ATTEND SEMINAR

More than 100 teachers and leaders of the children's divisions of the Sabbath school from 33 churches in the Netherlands converged on Oud-Zandbergen, Netherlands Junior College, recently for an intensive one-day seminar on child evangelism.

Visiting speakers included H. Twijnstra, B. van Ree-Knop-

per, and Paul Sundquist, Northern Europe-West Africa Division Sabbath school director. J. J. Contant, Netherlands Union Conference Sabbath school director, coordinated the venture.

Pastor Contant reports strong support for the work among the children in the union. PAUL SUNDQUIST

## Afro-Mideast

● The president of the Tanzania Union, Derek C. Beardsell, reported at the midyear meeting of the Afro-Mideast Division that a team of six members raised US\$18,500 in this year's Ingathering in Tanzania's capital city, Dar es Salaam. This equals the entire amount usually raised in the union.

● Bekele Heye, Ethiopian Union president, recently told the full committee of the Afro-Mideast Division that Mr. Hirpato, a layman in his union, has established two churches since 1975. Mr. Hirpato says that he works from Monday to Thursday for a living for his family and from Friday to Sunday for the Lord. He has already won more than 600 new members to the church.

● On May 24, Winton H. Beaven and Jack Mahon completed a lecture tour of major Middle Eastern cities. Lectures were presented at the University of Jordan; Kuwait Social Services; University of Doha, Qatar; Pahlavi University, Shiraz, Iran; University of Riyadh, Saudi Arabia; King Abdulaziz University, Jidda, Saudi Arabia; and Khartoum, Sudan. Both men are officials of International Commission for Prevention of Alcoholism, a non-government organization of the United Nations. Dr. Beaven is dean of the College of Medical Arts, Kettering, Ohio. Jack Mahon is temperance director of the Afro-Mideast Division.

## Australasian

● Nathan Rore, Malaita Mission president, reporting on the newly entered territory of Areare, says that when the evangelist-builder began to mark out the site for the first Adventist church in the district, the non-Adventist chief complained that the proposed dimensions of the church were too small for the large interest that was developing in the area and suggested that

the church be made larger. The Seventh-day Adventist Church first entered the area with a medical clinic 12 months ago.

● The Vacation Bible School held in Nuku'alofa, Tonga, May 16 to 20, opened with an enrollment of 171 children, and the number grew to 186 by the time the VBS ended.

● Sabbath, June 11, all Australian Seventh-day Adventist churches joined with other Christian churches in the celebration of the Silver Jubilee of Queen Elizabeth II. Some of the churches invited members of Parliament and other civic dignitaries to attend and take part in services that day.

● On May 23 six women graduated from the advanced home-nutrition instructors' course in the South New Zealand Conference. Some will be assisting in weight-and-diet control in the Christchurch Health Education Centre operated by local Adventist churches.

● The North New Zealand Conference's new youth campsite will be established on recently purchased land at the southern end of Lake Taupo. It will be named Graham Miller Memorial Camp after a former division youth director.

## South American

● The baptismal goal of the South American Division for 1977 is 42,000. Last year 34,279 persons were baptized. On December 31, 1976, the members of the division numbered 376,799. It is hoped that membership will number 400,000 by the end of this year.

● The Bolivia Mission (in the Inca Union Mission) has been divided. One of the new missions will occupy the headquarters in La Paz, and the other, in Santa Cruz de la Sierra.

● A committee directed by Enoch de Oliveira, South American Division president, was organized to divide the Sao Paulo Conference, which presently has more than

50,000 members. The capital city of Sao Paulo and its outskirts have 161 churches and groups with 25,000 members.

● The division publishing department has reported the following figures of sales from January to April of this year: books sold, 277,083; magazines sold, 353,816; total sales, US\$3,023,042.

● Fifty-two full-time doctors serve at the River Plate Sanitarium and Hospital in Argentina, and many of them participate in evangelistic work, visiting their patients to study Sabbath school lessons and to pray. Some invite patients to meet in their offices for Bible study each Sabbath.

## North American

### Atlantic Union

● Zilda Forde, a Bible instructor in the Northeastern Conference, was instrumental in preparing 15 candidates for baptism on March 26. This was her last work before retirement from full-time Bible instructing. She worked with J. Milton Thomas, pastor of the Brooklyn Temple, New York, church.

● Sixteen persons were baptized recently into the Lebanon church in Cambria Heights, New York, as a result of the labor of E. E. Locket, pastor; Ruth Kennedy, Bible worker; and members.

● Anthony Heath, who has been a basketball player on the senior team of the City Tabernacle church in Manhattan, New York, was baptized on March 19.

● On May 28 the children of the Binghamton, New York, church school presented a church-service program on Christian education. They were directed by Deria Gadsen and Earl Schutt.

● Donald Burgess, a 1973 graduate of Loma Linda University, has joined with Drs. Cunningham and Norzow as a new member of the specialized OB-GYN team for the Parkview Memorial Hospital in Brunswick, Maine.

### Canadian Union

● The largest monetary gift received in Faith for Today's 1977 Valentine Offering was \$1,251 from Fraser Valley Academy in Aldergrove, British Columbia.

● An evangelistic crusade conducted in Langley, British Columbia, has resulted in 54 baptisms.

● Verne Snow held a crusade in a new area for the church, east of Edmonton in St. Paul, Alberta, and 40 baptisms resulted.

● After R. Hossack presented a five-week series of lectures in Saskatoon, Saskatchewan, on the prophecies of Revelation, 35 persons accepted a new life in Jesus.

● Ten boys and girls of the Yorkton, Saskatchewan, church were promoted during the May 14 Investiture service.

● Members of the Brandon, Manitoba, church are planning to visit every home in their city as part of their church's outreach program.

● E. C. Beck and M. D. Suiter, president and treasurer of the Ontario Conference, respectively, and R. W. Wilmot, Canadian Union Conference treasurer, were present for the organization of the Perth, Ontario, church on June 4.

### Central Union

● David Russell McLaughlan, Jr., new worker at Porter Memorial Hospital, Denver, Colorado, formerly taught at the Mayfield School, Omaha, Nebraska.

● Fifty-one persons were baptized at the close of meetings held in St. Louis, Missouri, by Dale Brusett, Central Union evangelist. Richard R. Hallock, a local pastor, assisted during the crusade.

● H. M. Johnson, of Lincoln, Nebraska, who retired as business manager of Union College in 1950, was honored on his ninety-third birthday with a reception at the Union Bank and Trust Company in College View.

### Columbia Union

- Approval from the church and the county has been given to build the Shady Grove Adventist Hospital, a 224-bed satellite of Washington Adventist Hospital. It will be situated in upper Montgomery County, approximately 15 miles northwest of Takoma Park, Maryland. Ground-breaking will occur later this summer, with completion anticipated to be 18 to 20 months from the start of construction.
- Seven persons have been baptized as a result of a series of Bible Speaks lectures in Salem, New Jersey, held March 19 to April 23 by Robert Thompson and Robert East.

● The second series of Master of Public Health classes held on the Columbia Union College campus May 2 to 5 and taught by Loma Linda University's Curtis King drew participants from as far away as Calgary, Alberta, and Brandon, Oregon.

● The sponsor of a spelling bee over WDTN-TV in Dayton, Ohio, changed the time of a spelling bee that was to be held on the Sabbath so that Denise Small, 14, could participate. Denise, an eighth-grader at Spring Valley Academy, had won spelling bees at her school and in Centerville, Ohio.

● The Tranquil Valley Crusaders won top Pathfinder honors in the New Jersey Conference as booths displayed the theme "Preserving Our Environment." The Crusaders gave out free samples of cream of lily soup, made from the tubers and stalks of the wild lily plant.

### Lake Union

● Two hundred and twenty-eight people attended the vegetarian cooking school held recently by members of the Grand Rapids, Michigan, Central church. Of this number, more than 100 were community friends.

● Recently ground was broken for the new Paoli, Indiana, church. The building

will be 34 by 70 feet and will be constructed with the help of volunteers.

● The Wabash, Indiana, church celebrated its ninetieth anniversary recently in special services to tell the church history and to encourage evangelism.

● A lay training school for the Detroit, Michigan, area began June 15 at the Metropolitan church. This will be a series of weekly classroom and in-the-home training sessions for church members. The special classes are part of the preparation for George Vandeman's Revelation Seminars to be held in the fall.

### North Pacific Union

● The retirement last year of Harold Turner, of Portland, Oregon, did not last long. He visits hospital patients of five Portland-area physicians and gives Bible studies to those who are interested. A non-Adventist physician recently asked Elder Turner also to visit his patients.

● The Central Point, Oregon, church was organized this spring with 60 persons attending. Situated in the Medford area, the group has John Wohlfel as its leader/Bible worker.

● A new 4,600-square-foot Community Services center has been opened in Salem, Oregon. Already looking forward to expansion, the constituent churches have taken a purchase option on adjacent property.

● A carpentry work-study pilot program was instituted at Milo Academy in Oregon during the 1976-1977 school year. Students, primarily seniors, received academic credit in carpentry for construction work. Bill Rouse, founder of the program, is teacher and foreman.

● Students in grades 5 through 8 at the Juneau, Alaska, church school took advantage of the past mild winter and built a log cabin in the adjacent woods as their outdoor learning project. Fred Quaile, principal, led the project.

### Pacific Union

● Mary Tsujimura has been named Mother of the Year by the Oakland, California, Grand Avenue church, in recognition of her spirit of generosity and hospitality. During the past 25 years she has provided Sabbath dinners for thousands.

● Every member of the Glendale, Arizona, church has been recruited for two hours weekly in some type of outreach program. With lay leaders, Ralph Larson, pastor, has instituted home, outdoor, telephone, bus, food production, welfare, shut-in, office, and health ministries for youth and older members.

● Alohalinda Pendleton, Kathy Kendall, and Beverly Bottsford have concluded a nutrition school for the island of Kauai, held at the Kauai Mission School, Hawaii.

● Pacific Union College graduated the largest senior class in its history at an early June ceremony. A total of 383 degrees were granted to 375 students, eight of whom earned two degrees. Of that total, 15 were on the Master's degree level.

● John Weidner, the subject of *Flee the Captor*, has received the Small Businessperson Recognition Award from the city of Monterey Park, California. He operated six health food stores in Greater Los Angeles as an ASI member.

### Southern Union

● Literature sales by colporteurs in the Southern Union are 10 percent ahead of last year for the first five months of 1977. Howard Scoggins' south Alabama/northwest Florida district leads with \$92,757. Union-wide deliveries total \$1,062,268. Dick Kantzer and Mary Armstrong, of the Carolinas, and L. F. Melton and Jack Dickson, of Florida, each have average monthly sales of more than \$3,000.

● Walter Inman, 15, was awarded a plaque from the lay activities department of the

South Atlantic Conference because he raised \$500 for In-gathering in 1976 during the campaign at his church in Florida City, Florida.

● Arthur Fairfax, a literature evangelist from Atlanta, Georgia, and Ruby Perry, a Bible worker from Charlotte, North Carolina, were responsible for the baptism of 41 persons during 1976. Accounts of their outreach endeavors were given at the 1977 camp meeting of the South Atlantic Conference.

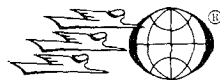
### Andrews University

● Commencement exercises were held June 5 for 440 graduates of Andrews University's College of Technology, College of Arts and Sciences, School of Graduate Studies, and Theological Seminary. Among those receiving diplomas was Dan Daws, the first blind graduate of the seminary.

● Neal C. Wilson, vice-president of the General Conference for North America; Harry Anderson, well-known artist; and Elisha Gray II, former chairman of the board of Whirlpool Corporation, were presented with honorary doctoral degrees at Andrews University's commencement June 5. Elder Wilson was awarded a Doctor of Divinity degree in recognition of more than 30 years of service to the Seventh-day Adventist Church in various positions of leadership. Mr. Anderson, who has produced many illustrations for denominational publications, received a Doctor of Fine Arts degree, and Mr. Gray received a Doctor of Laws degree for his many years of service to American industry.

● A board-leadership seminar was held at Andrews June 6 to 10 under the direction of Rudolph E. Klimes, professor of educational administration. Among the topics covered were the techniques appropriate to open and closed board meetings, necessary preparation for board meetings, planning for the physical setting, evaluation of results, and relationships between the board and the group it serves.

## Review



Advent Review & Sabbath Herald  
127th Year of Continuous Publication

### EDITOR

Kenneth H. Wood

### ASSOCIATE EDITORS

J. J. Blanco, Don F. Neufeld

### ASSISTANT TO THE EDITOR

Eugene F. Durand

### ADMINISTRATIVE SECRETARY

Corinne Russ

### EDITORIAL ASSOCIATES

Aileen Andres, Jocelyn Fay

### EDITORIAL SECRETARIES

Annette Bradley, Pat Hill

### ART

Designer, G. W. Busch

### CONSULTING EDITORS

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

### SPECIAL CONTRIBUTORS

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

### EDITORS, NORTH AMERICAN UNION EDITIONS

Columbia, Franklin W. Hudgins  
Southwestern, W. R. May

### EDITORS, SPANISH EDITIONS

North, Inter-America, Wanda Sample, Raul Villanueva  
South America, Gaston Clouzet

### CORRESPONDENTS, WORLD DIVISIONS

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

### CORRESPONDENTS, NORTH AMERICA

UNIONS: Atlantic, Geraldine I. Grout;  
Canadian, A. N. How; Central, Clara Anderson;  
Columbia, Franklin W. Hudgins; Lake, Jere Wallack; North Pacific, Cecil Coffey; Northern, Halle Crowson; Pacific, Shirley Burton;  
Southern, Oscar L. Heinrich;  
Southwestern, W. R. May.

### UNIVERSITIES: Andrews, Ray Minner; Loma Linda, Richard Weismeyer

### CIRCULATION

Manager, Edmund M. Peterson

### SUBSCRIPTIONS

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

Monthly editions in English and Spanish and a quarterly edition in Braille are available.

### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December.

## To New Posts

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

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

**Jack Eugene Blume (SS)**, to serve as laboratory technologist, Bella Vista Hospital, Puerto Rico, and **Gwladys May Blume**, of Hinsdale, Illinois, left Miami, Florida, April 12, 1977.

**Annetta M. Gibson (WWC '68) (SS)**, to serve as accountant, Far Eastern Division, Singapore, of South Lancaster, Massachusetts, left San Francisco, California, May 25, 1977.

**David Lazarus (Sch. of Anesthesia, Flint, Mich. '74) (SS)**, to serve as nurse-anesthetist, Antilean Adventist Hospital, Curacao, Netherlands Antilles, **Elisa Lazarus**, and two children, of Berrien Springs, Michigan, left Miami, Florida, May 31, 1977.

**Hugh C. Love (LLU '61) (SS)**, to serve as dentist, Hong Kong Adventist Hospital, Hong Kong, and **Dollie L. (Wolcott) Love**, of Loma Linda, California, left Los Angeles, California, May 30, 1977. Following this assignment Dr. Love will serve as relief dentist in the Karachi Hospital, Karachi, Pakistan.

**Constance R. Saxton (SS)**, to serve as teacher, English Language School, Osaka, Japan, of Lincoln, Nebraska, left Los Angeles, California, May 30, 1977.

### NATIONALS RETURNING

**Louis Christian Nielsen (AU '54)**, to serve as chaplain/teacher, Skodsborg Sanitarium, Denmark, left Chicago, Illinois, May 12, 1977. (Family will follow in August.)

### STUDENT MISSIONARIES

**Marcia Davitt (AUC)**, of Newburyport, Massachusetts, to serve as assistant evangelist, Irish Mission, Belfast, Northern Ireland, left Boston, Massachusetts, May 22, 1977.

**Vicky Sue Fox (AUC)**, of Buckley, Illinois, to serve as teacher, Ekamai Adventist English School, Bangkok, Thailand, left San Francisco, California, May 25, 1977.

**Cynthia Lorraine Frank (SWAC)**, of Keene, Texas, to

serve as teacher, Haad Yai English Conversation School, Thailand, left Los Angeles, California, May 22, 1977.

**Tammy Jo Harbour (LLU)**, of Riverside, California, to serve as teacher, Ekamai Adventist English School, Bangkok, Thailand, left San Francisco, California, May 25, 1977.

**Janet Steele (AUC)**, of South Lancaster, Massachusetts, to serve as teacher, Haad Yai Adventist English School, Haad Yai, Thailand, left San Francisco, California, May 25, 1977.

## Deaths

**ERICKSON, Melvin Eddy—b.** April 3, 1918, Tugaskie, Saskatchewan, Canada; d. March 7, 1977. A graduate of Canadian Union College in 1947, he served as principal of Okanagan Academy in British Columbia and as a pastor in the same province. Following his ordination to the ministry in 1952 he became youth director and superintendent of education for the Alberta Conference, later moving to New York in the same capacity. In 1962 he became superintendent of education for the Georgia-Cumberland Conference, a position he held until 1966 when he became secretary-treasurer of the Ontario-Quebec Conference. The following year he was elected youth director and director of education of the Canadian Union Conference. He returned to the Southern Union in 1970 as associate director of education. Survivors include his wife, Lorna; and two children, Lloyd and Clare.

**JOHNSON, Ernest Roy—b.** April 23, 1887, Oakland, Wis.; d. Feb. 25, 1977, Angwin, Calif. A graduate of Union College in 1909, he married Irma Lewis in 1913. He served the church for 46 years as a teacher, printer, and writer, in the United States, Mexico, and the Panama Canal Zone. In 1919 he became the founding editor of *El Centinela*, the Spanish *Signs of the Times*, a magazine he edited for seven years. Survivors include a son, Robert Lewis Johnson, and a daughter, Elaine Louise Waller.

**LORNTZ, Emery Johan Werenkjold—b.** Sept. 11, 1890, Oslo, Norway; d. March 7, 1977, Redlands, Calif. A graduate of Friedensau Missionary Seminary in the German Democratic Republic, Elder Lornitz became in 1910 the first overseas missionary to be sent from Norway. He served in Asmara, Eritrea, until 1916. In 1917 he emigrated to the United States, where he married Edith Carlson, who died in 1954. In 1946, after serving in the United States and the Inter-American Division, he was called to the General Conference as associate secretary of the Home-Foreign Bureau. Later he became a field secretary, until his retirement in 1956. He is survived by his second wife, Mary; five children, Evelyn Hamer, Eva Rockwell, Emery John Lornitz, Joyce Preebe, and Naomi LaGrange; 21 grandchildren, 19 great-grandchildren; and a sister, Esther Ledington.

### Tune in to

## VIEWPOINT,

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

**WAUS (Andrews University)**  
90.9 Mhz FM Saturday, 8:45 A.M.

**KLUU (Loma Linda University)**  
89.7 Mhz FM Saturday, 4:30 P.M.

**KANG (Pacific Union College)**  
89.9 Mhz FM Saturday, 8:00 A.M.

**WSMC (Southern Missionary College)**  
90.7 Mhz FM Saturday, 3:30 P.M.

**KUCV (Union College)**  
91.3 Mhz FM Saturday, 1:15 P.M.

**KGTS (Walla Walla College)**  
91.3 Mhz FM Saturday, 6:00 P.M.

**VOAR (St. John's, Newfoundland)**  
1230 Kc AM Friday, 6:30 P.M.

**WGTS (Columbia Union College)**  
91.9 Mhz FM Saturday, 2:30 P.M.

**KSUC (Southwestern Adventist College)**  
88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

## Coming

### August

6 Unentered areas evangelism  
6 Church Lay Activities Offering  
13 Oakwood College Offering

### September

3 Lay Preachers' Day  
3 Church Lay Activities Offering  
10 Missions Extension Offering

10 to

Oct. 8 *Review and Herald, Guide, Insight*

17 Bible Emphasis Day

24 Pathfinders

24 Thirteenth Sabbath Offering (Euro-Africa Division)

### October

1-8 Health Emphasis Week  
15 Sabbath School Community Guest Day  
15 Community Relations Day  
22 Temperance Offering

29 to

Nov. 5 Week of Prayer

### November

5 Annual Week of Sacrifice Offering  
12 to  
Jan. 7 Ingathering crusade

### December

3 Ingathering emphasis  
3 Church Lay Activities Offering  
10 Stewardship Day  
24 Thirteenth Sabbath Offering (Inter-American Division)

## Cairo Factory to Open Soon

A new health food industry in Cairo, Egypt—the first Adventist-operated factory in the Arab world—opens its doors at the end of July. In its first stage, the factory plans to produce a soybean paste encased in plastic tubes. When mixed with water, this paste blends into a delicious and nourishing drink. It will be sold in different flavors, such as strawberry, banana, and chocolate.

Since a great part of the Moslem population in Arab countries does not drink beverages containing alcohol, this new product is considered to have a great potential. Cairo alone has a population of approximately 5 million people, and another 110 million live in neighboring areas and countries.

The factory, which will be an Egypt Field institution, is located in the industrial area of Cairo approximately 15 kilometers from the center of the city. The new one-story building covers 650 of the 6,000-square-meter building lot.

This new undertaking, with Habib Banna as its general manager and Moukhtar Nashed as its production manager, has the full support of the division and union, under C. D. Watson and Manoug Nazirian, respective presidents.

ALF LOHNE

## GC Temperance Department Urges FDA Action

The United States Food and Drug Administration (FDA) is approaching a decision on the regulation of cigarettes as a drug and appears to be heading toward taking such action, according to reliable sources. The General Conference Temperance Department endorses the regulation of cigarettes containing nicotine no less strictly than the FDA's proposed restriction of saccharin sales to pharmacies, and if possible, under a physician's prescription.

The Temperance Department urges concerned Adventists to send mailgrams or telegrams immediately or call the FDA commissioner about this action. The address is: The Commissioner, Food and Drug Administration, 5600 Fishers Lane, Rockville, Maryland 20857. Phone: (301) 443-3793.

Send the same information to the Executive Secretary, Department of Health, Education, and Welfare, Washington, D.C. 20204. Phone: (202) 245-6761. Also write to Senators and Congressmen, asking that they also support this FDA action.

ERNEST H. J. STEED

## New President in Wyoming

Don C. Schneider was elected president of the Wyoming Conference by the Conference Executive Committee on June 20. He fills the vacancy created when A. C. McClure was called to the Kansas Conference presidency.

Elder Schneider has been Central Union Conference youth director for the past two years.

W. O. COE

## First Portuguese Pathfinder Club Begins in Newark

The first Brazilian-Portuguese Pathfinder Club in America made its debut Memorial Day weekend at the annual Portuguese camp meeting at Camp Berkshire, Wingdale, New York. At that time 20 Pathfinders and staff, all in uniform, presented a special program, telling the story of how the club began.

The Brazilian-Portuguese Pathfinder Club began in Newark, New Jersey, where Abner Ramos and his wife were called to work. Their son had been a member of the Pathfinder Club of the Sanitarium church in Takoma Park, Maryland, and had asked his parents to begin a club in the Brazilian-Portuguese church in Newark.

Mrs. Ramos took up the challenge. She bought the *Pathfinder Staff Manual* and the *Youth Leaders Handbook*, read them both, and then realized that she needed to take the Master Guide Course. In the spring of 1976 she and two others were invested by Herman Guy, New Jersey Conference youth director, and soon afterward they began the club.

LEO RANZOLIN

## Educators Convene in the Rockies

Glacier View Camp in Colorado was the venue, June 1 to 4, for the Education Advisory Committee of the North American Division. Educators from the field advise the six General Conference staff members regarding issues presented to them for consideration. During the committee, these educators expressed satisfaction for the assignment of two full-time staff members—Charles B. Hirsch and Reuben L. Hilde—to coordinate the educational effort of the church in North America.

Presentations were made regarding the role of temperance, health, youth activities, and higher education in the Seventh-day Adventist school system. These were followed by responses from panels of four and some limited group discussion. On Friday morning participants listened to the story of Wheaton College and the implementation by evangelicals of the witnessing-centered program that has been held up to Adventists by Ellen White.

The meetings ended on a spiritual note, with an old-fashioned testimony meeting ushering in the Sabbath. The Sabbath school had two mission highlights featuring Middle East College in wartime and educational evangelism in the Far East. A General Conference vice-president, Richard Hammill, preached the sermon, and W. O. Coe, Central Union Conference president, gave a devotional talk.

CHARLES R. TAYLOR

## GC Wants Record of Former SM's Working Overseas

The General Conference Youth Department, desiring to maintain a record of every student missionary who returns overseas as a regular worker, requests that these former SM's, or those who know of them, write to the Youth Department.

Records to date show that 42 former student missionaries have returned to the mission field as regular missionaries, and two more are under appointment. The interest developed during the time of volunteer service proved to be largely responsible for the decision to return overseas, according to many missionaries questioned.

CHARLES MARTIN

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

Mail to: Review and Herald Publishing Association, 6855 Eastern Avenue NW, Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/77.

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

Attach label here or print old address:

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