

# Review®

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**This painting by Annie Smith (1828-1855) is believed to be a self-portrait. See story on page 4.**

## P.S. on the Prodigal

The three major figures in the parable of the prodigal son are the father, the elder son, and the prodigal. We gave some attention to each of these in our editorial last week. But the parable is so rich in meaning that we want to add a few observations. We agree with George Murray, the British classical scholar (1866-1957), that this parable is "the most divinely tender and most humanly touching story ever told on earth."

At the outset let us keep in mind that no parable can highlight all the dazzling facets of the plan of salvation. Thus the parable of the prodigal son (and it is well to remember that nowhere in the Bible is the son called a prodigal) is one of a trilogy of parables in Luke 15, the first two in the chapter being the parables of the lost sheep and the lost coin. In these two the principal figures are pictured as going after that which was lost, and bringing it back.

But the parable of the prodigal throws light on another aspect of Heaven's relationship with the lost. It shows that God must deal with people differently from the way He deals with sheep or coins. Human beings are free moral agents and have the power of choice, hence God cannot bring them home forcibly. No matter how deeply concerned He may be over them, no matter how heart-broken He may be that they have rebelled against Him, He must wait for them to decide to return; He must wait for them to have the experience described in the parable by the words: "He came to himself" (Luke 15:17).

Some Bible students suggest that this expression—"he came to"—indicates that rebellion is a kind of insanity. This view certainly seems reasonable, for the course that the young prodigal pursued made no sense. He had the best of all possible lives at home. He had all the freedom he could safely be given. He had enough restrictions to encourage character development. He had all the privileges of a son. He had every advantage that a wealthy father could provide. He had a parent who loved him dearly and was deeply interested in his welfare. He had the prospect of inheriting money, property, and authority at his father's death.

But he threw it all over! What else could this be labeled than insanity? Sin is irrational. The truly rational life is the life that is lived in dependence on God and in conformity to the will of the Father as set forth in the Ten Commandments.

Now note the prodigal when he returned home. He recognized that he had forfeited his right to sonship, but he wanted to be accepted on any terms! He saw that even to be a servant at home was preferable to perishing in hunger, disease, and loneliness in the far country.

And so all the way home he practiced his canvass: "I . . . will say . . . Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: *make me* as one of thy hired servants" (verses 18, 19). When the son left home he had said, "*Give me* the portion of goods that falleth to me" (verse 12). The con-

trast between "give me" and "make me" is sharp. The former is self-centered; the latter is Father-centered.

The prodigal's attitude reveals a deep understanding of what is involved in true repentance. It shows that he recognized he had no rights. He was in no position to bargain. He could establish no conditions in exchange for repentance. Whatever treatment he might receive at the hands of his father would be satisfactory.

Many modern prodigals are less perceptive. They listen to the tender appeals of the Father to "come home," and in due time they respond. But they return with the attitude, "All right, Father, now that I've returned I expect you to wipe out all the negative results of my wrongdoing. And I want to be exempt from trials in the future. I want life to be easy, and I want perfect health. I want to be as prosperous as if I hadn't squandered my capital, and I want to have the same kind of professional status that I would have had if I had never left home." If these prodigals encounter trials they act both bewildered and resentful. Their attitude seems to be, "I've come home and straightened up, so, Lord, how come life isn't one 'sweet song'? I'm doing what's right. How come You're not rewarding me?"

### The Attitude of the Prodigal

These people need to review the story of the prodigal son. The prodigal came back because he saw clearly that the father's house was the most desirable place in all the world. He came back "with no strings attached." The best he thought he could hope for would be to be granted the status of a slave. He would be content with that. The fact that the father forgave all and restored him to sonship was entirely unexpected. It was a free gift, bestowed, not as the result of the son's works, but because of the father's measureless grace and love. And as a result, in the future it would matter not to the son whether he could always understand his father's dealings with him. It would matter not whether life was easy or hard. For him it would be enough that he was home and that his father had restored him to his place as a son.

To whom does the parable apply? Primarily to "those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will."—*Christ's Object Lessons*, p. 198. But the trilogy of parables in Luke 15 may be applied to all who are lost in sin. Pathetically Isaiah, the prophet of hope, confessed: "All we like sheep have gone astray" (Isa. 53:6). The shepherd was not satisfied with 99 of his 100 sheep in the fold. He plunged out into the dark to find and bring back the one lost sheep. Likewise, though the housewife had nine pieces of silver, she was not content, but searched until she found the one lost piece. And then she rejoiced, as did the principals in the other parables. This theme is common to all three parables—there is tremendous joy when the lost is found.

Perhaps here we should call attention to the fact that in the parable of the missing coin, the "lost" object was

*Continued on page 16*

# This Week

Annie Smith, whose probable self-portrait appears on our cover, was an early Adventist hymnist, the sister of Uriah Smith, long-time REVIEW editor.

A month after attending some meetings held by Joseph Bates in 1851, Annie sent a poem, "Fear Not, Little Flock," to the REVIEW (which we republished in our special anniversary issue, November 13, 1975), along with a letter: "It is with much reluctance that I send you these verses, on a subject which a few weeks since was so foreign to my thoughts. Being as it were a child in this glorious cause, I feel un-

worthy and unable to approach a subject of such *moment*, but as I've written for the world, and wish to make a full sacrifice, I am induced to send."

It was doubtless this poem, along with some knowledge of Annie through her mother, that caused James White to ask Annie to join the REVIEW staff in Rochester, New York, as a copy editor.

On page 4 appears a condensation of an article Ron Graybill, assistant secretary of the Ellen G. White Estate, wrote about Annie, which first appeared in *Adventist Heritage* magazine, published by

Loma Linda University. Elder Graybill has been working at the Ellen G. White Estate since 1970. He is currently engaged in doctoral studies in American religious history at the Johns Hopkins University, Baltimore, Maryland. Elder Graybill's articles have appeared in *Insight* and the REVIEW and he has authored two books: *Ellen G. White and Church Race Relations* and *Mission to Black America*, the story of J. Edson White and the *Morning Star* riverboat.

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## Scan news briefs from the religious world

### SATURDAY WORK FOR SABBATARIANS

WASHINGTON, D.C.—The U.S. Supreme Court has agreed to review the section of the Civil Rights Act that requires employers to respect the religious views of their workers. Outcome of the case is expected to affect the legal rights and bargaining power of workers who are members of such religious bodies as Orthodox Judaism, Seventh-day Adventists, the World-Wide Church of God, and Seventh Day Baptists, who observe Saturday as the Sabbath.

The case brought to the Court involved Paul Cummins, a member of the World-Wide Church of God in Kentucky, who was dismissed from his job with the Parker Seal Company when he refused to work on Saturdays.

The Parker company and other

firms testing the law argue that the provisions in the Civil Rights Act constitute unconstitutional "establishment of religion" rather than a safeguard of religious liberty.

### RADIO STATION WILL NOT AIR SUGGESTIVE SONGS

WHEELING, W. Va.—Radio Station WWVA, whose 50,000 watt signal reaches 18 States and Canada, has established a strict new policy that it "will not air suggestive or profane lyrics." In a letter mailed to manufacturers of records, the station, one of the first in the nation to broadcast country music, stated: "We will delete questionable words and phrases before we play a record. Should a title fail to pass our code of ethics, or if an edit is impossible, the record will not be aired on our station."

### MANDARIN CHINESE NEW TESTAMENT PUBLISHED

NEW YORK—A new translation of the New Testament in contemporary Mandarin Chinese has been published by the United Bible Societies, according to a report by the American Bible Society here.

The new *Today's Chinese Version* was designed primarily for evangelistic use among non-Christian youth, aged 15-25. It is the first Chinese translation published by the United Bible Societies since 1919, when they released the *Union Version*, the standard Biblical text used in Chinese Protestant churches.

Readings from the new translation are already being broadcast by radio to Chinese communities throughout Asia, including mainland China. Emphasis was placed on developing a fluent oral style

in the *Today's Chinese Version* since more people will hear the translation read aloud than will read it for themselves.

### NEW DIVORCE LAW FOR MOSLEMS PROPOSED

CAIRO, Egypt—A draft law designed to equalize somewhat the status of a woman in a Moslem marriage has been given the approval of Egypt's highest Moslem religious authority.

For more than a thousand years Egyptian Moslem men, like other Moslems, have had the right to have as many as four wives. They could also divorce any one of them simply by saying three times, "I divorce thee."

Under the proposed law, a woman will be given the right to divorce her husband if he marries a second wife without the consent of the first wife.

## Letters

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

### Work-Study Program

The report of your observation of the work-study program at Matandani, Malawi (Jan. 15) was very interesting. We are told that "no line of manual training is of more value than agriculture" (*Education*, p. 219). Thank you for stating your convictions re-

garding the value of teachers and students working together in a productive manner.

BOB HADLEY  
Joshua, Texas

### Revive an Old Hymn

I wish the song "Holy Sabbath Day" (*The Gospel in Song*, No. 160) could be revived. The words should be on the lips of all Sabbathkeepers.

The Sabbath is part of the title of our church, and the words of this beautiful hymn on our lips would surely bless our Sabbath

and make Sabbathkeeping more meaningful.

Many persons have been won through the ministry of music. Therefore, let the whole world hear "Holy Sabbath Day" again and again until others learn to recognize it as the song of the Seventh-day Adventists.

JANELLE ALLEN SINGLETON  
Calimesa, California

### World Council of Churches

Thank you for your candid report on the W.C.C. Nairobi meetings (Jan. 29). Whenever

practical or possible, I believe our people should have the unvarnished facts.

That there were some who were burdened to proclaim the gospel of salvation was indeed encouraging.

The dwindling financial support for this organization clearly indicates a lack of support from the constituency.

Yes, God still has His people even in apostate Protestantism's stronghold.

J. E. TOMPKINS  
Berrien Springs, Michigan

# Annie Smith, Her Life and Love

Snatched away in beauty's bloom at  
27, Annie Smith left behind her  
many poems that reflect her sad  
but eventful life.

By **RON GRAYBILL**

Let none this humble work assail,  
Its failings to expose to view,  
Which sprung within Misfortune's vale  
And 'neath the dews of Sorrow grew.

THUS ANNIE REBEKAH SMITH, the early Adventist hymnist, begs indulgent tolerance of the little book of poems she completed on her deathbed in 1855. I will honor her wishes as I tell the simple story of her short, sad life.

Most of what is known about her comes from a short sketch of her life included in another book of poems published by her mother in 1871. From this we learn that Annie was born in West Wilton, New Hampshire, on March 16, 1828, the only daughter of Samuel and Rebekah Smith. She was four years older than her better-known brother, Uriah, and four months younger than the best-known of Adventist women, Ellen G. White.

At 10, Annie was converted and joined the Baptist Church. With her mother, she left that communion in 1844 to throw her youthful energies into preparation for the second advent of Christ.

When the clouds of October 22, 1844, turned out to

*Ron Graybill is assistant secretary of the Ellen G. White Estate.*

be only those that draped another drab New England day instead of a host of angels, Annie turned her attention to study and teaching. For the next six years she alternated between teaching in seven different district schools and pursuing her own intellectual enrichment.

She spent six terms at the Charlestown Female Seminary in Charlestown, Massachusetts, next door to Boston. The seminary, chartered in 1833, offered courses in English, philosophy, Romance languages, Latin, Hebrew, music, and art. There were also free lectures in anatomy, physiology, and chemistry.

The seminary was ostensibly nondenominational. There were regular weekly Bible lessons, and each young student was expected to come equipped with her own Bible, a commentary, plus other books "containing moral and religious instruction, suitable for Sabbath reading." The students were required to attend church twice each Sunday at some stated place.

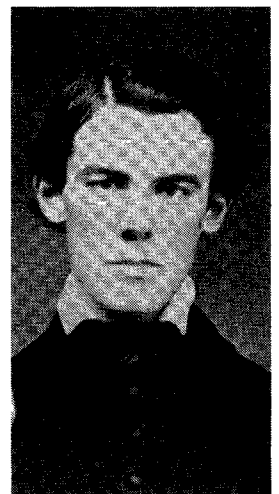
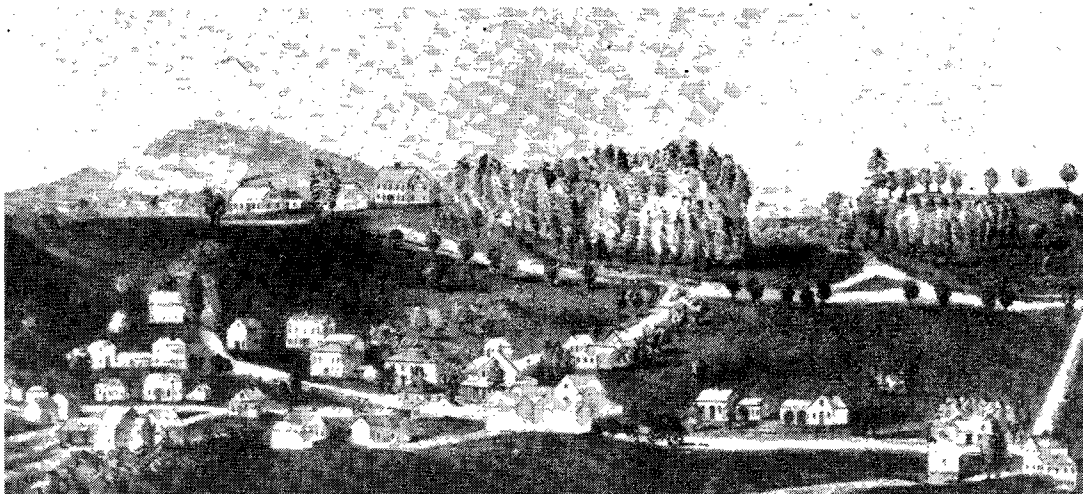
During Annie's last term at the seminary, in 1850, she was enrolled in an art course. One day, while sketching a picture of Boston from Prospect Hill in Somerville, she is reported to have strained her eyes. For eight months she could hardly use them.

Meanwhile, her mother was becoming more and more concerned about Annie's avid pursuit of secular success in literature and art. When Joseph Bates, the sea captain who became an Adventist preacher, visited the Smith home in West Wilton, Mrs. Smith shared her burden with him. Since he was to be in Boston in a few days, he urged the mother to write Annie inviting her to his meetings that were to be held at Elizabeth Temple's home in Boston.

The night before the first meeting Bates had a dream. In it every seat in the room was filled except one next to the door. The first hymn was sung, and then, just as he opened his Bible to preach, the door opened and a young lady entered, taking the last vacant chair.

The same night Annie had virtually the same dream. The next evening she set out for the meeting in ample time, but lost her way. She entered just at the moment the dream had specified. Bates had been planning to talk on another subject, but remembering his dream, he switched to a sermon on the Adventist view of the Hebrew sanctuary.

At the close of the meeting he stepped up to Annie and said: "I believe this is Sister Smith's daughter, of West Wilton. I never saw you before, but your countenance looks familiar. I dreamed of seeing you last night." Annie related her own dream and was deeply im-



Uriah Smith, Annie's brother, sketched his hometown, West Wilton, when he was 15. J. N. Andrews, whom Annie met in Rochester, was about her age.

pressed with the turn of events, and she soon made a new commitment to the Advent faith.

A month after she attended Bates's meetings, Annie sent a poem, "Fear Not, Little Flock," to the REVIEW.

Impressed with Annie's poem and doubtless acquainted with her talents through her mother, James White, the editor, immediately wrote asking her to come to Saratoga Springs, New York, to assist him as a copy editor. She hesitated, pleading her eye trouble as a reason she could not accept. He told her to come anyway, and, upon her arrival, she was quickly healed after anointing and prayer.

### Annie's Contributions

Although most of Annie's time was spent in the drudgery of copy editing, occasionally she was given full responsibility for the REVIEW while the Whites were away on preaching tours. She continued to write hymns and poetry, contributing a total of 45 pieces to the REVIEW and the *Youth's Instructor* before her death three and a half years later. Ten of her hymns survive in the current Seventh-day Adventist *Church Hymnal*.

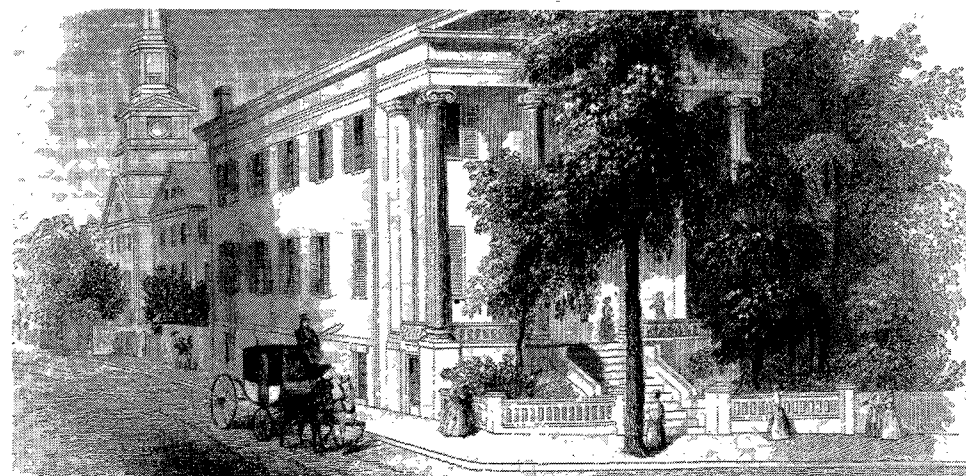
Annie had lived with the Whites in Saratoga Springs for only a few months when they moved to Rochester. Shortly before the move she turned 24. Times were hard for the little group of workers in Rochester. Ellen White tells how they had to use turnips for potatoes. Annie's work was not always easy, either. James White, driving hard in those difficult early days, could be a demanding taskmaster. Most of Annie's poetry was deeply and seriously religious, but she did venture at least one light-hearted rhyme that may reflect something of James White's eagerness that the REVIEW be a perfect paper. The poem was titled "The Proof-Reader's Lament":

What news is this falls on my ear?  
What next will to my sight appear?  
My brain doth whirl, my heart doth quake—  
Oh, that egregious mistake!

"Too bad! too bad!!" I hear them cry,  
"You might have seen with half an eye!  
Strange! passing strange!! how could you make  
So plain, so blunderous a mistake!"

Guilty, condemned, I trembling stand,  
With pressing cares on every hand,  
Without one single plea to make,  
For leaving such a *bad mistake*.

Although not a regular student, Annie spent six terms at the Charlestown Female Seminary, studying such things as French and oil painting. This engraving of a cat reveals her artistic talents.



If right, no meed of praise is won,  
No more than *duty* then is done;  
If wrong, then censure I partake,  
Deserving such a gross mistake.

How long shall I o'er this bewail?  
"The best," 'tis said, "will sometimes fail;"  
Must it then *peace* forever break—  
Summed up, 'tis only a *mistake*.

In spite of whatever difficulties may have arisen, the Whites must have appreciated Annie and her work. James sent her a gift of \$75 during her last illness, and Annie's mother, writing of the bond of affection between her daughter and the Whites, said, "Annie loved them."

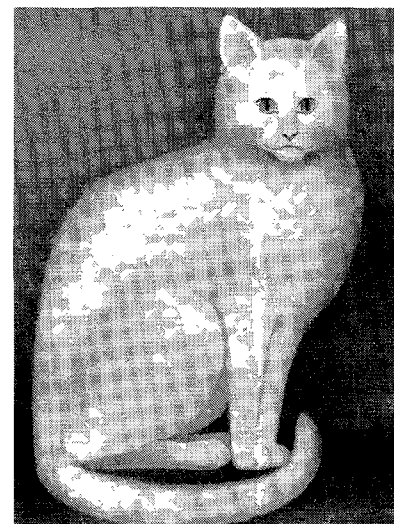
There was someone else whom Annie loved: the handsome young preacher John Nevins Andrews. John lived in Rochester during the time Annie was there. They were about the same age, and both were bright and intellectually ambitious. There are indications that Annie had high hopes of a future with John. But he disappointed her, turning his affections to Angeline Stevens, a girl from his hometown, Paris, Maine.

The evidence for Annie's love and subsequent heart-break lies half buried in a letter Ellen White wrote to John just one month after Annie's death: "I saw that you could do no better now than to marry Angeline; that after you had gone thus far it would be wronging Angeline to have it stop here. The best course you can now take is to move on, get married, and do what you can in the cause of God. Annie's disappointment cost her her life."

Ellen White appears to be saying: Don't do the same thing to Angeline that you did to Annie. Now that you've raised her expectations, go ahead and marry her. While judgments based on a single piece of evidence are usually hazardous, when Ellen White's comments are linked with certain passages in Annie's own poetry, it seems quite clear that Annie was jilted by John.

In the spring of 1854 she wrote two religious poems that may reflect this experience:

If other's joys [Angeline's?] seem more than thine,  
Pause, ere thou at this repine;  
Life hath full enough of woe,  
For the sunniest path below.



And in a poem titled "Resignation" she wrote:

Thou art the refuge of my soul,  
My hope when earthly comforts flee,  
My strength while life's rough billows roll,  
My joy through all eternity.

But Annie's most personal feelings on this subject would hardly be found in her religious poetry, printed as it was in the REVIEW for J. N. Andrews and everyone else to read. Her mother's book, published in 1871, includes a good selection of Annie's secular verse. One of these was a poem Annie addressed to her mother:

My lot has been to learn  
Of friendship false, that bright will burn  
When fortune spreads her wing of light,  
But fades away when cometh night.

"Dear Annie," her mother wrote in her "Response":

What though thy lot has been to bear  
Much adverse fate, 'mid toil and care  
Raised expectations crushed and dead  
And hope's triumphant visions fled?

Does not thy heart begin to feel  
The claims of Him who wounds to heal?

The possibility that Annie may have been in love with J. N. Andrews adds a new dimension to the controversy over her hymn "I Saw One Weary, Sad, and Torn" (*Hymns and Tunes*, No. 667). Each verse of the hymn has been thought to be an ode to one of her Adventist pioneer contemporaries. The first two stanzas have been assigned respectively to Joseph Bates and James White. Bates has been identified by the "many a line of grief and care," which on his brow was "furrowed there." He was much older than any of the other pioneers. James White is believed to have been the one who "boldly braved the world's cold frown" and was "worn by toil, oppressed by foes." But who would be the Adventist who

. . . left behind

The cherished friends of early years,  
And honor, pleasure, wealth resigned,  
To tread the path bedewed with tears.  
Through trials deep and conflicts sore,  
Yet still a smile of joy he wore:  
I asked what buoyed his spirits up,  
"O this!" said he—"the blessed hope."

Three possible candidates have been suggested for this stanza: Uriah Smith, Andrews, and Annie Smith herself disguised in masculine pronouns. Uriah is eliminated on chronological grounds. He had not yet accepted the "third angel's message" at the time Annie wrote the hymn. The hymn was published August 19, 1852, about a year after Annie's conversion, five months after her arrival in Rochester, and just enough time for a friendship with John to blossom.

But Annie herself cannot be ruled out as a candidate. She certainly felt that she had renounced "honor, pleasure, and wealth" to become an Adventist.

The question of whether the stanza refers to John or Annie, if either, may never be resolved, and perhaps it is fitting that they are linked in this mystery.

It is no wonder that many of Annie's hymns were so somber. Not only was she an Adventist in a day when Adventists were scorned and despised, not only did she give up her hope of worldly fame, not only was she thwarted in love, but death itself was stalking her. She had been with the REVIEW for barely a year when she was called home for the death of her father, Samuel Smith. When she returned to the office in Rochester late in December, 1852, she found that James White's brother Nathaniel and his sister Anna had arrived, both suffering from tuberculosis.

Anna White soon took over the editorship of the newly launched *Youth's Instructor* to which Annie contributed an occasional poem. But Nathaniel lived only till May of 1853. Annie commemorated his death with a poem. About a year later Luman V. Masten, another of the young workers in the office, died of tuberculosis. Again Annie wrote a poem, a portion of which read:

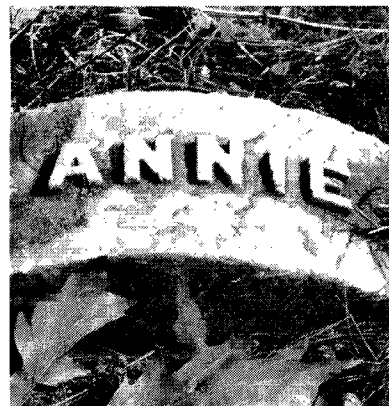
Then mourn not the loss of our dear, absent brother  
Bright angels shall watch o'er the dust where he's laid  
To rest by the side of his fondly-loved mother,  
Who for his salvation so fervently prayed.

#### Annie Contracts Disease

In November of that same year, 1854, Annie returned to her home in West Wilton, suffering from the first stages of tuberculosis. She had just arrived when word came that Anna White had died of the disease. The poem she wrote for Anna became a hymn which would be sung at her own funeral:



In November of 1854, Annie returned to her mother's home in West Wilton, suffering from the first stages of tuberculosis. She died the following July, after having completed a small book of poetry.



She hath passed Death's chilling billow,  
And gone to rest:  
Jesus smoothed her dying pillow—  
Her slumbers blest.

Annie arrived home November 7. A month later she was coughing blood. Her mother says that since she had "confidence in water treatment, she went where she could receive such." Perhaps she traveled to nearby New Ipswich, where, according to the *Water-Cure Journal* of June, 1853, a Mr. Amos Hatch operated a hydro-pathic institution.

But the treatment did not help, and Annie returned home in February, just in time for a visit from Joseph Bates. "At the commencement of the Sabbath, the 16th," her mother wrote, "the spirit and power of God descended upon her, and she praised God with a loud voice. . . . Bro. B. then said to Annie, 'You needed this blessing, and now if the Lord sees that it is best for you to be laid away in the grave, He will go with you.'"

But Annie prayed for just one more privilege before she died. She wanted to be able to finish her long poem, "Home Here and Home in Heaven," and publish the little book of poetry she had been planning. Her brother Uriah came home in May, and helped her to copy and arrange her poetry for publication. As soon as the flowers blossomed that spring he sketched and engraved a peony, her favorite, to go on the title page of her book.

Annie told her mother that she believed there would be a change in her condition once the book was completed. Either she would be healed or she would die. She lived less than ten days after she finished her work.

Her mother chronicled the last days of her 27-year-old daughter in great detail. On the eighteenth of July Annie wrote a poem titled "Our Duty":

Never from the future borrow  
Burdens that no good repay,  
Strength required for to-morrow,  
May be lost on us today.

At three o'clock the next afternoon she said: "Mother, some change has taken place. I don't think I shall live through the day." "I saw that there was a change," her mother wrote, "and stayed by her. Night drew on. No one happened in. She said, 'It seems to me I could not breathe to have many in the room.'" Her mother told her she was not afraid to be alone with her if she died. Through the night the mother and her semi-invalid brother John watched. It seemed that each moment must be her last.

About two in the morning she rallied some, and looked very happy. "Annie is being blessed," Mrs. Smith said to John. Soon Annie exclaimed, "Glory to God" a number of times, louder than she had spoken for a long while. "Heaven is opened," she said. "I shall come forth at the first resurrection."

Uriah had returned to Rochester by now, hoping he could get the type for Annie's book and let her see the proof sheets before she died. Mrs. Smith wanted to write him and urge him to come home at once, but Annie said: "It will make no difference, I think I am dying; don't leave me, Mother, while I live."

Annie and her mother talked freely about her death long before it occurred. Her mother did not look back on those last days as some hideous shame to be expunged

from memory, but as something worth preserving in every detail.

On Tuesday morning, July 24, Annie composed her last poem:

Oh! shed not a tear o'er the spot where I sleep;  
For the living and not for the dead ye may weep;  
Why mourn for the weary who sweetly repose,  
Free in the grave from life's burden and woes?

No recasting can improve the poignant forcefulness of her mother's account of her last hours:

Tuesday night was a solemn and interesting night. I stayed with her alone through the night. Neither of us slept. She was very happy, and talked much with me. She said in her former familiar way, "My mother, I've been afraid I should wear you all out. I've called after you by night and by day." She felt bad to have me kept up as I was on her account. But she said, "I am here now, your dying girl. I think this is the last night, and you must be sure to rest when I am gone. O, my blessed mother, I shall bless you in Heaven for taking such care of me. No sorrow or suffering there. We shall all be free there. Yes, we shall all be free when we arrive at home, and we shall live forever. Yes, and I can smile upon you now through all my sufferings." It was her last suffering night. Wednesday, the 25th, a death coldness was upon her. In the afternoon she became more free from pain and distress. While speaking in the evening of taking care of her, she said, "I shall not want any one to sit up; you can lie on the lounge." At 1 o'clock I called Samuel [another brother]. She talked with him, called for what she wanted as usual, and told him he might lie down. About three o'clock she called him to wet her head with water, and said she felt sleepy. She was indeed going into her last sleep. Samuel wet her head, and soon after spoke to me and said, "I don't know but Annie is dying." I spoke to her. She took no notice, breathed a few times, and died apparently as easy as anyone going into a natural sleep. Her sufferings were over. She was gone. It was 4 o'clock in the morning, July 26, 1855.

Of Annie it can be said that in her affliction "still a smile of joy" she wore. What sustained her? What buoyed her spirits up? "O this," she replies, "the blessed hope." □

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# How Open Is Orion's Open Space?

It appears that from observations made by nineteenth century astronomers, no definitive conclusion may be possible regarding an opening in the trapezium region of the Orion Nebula.

By MERTON E. SPRENGEL and DOWELL E. MARTZ

IN OUR ARTICLE LAST WEEK WE EXAMINED some of the traditional views held by many Seventh-day Adventists concerning the "open space" in Orion, in the light of the historical documents of the 1840's. Joseph Bates was the first to associate the Orion Nebula with the return of the Holy City. This was in 1846, two years before Ellen White had her vision concerning Orion, reported in *Early Writings*. Other Adventist authors, including J. N. Loughborough, provided additional details concerning the vision and its interpretation.

In this article, we wish to examine what Adventists said later on this and related concepts.

In 1910 Lucas A. Reed published a number of articles in the monthly *Signs of the Times*. In 1919, several of these articles, together with other material, were published in book form.

One thrust of this book is suggested in the following excerpts: "Since God, then, has a definite dwelling place, though present everywhere by His Spirit and power, it is but natural that one should wonder where that place may be. We would naturally conclude that God's abode is at the center of His universe. . . . Every analogy teaches that creation is centered; and to think that there can be other center than the Creator Himself, is irrational. . . . The conclusion is irresistible that there is such a center for the universe, and that there God controls and guides all things.

"We now raise the question, Is there any portion of

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the heavens discovered by astronomers, that in any sense suggests a fitness to be the dwelling place of Deity? We answer that there is one, and only one which at all meets the conditions, and this is the constellation Orion." <sup>1</sup>

When these statements were written astronomers believed our own galaxy, the Milky Way, to be the entire universe.<sup>2</sup> Because methods were not then available to measure remote stellar distances, galaxies external to our own were unknown.

Maedler, an early nineteenth century astronomer in Russia, referred to by Mr. Reed, had decided that the center of the universe was in the Pleiades, just a few degrees away from Orion.<sup>3</sup> It is not surprising, then, that Orion was suggested as the center of the universe. However, a completely different conclusion may have been arrived at had Mr. Reed been writing 20 years later.

Investigations since the 1920's have revealed that the center of the Milky Way Galaxy, as viewed from the earth, is in a direction almost directly opposite that of Orion.<sup>4</sup> Astronomers today have no definitive knowledge concerning a center for the system of an estimated one billion galaxies that make up the known universe.

Ellen White suggests the concept of a center of the universe at which God resides, but gives no hint as to its site or proximity. "With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity." <sup>5</sup>

While it is perhaps not inconceivable that God's center of government is hidden by a dark cloud in the Orion region, there is no basis in either astronomy or Inspiration for such a site, which, considering the vast size of the universe, would make it practically next door to our solar system. There is no suggestion in the inspired writings that would limit heaven's site to the Milky Way Galaxy, only one of millions within the range of the largest telescopes available today.

From an analysis of stellar radial velocities determined by the Doppler shift of spectral lines, and from the radio emissions of interstellar gases, the structure of our Milky Way Galaxy has been determined to be a flat, spiral pinwheel of stars similar to the spiral structure of several nearby galaxies, of which the Andromeda Galaxy is an excellent example. Our sun, with its orbiting plan-

## Awake

By ELMA HELGASON

Awake, ye saints! Put on God's shining armor!  
Go forth with love, to break down walls of stone  
That faithless hearts, though lonely, lost, and broken,  
Erect to keep out light from God's great throne.

In Satan's snares, too tightly caught to fathom  
Salvation's plan, so filled with hope and grace;  
And yet, in thee, clad in love's selfless armor,  
They well might see our Saviour's smiling face.

ets, is believed to be situated within one of the spiral arms, two thirds of the distance from the central nucleus to the rim. The Orion Nebula, one of several bright diffuse nebulae situated in the same spiral arm of the galaxy as our solar system, is actually some 1,400 light years farther away from the galactic center than the earth, and, as such, is hardly a suitable candidate for the ultimate center of the universe.

But what of that open space in Orion?

Lucas Reed devotes a whole chapter of his book to supporting his theory that the "open space in Orion" is visible with telescopic aid. He asks the question: "What is 'the open space in Orion'? Is it that which was suggested by Huyghens of the seventeenth century? . . . Huyghens' own words . . . were 'a curtain opening, through which one had a free view into another region, which was more enlightened.' But this is not the idea to be conveyed by the expression, 'the open space in Orion.' . . . There is a deeper meaning." <sup>6</sup>

He then proceeds to show from various nineteenth-century works on astronomy that William and John Herschel had discovered numerous "openings in the heavens." Thus, seeking to establish the fact that this terminology was familiar to astronomers of the period when Mrs. White wrote, he asserts:

"[Some] nebulae have the peculiarity of an open space in them; and Orion is one of these. But the open space in Orion has a significance of its own. Thus these men of science have used expressions that debar any adverse criticism of Mrs. White's term 'the open space in Orion.' As has been explained by these astronomers, we may speak of an opening in the nebula of Orion." <sup>7</sup>

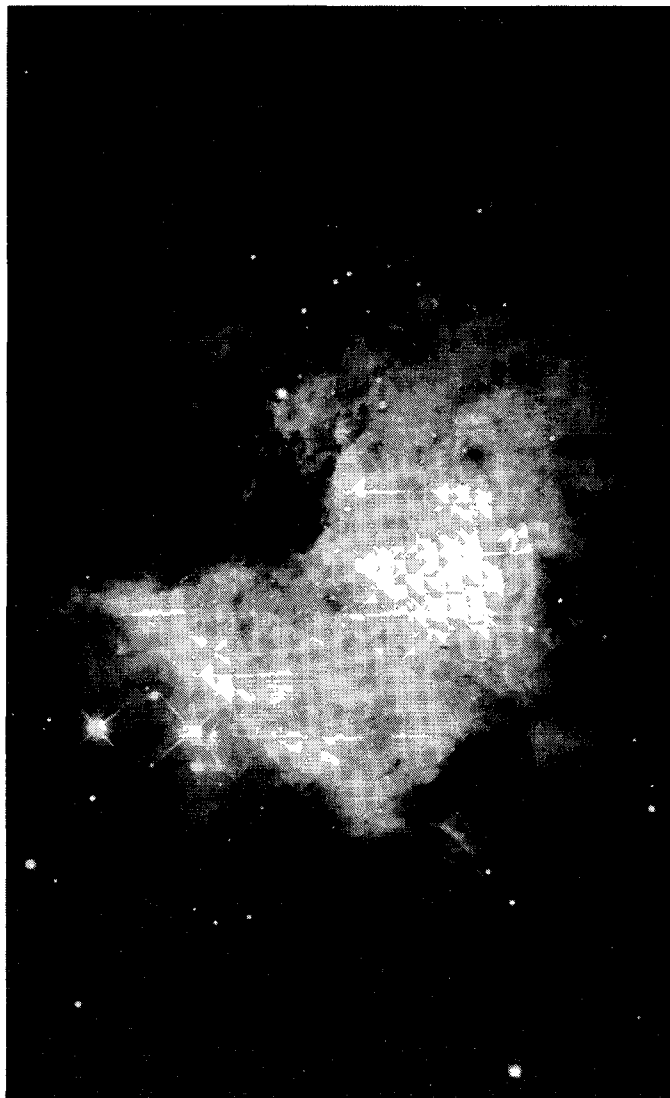
The Herschels' "openings" were regions of the sky which were observed to be completely devoid of stars. These gaps in the star fields were interpreted to be holes out through the Milky Way. Most nineteenth-century astronomers believed as Humbolt did: "These starless regions . . . may, I think, be regarded as tubes through which we may look into the remotest depths of space." <sup>8</sup>

Reed apparently was not aware that in 1877 astronomers, after almost a century, began to question their earlier interpretation <sup>9</sup> of these star voids. By 1919 they had shown by photographic evidence that the observations indeed had been misinterpreted.<sup>10</sup> These blank areas in the sky were discovered to be opaque clouds of dust and gas situated between the earth and the most distant stars. Thus, instead of openings, these dark regions are in reality like curtains that hide more distant stars from our view.

### Scientific Conclusions Often Transitory

This reinterpretation, of course, does not disprove the existence of an open space in Orion, but it does illustrate the hazard of attempting to verify inspired writings with reasoning based on transitory interpretations of scientific observations.

Returning to Reed's analysis, he maintains: "It [the opening in the Nebula of Orion] is situated just where one might least expect to find it; namely, in the middle and brightest part of the nebula. This portion contains . . . [the] trapezium. . . . The nebula in Orion is like a huge funnel, so to speak, with the larger opening toward us, and the tube-like portions terminating in the region of the trapezium." <sup>11</sup>



This highly magnified view of the central region of the Great Nebula shows the trapezium stars near the end of the dark, intruding cloud.

The evidence presented, upon which these assertions regarding a visible open space are based, essentially consists of three statements:

"Sir John Herschel has said, 'It is remarkable, however, that within the area of the trapezium, no nebula exists.' . . .

" 'The whole fabric of the nebula is concave towards an axis passing the trapezium in a northeasterly and southwesterly direction.' . . .

"Ball . . . admits that 'there seems to be an empty space in the nebula surrounding the multiple star.' " <sup>12</sup>

John Herschel's statement was made as a result of his observations with an 18-inch reflector at the Cape of Good Hope in 1834-1837. William C. Bond, a contemporary of John Herschel and William Parsons, using a 14-inch refractor made a similar report: "There is a great diminution of light in the interior of the trapezium." <sup>13</sup> Lord William Parsons, in 1850, with a 36-inch reflector, speaks of "the opening within the bright stars of the trapezium of Orion." <sup>14</sup>

Eighteen years later he reported: "The interior of the trapezium has not been examined recently with the view to the question whether it is absolutely dark. With the

6-foot instrument the eye is so dazzled by the light of the four stars that it is difficult to form an accurate opinion. . . . I am not certain that any part of the nebula is absolutely free from nebulosity.”<sup>15</sup>

Further commenting on the observation of nebulae with his large telescope, Lord William Parsons in 1850 said: “When certain phenomena can only be seen with great difficulty, the eye may imperceptibly be in some degree influenced by the mind; therefore a preconceived theory may mislead, and speculations are not without danger.”<sup>16</sup>

From his 1893 work on the history of astronomy, Sir Robert Ball, a fellow of the Royal Society of London, is quoted by Reed as noted above. Let us look at his statement in context: “There seems to be an empty space in the nebula immediately surrounding the multiple star, but it is not unlikely that this is merely an illusion, produced by the contrast of the brilliant light of the stars. At all events, the spectroscopic examination of the nebula seems to show that the nebulous matter is continuous over the stars.”<sup>17</sup>

This larger statement suggests that by 1893 the idea of an opening in the trapezium area of the Orion Nebula was somewhat uncertain.

Agnes M. Clerke also notes the uncertainty: “This gaseous stuff, although it pervades the trapezium, seems less luminous there than elsewhere. The space about the stars usually forms a sort of oasis of comparative darkness in the midst of a wilderness of piled up flakes of light. Usually, not always. D’Arrest, it is true, invariably saw the stellar group on an almost black ground; but O. Struve several times, and especially in 1861, found the trapezium as densely nebulous as the contiguous tracts; and the same was noted by both Schroter and Lamont.”<sup>18</sup>

It appears, then, that from the direct observation made by nineteenth-century astronomers, no definitive conclusion was warranted regarding an opening in the trapezium region of the Orion Nebula.

Further problems arise in any effort to build a theology of “the open space in Orion” on nineteenth-century observations, when we notice from William Parsons’ 1867 paper<sup>19</sup> that he had discovered at least five other “openings” around stars in the central region of the nebula. This would make Reed’s selection even more doubtful.

If direct observation of this phenomenon leaves certain questions unanswered, what then does photography reveal? This we shall examine next week. □

*Concluded next week*

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## For the Younger Set

# Another Kind of Birthday

By EILEEN CHAFFEE

TODAY HE was 9. Sitting at his desk examining the plan and the parts of a new airplane model he had received for his birthday, he noticed a slight movement at the back corner of his cluttered desk.

There, in a small, box-shaped cage Dad had helped him build from old window-screening, a little lump that looked like wet leaves rustled slightly. He carefully laid the model pieces down, stared at the cage a moment, and ran to the kitchen.

“Mom,” he shouted excitedly, “I think something is happening in the screen box!”

“Oh, Danny,” said Mother, pleased, “just in time for your birthday!” She turned off the mixer that was stirring the cake batter and hurried with Danny to his room. “I remember when you brought in that brownish-colored clump of dead leaves,” she called.

“Yes,” laughed Danny, “until I told you, you didn’t know I hoped that what I had was the cocoon of a moth.” Danny had learned that some kinds of cocoon fall in autumn with the leaves of the plant the caterpillar eats. He had found this one under the oak tree in front of their house when he and Dad were raking leaves.

“Let’s leave it in a safe, quiet place,” Dad had said when he saw it. “We’ll have to wait until spring to find out whether there’s a live caterpillar in it.”

Now here it was March, and the new form of the

caterpillar was at last emerging from its rough, shell-like home. Danny and Mother stood quietly as they watched the miracle take place. Slowly, out of a soft spot in the cocoon, a thin, wet body came with shriveled wings stuck to its sides. For half an hour Danny and Mother stood entranced, as the wings spread and hardened.

When the moth extended his wings Danny and his mother estimated that they were almost five inches across! The light-brown forewings, dusted with gray on the margins and pink lines, each had a small eyespot. But the most noticeable markings were in the center of each hindwing—a large, transparent eyespot in a field of dark blue.

“It’s a Polyphemus moth,” said Danny. I wonder how the moth knew it was time to come out of its cocoon?”

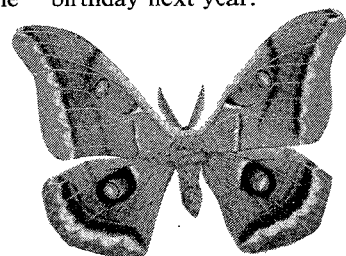
“Scientists are still trying to find out,” answered Mother. “The changes in its body, from caterpillar to moth, have something to do with the changing seasons. Perhaps someday humans will know exactly how and why it happens. “But, Mother went on, “we know that Nature can always be relied on to make things happen at the right time.” With that, Mother started back to the kitchen to finish Danny’s cake.

“I’m going to show it to Dad as soon as he gets home,” Danny called after her, “and then I’m going to let it go, outside.”

Then, he added to himself, “I want there to be Polyphemus moths for my birthday next year.”



Before entering his cocoon the Polyphemus moth, right, was a larva, above.



# Implications of 1863

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Religion is more than a  
love affair of the soul with God.

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In true religion there is  
concern for the body.

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By R. L. KLINGBEIL

THE TIME WAS June 6, 1863. The place, Otsego, Michigan, more particularly, the house of A. Hilliard.

In this little town two ministers of the infant Seventh-day Adventist Church were teaching the gospel to the public in a tent. Faithful believers from places as far away as Battle Creek had come up to Otsego for the weekend. In the group were Elder and Mrs. White.

Friday evening came. The family and some of the guests gathered for sundown worship. Mrs. White was asked to lead in the prayer. This she did in her usual impressive manner. Her husband was kneeling only a short distance away. But during the prayer Ellen White moved closer to her husband. Then she put her hand upon his shoulder. James White had been quite depressed. He still felt so this evening. Overwork had drained his energies. She prayed for him. Then she was given a vision. It lasted 45 minutes. It was a marvelous occasion. God's glory filled the room. Elder White's depression left him, filling him with praise to God. For 45 minutes Mrs. White was being instructed by God in the essentials of healthful living.

Although she had been given a vision in 1848 in which she was told of the dangers of tobacco, alcohol, coffee, and tea, this vision was much more comprehensive. Early believers somehow had not grasped the intimate re-

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*R. L. Klingbeil, M.P.H., formerly a pastor and evangelist, is a health educator and lives in West Linn, Oregon.*

lationship that exists between the character and health. But no one who listened to the instructions of 1863 could doubt this any longer.

Ellen White urged all to do what they can to preserve healthy bodies and sound minds. She emphasized the truth that if anyone blunts his sensibilities and perceptive faculties by gratifying gross appetite, God will refuse his unworthy offering as He did Cain's.

No other people have been given such instruction. No other have received so much light in preventive medicine. Why? Because God intends to demonstrate everywhere that salvation involves lungs and intestines and the pancreas, as well as the brain. It is all very well to believe that salvation is elaborated in the neural network of the brain. The Christian cannot ignore such items as the state of his stomach, the load he places on his liver, and the interest he takes in his intestines.

Are we saved by grace? A thousand times Yes! But this does not remove the need to push away the plate before overeating. Nor does it alleviate the necessity to take time adequately to train our hearts and lungs by means of adapted and sensible, regular exercise.

If as Adventists we do not clarify the inseparable relationship of soul and body, who will? Preachers and other believers have a great responsibility before God to teach healthful living here, there, and everywhere and that continually. We need many more cooking classes, classes in all other phases of healthful living such as the control of high blood pressure and the management of the sacred sexual powers. Too long have we depended upon a smattering of information obtained during fleeting moments of instruction in evangelistic meetings. If Adventists will ever witness for Jesus fully, they must first be living examples not only of happiness but especially of health, both of body and of mind.

## More Needs to Be Said

We have long been urged to work out our own salvation. How? Surely, not by relegating the health message to a secondary place. Our believers may be well instructed in such areas as faith, acceptance, and prayer. These are vital. But much more needs to be said about the management of appetite, the proper ways to exercise, to rest, and to use the sexual powers. God's people need to be alerted and guided in all these areas.

We may pride ourselves in the fact that as Adventists we experience less lung cancer and less cardiac distress. But what about the other areas in which we do not now set an example? Surely the gospel of health is not limited

## The Storm

By AMY E. HARRIS

Over the hills the thunders crash,  
Over the streams the lightnings flash,  
In forest deep where line on line  
Stand sturdy trees of hardy pine  
The tempest rages! all around  
Torn branches falling to the ground.  
A hush! The tempest dies away,  
Peace greets the dawning of the day.

So, when the storms of life arise  
And dark clouds gather in the skies,  
Our cherished hopes come crashing down,  
We feel the chill of world's cold frown.  
May we like Job say, "God knows best."  
May we trust Him and stand the test.  
Like Moses, view the heavenly shore  
Where storms and tempest are no more.

to segments of the body. Let's learn to present our bodies wholly acceptable.

There is no disagreement on the observation that the sad state of a drunk unfits him to appreciate the sacred story of the cross. But what about those in a congregation on Sabbath morning too drowsy to comprehend, let alone be stirred by the Holy Spirit? Did you ever climb a flight of stairs and have to pause halfway up for breath? Did you ask yourself at such a time, I wonder whether the Holy Spirit is satisfied with the condition of my body temple?

An understanding of the outline of the 2300 days or the condition of a man in death is a part of religion. But there is more. It is even more than a love affair of the soul with God. It includes concern for the body.

Is it not significant that our Adventist faith, which teaches the mortality of the soul, also emphasizes the need for healthful living? Popular religions that teach the

falsehood of the soul's present immortality do not emphasize such a doctrine.

Of course, countless people believe in good health. Some, merely to feel better. Others subscribe to it as an avenue to make more money. We have a much higher motive. Our bodies deserve the best care we can give them, the best food, the cleanest air, and the most efficient elimination, so that to the greatest extent possible we may reflect the glory of God. As Adventists we understand that our mortal bodies will not be transferred to Paradise, no matter how superbly they may function here. But they constitute the environment in which to elaborate perfection.

The gospel of healthful living needs to be lifted up to the high level where God intends it to be. Let us study it in our homes, in our churches, in our colleges and seminaries, so that we may be prepared for the final days of witnessing that lie ahead. □

## Bible Questions Answered By DON F. NEUFELD

**When I turned to Job 19:25-27 to prove that the resurrected body will be composed of flesh, I discovered that the Revised Standard Version reads "without my flesh." How can one version contradict another?**

For the significant phrase the King James Version reads, "Yet in my flesh shall I see God" (Job 19:26).

Of course the important question is "What does the Hebrew, from which both the King James Version and the Revised Standard Version were translated, say? The problem is that the Hebrew for this passage in Job can be understood in more than one way. The Hebrew expression *mibbešari* may be understood as meaning either "from my flesh" or "without my flesh." The Hebrew uses the preposition *min*, not the preposition *be*, the one commonly translated "in."

At first thought it may appear that the two ideas are contradictory. But this is not necessarily so. "From my flesh," like the K.J.V. "In my flesh," would mean that looking with or from his body of flesh, Job would see God.

"Without my flesh" would mean that without the disease ridden, pain-wracked body he now possessed he would see God. In the resurrection the righteous will

receive bodies free from disease. But they will still be bodies of flesh.

More difficult is the reading of the *New English Bible*, and a caution concerning its reading is in order. Apparently the translators did not believe that in the passage under consideration Job was referring to the resurrection. Claiming that the Hebrew is unintelligible and emending it, they come up with the following reading: "But in my heart I know that my vindicator lives and that he will rise last to speak in court; and I shall discern my witness standing at my side and see my defending counsel, even God himself, whom I shall see with my own eyes, I myself and no other" (Job 19:25-27).

Especially in the poetic books, such as Job and the Psalms, one will find wide variations in the versions. This is where some translators frequently resort to emendations, that is, they change some of the Hebrew letters, assuming that copyists inadvertently made a mistake. Such versions must be used with caution.

**During what time in his experience did David receive the commendation that he was a man after God's own heart?**

It was at the time of Saul's rejection, that God announced, "The Lord hath sought him a man after his

own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee" (1 Sam. 13:14).

As Ellen White says, "Saul had been after the heart of Israel, but David is a man after God's own heart."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Sam. 13:13, 14, p. 1015.

In his synagogue sermon in Antioch in Pisidia, Paul referred to the incident of the choice of David as Saul's successor as follows, "And when he had removed him [Saul the son of Cis], he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will" (Acts 13:22).

Thus the characterization "a man after mine own heart" was made at the time of David's call. Therefore one should not apply the characterization to David later in his life. Certainly during his affair with Bathsheba he was not a man after God's heart. But a noted characteristic of David in contrast with that of Saul was that once shown his sin, David deeply repented and sought forgiveness and reinstatement (see Psalm 51).

Saul regretted only the consequences.

While one should restrict the appellation "a man after God's own heart" to the early period of David's life, there is a characterization of David made after the king's death that is almost as striking. In 1 Kings 11:4 appears the statement, "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father." This statement characterizes David's heart as "perfect." The Hebrew word here translated "perfect" is *shalem*, a word that does not necessarily denote flawlessness as the English *perfect* often does. Thus absolute moral perfection or sinlessness is not implied, but dedication and a readiness to put God first. To give priority to God's will was what many of Israel's and Judah's kings were unwilling to do. Thus their hearts were not "perfect" with the Lord their God as was the heart of David.

A man after God's own heart is one who has chosen God's way in preference to his own and who by God's grace maintains his spirit of dedication.

[Send questions for this column to the Editor, Review and Herald.]

# Meeting the Institutional Crisis

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If operated according to the  
divine blueprint,  
Seventh-day Adventist institutions  
will avoid much of the criticism  
leveled against institutions today.

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By E. H. J. STEED

THE INSTITUTIONAL financial crisis is looming larger every day both in government and private sectors. What has caused this predicament and what signal should come in loud and clear to church leaders and members?

"We are putting Band-Aids on our institutions to keep them healthy," says Harlan F. Lang, a fund-raising expert. "The most deceiving factor in all this is that all institutions survive terrible illnesses. Appearances are truly deceiving. Many are sicker than they seem to be," is his studied assessment. He notes the growing opinion that private institutions will have to be government financed to survive, but he points out that government institutions are also in a similar situation. The fact is pointedly made that "few of us have enough information to realize the importance of the changes affecting our nonprofit institutions."

Institutionalism has been characterized as having lost much of its influence with the public because it represents establishments and *status quo*, also for having tended to ignore public interests while perpetuating a brand of professionalism out of touch with current human needs.

Many see it lacking the ability to organize its size and function, ever demanding more buildings, more equipment, more workers who become isolated from the life and actions of the populace despite their good intentions and programs.

Institutionalism has also been criticized for tending to ignore and often resisting others who reach the community without receiving its imprimatur.

Persistently, Ellen G. White has called for small institutions, whether they be schools or health institutions, to make constant contact with the community through a

total program, physical, mental, social, and spiritual. She urged church members to be the community agents creating good will, rendering practical service and bringing spiritual uplift.

"By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. . . . By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do."—*Testimonies*, vol. 9, p. 41.

## Home as an Institution

A few years ago in California a number of government mental health institutions were closed, not because of lack of patients but because of the inability of the government to meet the ever-increasing needs. What was the alternative? A top State government medical officer told me at a chaplains' meeting, "They will have to ultimately be treated in the home." This is in no way an isolated opinion. The home, long ignored, may take on new meaning in the near future.

Educators are likewise talking about total TV education in the home under parental guidance. Also, there are not enough professionals or therapists to visit the homes. Most medical professionals, for instance, have declined home visits for years. Is this not a time for Adventist members to step into the breach with the divine blueprint?

"Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger—as they see this, their hearts are touched. Gratitude springs up, faith is kindled. They see that God cares for them, and as His Word is opened they are prepared to listen."—ELLEN G. WHITE, in *Review and Herald*, May 9, 1912.

Such service doesn't mean our institutions should be replaced. Rather such ministry will give community support restoring purpose and meaning to many of our institutions. Already the Five-Day Plan to Stop Smoking has created such community understanding for our institutions.

"Often intemperance begins in the *home*. . . . Right principles in regard to temperance could be implanted."—*The Ministry of Healing*, p. 334. (Italics supplied.) This is true preventive medicine.

Thus our members, working, cooperating in temperance, lay activities, and medical missionary work in the home supported by the institutional program will safeguard our institutions, strengthen our outreach, and fulfill the plan that "the Lord's people are to be one. There is to be no separation in His work. . . . In God's work, teaching and healing are never to be separated."—*Testimonies*, vol. 8, p. 165.

"When temperance is presented as a part of the gospel, many will see their need of reform."—*Ibid.*, vol. 7, p. 75.

It could be that such ministries in the home are the answer to the institutional crisis of our day. □

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

Why Seventh-day Adventists?—2

## To Tell the Truth About the Future

In our last editorial we noted that many experts in nuclear armament, population explosion, pollution problems, and world food distribution fear that time is running out. They are very pessimistic.

But we also referred to equally knowledgeable persons looking at the same set of facts who are very optimistic about the future.

One of the chief purposes of the Seventh-day Adventist Church is to tell the truth about the future. We believe that the Bible makes it clear that the pessimists are wrong—the future is not hopeless. The world will not end in either a whimper or a bang. World nuclear powers will not incinerate the earth; we will not drown or be suffocated in our own garbage, nor shrivel up in mass starvation.

And the Bible makes it clear that optimists are wrong—the future is not in the hands of ingenious men who, up to now, have always come up with the necessary solutions. Technology will not cure, for example, the self-interest of relatives, or neighbors, or nations, as they grab for what they have not earned, trampling others in their reach. Technology will not recycle the rising tide of moral garbage that mocks the rising standards of living now evident everywhere.

What indeed could be more suffocating than a diseased world, filled with homes for all, and with adequate food for every man, woman, and child—if that world wallows in its comforts, and scorns the traditional values of fidelity, honesty, purity, and industry?

Seventh-day Adventists exist for one purpose, and one purpose alone—to tell the truth about the future, to proclaim the gospel loud and clear and say what God has on His mind regarding how this world will come to its end. Its mission is strikingly similar to that of Noah's prior to the Flood. In fact, the kind of world in which Adventists are to proclaim their message is also strikingly similar to Noah's day.

Listen to our Lord's description of the last days: "As were the days of Noah, so will be the coming of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man" (Matt. 24:37-39, R.S.V.).

Strange as it may seem today, those who died in the Flood thought that their civilization would go on forever. World conditions did not compel Noah's neighbors to listen to him as if they were listening to their last chance. Much to the contrary! Likewise, world conditions will not become so hopeless, so impressively pessimistic, in these last days, so that thoughtful people are compelled

to run to the Adventist church for fear of what is about to happen. "As were the days of Noah, so will be the coming of the Son of man."

The conditions of the world prior to the close of probation will probably give the last generation no more direct warning than the conditions of the world prior to the Flood encouraged Noah's hearers to join him.

Ellen G. White observed on several occasions that Noah's message seemed to his contemporaries as an "idle tale." "In contempt they declared the preacher of righteousness to be a wild enthusiast; and they went on, more eager in the pursuit of pleasure, more intent upon their evil ways, than before. . . .

### Last-Day Unbelief

"Christ declares that there will exist similar unbelief concerning His second coming. As the people of Noah's day 'knew not until the Flood came, and took them all away; so,' in the words of our Saviour, 'shall also the coming of the Son of man be.' Matt. 24:39. When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasures; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes."—*The Great Controversy*, pp. 338, 339.

Ellen White further noted that probation will close "when religious leaders are magnifying the world's progress and enlightenment, and the leaders are lulled in a false security."—*Ibid.*, p. 38.

Perhaps the slyest, most sinister plan Satan has will not be clothed in the fear engendered by the pessimists but wrapped in the hope and explanations inspired by worldly optimists. The air of optimism choked those who laughed at Noah—but it was too late.

Satan will do all he can to make it appear that the end of the world is not at hand—we can be sure of that. The same open disdain, ridicule, and general unconcern given to Noah's message of doom will be duplicated during the giving of earth's last warning message before Jesus returns.

As far as observable data is concerned, and with the numbness that comes after a half century of unrelenting tensions and distress, men and women of the world may think of good reasons to discount and write off the warnings of Seventh-day Adventists. On the basis of what can be seen and heard, materially speaking, this world will never have had it so good when probation closes.

But would we want it any other way? Are people to be hurried into the kingdom of God because they fear a catastrophe or because they have found a love for Jesus Christ that captures their head and heart? Who would be safer to save? Obviously God thought that question through in Noah's day and will apply the same wisdom in ours.

H. E. D.

To be concluded

in the home. The coin was not lost in the far country or among the brambles. Distance from home, from the corral, or from the father's house is not necessary for one to be in the condition of "lostness." This being true, it is quite possible that even today there are lost children, lost youth, and lost adults within the home, the school, or the church. And if these lost souls are to be found, someone must be concerned enough to search for them.

Last week we dwelt at length on the attitudes of the elder brother in the parable of the prodigal. We did not, however, exhaust the subject. Nor shall we now, but we wish to add a few comments. First, both brothers were in rags. One was in spiritual rags; the other was in literal rags. And of the two conditions, being clothed in spiritual rags was more tragic. The elder brother was clad in self-righteousness, of which the prophet Isaiah says: "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (chap. 64:6).

Ellen G. White wrote much about the evils of self-righteousness. In a statement touching on a closely related evil, she said: "There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Ibid.*, p. 154. The prodigal welcomed the robe that the father put around his rag-clad form; he knew he was unable to provide the apparel necessary to fit him for the company of his family and household; he knew he was dependent on help from without. Not so with the elder brother. He felt well satisfied with his spiritual rags, hence his situation was hopeless. He was a true Laodicean. Without repentance he could not be helped.

### **Our World Is a Prodigal**

The second point we want to make is that our world is a prodigal. Of all the worlds in God's vast universes, it alone went astray, and from the moment of its rebellion it claimed the special attention of Heaven. Angels were given new assignments, many involving the salvation of sinners (Heb. 1:14). In due time Christ came to this world. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

The unfallen angels and the inhabitants of other worlds might have reacted as did the elder brother in the parable. Surely they could resent the attention given to this sinful world. Surely they could feel bitter toward people who crucified the Son of God. Surely they could be disturbed by the fact that sinful human beings, having been redeemed by the deity, should be exalted above themselves and be given a higher place than if they had "stayed at home" and had not wasted their substance in the "far country."

But, fortunately, the inhabitants of heaven and of the unfallen worlds will not be "elder brothers." They will love as God loves and thus be as happy over the return of the prodigal as will be the Father. Throughout the millenniums as the great controversy has raged they have rejoiced when sinners have repented (Luke 15:7). And when the controversy is over, heaven's arches will ring with songs of joy as repentant sinners from this prodigal world are accepted into the fellowship of the Father's

house. Love will have conquered, and praise to the Lamb who has made it all possible will be endless.

The view of God that is set forth in the trilogy of parables in Luke 15 is beautiful, but it reflects only faintly the heartbreak that God feels over the lost, the infinite sacrifices He is willing to make to find and rescue sinners, and the joy that He feels when a prodigal repents. No wonder heavenly beings, awed by the love of God, and enraptured by the wonder of it all, join in proclaiming, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13)!

K. H. W.

## **Whatever Our Situation, God Is There**

By D. W. HUNTER

*"From what dangers, seen and unseen, we have been preserved through the interposition of angels, we shall never know, until in the light of eternity we see the providences of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day."*—Sons and Daughters of God, p. 35.

ON ONE occasion, when I was president of the North-east Union in India, which in those days included East Pakistan as one of its local missions, I had to meet an appointment for a school board meeting at Falakata, in North Bengal. The only way to get there was by plane to a point 35 miles from Falakata, then by a jeep-type truck. Our landing strip was a cow pasture. It was used by tea planters, who ran daily flights with old planes. They hauled freight to the tea planters and brought back tea to Calcutta. If there was space they took passengers, as well.

I bought a ticket and was assured my plane would leave early in the morning of the day on which my board meeting was scheduled for one o'clock. But, when the plane was ready to take off, the officials told me it was overloaded and that they could not possibly take me. I stood completely frustrated while the plane took off. There was no possible way of getting word to the school board members that I would not be at the meeting. I knew they would be disappointed, for they had gathered from the various parts of the union.

Still standing there on the apron of the runway, I breathed a prayer that somehow God would provide a way for me to meet my appointment. Shortly a tea planter came along and said that he was leaving, that he wasn't crowded, and that if I was willing to fly up with him he would be glad to take me. Thanking God that He had provided a way, I climbed into the plane.

As we were approaching the pasture runway I noticed a fire in the edge of the woods. When we landed we learned that the other plane, in which I had been booked, had overrun the airstrip, plowed into the trees at the end of it, and burst into flames, and that all of the crew and passengers had perished. I thanked God that He had answered my prayer for protection during the day and had provided other means of arriving at my destination.



# Let's Talk

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Certain down-to-earth principles  
will help smooth the difficult road  
all of us must travel.

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By KATHLEEN MAHON

I HAVE ALWAYS FOUND other people's troubles more difficult to deal with than my own. As I grew older I learned philosophically to accept the fact that this is a troubled world, and that none escapes his share of difficulties. An unshakeable belief that God's right hand has not lost its grip, and that "this too shall pass" provided me strength and comfort. But other people's problems! How I've racked my brain to know how to help. How utterly feeble my resources seem to have been, and worse, how difficult for me, a practical person whose first reaction is to action, to realize that not practical help, but a willing ear is what is required.

Some time ago it seemed that I was surrounded by an unusually large number of people to whom life had given nasty jolts: children who in the last frantic effort to cut the apron strings seemed to be devoid of love or kindness; husbands who were on the verge of breakdowns; wives who were desperately asking, "How does one cope?" and young people who felt the church had nothing to say to them.

After long meditation and many prayers for wisdom and understanding, I suddenly realized that there was a common underlying problem in all the various sets of circumstances.

I was helping with a camp. One evening after a lively discussion on family and church problems I returned to the chalet I was sharing with two of the youngsters. One girl of 14 asked what I thought of a certain punishment administered by her father when, in a fit of teen-age emotion, she had said bitterly to her mother, "I hate you." Her parents are kind and generous to all, including their children. Reminding her of this, I asked how she would feel on the receiving end of such an outburst.

"But they know I didn't mean it," she wailed.

"Don't be so sure," I said. "Why don't you wait till you are feeling calm about this, and then talk it over with your parents."

"And when can I talk to dad?" she continued. "Often he is out every weekday evening on church work, and all

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*Kathleen Mahon is a teacher and free-lance lecturer living in London, England.*



day Sabbath. If he has a free Sunday he is too tired, or is busy doing jobs about the house."

A wife complained to me, "Whenever there is a difference of opinion my husband says, 'Now we won't quarrel; that's the end of the matter.' So nothing is resolved, and frustration smolders like a volcano."

Once I sat in a Sabbath school class of warm, likable people belonging to a large energetic church. The lesson brought up the question of mutual help among members. I remembered my college days, when money was short and prayer was often the only recourse left. I used to spend the 15-minute break before chapel each day with another equally penurious student in the shower room (it was the only place where we could lock the door) so that we could discuss our problems and pray them through. I also remembered our meeting again after many years and our agreeing that our sharing of our problems and our praying together had kept us on an even keel as we tried to steer through a hazardous year. I told this experience to the Sabbath school class members and asked whether they thought they could without embarrassment telephone another member of the church and suggest a similar arrangement if circumstances warranted. Two admitted they would be embarrassed, the others just changed the subject. I felt disappointed.

Why is it that today, when parents, families, and church members need to press more closely together, it seems so difficult to talk with each other and to share the things that matter?

I remember when the truth of the message with which we are entrusted dawned on me, and my mother and I for the first time in our lives prayed together about the Sabbath and my job. As we opened the Bible after our halting requests for guidance the answer was so definite that it has been as Paul's Damascus-road experience to me ever since. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

I wonder whether part of our problem has been our being a bit too scientific in our labeling of one of the most common of human reactions. In other words, we no longer have faults, we have "personality problems"; we no longer talk, we "communicate." Has the sophisticated sound of these terms made us wary and caused us to draw down the shutters?

I think of one couple suffering distress who are indul-

gently regarded by their friends as both having artistic temperaments. Could it be that a particular temperament of the wife or husband is proving more than the other can tolerate, and that their problem has been brought on by the resultant strain? Because they love each other dearly, I am sure they are afraid to hurt by seeming criticism. Although it is impossible even for the most honest-hearted always to know how their personality reacts on another, people must risk suggesting modifications of behavior in another in gentle, unmistakably loving words. Is it really love, when because of fear that one will be misunderstood, he allows a trait in another to become a monstrous irritation? Isn't it so easy, in an off-

guard moment, for the love and gentleness to be forgotten in the relief of spilling out the frustration?

Courage, yes, I think we need that, and honesty. What is the good of asking someone's opinion if you know he is going to say what he thinks you want him to? You just don't ask again.

"A heart at leisure from itself" assures more easily a sympathetic ear, and joys will spill out to the same ear, giving the life a richer glow, for the old adage of sharing, halving, and doubling, works. Perhaps what I am really finding in life is that the way Jesus talked to people, because He was interested in them and loved them, is the only way, whatever the circumstances. □

## When You're Young By MIRIAM WOOD

### African Safari—III

AS I VISITED place after place in Africa, I realized that I will always be first and foremost an educator, since I spent the major part of my life in that profession, and still work in the same kind of area (Home Study Institute). Like the old fire horse of long ago, who, when he heard the bells ring and smelled the smoke, nearly kicked his stall down in order to get going, I am affected the same way by a school plant. Ah, the perfume of chalk dust, used textbooks, dusty hallways, and the lingering aroma of student bodies—even when that aroma isn't exactly gardenia-flavored! It's still school. It's still where I feel infinitely comfortable.

I like to prowl through as many buildings as possible. After all, one learns what to look for. He hasn't much trouble in rapidly pinpointing inadequacies, or in being delighted with blocks of unexpectedly modern and in-good-condition equipment. Unfortunately, Third World countries haven't great quantities of what most educators would consider absolute essentials; nonetheless, they manage to educate their students and do a creditable job. Our mission teachers surely have to be the most innovative, creative people anywhere around on this planet. If they don't have tangible equipment, they seem able to paint word pictures that bring things into

focus for the students. But the toll this takes in human health and energy is tremendous. (That's why we need a constant supply of young people on their way to the mission lands—I'll probably have more to say about that later.)

However, no matter how innovative a teacher may be, no matter how much he puts into his teaching, no matter how he makes do, there are tangibles that simply have to be dealt with, and I have selected one of them to call to your attention.

If you haven't heard of Solusi College, near Bulawayo, Rhodesia, then I don't know where you've been all your Adventist life. It's the place where African nationals go for their higher education. It's the best-developed, the most sophisticated, the best-equipped—as far as I know—Adventist institution in Africa that awards B.A. degrees for nationals. One is simply struck dumb when he realizes the faith that started the institution and all the work and blood and sweat and tears that have gone into it since. (Presently, Virgil E. Robinson is writing a history of Solusi College; when it is published, don't miss it.)

But in spite of all that has been done at Solusi, there is a frantic need—the library. At the present time, arrangements are being worked on to affiliate with a university elsewhere in

Africa and to offer degrees in geography, history, and education. (Primarily, Solusi has been a kind of theological college in the past.) But this will be absolutely impossible without a proper research library. I was taken into the existing library by the librarian (who recently came out there from Andrews) and I was appalled at the paucity of proper books.

My "appallment" on that score was as nothing when I found that the total budget for the library each year is only \$600! What in the world can you buy in the way of books for that paltry sum? We're not talking about paperback novels, you know. We're talking about technical, up-to-date books in the various fields of discipline. And I'm not criticizing the administration of the college for not allotting further funds. I am sure they have assigned all they possibly can. (Just as an aside, I'd like to say that after getting somewhat acquainted with both the president and the dean of Solusi, I would be terrified to even *imply* a criticism of them! They are *impressive* men. Handsome, too. And young!)

Now let's get one thing straight. I do not want even one person to box up a load of old books which he's had in his basement or attic for years and send them to Solusi and dust his hands off and say to himself with a great feeling of virtue, "I have helped the mission field." Quite the opposite.

You will have created an even bigger problem, for the school might even have to pay duty on the worthless books.

You know what I am asking for? Very simply, money. The librarian needs to make the decision, in conjunction with his committee, as to what will best fit the needs. He will consult with the school administrators. It will all be handled according to the "laws of the Medes and Persians." You can send checks to me if you want and I will send back a receipt to you from the General Conference Special Fund, or if you want to send the money directly to the GC Special Fund, then be *sure* to specify that this money is for the library at Solusi College. I think it would probably be best for the money to come this way rather than go directly to Solusi, since you might have an income tax problem with your receipts and there are money exchanges to cope with and that sort of thing, but if you want the address of the college I will be glad to give it.

Yes, I cleared this with the General Conference Department of Education. Yes, they are in full, enthusiastic agreement. Yes, it is permissible to give to Special Projects. Yes, K. H. Emmer-son, GC treasurer (and my friend since we were both 16), will still be speaking to me.

If we're to give nationals in the Third World a chance to develop leadership ability, this is one way to do it.

## Andrews Prepares Students for Leadership Roles

By OPAL H. YOUNG

IT WASN'T so many years ago that the One World concept—flashed on TV screens, broadcast over loud-speakers, and printed in bold newspaper headlines — made North Americans aware that they are not an island isolated from other peoples of the world.

Now they talk about the Third World and even about the Fourth and Fifth Worlds, but in the sense of responsibility rather than isolationism.

Andrews University has played an important role in promoting Seventh-day Ad-

*Opal H. Young is editor of Focus and other Andrews University publications.*

ventist education in the One World concept and even in the Second and Third World concepts. Educated men and women have gone from its campus to the "utmost parts" and have provided personnel for denominational work in its many facets.

Today Andrews is active in the new role it must play in educating national leaders to carry on in their own countries. Support of SDA higher education is support and expansion of the church and its mission.

The Andrews campus reflects a multiethnic flavor in all the divisions of the university. International students account for half of the enrollment in the School of

Graduate Studies and are numerous in the colleges of Arts and Sciences and of Technology, and in the Theological Seminary.

These students go back to their own cultures with a clearer understanding of Adventism, and with new skills and enlarged vision to bring to their leadership roles at home.

For example, there's M. E. Cherian, who came to Andrews as a graduate from Spicer Memorial College, Poona, India. He returned to India as Spicer College's president—its youngest—and has served there since 1963.

Of Andrews he says: "Andrews has meant much to me, and it has had a tremendous impact upon my life; I am very grateful to this institution for what it has done for me."

And what of the impact Dr. Cherian has made on India? "Today, due to Dr. Cherian's dynamic leadership and vigorous pursuit of Adventist

educational ideals," writes Bruce C. Johanson (philosophy of religion teacher, Spicer Memorial College), "both the Christian and secular leaders of India are looking more and more to Spicer Memorial College as an institution that is setting the pattern for the future structure of education in India. . . . Dr. Cherian has truly carried the spirit of Andrews University to the heart of his own native soil."

In the years Dr. Cherian has served as president of Spicer College, he has participated in and contributed his expertise to 30 educational and humanitarian organizations in his country. He was cited in the 1975 edition of *Great Men of India*.

Justin S. Singh is another example of how Andrews University is meeting the challenge to prepare the indigene of other countries for leadership. Pastor Singh, who with his wife received the M.A. degree from Andrews in 1957, was accepted this year into a doctoral program at Andrews. However, at the General Conference session last summer he was invited to be youth director of the Southern Asia Division. At 36, he is now representing more than 20,000 Seventh-day Adventist youth hailing from Pakistan, Bangladesh, Burma, Sri Lanka, and the subcontinent of India.

These are not isolated cases but examples of the many, many students who have returned to their native countries as leaders in the various aspects of Seventh-day Adventist denominational work.

### Programs to Meet New Needs

The administration of approximately 4,000 Seventh-day Adventist elementary schools, 300 academies, and 75 colleges around the world is in itself a tremendous and complex task. It involves, among other personnel, principals, business managers, departmental chairmen, college administrators, and directors of education on the conference, union, and division levels.

Among the students pursuing the doctoral program in



Students from every union conference in the North American Division and from many other world divisions enroll in the Seventh-day Adventist Theological Seminary and School of Graduate Studies at Andrews University. They return to their home conferences and divisions with increased expertise and knowledge to better serve the needs in the various areas of the work of the Seventh-day Adventist Church around the world.

educational administration—one of the most recently initiated programs at Andrews—are representatives from all these administrative levels. These students have come from Asia, from Australia, from Africa, as well as from

the Americas. Because of their outstanding service, they have been recommended to pursue further education in order to become better prepared to handle the upcoming leadership tasks.

One of those enrolled in

the program is Amos Simorangkir, president, on study leave, from Indonesia Union College. He comments on the benefits of the program: "I have found it to be a very rich experience to interact with students from many countries with administrative experience. I feel the program is scholarly, and yet it is made very practical and applicable."

Another look at the benefits of adequate preparation comes from Egil H. Wensell, president of River Plate College, Argentina, who is enrolled this year in a Master's degree program in educational administration: "The opportunity to become administrators of educational institutions comes to teachers and educators; they accept the responsibility without the skills and techniques that this function requires. That was my personal experience in a college of about 1,000 students. I had to solve many problems on a good-will basis.

"To take the Master's degree program with a concentration in educational administration at Andrews University has resulted in a vital renovating experience. I have obtained valuable skills."

The Doctor of Education program was initiated at Andrews in 1974, and has met expectations and in some cases exceeded them, said Thomas Geraty, chairman of the education department. Administrators are pleased with the caliber of students making application.

"It would appear from the number of acceptances," said Dr. Geraty, "that Andrews University is meeting a need of the world church."

The department is endeavoring to cooperate with overseas divisions, particularly with their leadership needs, said Dr. Geraty. It seeks to provide means of upgrading the institutions of higher education and to support indigenous leadership in the world divisions.

And Andrews doctoral students are making an impact on the world. One of them this last fall was invited to participate in the Fifth United



**John Fowler, editor in chief of the Oriental Watchman Publishing House in Poona, India, is on the phone making arrangements for an in-service experience designed to make it possible for him to spend a few weeks observing and working with editors in Washington, D.C.**



**Milton Hook, left, studying religious education, and Tom Ludowici, in the Doctor of Ministry program, are both Australians who plan to return to their homeland. They are aided in some research at the Ellen G. White Research Center at AU by Hedwig Jemison, center curator.**



**Mrs. Anna Marie Liske, teacher at the Ruth Murdoch Elementary School on the Andrews campus, works with children from a number of cultures. Teaching is a fine art that requires training. Andrews University offers seven programs for its Master of Arts degree, 16 for Master of Arts in Teaching, Master of Business Administration, and Master of Music. Programs leading to the Doctor of Education degree are: Educational Administration, Educational Psychology and Counseling, and Religious Education. A nondegree program leading to the fifth-year Diploma in Education is also offered in the Graduate School.**

Nations Congress on the Prevention of Crime and Treatment of Offenders, held in Geneva, Switzerland.

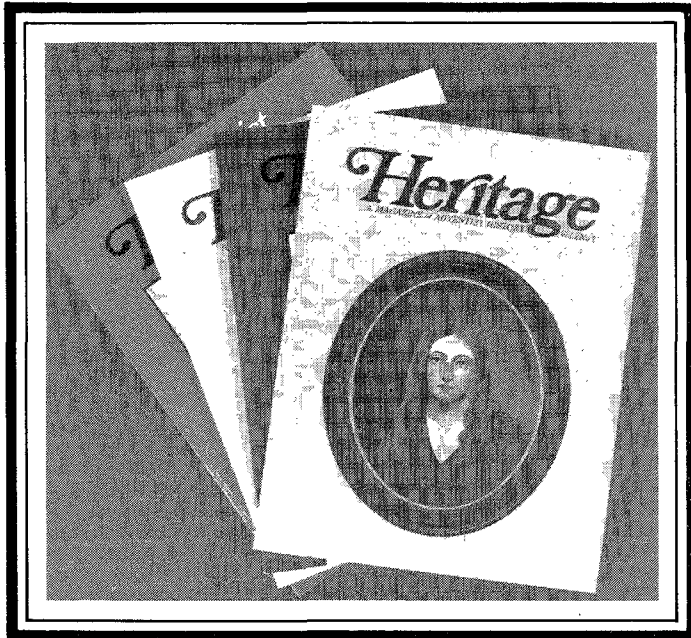
In its Theological Seminary and the School of Graduate Studies, Andrews University continues to develop new courses and strengthen existing ones to meet constantly expanding needs. It strives to offer programs in leadership development for all sectors of denominational employ. These two divisions of the university also offer students and Adventist leaders everywhere opportunity to continue their educational heritage in an atmosphere of Christian philosophy and commitment to service.

Enrollment in these two divisions of Andrews University has grown rapidly in recent years, as added expertise, knowledge, and skills are called for in almost all phases of church employment and development around the world. Andrews is striving to keep abreast of these needs. Many more students would like to be at Andrews, and need to be there, for advanced study in church roles.

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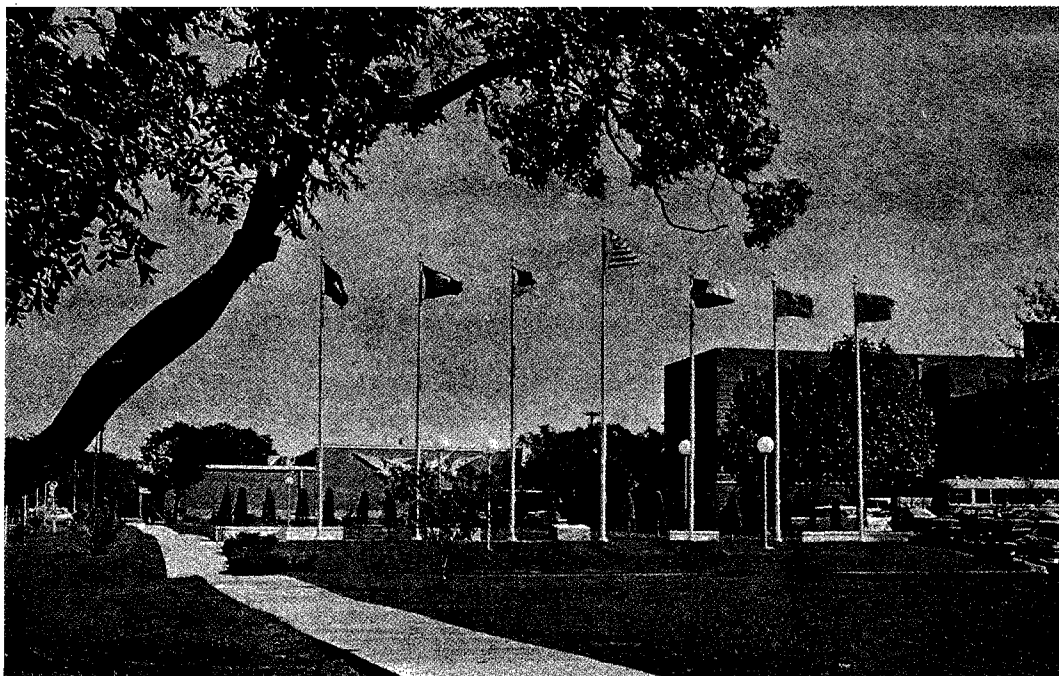
The entire offering goes for scholarship aid to students in the School of Graduate Studies and the Theological Seminary. It is an offering, moreover, that will continue to multiply returns on investment! Students completing their work at Andrews give in return added skills and benefits to the denomination and hasten the finishing of the work of spreading the gospel to all the world.

And how better to implement this action than to prepare leaders for the various world fields who know how to work within their own culture, who know the language, and who can return to work for their own people.

One World or Five Worlds—or by whatever terminology we wish to designate our responsibility—a church, to survive, must invest in education.



R. E. Klimes, with chart, professor of education, discusses administrative problems with graduate students.



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# Newspaper Reports Two Institutions in Argentina

By HECTOR J. PEVERINI

THE EDITOR of a leading newspaper in Misiones Province, northern Argentina, recently visited North Argentine Academy (Instituto Adventista Juan Bautista Alberdi) and North Argentine Adventist Sanitarium, both situated a few miles from the town of Leandro N. Alem. The four-page story Luis Pérez wrote for his paper, *El Territorio*, was illustrated by 20 photographs and reflected a keen understanding of the activities of the two institutions.

A primary school was established by the North Argentine Mission in 1923, and beginning in 1943 the mission gradually added secondary courses, so that now several complete secondary courses are offered. The medical institution was inaugurated in 1972.

Mr. Pérez' article said: "Within the frame of a wonderful hilly countryside, undoubtedly among the loveliest of our Misiones, North Argentine Adventist Sanitarium is performing a praiseworthy labor that enhances the medical profession of the province and offers an inestimable service to the community in the best tradition of the Adventist organization, already a legend in many a country. . . .

"Today NAAS is staffed by 46 full-time personnel, who care for 45 patient beds in three internment categories, all of them in rooms supplied with private baths."

Speaking about the village, which is almost entirely made up of the institutions and their personnel, he writes: "Villa Libertad looks like an active beehive, grounded upon a solid Christian foundation, which every passing day reaffirms the conviction of its

faith by means of two important branches of human experience, namely, education and health. . . .

"The human experiment of IJBA is healthily sobering, as in it converge both attitudes which permanently motivate the Seventh-day Adventists—namely, their faith in God and their unremitting call to service. . . .

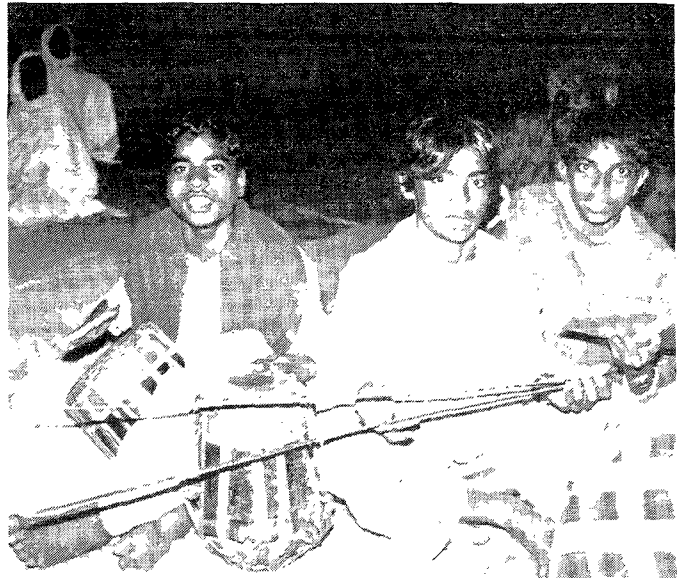
"To the eyes of a traveler who knows the Adventist world organization, the things observed in Villa Libertad respond in every detail to the mold that characterizes this religious community throughout the world—deep faith in God's words, orderly and constructive work, and an overflowing joviality displayed by its adherents at every moment of their life."

## PAKISTAN

### Children and Adults Attend Meetings

Members of the Karachi Hospital church in Pakistan have held evangelistic meetings in Dustigir village each night during the month of January. Shafqat Kahn, a local schoolteacher, was co-ordinator for the meetings. Seventy-five to 100 adults joined in the singing and Bible Marking Plan each night. A health talk given by members of the hospital medical staff preceded the sermons. The meetings were held in an uncompleted community building with dirt floors and only the sky for a roof.

In a nearby enclosure, walled off by thorn bush, the children's program progressed by lantern light. Maureen McGinn, a volunteer nurse, led out each night. Sixty children sang songs about Jesus and listened to Bible stories told by various church women. Many of the children's mothers also came to hear these stories and then



The boy on the left plays a tabla; the center boy plays a chemeta. They are practicing with a friend so they can play for song service.



Maureen McGinn leads singers and trumpeters in "Lift Up the Trumpet."

went to the adult meeting. For a number of years a branch Sabbath school has been held in Dustigir, and several members have been added to the church because of this. This past year, the

Walla Walla, Washington, church raised close to \$1,500 to provide this group with a place of worship. Plans are under way to begin the building right away.

CHARLOTTE SYPHERS

Hector J. Peverini, a REVIEW correspondent, recently retired as field secretary of the South American Division.

## Self-supporting Centers Win Members in Mexico

By B. L. ARCHBOLD

GOD HAS worked wonders in southern Mexico through consecrated self-supporting missionaries who work hand in hand with the organized work of the church. In places like this, where both the need and the possibilities are so great, there is a definite place for self-supporting workers.

On a visit to the state of Chiapas 12 years ago, C. S. Tonsberg was impressed by the need for the gospel in dozens of villages in the mountainous northeastern region of the state. A year later he landed on the airstrip of the small town of Sabanilla, which was as far as Seventh-day Adventist work had penetrated up to then, and where there were ten members. He started a small clinic in a rented room behind a store, where he made use of the nursing experience and medic's training he had received in the United States Army.

At first most of his patients were men who had injured one another in drunken fights. But the picture has changed. Patients who were treated received literature and counsel, which they began to heed, until now there is a church of 90 members in that village.

When funds became available, Mr. Tonsberg purchased 20 acres of land a few miles out of town, where he established the Montebello Mission. The first building to go up was a shop with living quarters for a carpenter. Next a clinic building was constructed, then a three-bedroom home, and a school with two classrooms and a large porch. There is a provisional dormitory for students. All the bricks, cement blocks, and lime used in construction are made on the grounds. Wood comes from the surrounding

forests. But all other supplies, such as cement, roofing, and metal rods, have to be flown in by a small Cessna plane, which escalates the cost of construction.

Since there are no hospitals near Sabanilla, the closest being more than a day's journey by foot, people are grateful for the medical treatment they receive at Montebello Clinic. Mr. Tonsberg now has a graduate nurse helping him.

Because of the great need for lay workers, Mr. Tonsberg is training young people in this line. While he works in the clinic in the mornings, the students work in construction and on the farm. Then in the afternoon they gather for

classes. Weekends the students go out into the surrounding villages to preach.

The mission property, as well as its bank accounts, is in the name of the South Mexican Conference so that the work will not be endangered if anything should happen to the present director. Each year, the Montebello Clinic cares for approximately 1,500 to 3,000 patients from 75 surrounding villages. Ten years ago, the church in Sabanilla had ten members; today it has several times that number, besides a church of 60 members at the mission. Ten years ago there were no Adventists in the villages beyond; today there are 20 congregations.

Simple medical work prepared the ground and planted the seed. Follow-up work by people trained at the mission, in cooperation with pastors, matured the crop.

Another self-supporting

center that is achieving good results is situated 24 miles west of the Pan American highway, near the Guatemala border, at the end of a 12-mile-long oxcart road, across a broad river, and 80 miles from the nearest telephone. In the rainy season, the only access is by plane or by foot across a swinging bridge.

After several years of working in academies and self-supporting institutions, Elwin and Nytta Norton were challenged by unentered areas in southern Mexico and offered their services to the South Mexican Conference committee. They believe that self-supporting missionaries should work in close harmony with the church organization and be guided by it. The committee suggested that they open up medical missionary work in Chiapas, near the Guatemala border. The Darald Edwards family from Arizona joined the Nortons in this project.

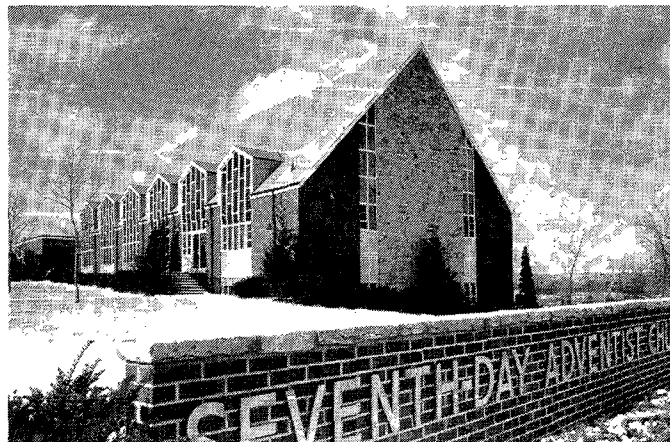
The Lord guided in securing the 30-acre site for the mission. In October of 1972 the two families and their helpers began hacking away at the jungle, and a new institution was born, Bella Vista Clinic.

In the clinic building, patients from 30 villages are cared for. A small church school is operating, as is also a flourishing branch Sabbath school, and several baptisms have been held.

Mr. Norton, a commercial pilot, spends summers salmon fishing in Alaska to earn funds for carrying on the work of the mission.

The cooperative spirit of the Nortons, Edwardses, and Mr. Tonsberg illustrates the kind of self-supporting missionaries who are needed in Inter-America. They have the full confidence and backing of the South Mexican Conference, the Mexican Union, and the Inter-American Division.

These self-supporting missionaries and their assistants desire that their small centers will be a great asset to the South Mexican Conference and that their motto, "Teaching By Example," will lead many workers into the Lord's vineyard and many persons into the kingdom.



### HARRISBURG, PENNSYLVANIA, MEMBERS DEDICATE THEIR CHURCH

Twelve years prior to the due date on their 20-year mortgage, members of the Harrisburg, Pennsylvania, church dedicated their edifice during weekend services held on February 6 and 7.

Many past members, together with four former pastors, N. R. Dower, of the General Conference; Stanley J. Steiner, of the Atlantic Union College church; Walter Haase, retired; and W. C. Jensen, retired, joined with the 308 members in this religious celebration.

The dedicatory sermon was given by Clyde O. Franz, General Conference secretary. The challenge and prayer were presented by W. B. Quigley, Columbia Union Conference president, and the Act of Dedication was presided over by Donald D. Stephan, pastor.

CHARLES J. EUSEY  
*Communication Director, Pennsylvania Conference*

*B. L. Archbold is president of the Inter-American Division.*



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## SUKIYAKI

- 1 (19-oz.) can Loma Linda Tender Bits, cut on slant
- 2 tablespoons vegetable oil
- 1/2 pound fresh bean sprouts
- 2 cups Chinese cabbage, shredded (romaine lettuce or spinach may be substituted)
- 2 celery stalks, cut slantwise
- 1/2 pound snow peas, fresh or frozen
- 3 mushrooms, fresh or canned
- 3 green onions, sliced
- 2 tablespoons each soy sauce and honey

Saute Tender Bits in oil. Add vegetables in order given. Add soy sauce and honey. Cover and cook 10-12 minutes or to desired tenderness. Serve over cooked rice or noodles. Serves 4-6.

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## Euro-Africa

● The one-hundredth anniversary of the founding of the first Seventh-day Adventist church in a German-speaking area was celebrated in Solingen, in the Northern Rhenish Conference, over the weekend of February 7. O. Bremer, from the division, and E. Denkert, from the West German Union Conference, joined H. Kätzner in the special services when eight churches from the district met together. A brass band and combined choirs provided special music. Two interesting exhibits were the original sermon notes used by J. Erzberger and a German-English New Testament owned originally by Mary Andrews, daughter of J. N. Andrews. In 1877 Ellen G. White visited this church, founded in 1876 with 25 members.

● Three language groups meet in the church in Biel-Bienne, Switzerland—German, French, and Italian. On February 7 a new church was dedicated that provides a commodious place of worship and rooms for each of the three language groups. Jean Zurcher, division secretary, preached the dedicatory sermon. The next day the East Swiss Brass Band presented an afternoon of music.

## Far Eastern

● A week of health lectures on the island of Saipan led to an invitation to spend an entire week of counseling and lecturing at a Catholic high school with about 200 students, reports A. John Monge, chaplain and health educator at the Guam Seventh-day Adventist clinic. He spent one week on the island recently telling of the hazards of alcohol and drug dependency.

● As the Chinese lunar new year began, the Voice of Prophecy in Taiwan featured a Spring Festival Television Crusade over the China Television Network. Milton Lee,

VOP evangelist in Taiwan, came on the television screens across the country during prime time for three evenings. His programs combined musical numbers and spiritual talks, given before a live studio audience. On two occasions recent converts to Christ told what knowing Jesus had done for them.

● Philip C. H. Tang, principal of Hong Kong Sam Yuk Secondary School, was ordained into the ministry on February 21 at the Pioneer Memorial church in Hong Kong. He has served as pastor of the church since 1972.

● A new church was dedicated February 21 in Sai Kung, Hong Kong, and students from South China Union College are planning an evangelistic series there in April. The new three-story building has a worship room on the ground floor, youth department and Sabbath school rooms on the second, and a parsonage on the third.

## Inter-American

● The 102 churches of the East Puerto Rico Conference rallied to an appeal of their conference lay activities director for Guatemalan earthquake relief funds, and in only two weekends raised \$20,000.

● Priority on the construction list this semester at Antillian College in Mayaguez, Puerto Rico, is the science laboratory annex. Plans are to begin the final stage of the administration offices during the summer.

● The first week of February a Five-Day Plan to Stop Smoking was held in Fort-de-France, Martinique. Of the 75 smokers who attended, 60 claimed victory over the smoking habit. At the close of the program, the group made plans to keep in touch by organizing a chapter of Non-Smokers International.

● Adventist Panamanian youth gathered recently to hold a country-wide MV congress. The activities were led by John Parchment, Panama

Conference youth director, and Hector Jurado and C. D. Christian, Central American Union and Inter-American Division youth directors, respectively.

● Thousands of persons visited the attractive Adventist Book Center exhibit at the Barquisimeto, Venezuela, fair. After viewing samples of literature and vegetarian foods many expressed a desire to know more about the Adventist message.

## South American

● The Brasilia Central church carried out a successful Vacation Bible School recently, with a total of 77 enrolled.

● A woman who was prevented from committing suicide recently by a lay worker from the Central Chile Conference has been baptized, and her husband is preparing for baptism. When Aurelio Valdebenito, distributing Voice of Prophecy lessons, knocked on the door of her Santiago home, the woman had prepared poison for herself and her five children. As Mr. Valdebenito talked and prayed with her she disposed of the poison. Then she began Bible studies.

## North American

### Canadian Union

● The first of four evangelistic campaigns planned for Calgary, Alberta, has just been completed, resulting in 66 baptisms.

● Theology students of Canadian Union College were invited to join in a Witnessing for Christ workshop recently conducted in the Alberta Conference.

● More than 600 people attended It Is Written Seminars conducted by George Vandeman in Vancouver, Victoria, Kamloops, and Kelowna, British Columbia. Twenty-four of these people are already attending church; Bible studies are being given to 123 others.

● Donald Melashenko, former Alberta Conference evangelist, is the new pastor of the Victoria, British Columbia, church, succeeding Charles Cooper, on leave of absence.

● On February 21 three French young people were baptized in Sudbury, Ontario.

### Central Union

● Recently more than 100 youth from the Colorado Conference went out in teams of two from door to door in Boulder, Colorado. They spent two full afternoons on this project during the Colorado Bible Conference.

● More than 100 Boulder, Colorado, church members refinished the exterior of Boulder Junior Academy last fall. By doing this they saved \$1,300, which was used for a new asphalt basketball court and playground area.

● The St. Louis, Missouri, Central church welcomed nine new members recently. Laymen in the church helped their pastor, Richard Hallock, prepare these people for baptism.

● Eight persons have been baptized as a result of the meetings held in Newcastle, Wyoming, by Leighton Holley, evangelist, Mrs. Holley, and R. D. Holmes, pastor.

● The Nebraska Council on Teacher Education has announced granting a five-year accreditation for Union College teacher-education programs. The council's accreditation team visited the college last spring.

### Columbia Union

● Focus on Family, a workshop designed to enrich the quality of family life, was held at Greater Philadelphia Junior Academy recently. It was sponsored by the Better Living Center of Philadelphia and the Pennsylvania Conference.

● The prison ministry of the Sharon church, Baltimore, Maryland, has resulted in the baptism of 23 persons.

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● Opening services were held in the Piqua church in Ohio on February 14. The facility, when completed in June, will seat 114 and will be valued at about \$100,000. Thirty per cent of the work has been done by church members and their friends.

● Highland View Academy, Hagerstown, Maryland, announces the addition of several career-education courses, including marble factory, Velcro piece work, auto mechanics, greenhouse and farm, and printshop.

● The Tappahannock, Virginia, church Community Services center held its annual Better Living Festival at the Essex Square Shopping Center.

● The 83-member Morristown, New Jersey, church raised \$1,332 for Investment during 1975.

### Pacific Union

● Hope Robertson, retired pastor, is continuing his ministry with weekly radio broadcasts on two Los Angeles stations.

● Southern California's 38-foot trailer, identified as Health on Wheels, has served as a detector center for hypertension, breast cancer, diabetes, and glaucoma in ten communities during the past ten months and has served 1,500 people.

● The Lamont Spanish church, near Bakersfield, Cali-

fornia, developed as an outreach of summer Vacation Bible Schools, was dedicated in December. Daniel Robles is the pastor.

● William Gosse, administrator of Simi Valley Adventist Hospital, in California, has been named treasurer of the Health Systems Agency Commission for Ventura and Santa Barbara counties.

● The San Francisco Japanese church has begun cooking classes for specialized Oriental meatless cooking. George Aso, pastor, works with church women in demonstrating how to make the soy-based meals.

● The Glendale City church, in California, observed its seventieth anniversary in January. Meeting first in the parlor of the original Glendale Sanitarium, the church was founded before incorporation of the city. Leslie Hardinge is pastor.

● Hawaiian Mission Academy students and teachers became involved with school and community affairs during their religious activities week, gleaning trash from Honolulu and Hanauma Bay visitor attractions. Others cleaned the construction site of the new Central church, while seniors assisted in tasks at Castle Memorial Hospital.

● Thunderbird Adventist Academy students and staff have organized an Adventist Community Ministry. "Adventures Into Vegetarian Cuisine" attracted 70 non-Adventist families as Pastor Gary Strunk, Dr. Sterling Ryerson, and academy food service director Elvis Sullivan introduced meatless cookery.

● Pathfinders and youth of the Los Angeles Central Japanese church have collected food, clothing, appliances, and toys for several dozen Vietnamese families.

### Southwestern Union

● In the suburb of New Orleans, Louisiana, 37 charter members were organized into the new Chalmette church on December 20. This is a result of a branch Sabbath

school started by laymen in the fall of 1973 and an evangelistic crusade.

● On December 20 the newly purchased Little Rock Shiloh church, Little Rock, Arkansas, was officially opened. W. J. Cleveland, Southwest Region Conference president, and R. F. Wernick, Pine Bluff, Arkansas, district pastor, assisted E. Miller, Shiloh pastor, in the service. The sanctuary seats more than 500, and the building has a 16-room educational annex and an ample parking area.

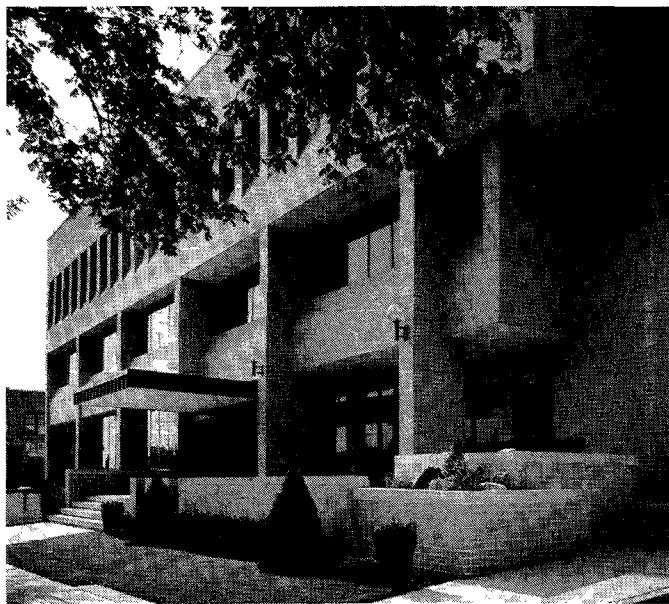
● Opening services were held in the Breckenridge, Texas, church on Sabbath, December 20. The brick building seats 200 people. Cyril Miller, Texas Conference president, preached in the morning; the afternoon service included a baptism.

### Loma Linda University

● David B. Hinshaw, former dean of the School of Medicine, was named Alumnus of the Year for 1976 by the School of Medicine Alumni Association. Dr. Hinshaw has been on the faculty of the School of Medicine since 1964. He is currently chairman of the department of surgery.

● Loma Linda University has been selected as the site of the eighth annual meeting of the Association of Western Adventist Historians scheduled for April 3 and 4. Speakers will include Roland Blaich and Robert Henderson, of Walla Walla College; William Landeen and Godfrey Anderson, of Loma Linda University; and Elmer Herr, of Pacific Union College.

● Two medical students were found safe following a two-day ordeal in northern California. James Anholm and Vern Hansen walked out of the back country of the Sierra Nevada Mountains after being caught in a "whiteout" for two days. The two were taken to Mono General Hospital in Bridgeport and treated for frostbite and smoke inhalation.



### NORTHEASTERN CONFERENCE OFFICE WINS DESIGN AWARD

The Northeastern Conference, St. Albans, New York, and 15 other organizations were awarded bronze plaques on December 2 by the Queens Chamber of Commerce as winners in its annual competition for "excellence in design and civic value" of new buildings erected in the borough of Queens during the year.

The new administrative center for the Northeastern Conference, which serves churches in New York and parts of New England, is centrally air-conditioned and electrically heated, containing 128,000 square feet of floor space on four levels. Its buff-colored brick contrasts with duranodic bronze aluminum windows, fascias, and light fixtures, as does the tinted bronze glass. The building was completed in September, 1975.

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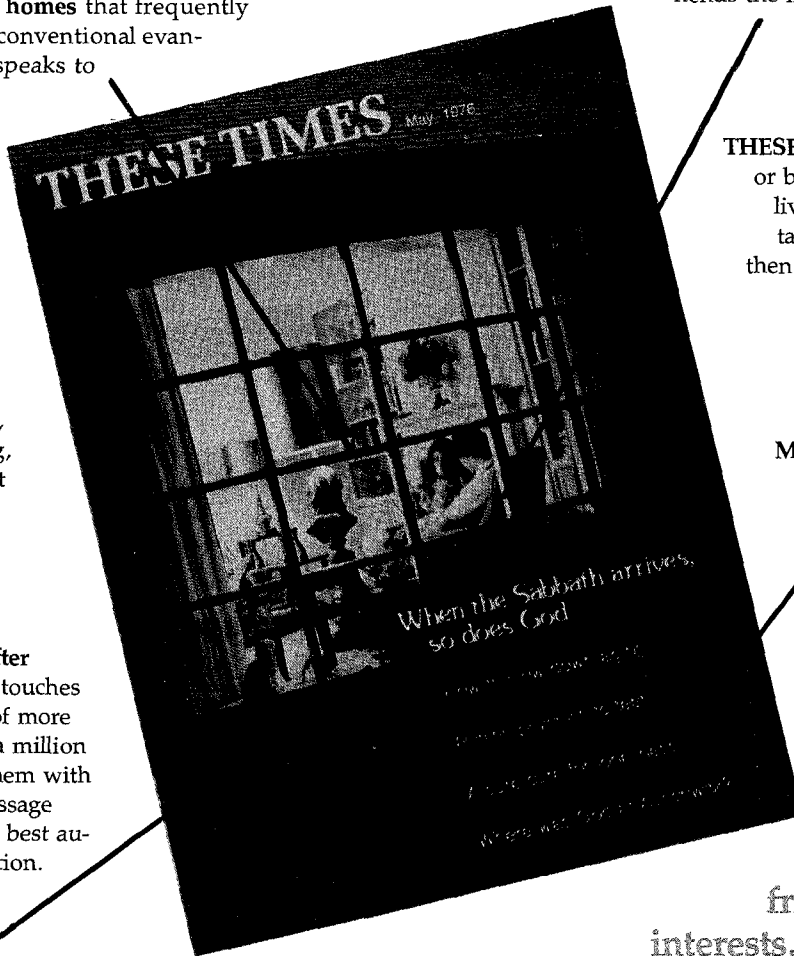
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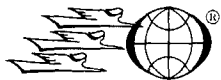
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explains why we need "the law"  
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and shows the harmony between  
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**Programmed to Live**, by Rene  
Noorbergen (159 pages, \$1.95).  
The story of modern health find-  
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able more than a century ago.  
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to live a longer, healthier, and  
more abundant life.

**For the Rain as Well as the Rain-  
bow**, by Carol Amen (32 pages,  
40 cents). To give thanks in all  
situations is the theme of this  
booklet. The author recounts inci-  
dents of God's providences in  
her life and in the lives of others.

**Thirsty?** by Wayne Judd (32  
pages, 40 cents). Unveils the ef-  
fects of drinking alcoholic bev-  
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kind of drinking toward the end  
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**Because of You**, by Lewis R. Wal-  
ton (32 pages, 98 cents). With few  
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Christian friends.

**But I'm So Afraid**, by Dan Day  
(34 pages, 40 cents). Tells us that  
if we trust in God we need not be  
afraid of ourselves, people, life,  
or the future.

**I Ran Away From Home Last  
Week**, by Katie Tonn (34 pages,  
40 cents). This little book will help  
you cope with your problems and  
put your trust in God when you  
feel like "getting away from it  
all."

**Uneasy Breather**, by Wayne Judd  
(32 pages, 40 cents). To the per-  
sons smoking cigarettes, little cig-  
ars, or even marijuana, this book  
will give Biblical knowledge about  
the body, and maybe even save a  
life.

**Light at the Crossroads**, by Ger-  
ald H. Minchin (360 pages, \$2.95).  
Men still want to know whether  
life makes sense. Do we live in a  
friendly universe? Is a place to be  
found for their wounded spirits?  
If there is a God, why is He so  
silent? If with all His power and  
wisdom this world is the best He  
can make, how can they show  
Him respect, let alone adoration?  
Is any meaning to be found in  
suffering? This book attempts to  
answer these and many more  
questions pertaining to suffering.  
*Light at the Crossroads* is a re-  
print of the popular title, *Bow in  
the Cloud*.

**One Heart, One Vote**, by Ted  
Torkelson (64 pages, 60 cents).  
This book zeroes in on the basic  
necessity of surrendering one's  
heart totally to Christ as Lord,  
as well as Saviour, in order to  
experience Heaven's miracle of  
spiritual renewal and transforma-  
tion in the soul.

### Review and Herald Publishing Association

**Boys and Girls Wanted**, by Gladys  
Curtis (32 pages, \$1.25). Tiny tots  
will love this story of an imagi-  
nary small boy named Peter, who  
goes with his mother to meet a  
wonderful new Teacher named  
Jesus. Some of the things Peter  
sees along the way and his expe-  
rience with the Teacher are  
imaginatively depicted in full-  
page color illustrations by artist  
Rob Sauber.

**The Happy Path**, by Lawrence  
Maxwell (128 pages, \$2.95). The

JMV Pledge and Law are ex-  
panded and made to appear as  
they really are—a blueprint for  
being happy. The author presents  
a number of clever, true-to-life  
stories as illustrations. Some are  
funny, a few are sad, but they  
all make the reader think for him-  
self about what really is important  
in his life. A must for juniors and  
Pathfinders.

**Tell Me About Mrs. White**, by  
Marye Trim (32 pages, \$1.25).  
This is a unique book for 3- to 7-  
year-olds. Seeing through the  
eyes of a small boy and his  
mother, the child becomes ac-  
quainted with Ellen White. David  
John, the young hero in the story,  
asks meaningful questions, which  
mother carefully and prayerfully  
answers. A vicarious visit to one  
of Mrs. White's homes is in-  
cluded, as well as some very spe-  
cial advice given by the prophet  
for the very young. Beautifully  
illustrated by Vernon Nye, this  
book should have a place in the  
library of every home where  
there are young children.

**Thank You, Jesus**, by George H.  
Taggart (32 pages, 40 cents).  
*Thank You, Jesus* is a small book  
expressing in rhyme the thanks-  
giving feelings of a young child.  
It is an ideal book for a few quiet  
read-aloud moments with the  
child in your family.

## Coming

|                  |  |
|------------------|--|
| <b>April</b>     |  |
| 3                | Missionary magazine campaign   |
| 3                | Church Lay Activities Offering   |
| 10               | Literature Evangelism Rally Day  |
| 17               | Andrews University Offering<br>(Alternates with Loma Linda<br>University Offering) |
| 24               | Educational Day and Elementary<br>School Offering (local confer-<br>ences)         |
| <b>May</b>       |  |
| 1                | Community Services evangelism  |
| 1                | Church Lay Activities Offering   |
| 8                | Disaster and Famine Relief Offering  |
| 15               | Spirit of Prophecy Day   |
| <b>June</b>      |  |
| 5                | Bible correspondence school<br>emphasis  |
| 5                | Church Lay Activities Offering   |
| 12               | Inner-city Offering  |
| 19               | Servicemen's Literature Offering   |
| 26               | Thirteenth Sabbath Offering<br>(Afro-Mideast Division)                             |
| <b>July</b>      |  |
| 3                | Church Lay Activities Offering   |
| 10               | Christian Record Braille Foundation<br>Offering                                    |
| 17               | Home foreign challenge   |
| 31               | Dark county evangelism   |
| <b>August</b>    |  |
| 7                | Church Lay Activities Offering   |
| 14               | Oakwood College Offering   |
| <b>September</b> |  |
| 4                | Lay Preachers' Day   |

## Roofing Is Ordered for Guatemala Homes

One week after the Seventh-day Adventist World Service asked Adventists to contribute \$375,000 to build 5,000 homes in Guatemala, \$46,591.01 for these homes had arrived at General Conference headquarters. Other contributions have been turned in to local church treasurers and will eventually reach headquarters.

With the rainy season only a few weeks away in Guatemala, the SAWS board placed an order with Alcoa for \$250,000 worth of aluminum roofing. A caravan of 11 tractor-trailers carried this from Alcoa, Tennessee, to Los Angeles, where it was loaded onto a ship scheduled to dock in Guatemala on March 29. This advance order has been placed in the belief that the 5,000-home drive will be reached or oversubscribed.

H. D. BURBANK

## Central California Elects New President

Charles Cook was elected president of the Central California Conference at a meeting of the executive committee in San Jose, March 18.

The new leader has served as secretary of the conference since September, 1974. He succeeds Earl Amundson, new secretary of the Pacific Union Conference.

Replacing Elder Cook as secretary is George Elstrom, Fresno pastor for the past two years. Marshall Chase continues as treasurer.

SHIRLEY BURTON

## Missouri Conference Session

At the triennial session of the Missouri Conference, held at Sunnysdale Academy, Centralia, Missouri, on Sunday, March 7, A. V. McClure, conference president, and his full staff were returned to office. Two changes were made in the membership of the executive committee and the academy board. Betty Gibb, of Columbia,

Missouri, was added to the conference executive committee, and Jim Armantrout was invited to serve on the academy board.

Reflecting growth and progress, reports showed that nearly 1,000 members were added by baptism and profession of faith during the three-year period, compared to 877 for the previous triennium. The conference is nearing the 6,000 mark in membership. W. O. COE

## Maritime Conference Session

G. E. Andersen and Reid Coolen were re-elected to their responsibilities as president and secretary-treasurer, respectively, of the Maritime Conference in its thirty-sixth session by the 150 delegates present in Moncton, New Brunswick. The departmental directors were also asked to continue their work.

The educational work has shown growth, with the erection of two new buildings, one near Halifax, Nova Scotia, and the other in Barnesville, New Brunswick. In Moncton the members purchased a building to house the church school.

Much of the session time was devoted to planning an evangelistic program for the entire church membership.

L. L. REILE

## Pacific Union Literature Sales

During 1975 Pacific Union Conference literature evangelists and students sold 420,000 copies of magazines, according to John S. Bernet, conference associate publishing director. In addition, 250,000 *Steps to Christ* were given out, 600,000 other pieces of literature were distributed, and more than \$200,000 was paid out in scholarships to students. More than 20,000 paperback copies of *The Great Controversy* and *The Desire of Ages* were sold in Arizona alone.

Elder Bernet has set a small-literature goal for 1976 of 500,000 magazines.

## Work of Christian Physicians Is Appreciated

The Hongkong Adventist Hospital recently received a letter from a former patient, a United States tourist, commending its Christian service. Here is a portion of her letter:

"We just can't seem to come across any kindness and Christian love like that which we experienced at the hospital in Hong Kong. Our church, on the whole, doesn't come anywhere near the concern expressed by Dr. Hebard and Dr. Morrison. Thanks for teaching me what real Christian love is like—you put yourselves out so much for us."

The patient had been hospitalized for more than a month as a result of a serious injury.

This is just another instance of the Christian witness being given by physicians, nurses, and other medical workers in Adventist hospitals overseas. However, many more medical missionaries are needed to fill the calls from hospitals in the Far East, as well as in other areas of the world.

DUANE S. JOHNSON

sold. He hopes the union can recruit 500 students this summer to help regular literature evangelists reach this goal.

C. M. WILLIS

## Southern Conferences Re-elect Officers

Recently three conferences in the Southern Union held their triennial business sessions.

The Georgia-Cumberland Conference held its meeting on the campus of Georgia-Cumberland Academy, Calhoun, Georgia, March 7. Desmond Cummings, president; Everett Cumbo, secretary; H. R. Trout, treasurer; and the entire departmental staff were re-elected. Progress during the past triennium was reported, particularly the baptism of 2,200 converts and the organization of ten new congregations. The conference moved into a new office building near the academy.

On March 14 the twenty-first session of the Kentucky-Tennessee Conference met on the campus of Highland Academy, Portland, Tennessee. K. D. Johnson, president; H. V. Leggett, secretary; and Ruben A. Lopez, treasurer, were returned to office. The entire departmental staff also was re-elected. During the

triennium a strong evangelistic program won 1,482 persons, and membership increased to 7,795, a net gain of 16 per cent. Tithes and offerings, together with literature sales, showed a marked increase.

The Carolina Conference constituency met at the new youth camp, Nosoca Pine Ranch, near Camden, South Carolina, March 21. E. S. Reile, president; Malcolm D. Gordon, secretary; and A. L. Ingram, treasurer, were re-elected, together with the entire departmental staff. Conference membership has grown to 8,564, a net gain of 1,599. Ten church buildings were built and dedicated, and several more are under construction. This conference also has moved into a new office building, and is constructing a new nursing home and retirement center. Tithe showed a gain of almost \$714,000, or 45.5 per cent, in three years. Evangelistic funds contributed during the triennium amounted to nearly \$290,000. H. H. SCHMIDT

## In Brief

**New position:** J. S. Maramis, East Indonesia Union Mission president, formerly Sangahe-Talau Mission president.

# Call somebody Quick, do something!

Sounds urgent, doesn't it? Well it is. There are many "calls" that don't find quick enough response because there is still a shortage of qualified people. The General Conference mission board has told us this before, and Andrews University has the people earning those qualifications in the Graduate School and Theological Seminary. Thanks to funds from previous biennial offerings taken up in all North American churches, many students from all conferences and unions have been helped to complete their education and those calls.

Imagine for a minute a conference official or a hospital administrator or mission director or school superintendent saying, "Call somebody, quick!" when a vacancy or new program opens up. While we are concerned for the officials and administrators, we care more about the student we see who is not able to raise the needed cash for tuition, books, rent and food.

We need you to "do something, quick" — that is remember these graduate students on Sabbath, April 17, and give generously.



Andrews University Biennial Offering for graduate and Seminary student scholarships, April 17