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BUDS OF PROMISE

By HELEN FRAZEE

When the first leaves fell from the trees about 6,000 years ago, no doubt Adam and Eve wept bitter tears. They knew it was their fault, and probably thought there would never be any more leaves.

"I know you are sad because the leaves are falling," comforts an angel, "but let me show you something." He takes them to a tree and shows them tiny buds where the leaves had fallen off the branches. "These buds contain new leaves," he tells them. "Someday these buds will open, and there will be leaves again."

In amazement Adam and Eve gaze at the tiny buds. "How can anything so small contain a lovely big leaf?" they ask.

"That is the way God does things, dear sorrowing children of earth. He makes something big and wonderful out of something small and unnoticed. These buds are promises; the gift is in the promise. And, don't forget, God had it all planned before the leaves fell. In every difficulty He has His way prepared to bring relief."

As Adam and Eve noticed the many buds of promise on the naked twigs, they were comforted by the assurance of the angel, "In every difficulty He has His way prepared to bring relief."—*The Desire of Ages*, p. 330.

E. LEE

Ours Is a High Honor

The story never fails to create interest and excite the imagination. A young woman from a minority group has become queen of the empire. Enemies plot to massacre all the people of her group, thousands upon thousands of them. Her older cousin, learning of the plot, urges her to enter the presence of the king, uninvited, and seek his aid in stopping the massacre. The young woman has much to lose—possibly even her life—inasmuch as the monarch is capricious and has absolute authority. But she has much to gain also—the preservation of the lives of her people.

The story, of course, is the story of Queen Esther, her cousin Mordecai, and King Ahasuerus. The minority group is the Jewish people.

The outcome is dramatic. Esther risks her life. The king receives her favorably. The plot is exposed. The plotter is executed.

The story has been retold many times, and with every retelling faith in God is strengthened, confidence in His ability to solve even the most difficult problems is increased, and conviction that He loves His people and cares for them is deepened.

One Aspect Needs More Attention

But one aspect of the story needs more attention than it usually receives. In urging Esther to act as the mediator for her people, Mordecai urged: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place" (Esther 4:14). We do not know why Mordecai was so confident that deliverance would come; we do know that if Esther had not put her life on the line to meet the crisis, God could not have used her and she would not be listed among the heroines of sacred history. Later generations might have studied her life as a kind of example of what not to do when one is faced with a great challenge or opportunity. Esther might have lived in infamy, along with the priest and Levite who were unwilling to take the risks necessary to help the wounded traveler on the road to Jericho. But Esther was in the right place at the right time, and by God's grace she fulfilled her mission. God did not have to find an alternate way to bring "enlargement and deliverance" to His people.

God has not always been so fortunate. From the very beginning of earth's history, some of His plans and purposes have been frustrated or delayed because people have failed Him.

Adam and Eve were the first to disappoint God. God intended that through them the world would be populated with righteous beings who would live forever. Adam and Eve failed, so "enlargement and deliverance" had to come from another quarter. To achieve His purpose for the human family, God had to send His only begotten Son into the world. The cost to the Godhead

will never be comprehended fully by mortals, but the act, involving not merely death on the cross but the risk of eternal loss, was so heroic that throughout eternity the redeemed will contemplate it with awe, and will sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). The first Adam failed, but through the second Adam God's purpose will be fulfilled. The glory that might have been Adam's went to Another. How much Adam lost!

Then think of the opportunity that was given to ancient Israel. God called out this people to reveal His character to the nations and to demonstrate the advantages of the principles of His government as set forth in the Ten Commandments (Deut. 28:1-14). He intended that the nation would make the God's-way life-style so appealing that people from other lands would inquire the reason for Israel's prosperous, healthy, crime-free society, and would want to become part of it. Gradually the nation would become the center of a transformed world, and Jerusalem, its capital, would stand forever (Jer. 17:24, 25). What an exciting plan God had!

Israel failed, but God's plan did not fail. His purpose remained unchanged. He arranged for "enlargement and deliverance" to come through the Christian church. Israel might have enjoyed the enormous blessing and high honor of being God's instrument for accomplishing His purpose, but tragically they defaulted!

Sacred history is replete with instances of people being called of God to do a special work. Some people responded and were greatly blessed. Others declined, missed the blessing, and God called or raised up others. In the first category are such worthies as Abraham, Moses, Gideon, Deborah, Esther, Paul, Luther, Ellen White. In the latter category are such names as Samson, Balaam, Saul, Judas, Pilate, Felix, Foss, and Foy.

God Has Called Us

Now let us note how this relates to us. When the Christian world failed to complete the Protestant Reformation, when it followed in the footsteps of Rome in accepting tradition instead of the authority of God's Word, God raised up the great Second Advent Movement. This movement was given the three angels' messages to proclaim to the entire world. Like John the Baptist, who prepared the way for Christ's first advent, so the Seventh-day Adventist Church was called of God to prepare the way for Christ's second advent.

The responsibility resting upon Adventists is solemn indeed. It requires commitment, self-denial, and sacrifice. It calls for strong faith. It demands a high degree of character development.

But what a privilege it is to be called of God to do such a great work! And what a high honor! By any standard of measurement, we are the most privileged people on earth. God has given us the opportunity to cooperate with Him in His last great effort to reach the world with

Continued on page 14

This Week

The text for our cover, "Buds of Promise," was written by Helen Frazee, a homemaker living in Wildwood, Georgia. Its message reminds us of the familiar passage in *Steps to Christ*:

"Nature and revelation alike testify of God's love. . . .

"The fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law—the law of love—that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. . . . The world, though fallen, is

not all sorrow and misery. . . . "God is love" is written upon every opening bud. . . ."—Pages 9, 10.

Elfred Lee, an illustrator in the Review and Herald art department and REVIEW art adviser, designed the cover. After his rough sketch was approved, he made a color sketch, and then began on the final art work. He brushed color onto tissue paper with felt-tip markers, put the tissue onto illustration board, and cut it into the shape that he wanted. Each different color in the resulting collage is a separate

piece of tissue, none of which overlaps. Even the smallest color details, as in Christ's face, are separate pieces of tissue. The final art work, about one and a half times larger than the cover, was framed and exhibited at the Alumni Homecoming Art Exhibit at Columbia Union College. It will soon have a permanent home in our REVIEW offices.

One hundred years ago, while the United States was celebrating its centennial, the Seventh-day Adventist Church was just getting on its feet. The church had chosen its name and organized

during 1860 and 1863, and the year of the centennial was a special time in church history. Robert W. Olson, an associate secretary of the Ellen G. White Estate, gives us the flavor of 1876 through some of Ellen White's letters and activities in "The Spirit of 1876" (p. 4).

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Scan *news briefs from the religious world*

SIZE OF HOUSEHOLD DROPS OVER FIVE YEARS

WASHINGTON, D.C.—About half of the nation's 71.1 million households consist of one or two persons, with one in five being a person living alone, and nearly one in every three consisting of only two persons, U.S. Bureau of the Census statistics reveal.

The number of one-person households "rose dramatically" between 1970 and 1975, rising from 10.9 million to 13.9 million, a 29 per cent increase, according to the bureau's Current Population Survey, data for which was collected in March, 1975.

There was a 19 per cent increase in the number of two-person households during the same time period (from 18.3 million in 1970 to 21.8 million last year).

In contrast, the number of households having five, six, and seven-or-more persons dropped over the five-year period.

GENERAL ABSOLUTION IS SET FOR "LAPSED CATHOLICS"

LONDON—In a move unprecedented in England, two Roman Catholic bishops have announced a temporary "general absolution" whereby lapsed Catholics in their dioceses were

able to return to the church.

During Lent Catholics who have been away from the church for many years were able to receive absolution for their sins without first confessing them to a priest.

100,000 BIBLES TO BE PRINTED IN U.S.S.R.

SPRINGFIELD, Mo.—The Russian Orthodox Church and the "officially recognized" Baptist organization in the U.S.S.R. are reportedly planning a new printing of the Russian Bible to commemorate the one-hundredth anniversary of the first publication in that language.

POPE TELLS CATHOLICS: "PRAY INTENSELY"

VATICAN CITY—Pope Paul has urged Catholics to "pray intensely" because of "the dangers of the present day."

"This is an hour for intense prayer," the Pope said at his mid-weekly general audience on March 17. Describing prayer as "calling upon God, the Father of mercy," he said, "we must remember the words of Christ: 'Seek and you shall find. Knock and [the door] will be opened to you. Ask and ye shall receive.' The prayer of petition and the prayer of praise both have a place in the kingdom of God."

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.]

Whither Mission Offerings?

It was a great shock and surprise to me to read that 20 per cent, or nearly that much, of the mission offerings is reverted to the home field for use as church building funds and to pay church school teachers' salaries (March 4). I had always understood that the entire Sabbath school and mission offerings went directly to foreign missions except perhaps for a small amount needed for essential overhead expenses.

I would be willing to have a portion go to "dark" county and city work and other genuine home missionary enterprises, but for church buildings and teachers' salaries, No.

E. E. MESSINGER
Chunky, Mississippi

► *The fact that part of "mission" offerings goes for home missions has been explained repeatedly in the REVIEW throughout the years.*

Let Us Break Bread

Those who object to the chorus of "Let Us Break Bread" do not understand its sentiment, nor the genius of the Spirituals in general. These songs are contrasting snatches of Scripture that illustrate the experience of the sing-

ers. Their allusions are often the succinct condensation of an entire rousing sermon.

The chorus in question catches the theme of Ezekiel 8, focusing on the 16th verse. As the praying suppliant pleads for the stanza experiences, he remembers his own backslidings, which he loathes equally with the worst sin of Ezekiel 8. Applying that sin to himself he asks: "When I fall on my knees with my face to the rising sun, O Lord, have mercy on me;" a much more forceful and poignant poetic expression than simply "Forgive me, Lord, when I fall into sin." When we change the wording of these lines we do violence to the excellent sentiment of the song, and destroy its forceful beauty.

RICHARD E. REED
Lincoln Acres, California

► *This may be the meaning of this stanza, but no one, to our knowledge, has ever before explained it this way.*

Danger of Rationalizing

We get our REVIEWS late here, but appreciate each one when it comes.

When any question comes up, how does one make of none effect the testimony of the Spirit of God? Rationalizing seems to accomplish this for almost all of us. I notice the spirit of looking to others' faults to excuse our own, of comparing ourselves among ourselves, is still with us. This leads us to continue with what we like, regardless of a "Thus saith the Lord."

BESSIE CALLAHAN
Kafue, Zambia, Africa



The Spirit of 1876

One hundred years ago Ellen White attended the Centennial Exhibition in Philadelphia. "It is indeed worth seeing," she said.

By ROBERT W. OLSON

ONE HUNDRED YEARS AGO, in 1876, James and Ellen White were building a new home on the corner of 11th and Castro streets in Oakland, California. Two years earlier they had moved to California from Battle Creek, Michigan, in order to found a new publishing house and begin publication of the *Signs of the Times* magazine. In 1876, when the United States celebrated its centennial, James White had his fifty-fifth birthday, and Ellen White her forty-ninth.

Although both their sons were married, Elder and Mrs. White still had a large family in their home. The younger son, Willie (age 21), and his bride, Mary Kelsey White (age 19), were living with them. Mrs. White's two little grand-nieces, Addie and May Walling (about 9 and 6), were permanent members of the household. Mary Clough, aunt of the two little girls, was Mrs. White's editorial assistant. John Shew, a Chinese young man, did all the cooking and much of the other work. Finally, there was Mrs. Rice, the seamstress, who often doubled as a full-time baby-sitter for the two little girls. Nearby lived Elder and Mrs. White's older son, James Edson (age 26), with his wife, Emma.

On March 22, 1876, James White left Oakland for a special session of the General Conference at Battle Creek. He did not see his wife again until May 27 at the Kansas camp meeting. During this 66-day period, Mrs. White wrote her husband nearly every day. On April 11 she promised him, "I will write every morning," and

then asked, "Will you do the same?"—Letter 5, 1876. On May 6 she reminded him reassuringly, "We send you letters, one every morning, so if none comes you may know the mail is hindered."—Letter 22, 1876.

James kept 29 of the letters that Ellen sent him during this two-month period. These, and other letters written during the year, give us many delightful insights into Sister White's work and her family life a century ago.

Between 1851 and 1876 Ellen White had published a half dozen books plus numerous testimony pamphlets. In this centennial year—1876—she was desperately anxious to publish more on the life of Christ. She determined to make this her principal concern for the year. All of the conference presidents—both East and West—were appealing to her to attend their camp meetings, but she explained to her husband:

"It will take a clear sense of duty to call me from this work to campmeetings. I mean to finish my writings on one book before I go anywhere. . . . The East will not see me for one year unless I feel that God calls me to go.

"The pillar of fire is here yet. When it moves I would move also. I want to follow it. I have no will of my own; I want to do God's will. At present His will is to tarry in California and make the most of my time in writing. I shall be doing more for the cause in this than in going across the plains to attend campmeetings."—Letter 4, 1876.

Writing exhausted her much more than speaking, yet she relished the work because of what it meant to her Christian experience. "I enjoy the presence of God," she wrote, "and yet my soul is continually drawn out for more of His salvation. . . . Precious subjects I am handling. The last I completed or about completed yesterday, —Jesus healing the impotent man at the pool of Bethesda. It is a great subject, the discourse of Christ, following the healing as He was accused of the Jews of Sabbath breaking."—Letter 1, 1876.

"The precious subjects open to my mind well. I trust in God and He helps me to write."—Letter 4, 1876.

A little later she added: "We feel every day a most earnest desire for a more sacred nearness to God. This is my prayer when I lie down, when I awake in the night and when I arise in the morning, Nearer my God to Thee, nearer to Thee. . . . My heart thirsts for the living God. I want to be a living channel of light to the world while I remain in it; and when my probation here closes, my warfare is ended, I shall have left a bright track heavenward. I love Jesus. I know this, and if I am permitted to dwell in His presence, Oh bliss, bliss indeed."—Letter 6, 1876.

Her manuscripts and testimonies were usually produced during the first half of the day. By the time Elder White had been gone five weeks she had completed, in his absence, "above 200 pages . . . all copied, ready for the printers" (Letter 16a, 1876).

Ellen White was not only a writer, she also was a preacher. She proclaimed the Advent message every Sabbath and Sunday, especially in Oakland and San Francisco, where she often preached. Of one public meeting she confided to her husband: "I never felt more sensibly the especial help from God. . . . The hall was full. There were nearly as many outsiders as believers. I never saw so many out before. Some came and looked at first a little amused as if it was sport to hear a woman speak, and as if they were to hear some rabble that would

Robert W. Olson is an associate secretary of the Ellen G. White Estate.

be amusing to them, but they soon wore very serious faces and many shed tears. Most I had never seen in the hall before. I do not speak smooth things to the people.”
—Letter 18, 1876.

The 1876 letters are important not only for what they tell us about Ellen White’s writing and speaking but also for what they reveal about her home life. Her permanent family of nine members was often greatly augmented by a flood of visitors. On a certain Tuesday she commented casually, “Yesterday . . . we had sixteen to dinner.”—Letter 3, 1876. Feeding a large family with frequent guests made her constantly alert as to what could be bought in the market. One letter carries this P.S.: “It is most glorious weather. Strawberries in market, peas, new potatoes, asparagus, etc.”—Letter 6, 1876.

The Need for Recreation

Ellen White recognized that a time of recreation, a break in the routine, was essential to good health. She informed her husband, “I must stop a day or two in the week and go somewhere or my head will break down.”—Letter 9, 1876. “I . . . shall take a day now and then for a change, ride or go to Healdsburg, not for their good but my own.”—Letter 11, 1876.

One of these days of relaxation was spent in the hills above the city of Oakland. “Yesterday,” she reported, “we spent in the mountains and enjoyed it very much. Sister Rice and I lay down to rest on blankets and buffaloes. When we awoke, for we slept, our children and Addie and May were gone. We looked for them and saw them on the high mountain peaks throwing down stones. They enjoyed climbing the mountain where they had a view of the scenery, the ocean, Golden Gate, and towns and villages. They enjoyed this very much. Willie

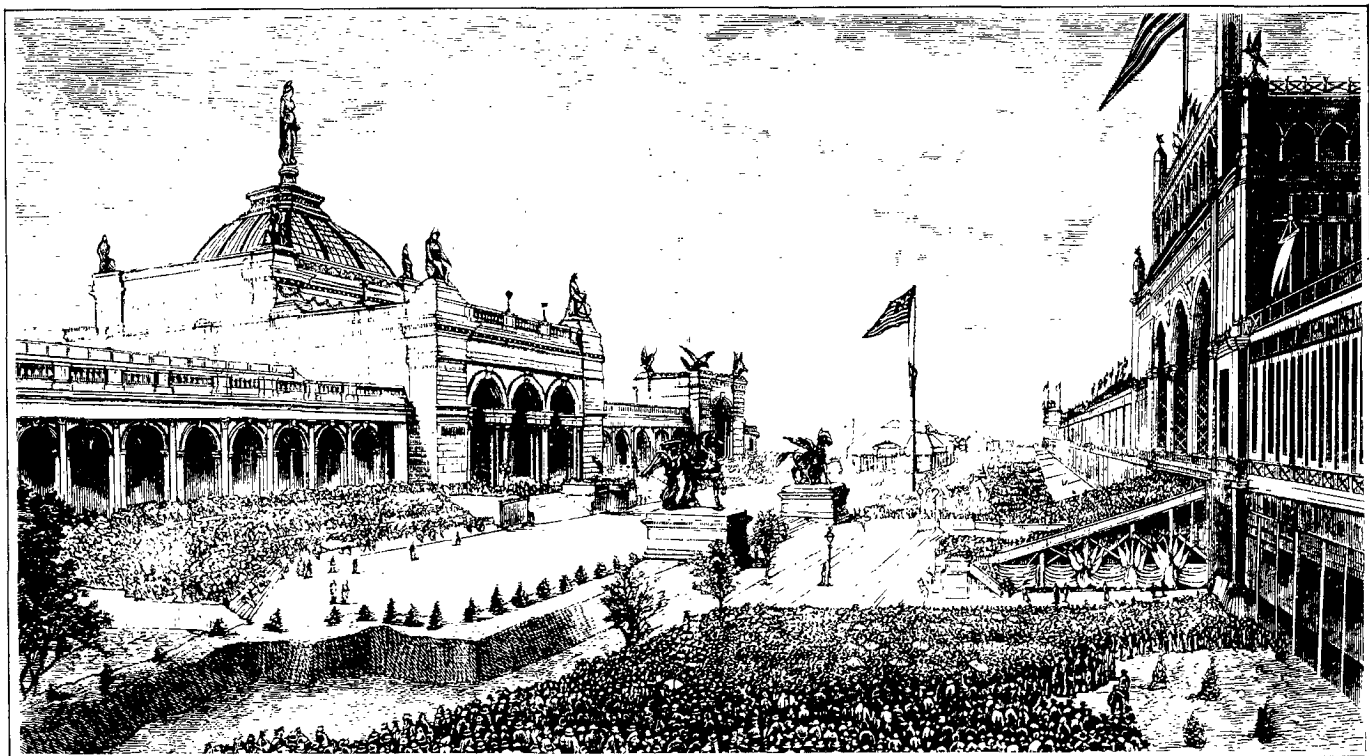
came down the mountains with flowers in his coat that Addie and May had tied in so he looked like one immense bouquet.

“We went up beyond Fountain farm about five miles, took our dinner and strawberries and cream which we were favored with obtaining at a farm house close by. We had a real rest. I was satisfied to ride and lie down. I had no disposition to climb. We rode about thirty miles in all.”—Letter 22, 1876.

Another day she spent on the water, through the courtesy of one of the members of the church in San Francisco, Brother Chittenden, who owned a large sailboat. Ellen White enjoyed the occasion to the full.

“Yesterday,” she wrote, “Brother Chittendon took out a number of us on the water in his boat,—Sister Chittendon, Waggoner, Loughborough, and wife, Mary Clough, Edson, Emma, Frank, Willie Jones, Bro. O. B. Jones, Charles Jones, myself and the little girls. We remained on the water and beach all day. Sailed out of the Golden Gate upon the ocean. There was no wind to take us out of the harbor. Charlie employed a steam tug to take us out. One of his friends managed the steam boat. Mary and Emma were seasick. I was not sick at all. The waves ran high and we were tossed up and down so very grandly. I was highly elevated in my feelings, but had no words to say to any one. It was grand. The spray dashing over us. The watchful captain giving his orders, the ready hands to obey. The wind was blowing strong and I never enjoyed anything so much in my life.

“I was today to write upon Christ walking on the sea and stilling the tempest. Oh, how this scene was impressed upon my mind. Brother Chittendon says Sister White looks just happy, but she does not say a word to any one. I was filled with awe with my own thoughts.



On the 500 acres devoted to the centennial exhibition were five main buildings, one in which different countries had exhibits, and buildings devoted entirely to machinery, agriculture, horticulture, and art. In addition, hundreds of smaller structures, some of great cost and striking beauty, were put up by various States, nations, and organizations. A variety of special events offered even more to Philadelphia visitors.



Ellen White, who celebrated her forty-ninth birthday during the centennial year, spent a week at the Philadelphia exhibition with her husband, James, and a niece. The three enjoyed themselves immensely. To the author's knowledge, no pictures exist of Mrs. White in 1876. This photo was taken a couple of years later.

Everything seemed so grand in that ocean, the waves running so high. The majesty of God and His works occupied my thoughts. He holds the winds in His hand, He controls the waters. Finite beings, mere specks upon the broad deep waters of the Pacific were we in the sight of God, yet angels of heaven were sent from His excellent glory to guard that little sailboat that was careening over the waves. Oh the wonderful works of God! So much above our comprehension! He at one glance beholds the highest heavens and the midst of the sea.

"How vividly before my mind was the boat with the disciples buffeting the waves. . . . I am glad I went upon the water. I can write better than before."—Letter 5, 1876.

Ellen White was fascinated by anything related to nature. She was much more interested in planting her flower garden than she was in purchasing furnishings for her new home. She notified her husband, "I do not wish my mind diverted from my work to even go and select furniture."—Letter 8, 1876. But she was quite willing to take whatever time was needed for the garden.

In some of her other letters we find these details: "Last evening the two Marys went with me to Brooklyn for a few flower roots for our garden. Sister Grover gave us as many as we could carry."—Letter 3, 1876.

"We came home and I set out my things in my garden of [the] new house by moonlight and by the aid of lamp-light. The two Marys tried to have me wait till morning, but I would not listen to them. We had a beautiful shower last night. I was glad then I persevered in setting out my plants."—Letter 4, 1876. A week later she noted, "Our hedge is growing nicely. The things we have set out in rosebushes and a few choice shrubs are doing well."—Letter 6, 1876.

California Flowers

When she made the trip east on the train in May in the company of her niece, Mary Clough, Mrs. White took along a bouquet of California flowers. From Kansas City she reported to her children, "In this hotel all are examining our bouquet. It has lost much of its loveliness, yet sufficient remaining to be the admiration of all who look upon it. It has kept preserved in water and ice and is very nice after so long a journey."—Letter 29, 1876.

Somewhere in Utah or Wyoming Mrs. White took a few moments to go rock hunting. Writing to her children from Laramie, she reported: "Yesterday while waiting

for a train, we got off and [I] was looking for a stone or something as a memento. A lady said she picked up some specimens which she would give me. She gave me freely specimens of moss agate, petrified wood and bits of petrified sage. She said she had come to visit her sister who lived at the station and she would stay a week and could get all she wished. I thought it was certainly very kind and liberal of her to thus accommodate a stranger."—Letter 28a, 1876.

Mrs. White was a devoted wife who considered her husband to be the head of the house. Her views on the husband-wife relationship she had expressed earlier in counseling a somewhat domineering wife of one of our ministers: "We women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head."—Letter 5, 1861.

The relationships between Ellen and James White were tender and close. But at times the demands of the work in which they were engaged separated them for weeks or months. When a special session of the General Conference was called to convene on March 31, James White journeyed east to be present. He was filled with plans for a great expansion of the work in all its facets. Ellen remained in Oakland to continue her writing on the life of Christ. As president of the General Conference, president of the Review and Herald Publishing Association, head of the editorial staff of the *Review and Herald*, and closely linked with the newly established Battle Creek College, James was soon caught up in the interests in Battle Creek and questioned the wisdom of returning to the West even though they were now building a house there.

When he expressed his feeling on the subject, she answered, "While you are so happy [in the] east, I shall never ask you to cross the plains again. If you say, Stay east, thus it shall be."—Letter 14, 1876. She suggested that they rent the new house for a brief period, and then added, "We will do exactly as you say. So advise or direct us and we will do as you say."—Letter 8, 1876.

Hurt Feelings Mended

Both Ellen White and her husband had strong wills, both were exceptionally gifted leaders, and each had a special and distinctive work. It is not at all surprising that they should have had differences of opinion at times. When Elder White intimated that his wife showed a bit too much independence, she responded: "In regard to my independence, I have had no more than I should have in the matter under the circumstances. I do not receive your views or interpretation of my feelings on this matter. I understand myself much better than you understand me. But so it must be and I will say no more in reference to the matter."—Letter 25, 1876.

She did say a little more, however, for only four days later she apologized deeply for hurting her husband's feelings. "It grieves me," she wrote, "that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you. We are living in a most solemn time and we cannot afford to have in our old age [54 and 48] differences to separate our feelings. I may not view all things

as you do, but I do not think it would be my place or duty to try to make you see as I see and feel as I feel. Wherein I have done this, I am sorry.

"I want an humble heart, a meek and quiet spirit. Wherein my feelings have been permitted to arise in any instance, it was wrong. Jesus has said, 'Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls' (Matt. 11:29).

"I wish that self should be hid in Jesus. I wish self to be crucified. I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life. Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image."—Letter 27, 1876.

That Ellen White had a real affection for her husband is very evident. In practically every letter, she sent her love. At times she closed her letters with the endearing words, "Your Ellen" (e.g. Letter 6, 1876).

In spite of her original intentions not to go east that summer, she joined her husband in Kansas on May 27 for the first of 14 camp meetings they attended. The first six camp meetings, between May 27 and July 2, were held in the region from Kansas to Minnesota. Some insight into the nature of these meetings is provided by Mrs. White's description of a service conducted at Marshalltown, Iowa.

"Monday morning I spoke from the words of Christ to Nicodemus. 'Ye must be born again.' The spirit and power of God rested upon speakers and hearers. All present seemed to be deeply affected. The depth of feeling was more general than is usually seen. As I stood inviting those to come forward who wanted to fully dedi-

cate themselves to God, sinners and backsliders, my heart was deeply affected. I felt indeed that souls were making decisions for eternity. I knew that if the eyes of those present could be opened, we should see angels of God walking through the congregation and although unseen by mortal eyes, their presence was felt.

"Three hundred came forward for prayers. We then gave them opportunity to express their feelings and one hundred and thirty testimonies were borne. Frequently four were on their feet at once, talking and confessing with tears their sins and their departure from God. I never saw it on this wise before. As the result of the meeting, forty-eight were baptized. All went to their homes encouraged and many were signally blessed.

"We are happy in this work. Many times we are disappointed in our expectations but then when we see the Lord working with our efforts, and souls coming to Christ, we forget the weariness, disappointments, and trials which we meet in connection with this work and feel honored of God to be permitted to have a part in it."—Letter 32, 1876.

A July 4 Celebration

This letter was written in mid-June while the Whites were on a train. Other letters to her children were written from various places. She wrote while sitting on the bed in her tent (Letter 40, 1876), while warming herself at the stove on a cold day (Letter 41, 1876), while keeping the flies off her husband, who was asleep on the settee (Letter 47, 1876), in the depot while waiting for the train (Letter 47, 1876), while sailing on a crowded ship (Letter 8, 1876), while watching a baptism (Letter 30, 1876), and while her husband was preaching (Letter 30, 1876).

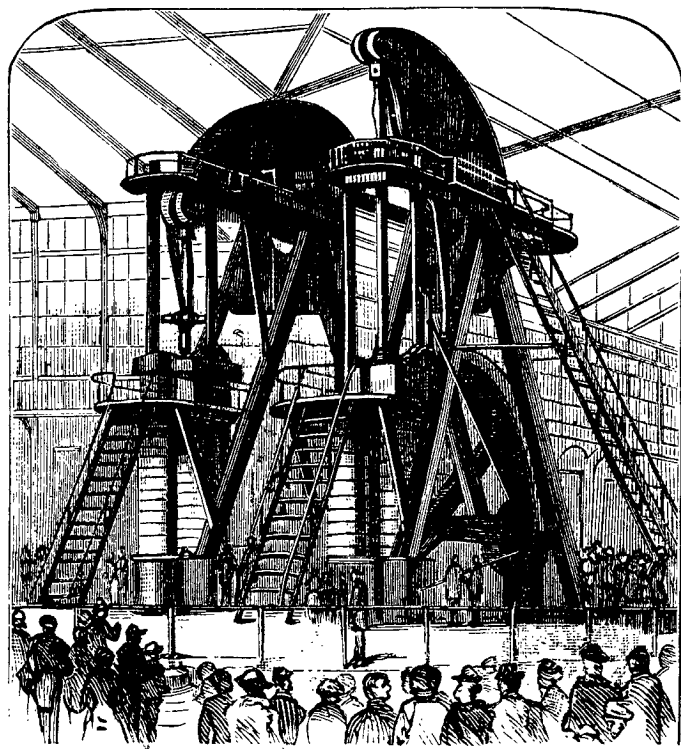
They spent a pleasant interlude of a few days in the busy summer in Battle Creek, followed by a visit to the Centennial Exhibition in Philadelphia. They arrived in Battle Creek late at night on July 3.

In a letter to her children Ellen White described the big Fourth of July parade in Battle Creek: "We were just in time [for the fourth of July celebration and] to witness the procession of the birds of paradise. The leader was represented as an Indian warrior, then followed the Continentals, the signers of the Declaration of Independence dressed as they dressed, powdered hair, short breeches and leggings. Some things were really interesting and some ridiculous."—Letter 33, 1876. (Written to Dear Children, July 7, 1876.)

Then from Battle Creek on Tuesday, July 11, she wrote her children, "We leave here Thursday for New York. Then on to the Centennial."—Letter 34, 1876. Arriving in due course in Wilmington, Delaware, some 26 miles from Philadelphia, the Whites arranged for accommodations for themselves and their niece in the home of a "pleasant family." Fourteen dollars covered board and room for all three of them for a full week. "Now," Mrs. White exclaimed on Sunday, July 30, "our business is to visit [the] Centennial grounds every day, see what we can and Mary make reports. We shall take our dinner with us from our landlady."—Letter 35, 1876.

Actually, they were not able to spend every day at the exhibition, as church business interests in Philadelphia took some of their time, but they enjoyed themselves immensely.

On Wednesday, August 2, Sister White wrote: "Have



The Corliss engine, which was to power the 14 acres of machinery in a building devoted to exhibiting some 8,000 different machines, was started at the opening of the centennial exhibition by Brazilian Emperor Dom Pedro II and U. S. Grant, United States President. At a single touch by each of these men, the 800-ton engine, with 1,400 horsepower, started, becoming the mechanical marvel of the exhibition.

been on the Centennial ground once. We are on our way today. There is much more of this than we anticipated,—representations from all parts of the world,—Swedes, Norwegians, Laplanders and some others are in life size, natural as life in their native dress. It is indeed worth seeing.” *—Letter 35, 1876.

The Camp Meeting Season

The camp meeting circuit began again on August 10 and continued until October 3. During these seven and a half weeks the Whites attended eight camp meetings from Maine to Illinois. At Groveland, Massachusetts, Ellen White addressed a congregation of some 20,000 people, the largest crowd ever in her entire life (Letter 42, 1876).

She was an indefatigable worker. She preached when she was sick and hoarse with a bad cold (Letter 37, 1876). She preached while suffering with a “most distressing headache” (Letter 30, 1876). She preached at five o’clock in the morning and in the middle of a disagreeably hot afternoon (*Signs of the Times*, July 13, 1876, p. 236).

In describing one of her meetings in Maine, she stated: “I commenced speaking at the stand but the wind blew so hard, swaying the trees and rustling the leaves, we thought best to repair to the tent. . . . After speaking above one hour I called those forward who were unconverted and also the backsliders and those who felt that they had sins upon them that separated them from God. Before our effort closed sixty-five came forward. Deep feeling pervaded the meeting. There was much weeping, many confessions made, well wet down with tears. Parents were pleading for their children and youth were soliciting the youth to give their hearts to God. In speaking and entreating sinners, I stood upon my feet about four hours.”—Letter 44, 1876.

Small wonder that Uriah Smith wrote, “The presence of Bro. and Sr. White constituted in a large measure the life of the meeting.”—*Review and Herald*, June 29, 1876.

At long last, on November 15, after completing *Spirit of Prophecy*, Vol. II (on the life of Jesus), Ellen White and her husband returned to Oakland, where she resumed the care of her grand-nieces, planted more seeds and bulbs in her garden, and began work on the next volume of her books. This was the spirit of a hundred years ago.

A willingness to spend and be spent,
A determination to do only God’s will,
A fascination with rocks and flowers,
Recognition of her own faults and failings,
Devotion to her husband and family,
Time for both God and country.

These purposes and attitudes gave Ellen White peace and joy, and enabled the Lord, through her, to bring happiness to others. The same qualities that blessed the world a century ago will bless the world even now. May the spirit Ellen White manifested in 1876 be the spirit with which we move forward today. □

* R. M. Devins in the last chapter of his “Our First Century” describes the extravaganza in glowing terms. Ulysses S. Grant, the American President, and the Emperor Dom Pedro II of Brazil participated in the exciting festivities. There were five main buildings located on 500 acres set apart for centennial purposes. The exhibition of American and foreign arts, products and manufacturers, was one of the brilliant features of the great show. “There was presented,” said Devins, “the most wondrous microcosm of civilization ever concentrated in one locality. There was, in fact, the culminating art and skill of sixty centuries of human advancement.”—*Our First Century*, pp. 591, 592.

Discovered: a Manuscript Letter From William Miller—2

The Atonement in Type and Antitype

William Miller’s letter, written after the Great Disappointment, throws light on the developing sanctuary doctrine.

[See editorial “Was the Atonement Finished on the Cross?” on page 11.]

By MERWIN R. THURBER

WERE WILLIAM MILLER’S VIEWS on the atonement, expressed in his letter of November 22, 1844, which we reprinted last week, unique? Did Seventh-day Adventists, who sprang from the Millerites, adopt his views?

Seventh-day Adventists familiar with their church’s history will recall the story of Hiram Edson, into whose mind, as he was walking through a cornfield the morning after the Disappointment, flashed an explanation for the disappointment. His explanation was based on a new interpretation of the sanctuary symbolism.

Out of that first glimmering of light grew a longer study of the whole sanctuary symbolism by Dr. F. B. Hahn, O. R. L. Crosier, and Hiram Edson. Crosier wrote out the results of their combined study in an extended article entitled “The Sanctuary,” which appeared on February 7, 1846, in *The Day-Star*, a Millerite paper published in Cincinnati, Ohio. This became the basic study out of which grew the Adventist doctrine of the sanctuary and the investigative judgment.

There are several points of similarity between this *Day-Star* article and William Miller’s letter of November 22, 1844. Note the following significant selections from the letter:

“The word *atonement*, signifies *reconciliation*, or *at-one-ment* and is a work which Christ performs, our High Priest, so that God can forgive sin and receive the sinner into his favor as though he had never sinned. We then want to know how this is performed. I know of no better way than to examine the shadow which is contained in the typical law.”

“Is not the offering and sacrifice of Christ the atonement? No. These are only preparatory steps. . . . Where is the atonement made? In the most holy place. . . . How is the atonement made? By sprinkling of blood, intercession, and prayer. Who makes the atonement for us? Jesus Christ the High Priest. . . . When is the atonement made? When the High Priest is in the holy place. . . . And when the sinner [who] believes in Christ confesses

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his sins, then the atonement is made for that sinner and not before."

"Instead then of the atonement being made at the death and sufferings of Christ, it is made by his life and intercession in heaven. Heb. 7:25. His death and sufferings being only the sacrifice and offering, by which he is the propitiatory sacrifice to God, so that through his intercession we can be saved by his life. Rom. 5:10; 1 John 5:11."

Crosier on the Atonement

Compare with William Miller's statements the following extracts from O. R. L. Crosier's article on "The Sanctuary":

"As the priests of the law served unto the example and shadow of the heavenly service, we can from their service learn something of the nature of the heavenly service. . . . Looked upon as typical of the heavenly, it [the ceremonial system] is replete with the most important instruction. As this is the application made of it in the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood. . . .

"Different words are used both in the Old Testament and New, to express the same idea as At-one-ment. . . .

"From these texts [Old and New Testament texts had been quoted at length] we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify the same work, viz., bringing into favor with God, and in all cases *blood* is the means, and sometimes blood and water. The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministration was different from that made on the tenth day of the seventh month. In making the former they went no further than in the Holy; but to make the latter they entered the Holy of Holies—the former was made for individual cases, the latter for the whole nation of Israel collectively—the former was made for the *forgiveness of sins*, the latter for *blotting them out*—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement."—In *The Day-Star*, Feb. 7, 1846, pp. 39, 40.

In his application of the type to the antitype, the ministry of Christ, Crosier makes this explanation:

"When he [Christ] entered within the vail, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i.e. the atonement of both apartments, including both the forgiveness and the blotting out of sins."—*Ibid.*, p. 41.

The atonement of both apartments, the atonement which takes place at forgiveness and the atonement which takes place at the end of the age when sins are finally blotted out, is the core of the Adventist doctrine of atonement when structured after the symbolism of the types.

Crosier goes on to argue at some length with those who disagree with this position:

"But again, they say the atonement was made and

finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

"1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest; but who officiated on Calvary? Roman soldiers and wicked Jews.

"2. The *slaying* of the victim was not making the atonement; the sinner slew the victim, Lev. iv, 1-4, 13-5 &c., after that the Priest took the blood and made the atonement. Lev. iv, 5-12, 16-21.

"3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing anything on earth after his resurrection, which could be called the atonement.

"4. The atonement was made in the Sanctuary, but Calvary was not such a place.

"5. He could not, according to Heb. 8:4, make the atonement while on earth. 'If he were on earth, he should not be a Priest.' The Levitical was the earthly priesthood; the Divine, the heavenly.

"6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us."—*Ibid.*

Studying the Problem

It has been suggested that on November 22, when William Miller penned his letter to E. Holmes, that Hahn, Crosier, and Edson were already studying out the problem of why Christ did not appear one month before, as they had expected. It is possible, and even quite probable, that they had read Miller's letter. Mrs. White says of Crosier's presentation: "The Lord shew[ed] me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-Star*, Extra, February 7, 1846."—*A Word to the Little Flock*, p. 12.

The teaching of Seventh-day Adventists that an atonement is made in the heavenly sanctuary has been denounced by Christian churches who hold that the atonement was completed on the cross. Theologians of Calvinistic background tend to look on the Adventist position as derogating the sacrifice of Christ. The Adventist belief that there is an atonement at the end of the Christian age, before the Second Advent, they say, is proof that we deny the efficacy of Christ's death to secure our salvation. This, of course, we have stoutly denied, for we do believe most heartily that our salvation is assured us by the cross of Calvary.

The misunderstandings engendered by this long-continued debate can be dispelled by a clear definition of what each side means by the word *atonement*. Obviously, the two definitions are not the same. Simply stated, our opponents are using the word in a theological sense; we are using the word in a Biblical sense. But an examination of the Bible meaning of atonement is beyond the scope of this article and must be reserved for additional study. □

Angel or Human?

I have often wondered whether
the bearded young man who put me
back in a wheel chair after a fall
was angel or man.

By E. ROBERT REYNOLDS

THE SOUND OF HEELS making a rapid rhythmical tattoo on the sidewalk met my ears. Then a young, bearded face bent over me, and a soft, kind male voice asked, "Are you hurt?"

Getting a negative answer from me, the young man's strong arms lifted me up, and put me back in my wheel chair.

Could the youth have been an angel in disguise? He seemed to come from almost nowhere, just when I needed him, and he went in the same direction from which he had come.

Our house is on a corner lot. The street in front is rather busy for a two-lane residential street. People often walk along the sidewalks by our yard or use those across the road. Small children use them frequently for their big-wheels, and older boys and girls ride their bikes on and off them.

But on the afternoon that my wheel chair tipped over by the driveway there was not a soul in sight!

Minutes before, I had finished typing (one handedly) a letter. (You see, as the result of a gunshot wound I received when I was in mission work in Pakistan, I am paralyzed all down the right side—except for my face and head.) Someone, usually my wife, seals and mails most of my letters. But Betty was busy in the kitchen getting ready for important company. She had no time just then to help me. No one else was available.

I would surprise Betty. I would also prove to myself that I still could do something for myself—even if that something was as simple a thing as posting a letter!

All went well for a time. I got the letter in the box. But I had not reckoned on the repaving job the city had done to our street a few weeks before. It raised the level of the road an inch to an inch-and-a-half at the place where the asphalt joined the cement gutter. My weight in the wheel chair made it top heavy, and the new pavement made it tilt to the left dangerously.

Even so, I anticipated no danger. Despite the natural slope in the road accentuated by the gutter, which kept turning the front wheels of the wheel chair, making the chair roll into the curb, I foresaw no great difficulty.

Backing away from the curb each time I hit it, I progressed seven or eight feet. Just a few more inches, and I would be far enough to turn into the driveway. (Because our mailbox is beside the curb, it is necessary for me to ride into the roadway, which I do by using a neighbor's driveway for the descent into the street and ours for the ascent out of it. I approach the

mailbox from the left; it stands beside an ornamental cypress bush, beneath which grows a species of ice plant. Our driveway begins only a few feet away from the tree and the old-fashioned mailbox.)

One more backward push with my left leg away from the curb and a forward thrust on the handrail, and I hoped to be where another push-and-thrust would set me up for turning. But again my front wheels hit the curb—only this time it really was not the curb, but rather the slightly raised edge of the driveway—the curb lowered to driveway level, but raised about one inch above the gutter level.

As the wheels hit that bump (never intended to accommodate wheel chairs) the slight sideways direction of motion tipped the already tilted chair farther to the left. That meant that the right wheels lost their contact with the ground. Had I leaned to the right, the wheels shortly would have touched the pavement again. But my reactions are slow. Instead of looking to the right as I should have done, I automatically looked in the direction of the motion.

In fact, I leaned leftward. That changed the center of gravity, and made the leaning chair lean more. As a result, the chair completely tipped over and spilled its contents—me.

A Slow-Motion Fall

I put out my left arm to break the fall, and thereby shielded my head from hitting the cement of the driveway. Consequently I was unhurt. The fall itself seemed to be in slow motion.

As I looked around for someone to help, I could see no one. Who would help me? Whom could I call?

My wife was in the kitchen. She'd probably not hear me. All the sidewalks I could see looked empty. None of the neighbors seemed to be out-of-doors. No moving cars went by in either direction or even loomed into sight or sound. I might just as well lie still. Self-help would be energy wasted.

Sooner or later someone would drive by. Seeing the empty, tipped-over wheel chair, he would stop and call Betty. She'd know what to do. Since I had no injuries, I felt in no hurry. I would just lie still and wait. And, of course, since God would hear me, I would plan to spend the time talking with Him.

Then I heard running. ("Before they call I will answer." Isa. 65:24, R.S.V.). Heels clickety-clacked on the sidewalk behind me. Someone raced to my rescue.

When later I thought about my rescuer having left in the same direction from which he had come, I was fascinated. It would not be so strange for a neighbor to do such a thing. But he was not a neighbor. I had never seen him before, nor have I since. People on sidewalks continue on their way. Perhaps he was visiting with a neighbor up the street. But in that event, why was he alone? Why didn't the neighbor come with him?

I don't know the answers to these questions. And I didn't look to see where he went, as if knowing that would tell me whether my rescuer was an angel or a man.

Does it really make any difference? Does not God often use both human beings and angels to care for and help His faithful ones? Of course He does.

But real angel arms could have picked me up. Why not? "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7), and "he shall give his angels charge over thee, to keep thee in all thy ways" (chap. 91:11). "They shall bear thee up in their hands" (verse 12). □

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Was the Atonement Finished on the Cross?

Some interesting questions arise out of the discussion on page 8 of this issue on "The Atonement in Type and Antitype." This article sets forth William Miller's view of the atonement, as expressed in a letter he wrote a month after the great disappointment, October 22, 1844. The author of this article finds Miller's view strikingly similar to that of O. R. L. Crosier in an 1846 *Day-Star* article. It is this *Day-Star* article that Ellen White recommended in *A Word to the Little Flock*: "The Lord shew[ed] me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will that Brother C. should write out the view which he gave us in the *Day-Star*, Extra, February 7, 1846."—Page 12.

Both Miller and Crosier strongly affirm that the atonement was not completed on the cross. Miller says, "Instead then of the atonement being made at the death and sufferings of Christ, it is made by his life and intercession in heaven." Crosier goes so far as to say that Christ "did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by His own blood He entered His heavenly Sanctuary for us."

These views run counter to what for centuries the Christian church in general has been teaching on the atonement. To some evangelical Christians, views such as this are regarded as blasphemous, or at the very least, totally non-Christian. Because Seventh-day Adventists have insisted on an atonement now going on, and for certain other reasons as well, these evangelical Christians have not even been willing to classify Seventh-day Adventists as Christians. They have labeled them a cult.

Do Seventh-day Adventists actually believe that the atonement was not finished on the cross? This question can be answered by both a No and a Yes. It all depends on what definition is given to the word *atonement*. If atonement is defined as evangelical Christians define it, the answer is an emphatic No. Essentially the Adventist position on this aspect of the atonement agrees with that of the Christian world in general.

The Seventh-day Adventist position on the cross aspect of the atonement is defined in the *Seventh-day Adventist Encyclopedia* as follows: "Theologically atonement is the process by which a sinner is reconciled to God or brought into a state of at-one-ment with Him. Christ's vicarious sacrifice upon the cross is the central, decisive, effective act in this process, and without it all else would be insufficient to atone for sin. The atonement there provided was perfect and complete. It was 'once for all' in the sense that it would never have to be repeated."—Pages 74, 75.

Repeatedly Ellen White uses the word *atonement* with this definition. Note for example the following

statement, "Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God' (1 Peter 3:18). 'Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot' (1 Peter 1:18, 19). It was through infinite sacrifice and inexpressible suffering that our Redeemer placed redemption within our reach."—*Selected Messages*, book 1, pp. 321, 322.

In this passage it is clearly stated that the atonement "has been made." In another statement Ellen White speaks of "the One who through the sacrifice of His own life was to make atonement for sin once for all."—*The Acts of the Apostles*, p. 246.

SDA's Extol the Cross

Far from belittling the atonement, as some Christians charge, Seventh-day Adventists highly extol the cross of Christ on which the atonement was made: "The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in His beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of His law, and still save the transgressor."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 3:14-17, p. 1132.

But what about the other aspect of the atonement, made when the blood was carried into the sanctuary? We should remember that a discussion of this aspect carries us into Old Testament symbolism. This aspect of the atonement must be distinguished from that defined theologically above. Actually the word *atonement*, which is common in the Old Testament (it occurs nine times, plus 70 times in the phrase "to make atonement"), occurs only once in the New Testament, in Romans 5:11, where it is the translation of a Greek word meaning "reconciliation." (Elsewhere this Greek word is translated either "reconciliation," or "reconciling.")

Let us go back to 1844 to discover why those involved in the Advent Movement turned their attention to the subject of the atonement. Their key text leading them to an expectation of the Second Advent on October 22 was Daniel 8:14, "Unto two thousand three hundred days; then shall the sanctuary be cleansed." At first William Miller had interpreted the sanctuary to be this earth, which was to be cleansed with the fires of the Second Advent. But beginning in the summer of 1844, some of his followers began to advocate a new interpretation. These followers saw in the sanctuary of Daniel 8:14 the heavenly sanctuary and, in the cleansing of the sanctuary, the antitype of the day of atonement in the earthly sanctuary. They reasoned thus: Since Christ, the one foreshadowed in the Passover lamb, died on the very day of the Passover, and the miracle of the

beginning of the gospel harvest occurred on the very day of Pentecost, a day on which anciently the first fruits of the grain harvest were waved as a symbol of the harvest to come, would it not seem reasonable that the events foreshadowed by the fall festivals would occur on the very day of these festivals? Hence, by meticulous calculations, they fixed on the date of October 22 as the day the Day of Atonement would have been observed by the Jews in 1844, according to the Biblical reckoning (not according to a revised reckoning in effect in the nineteenth century). On this day they expected the heavenly High Priest to come out of the heavenly sanctuary to bless His waiting people, which event they took to mean the Second Advent.

Here, then, was the reason they needed to be concerned about the atonement. They needed to discover what aspect of atonement began in 1844 on the basis of the fact that the antitypical day of atonement began on that date. Hence the reasoning presented in the Miller letter and in the Crosier article. The same thoughts are also expressed in Seventh-day Adventist publications. For example, *The SDA Bible Commentary*, commenting on Leviticus 4:12, says, "He [Christ] ministers on our behalf [in the heavenly sanctuary]. This phase of the ministry of Christ is as necessary to our salvation as was the ministry of the blood of the lamb at the time of the first Passover, and as with all offerings in which blood was shed.

"The ministry of the blood on the great Day of Atonement was the high point in the yearly service. The killing of the victim was certainly important—without it there would be no blood to minister—but the climax was reached when the high priest went into the most holy with the blood of the Lord's goat (see Heb. 9:25). Similarly, Christ 'by his own blood . . . entered in once into the holy place' (Heb. 9:12). His death on Calvary was essential—without it He would have nothing 'to offer' (Heb. 8:3)—but without the continuing ministry of the blood in the sanctuary above, the sacrifice on Calvary would be unavailing.

"Most Christians neither understand nor appreciate Christ's ministry as our great High Priest. To be sure, they believe in the shed blood; but they fail to understand that there must be a *ministry*, or application, of the blood to make it effective."

When Miller and Crosier expressed themselves on the atonement, much study remained to be done. Even though Ellen White recommended the Crosier article, she qualified it by saying "Brother Crosier had the true light, on the cleansing of the Sanctuary, &c." There were sections in his article that Seventh-day Adventists never adopted. For example, included in his *Day-Star* article was a long section entitled "The Age to Come," which presents a strange view of the future life. It was some years after the Crosier contribution that Seventh-day Adventists developed their present understanding of the cleansing of the heavenly sanctuary, including the doctrine of the investigative judgment.

But as students of prophecy Seventh-day Adventists have a far more comprehensive view of the work of Christ than do most other Christians. No other Christian body interprets Daniel 8:14 as Adventists do. Only Adventists place any significance on 1844.

It should be an encouragement to Seventh-day

Adventists who have felt maligned by those charging them with depreciating the work of Christ to know that Adventists have a far more comprehensive view of the work of Christ than do most other Christians. Adventist study of prophecy leads them to this larger view. In many Christian circles prophecy is given little attention, and, in circles where it is given attention, it is interpreted futuristically. This invalidates their interpretations, at least for Seventh-day Adventists, who interpret prophecy historically.

The Miller letter, therefore, is important to Seventh-day Adventists in that it provides a historical link in a developing chain of truth, coming from a period when truth that was still incompletely and, in a measure, incorrectly understood. But, building on the work of Miller, Crosier, and others, Seventh-day Adventists erected a system of truth that has stood the test of decades of investigation. This truth they undertook to proclaim to the world.

D. F. N.

Why Seventh-day Adventists?—3

Golden Door of the Future

In previous editorials we have referred to the pessimists and the optimists in regard to the future of Planet Earth. We have shown that Seventh-day Adventists are the only movement in the world that is telling the truth about the future. The Bible makes clear that men and women will not destroy themselves in some nuclear holocaust or by any other dreary misuse of earth's resources. Neither will humanity come up with the solution to its basic problems.

The return of Jesus for His people, a prepared people who have manifested His character and demonstrated His power to save them from their sins, is this world's only hope.

During the sixteenth century, there came a time when the Protestant cause in Scotland seemed to falter. The counterattack of the Roman Church was powerful. When it seemed that his Scottish friends were losing heart, John Knox, Scotland's great spiritual leader, left Geneva for his homeland. The news spread like fire on a prairie, "John Knox is coming!" Edinburgh was alive; young and old, rich and poor, mingled together in grateful expectation. We are told that ordinary business operations were suspended. The students were aroused from their books, and mounted travelers galloped throughout the glens and moors of old Scotland with the glad tidings, "Knox is returning."

Out on the lonely moors, the crofters gathered to thank God that Knox was returning. The ships at sea signaled the news across the oceans. Scottish blood everywhere had taken on new hope, new inspiration—John Knox was returning.

The happiest news on earth today is that someone greater than John Knox is soon to return. In fact, Jesus has been waiting on the threshold of space for some time now. Countdown has been suspended. A holding pattern has been in effect. He waits for the harvest of the gospel; He waits for the seed He planted to mature, thus helping to settle the great controversy.

But He will come only when the harvest is ripe. He will not return before the harvest is ripe. Harvesttime will reveal the wheat and the tares, the flowering of Christlike characters, on one hand, and on the other, the product of selfish, rebelling self-indulgence. While it is a time when God's people are distinguished by their zeal and character, it is also a time when evil seems to be unrestrained and fully revealed.

In Revelation 14:12 John describes God's people as those who "keep the commandments of God and the faith of Jesus" (R.S.V.). With such characters backing up and giving validity to the gospel, the work of preaching the gospel throughout the world in one generation will take on unparalleled speed and effectiveness.

Immediately following this final display of God's power through His people, a loud voice is heard in heaven. "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe." So he who sat upon the cloud swung his sickle on the earth, and the earth was reaped" (Rev. 14:15, 16, R.S.V.).

That is what's ahead for this world—not nuclear annihilation, nor mass suffocation, nor starvation, but the return of Jesus Christ.

It could be argued that the primary task of Seventh-day Adventists is to encourage the pessimists who fear the future and to enlighten the optimists who misread the future. This task has not been given to any other group in the world.

The real issue is: Do we want Him to come? If He were to come next week, would that make any difference in the way we are living today?

Everyone is maturing, becoming more set in his ways, more predictable, more spontaneous, more selfish and

arrogant, or more compassionate and pure. The question is: Are we becoming more like Jesus or more like His adversaries—regardless of how religious we are or of our church affiliation?

The last-day issues must not be fuzzy for anyone who chooses to "keep the commandments of God and the faith of Jesus." Anyone who matures in the faith of Jesus will be reflecting the character of Jesus; for the faith of Jesus produces the character of Jesus.

Has Jesus truly become your personal Saviour? Have you permitted Him to work on your behalf to change your self-oriented disposition, to sweeten your personality, to firm up your perseverance, to strengthen your will power? If not, He has not saved you from anything. Jesus remains only an historical figure whom you do not know. He will not be your Saviour in the judgment if He is not saving you from your sins here and now (Matt. 1:21).

At the Heart of the Mission

At the heart of the Seventh-day Adventist mission is the wonderful news that Jesus Christ is able to save men and women from their sins; He is able to recreate in them the disposition and character of a John or Enoch or Paul; He is able to keep minds pure and alert, hearts soft and gentle toward others, bodies healthy for service. Only such people can give the truly good news about the kingdom of God and make it believable.

Seventh-day Adventists want all men and women everywhere to know about the sin-pardoning, sin-destroying Lord who is about to return to this earth. We want everybody to know through experience the peace that comes in serving Him above all else, the joy of His companionship, the hope that makes sense out of the future. We have no other reason for existence than to make this Jesus of the Bible, the King of the universe, known to all men and women everywhere.

We lift Him up today. We point our neighbors to Him as the only answer or solution to every problem that a man or woman or child could wrestle with.

Out in New York Harbor, less than two miles from Manhattan, rests Liberty Island and one of the tallest statues in the world. We call that copper lady The Statue of Liberty, and more than 800,000 people visit her annually.

In 1886 she became the first sight of the new world for millions of immigrants pouring into New York City. Many of these millions could not speak the language of America but they knew what that Statue was saying to them. Many had been hounded from their ancestral homes in terror, or poverty, or simple despair. Their one last hope was America, and that Statue seemed to say it all as it guided their ship into the harbor, into freedom and new opportunity.

Emma Lazarus summed up this unspeakable message of hope. Her lines are embedded in the base of the statue:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

In a day when many lamps are going out in dismay and fear, when many other lamps point to fantasies and disillusionment, we lift up Jesus Christ as the Light of the



Discovery

By SHIRLEY SMITH

Gentle trillium, plucky woodsflower,
Petals white to pink hues turning,
Triad beauty, your discovery
Has fulfilled a springtime yearning.

Loving Father, faithful Saviour,
Spirit that prompts deep soul burning,
Triad Godhead, your discovery
Has fulfilled a lifetime yearning!

world. Here is a Light that will never go out, a Light that cleanses and heals, a Light that can be trusted when others fail or flicker.

America may have been the dream for the tired, the poor, the huddled masses, the homeless. But even America with all its freedom and opportunity could not be the fulfillment that every heart cries out for.

There is only one golden door and one harbor in the universe that will put to rest every human anxiety, assuage every grief, restore every junked dream. That golden door leads to God's plan for your future; the Light by which we get there is Jesus Christ Himself.

He stands in front of us today calling for "your tired, your poor, your huddled masses yearning to breathe free." He stands before us today with His arms outstretched, calling to each of us, "Send these, the homeless, tempest-tost, to me: I lift my lamp beside the golden door!"

Those who have followed that light know what we are talking about. The work of Seventh-day Adventists is to make that Light and Voice known to the world today. It is not only the world's last chance, it is the world's only chance to find a way through the future in peace.

The time is now: "Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus" (Rev. 14:12, R.S.V.). H. E. D.

Concluded

Ours Is a High Honor *Continued from page 2*

the wonderful story of salvation through Christ. Truly this is a heavy responsibility. Ellen G. White has said: "Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry."—*Education*, p. 263.

The responsibility of helping to carry the gospel to the world is not only a great privilege, it is part of God's plan to help us develop characters like His. "It should not be a lamented fact that there are increasing calls to give. . . . Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is His mercy that multiplies the demands for their means. Objects that call benevolence into action must be placed before them, or they cannot pattern after the character of the great Exemplar. . . . He [God] has placed means in the hands of men, that His divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. This is one of God's ways of exalting man. It is just the work that man needs; for it will stir the deepest sympathies of his heart and call into exercise the highest capabilities of the mind."—*Testimonies*, vol. 9, pp. 254, 255.

How glad we should be that we have "come to the kingdom for such a time as this" (Esther 4:14)! And if we are faithful, God will use us to fulfill His purposes, as He did Esther. He will not need to turn to others for "enlargement and deliverance."

K. H. W.

For the Younger Set

Follow the Leader

By RUTH WHEELER

JENNIE STOOPED down and watched a column of ants going across the path and into a hole in the ground. "Every ant going toward the nest is carrying a grass seed," she said. Father and Mother and Peter leaned down to watch. The ants were hurrying along a path toward the nest. They were coming from a meadow beside the road. Another column of ants was hurrying the other way, and they were not carrying anything.

After they had watched for a few minutes, Father wiped his hand across the path the ants were following, moving aside the dirt and dry leaves. He did not harm any of the ants, although he did push some of them to the side.

"Let's watch the ants now and see whether they'll make a new path," he said.

The ants were rushing this way and that, trying to find which way to go. Some of them dropped their grass seeds and turned back toward the field. They were completely confused. After some time a few ants found their way toward the nest, and then others followed them. Soon all the ants with grass seeds were following the new path to the nest.

"The ants leave a bit of scent or smell on the ground and dead leaves," Father explained. "Those that are behind follow this scent. When I wiped the leaves and soil away they could not find the way. They must not think for themselves."

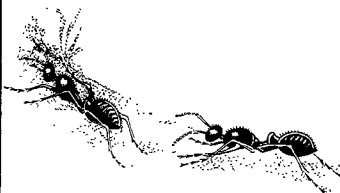
Mother smiled. "I've seen people like that. They do just what everyone else is doing. Solomon told us to learn from the ant, but he

must have been talking about not being lazy. Ants are always hurrying about their work. But following the leader sometimes gets them into trouble. I read of some ants that were crossing a paved road. The leader was turned aside by the passing of some horses, and he went back the way he had come. When he met the ants that were following him, he followed them. The ants were soon marching around in a circle. It was a hot day, and finally they all died on the hot pavement. But as long as they lived, each followed the one before him.

They watched the ants a few minutes longer, then Jennie spoke slowly. "There are two boys in my room at school who always do the same thing. Tom decides what they will do, and then Harry does it too. Last week the pastor came and asked us whether we would like to have a Bible study group in the summer. He asked those who would like to belong to a group to stand up. Many of us did. Harry stood up, and Tom didn't. When Tom saw that Harry was standing he laughed a little behind his hand. Harry began to sit down and then he stood up straight and did not look at Tom. We were glad. We want Harry to think for himself."

"I'm glad too that Harry did," Mother said. "God gives us minds, and He expects us to use them to make decisions. Our parents and teachers help us to know what is best to do, but we have the right to follow what we think is right. God expects us to do this. In that way we are different from those ants that just follow the one in front, no matter whether it is the right way or the wrong way."

As they walked on, Jennie was very quiet. She was thinking not only of following the leader but of being the leader. Leaders have to be especially sure that they are going in the right way.



Communication in Marriage

A surprising number of people get married without having a clear idea of how their mates feel about such important topics as finances, religion, and sex.

By MELBA OLMSTEAD

I LOOKED AT THE CALENDAR AND noticed that it was less than three weeks until Alice and Tom's wedding. Why hadn't they come for personality tests and premarital counseling as they had agreed to do several weeks ago? When I left Alice a note, she came by herself, because Tom, being a busy resident, couldn't come with her. As we explored the results of her tests together, I concluded that she had probably had an overly dominant parent. She agreed it was her father. I also realized that she was not able to communicate her true feelings to anyone close to her. Even though she and Tom had been dating for more than a year, it was evident that he didn't know her well, judging from the test he later took on her. She saw him pretty much the same as he saw himself.

Another trait that disturbed me was that Alice, though being very submissive, was extremely hostile. Furthermore, she and Tom had few interests in common. She was highly sociable and liked to be around people. She enjoyed water-skiing, swimming, and tennis and had abounding energy. He was quiet and studious. For recreation he liked to go hunting for rocks and to identify them or to stay in his apartment and watch television and read. She went along with him on his rock-hunting expeditions and even pretended to enjoy them, knowing her going would make him happy. But just as she had given in to her dominant father to make him happy and, perhaps unconsciously, to make him approve of her, she

Melba Olmstead is dean of women on the Loma Linda campus of Loma Linda University, Loma Linda, California.

was behaving in the same manner toward her fiancé.

I desperately wanted to beg her to postpone the wedding for a few months, but when I discovered the invitations were out and all the plans had been made, I tried to give her some help in learning to communicate, so that she could let Tom know her true feelings. I also told her that with finding more common interests I believed they could have a successful marriage, but they would have to work at it much harder than most couples.

Managing to find a free hour, Tom came to see me three days before the wedding. He was shocked when, with Alice's permission, I told him that she hadn't been enjoying the rock-hunting expeditions. "Why didn't she tell me?" he exclaimed. "Sometimes she herself would suggest our going."

"Yes," I admitted. "But it was because she wanted to please you, just as she tried to please her father as she was growing up." I showed him her high-hostility score. "She is resentful because she is giving in to you, but seems unable to communicate her feelings."

I told him the same things I had told her about the importance of finding common interests, and made several suggestions of things they could possibly enjoy together and of ways he might help her learn to communicate. He was visibly shaken, but I felt assured he would work hard to try to make their marriage a success. Sad to say, their marriage lasted but a few short years.

A surprising number of people get married without having a clear idea of how their mates feel about such important topics as how to manage finances, how to raise children, and attitudes about in-laws, religion, and sex. When disillusioned partners come to me about some of these problems after marriage I ask, "Didn't you talk about this before you got married?" The answer is invariably, "Oh, yes. But we said, 'We'll work it out.'"

Long Courtships Commended

One of the reasons Ellen G. White and marriage counselors today urge long courtships is that couples can learn to know each other well. Couples who have known each other well for at least two years have fewer surprises when married. They are able to face life realistically and they have happier marriages and fewer divorces. Premarital counsel can also help them. The one who finds it easy to communicate well must learn to be patient with the partner who finds communication difficult. He can make it easy for the other one to talk. He can gradually draw his partner out and encourage him to express his true feelings.

Every week or two, one or more of my dormitory girls comes to me and says, "Dean, I don't know why, but my roommate and I aren't getting along." Invariably I question, "Have you talked to her about the things she is doing that upset you?" The answer usually is, "No, but it wouldn't do any good. She should know that what she is doing is bothering me." My usual answer is this, "Through the years I have found that neither roommates nor husbands nor wives are mind readers. We have to

If He Travels

SHE STOPPED ME at the end of a long, busy day. "Was that my case study we discussed in class today?" she asked. "My friends think you know about me."

I laughed. "No, it wasn't about you. Tell me more."

"My name is Hallie," she continued. "And the case of 'June's Calendar' sounds like someone's been telling on me."

"June's Calendar"—the case of the traveling husband and the unhappy wife—seems to bring that kind of response frequently. So frequently, in fact, that I would like to share with you Hallie's solution to her problem. She has 15 rules of which she has to remind herself often. "And sometimes," she says, "I add notes to myself." These are Hallie's rules. (Comments in parentheses are mine.)

1. Most important! Deep consecration to God and a deep commitment to my husband and our marriage. (Two basics for a marriage to survive happily.)

2. Make a definite life for myself. Take up some of the outside interests I have been putting off. Take classes. Do something very interesting and absorbing. (This means crawling out of the rut I've made for myself. It may take dynamite to get me started.)

3. Talk the problem over with my husband, and with him set some guidelines. Talk to him in such a way that he will listen. Don't be embarrassed. (Nagging and guilt-producing harassment are out. This is a time to look for solutions, not blame.)

4. Make a special effort to understand his work. (He's going to discover that I am interesting to talk with after all.)

5. Make time to be alone with him when he is not tired. (That's being fair to both of us.)

6. Join him in town for dinner often, then take a book and keep busy and quiet in his office while he

works late at night. (This is my nonverbal way of saying, "It makes me feel good just to be with you.")

7. Enjoy and entertain the lonely, single women I know when he is gone on trips. (This can be a time of building friendships as well as sharing my time and my home with others.)

8. Travel whenever I can with him. (Even once a year gives me something to look forward to.)

9. Show my love and appreciation. Sadly neglected! (I'll make homecoming pleasant and desirable.)

10. Make myself talk to him (without guilt feelings!) about my interests. Try to help him understand the emotional needs of a woman. (He is baffled by my needs sometimes just as much as I am about his. But we can both try to understand.)

11. Make him feel very needed. (This isn't always easy, because I have to learn to take care of myself and our home when he's gone.)

12. Make good friends, but do not talk to them about my personal problems. (Shared problems too often become feared problems—fear of disclosure, loss of self-esteem.)

13. Have a sense of humor. ("A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22).)

14. Cry when I need to. (A few tears can serve as a good tranquilizer—a release that the humanness in me needs. Just so I don't gorge myself on a steady diet of self-pity.)

15. Pray a lot! (This means talking to Christ like I would to my most trusted and best-loved friend. Can anyone understand better than He?)

Having a traveling husband is not uncommon these days. More and more men must of necessity travel. We can sulk (and let the shadows crush us), or we can do something positive about it. I think Hallie's ideas are worth a try.

tell others what it is they are doing that displeases us. As you do this, you might ask whether you are doing something that displeases them. If you can learn to communicate and get along well with a number of roommates before you get married, you are more likely to be able to communicate well with your husband and have a happier marriage."

One wife who received the silent treatment from her husband for several days could stand it no longer and commented, "If you are going to punish me, I'd like to know what I am being punished for." His answer was, "I think you know." But she didn't know, and he refused to tell her. Unfortunately, there are many mates who pout and act like spoiled children when they are hurt. Refusing to talk over a situation, a mate may stalk out of the room. Another may get so angry that his mate is afraid to bring up the subject again. Still another cries each time her mate brings up a certain topic. The one trying to communicate in a sensible way is thus manipulated by his spouse and decides it is easier to "grin and bear it." What silly games mates sometimes play!

Another wife was angry but quiet all day because her husband had forgotten her birthday. Finally at the end of the day, with tears in her eyes and feeling very sorry for herself, she commented that he hadn't remembered her birthday. How much wiser is the wife who is aware that though many men forget birthdays and anniversaries this does not necessarily indicate a lack of love. She comments a month before her birthday, "Just think, I'll be 30 years old June 30. My, the past year has gone by in such a hurry." She helps him remember, which is what he wants to do, anyway. If her husband has spoken crossly to her and she feels she doesn't deserve it, instead of giving him the silent treatment, she says, "Honey, I really felt hurt this evening when you were so cross because I was late with supper. I couldn't help it, because I had to wait for Mrs. Jackson to finish her shopping. You know she has no car and can't get around very well." If her husband is a secure person he will probably say, "I'm sorry," and they should kiss and make up. But even if he doesn't apologize she will feel better getting it out in the open than keeping it inside.

"Many a marriage is in trouble because one of the partners won't speak out. Mrs. R. consulted me one day about her marriage. 'For seven years,' she complained, 'I have been uncomfortable because my husband insists on reading after we go to bed.'

"I should think he might do some of his reading elsewhere," I agreed. "What does he say when you speak of it?"

"Oh, I've never once mentioned it to him," she exclaimed. "I didn't want to hurt his feelings."

"Isn't this carrying a good idea too far? It would certainly not have been helpful for Mrs. R. to mention the subject 365 times in each of those seven years . . . but in seven years she might have mentioned it once, and Mr. R. might have welcomed the information. In fact, when I myself broke the news to him, he was astonished. 'Why, I always thought she enjoyed that too,' he replied. 'She often said it was a good way to relax before going to sleep. I'll certainly not do it again—it is a matter of no importance to me. Why on earth didn't she say something?' "

Concluded next week

SDA's From Hill Tribes Attend Meetings in India

By G. J. CHRISTO

THE NORTHEAST India Section held its constituency meetings in Silchar, December 14 to 16. Also held in connection with these meetings was a rally bringing together some 1,000 Adventists of the region. The rally was held so that leaders of the church could visit the tribal people. The government of Assam gave permits for the overseas missionaries to spend a few days with Adventist believers in these isolated areas. Babel is the only word to describe the confusion of translation during the meetings. As many as 19 languages were spoken by the tribal people attending from the surrounding hills of Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Assam, and Cachar. Many of the Adventists present could speak and understand just one dialect, but several were fluent in half a dozen.

Except for the languages, nothing else about the group was Babel, for here gathered together for the first time were clean, Bible-loving people, each with the hope of the Second Advent in his heart.

Here for the first time many looked upon the overseas missionary, whom they had heard so much about. Their parents had told them of the men and women who gave up so much to bring the message of the Book and a Saviour. For many years no foreigner has been allowed to visit many parts of these hills due to political reasons.

Music is an integral part of the lives of the hill people, and much of their witnessing is done by song. A feast of special music was planned for the session.

It was not easy to bring 1,000 of the 5,000 members from 50 organized churches and 40 companies of this sec-

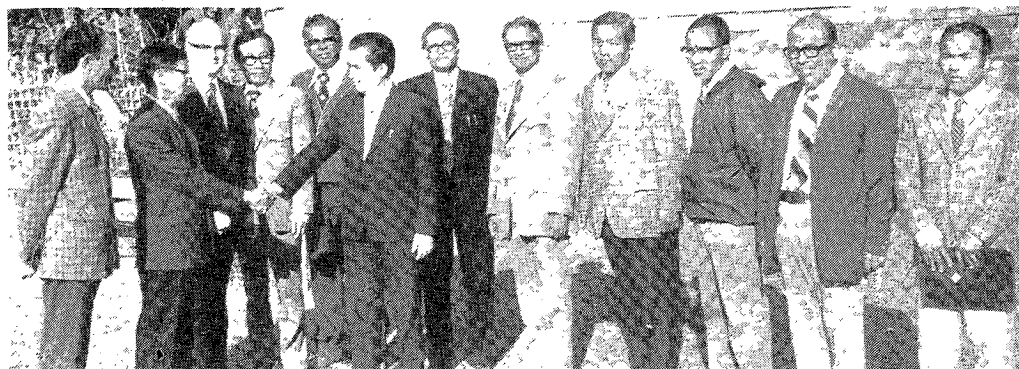
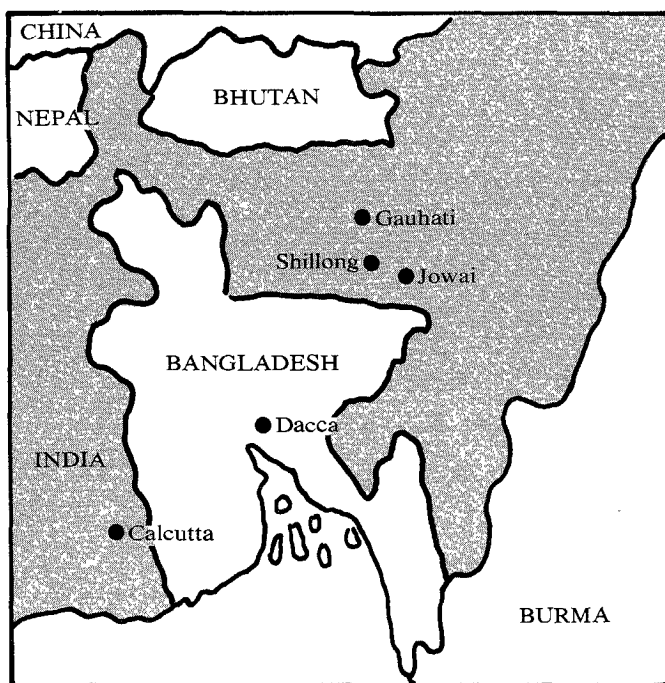
tion together. They came by bus, jeep, truck, train, and plane. Many walked.

Just a little more than 60 years ago the people of these hills were animists. Today the love of Jesus Christ has transformed their lives. Baptist and Presbyterian missionaries gave their lives to bring

the knowledge of a Saviour, and memorials to the work of these churches are in evidence everywhere. The hill people were so isolated, it seems, that, for a time, the Adventist pioneers sent no missionary to them, but 40 years ago the Burgess family decided to make Shillong their home. Later W. A. Barlow spent several months there as a literature evangelist. An interest was developed, and in 1935 the J. F. Ashlock family was sent to Shillong to begin work among the tribal people of Assam.

As members were added to the Adventist Church, the need of a boarding school became apparent. O. W. Lange established the Adventist Training School (formerly Assam Training School) in Jowai in 1941. At first the Adventist message was preached mainly in the Khasi and Jaintia Hills district of Assam. As news of the new boarding school spread through the hills, students from other language areas were attracted to the school. Students from the Lushai Hills carried the story of the three angels' messages to their homeland, and in 1949 second-generation missionaries, Willis and Helen Lowry, moved to Aizawl. They spent 15 years among the Lushai-speaking people, 10 of these years without taking a furlough or even annual vacations. Their effective witness resulted in a group of about 800 baptized members when they left in 1964. Since then the work has been fostered by national leadership, and the church in this area has close to 2,000 members.

The 1975 constituency meeting of the Northeast Section was not only the first gathering together of the various hill tribes, it was also the occasion of the birth of a new section. Since the Lushai-speaking areas of the section are cut off by difficult terrain and travel is time consuming, it is impractical to administer the area from Shillong.



Dickson Hungyo, second from left, is welcomed to the gospel ministry by Jon Khonghat, Northern Union treasurer. Others, from left to right, are C. Hmingliana, ordained at the same service; W. H. Mattison, Northern Union president; L. Hmingliana, Mizo Section president; V. P. Muthiah, Southern Asia Division lay activities director; I. M. Chand, Northern Union secretary; G. J. Christo, division advisory council secretary; C. Saikhuma, South Mizo Circle leader; Ringsung Hungyo, Northeast India Section secretary; D. Nongtdu, Northeast India Section president; and Kipsing Kharbteng, Khasi Circle director.

G. J. Christo is secretary of the Southern Asia Division advisory council.

On December 14, a new section, the Mizo Section, was organized as part of the Southern Asia Division. L. Hmingliana, former secretary of the Northeast India Section, was elected president; V. L. Rawna, secretary; and B. L. Rimsu, from the Garo Hills, treasurer. Headquarters for the new section is to be established in Aizawl, the capital of Mizoram.

During the five-day rally and constituency meeting C. Hmingliana and D. Hungyo were ordained to the gospel ministry.

Assisting the 24 church workers in the new section are laymen who have organized themselves into Daniel's bands, not only to give aggressive and effective witness to the Adventist Message but also to support three full-time lay evangelists. Tithe incomes from this area are among the highest in Southern Asia, and the churches are well organized to foster every phase of church activity.

Present at the constituency meeting were R. S. Lowry and G. J. Christo, chairman and secretary, respectively, of the Southern Asia Division Advisory Council; M. E. Cherian, president of Spicer Memorial College; V. P. Muthiah, division lay activities advisor; W. H. Mattison, Northern Union president, and his associates; and R. N. Baird, union lay activities advisor and former Northeast India Section president.



Three lay workers attended the Northeast India Section meetings in Silchar: Kamlova, a full-time evangelist supported by a Daniel's Band; K. Peter, from the Manipur Circle, who brought 82 persons into the church in 1975; and Charles, also of the Manipur Circle.

Northern Europe-West Africa Report—2

Ghana Conference Holds Fifteen Camp Meetings

By C. O. FRANZ

WITHIN HOURS of my visit to northern Norway on my tour through some of the Northern Europe-West Africa Division territory, I was in a totally different climate, with no need for an overcoat, overshoes, or fur hat. Our British Caledonian Airways jet had landed smoothly at the international airport near Freetown, capital of Sierra Leone, West Africa. D. C. Keith, Sierra Leone Mission secretary-treasurer, was on hand to meet me.

The mission headquarters is some distance from Freetown, more or less in the center of the country, in the town of Bo. I proceeded there the next day and renewed acquaintance with the mission president, G. M. Woodruff. He had planned an itinerary that would take us to Yele Secondary School, Masanga Leprosy Hospital, and Peninsula Secondary School. Mrs. Woodruff accompanied us.

As we traveled between these institutions, Pastor Woodruff told me that Seventh-day Adventists began

C. O. Franz is secretary of the General Conference.

work in Sierre Leone in 1907, when D. C. Babcock was sent from the United States to continue work started by J. M. Hyatt, an American black layman. Today in a country with a population exceeding three million, Seventh-day Adventists have nearly 5,000 Sabbath school members and 3,256 baptized church members. Our 22 pastors and evangelists are working in 13 languages, although nearly three fourths of the population speak either the Temne or Mendi languages.

We arrived at Masanga Leprosy Hospital late in the afternoon. I was surprised to find that Masanga is a well-developed community, centered completely around the hospital work. Patient beds number only 162, but this hospital is charged by the government with the responsibility for a very large area in the central and eastern sections of the country. Five teams of workers from the hospital hold outpatient clinics in this territory. This is the modern approach to the treatment and prevention of leprosy in Africa.

We found a corps of workers at Masanga who cheerfully work long hours and, when necessary, take on tasks and projects in no way connected with the specialties for which they are trained. J. C. Pitts, for instance, took us on a tour of the hospital grounds and campus. Dale Rexinger, chief laboratory technician, invited us to spend the night at his home.

Student missionaries in Sierra Leone include Philip Phillipsen from Denmark and Birgid Rasmussen from Norway, at Yele Secondary School, and Tim Pinkney from the United States at Masanga.

My next visit was to the neighboring country of Ghana. Headquarters for the

West African Union Mission is Accra, on the southern coast of Ghana. For many years West Africa was called the white man's grave. The combination of extreme heat and humidity, malaria, and black-water fever took a heavy toll in the ranks of Seventh-day Adventist workers in the 1890's and the first decades of the twentieth century. Today the health risks are minimal, and visitors are impressed with the beauty and cleanliness of cities such as Accra.

This part of Africa has also been known as the Gold Coast, and gold is still one of Ghana's exports. Seventh-day Adventists have "struck gold" for the kingdom of God here in West Africa, and 30,607 baptized church members are the evidence of a ready response to the preaching of the three angels' messages.

Inspiring Meetings

It was camp meeting time in Ghana. Paul Sundquist, Northern Europe-West Africa Division communication and Sabbath school director, and I were to attend one of these inspiring meetings. As we drove down the highway from Kumasi to Kwamang, the president of the Ghana Conference, C. A. Bediako, explained that 15 camp meetings will be held in the Ghana Conference in 1976. Most of the nearly 24,000 members of the conference will attend one or more of these meetings. Kwamang, a village of approximately 8,000, was chosen because it is easily accessible to the members of the nine organized churches and 20 companies that comprise two districts.

Church members in Kwamang were invited to make the necessary physical preparations for the camp meeting. First they prepared a large booth. Built of poles and covered with palm fronds, it was made in the form of a hollow rectangle approximately 120 feet by 185 feet. The speaker's platform, at one end of the quadrangle, was also covered with palm fronds.

Benches were brought from the nearby church, and addi-

tional temporary seating was provided in the shade of the booth. The conference provided a portable public-address system with two large speakers. Power for the system was provided by a portable generator located far enough away from the meeting site so that its steady "putt, putt, putt" was hardly noticeable.

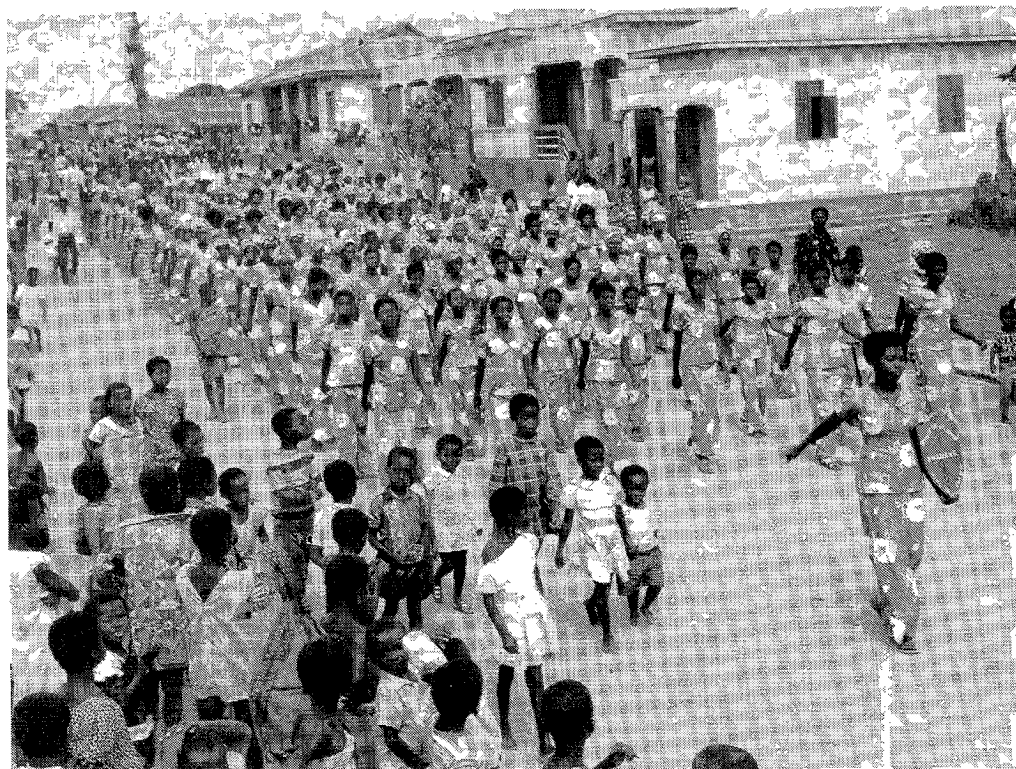
One of the workers handed me the mimeographed program. I noted that the early morning meetings are indeed early! The first appointment is "Prayer for the Sick" from 4:30 to 5:30 A.M. Another group of prayer bands meets from 5:30 to 6:15 A.M. On weekdays a preaching service is held from 9:00 to 9:45 in the morning, followed by a departmental presentation. Special services through the day were titled "Annual Thanksgiving Service," "The Role of Music in the Church," "Compound Preaching," "Vesper Services in Homes," "Youth Investiture Service," and "The Mission of the Seventh-day Adventist Church." It was obvious to me that this camp meeting was not only well planned but very practical.

It was a thrill on Sabbath morning to see nearly 3,000 happy church members file into the African-style camp meeting pavilion. Sabbath school was just beginning. Although it was much like Sabbath school in any Seventh-day Adventist church, there were several innovations. After each musical presentation, many of the Sabbath school members came forward with their offerings and placed them on a table in front of the speaker's stand. There was no need for deacons to receive the offering, and as far as I could tell there was no particular call for offerings. There was an air of spontaneity and happiness about it all.

"Do you see that man coming to the microphone?" questioned the worker sitting beside me. "He will recite his memory verses." I assumed that he would recite all of the memory verses for the quarter, but soon realized that this was something much more involved. He had selected one



M. A. Bediako, center, Ghana Conference president, is proud of the Dorcas workers in his conference, pictured with him wearing their blue-and-white "conference cloth" outfits with a three-angels pattern.



Nearly a score of singing bands shared their faith in the town of Kwamang during camp meeting weekend.

verse from each book of the Bible, and repeated these 66 verses from memory.

And then it was time for the eleven o'clock service. In such informal circumstances, with nearly 3,000 persons present, and with the necessity of using an interpreter, one could expect small problems. But not at Kwamang! There was almost perfect attention, very little moving about, and when the call to personal consecration was given at the close of the service every man, woman, and child in the congregation moved into the quadrangle and stood quietly while a prayer of consecration was offered.

I had naturally supposed that the congregation would be very much interested in the noon lunch at this point, and that there would be a rush to whatever place had been appointed for this purpose. Instead, I was amazed to see the larger part of the congregation dividing up into groups of 20 to 50 or 60 members. This was no haphazard arrangement. They were preparing to march and sing, and I was told that these groups represented the singing bands from the various churches.

Singing Bands

This is a form of evangelism, and their purpose was to witness to the people of Kwamang. As each group moved off, one person marched in front as leader. The members of the band usually marched three abreast, with a "sergeant" marching at the side of the column to see that all were in step. As we followed one singing band and were followed by another, we noted that most of the people of the village had turned out to enjoy this demonstration of Christian fervor and love. It was obvious that the people of Kwamang, the non-Adventist friends and neighbors, were pleased to have an Adventist camp meeting in their midst.

On the drive from Kwamang to Kumasi, a distance of 50 miles, we passed a number of Adventist church buildings. But what impressed

me even more than these were the seven church buildings under construction that we could see as we drove down the highway. Pastor Bediako explained that there are so many new churches under construction in his conference that the conference cannot provide very much help for each one. Members donate their labor to make blocks and pour concrete floors. They do the masonry work and the carpentry work. But their resources are limited. The conference tries to provide the roofing material, but it is not always able to do so. Here, as in many other parts of the world, church buildings and evangelism are nearly synonymous. As soon as a church building is usable it begins to fill up, and soon there is an overflowing congregation.

As we passed one of these churches under construction, the conference president said, "That is Sister Afriyie's church. She lives in Kumasi now and has a small business there. But this is her hometown, and she was anxious to have a Seventh-day Adventist church here. She arranged for meetings to be held here, and now she is providing funds for a church building. The new members donate their labor; she provides the necessary cash."

After visiting the Advent Press in Accra, we said goodbye to Ghana and the West African Union and turned our eyes toward Nigeria.

The Nigerian Union Mission was organized in 1972 and formerly was a part of the West African Union. Today there are 34,676 members of the church in Nigeria, and that number is increasing rapidly. In company with the Nigerian Union Mission president, S. Gustavsson, I visited the Adventist Seminary of West Africa and the Ile-Ife Hospital.

ASWA, as our college is known, is situated in a rural setting surrounded by palm trees and rich farmland. I spoke to the students at the chapel service and met with the college board. Item number one on the agenda was



Aarne Rintala, a specialist in reconstructive surgery from Helsinki, Finland, performs a tendon graft on a patient at Masanga Leprosy Hospital in Sierra Leone. He is assisted by Maj-Britt Jansen, from Turku, Finland. During his six-week stay at Masanga Hospital, Dr. Rintala performed 96 operations on patients' faces, feet, and hands.

the erection of a library building, an urgent need. Pastor Gustavsson, in addition to his duties as union president, was serving as acting president of the college pending the arrival of the newly appointed president, Julius Korgan.

As we drove north from Lagos to Ile Ife, Pastor Gustavsson and I were accompanied by a medical student from Loma Linda University, Richard C. Brown, Jr. Richard, son of the secretary of the Lake Region Conference, had come to Nigeria as part of an elective program recently planned by the General Conference and Loma Linda University.

This new program provides opportunity for students of medicine who have completed their third year of studies at Loma Linda to spend three months in a mission hospital. We anticipate that between 30 and 40 of these students will be in our overseas hospitals each year. It is a double blessing, for it not only provides the student with a firsthand view of and participation in the overseas medical missionary program but the student also provides a real benefit to the hospitals where he serves.

We have a large church



The author, center, with C. B. Mensah, West African Union secretary, to the left and Pastor Bedaiako to the right, enjoys the large Ghana camp meeting crowd.

building on the same campus with the Ile-Ife Hospital, and an early evening meeting had been scheduled so that we could meet and speak to the members of this church. We spent the night in one of the hospital bungalows, once again thanking our heavenly Father for the spirit of Advent missions so clearly demonstrated in the staff, both national and expatriate, of the Ile-Ife Hospital.

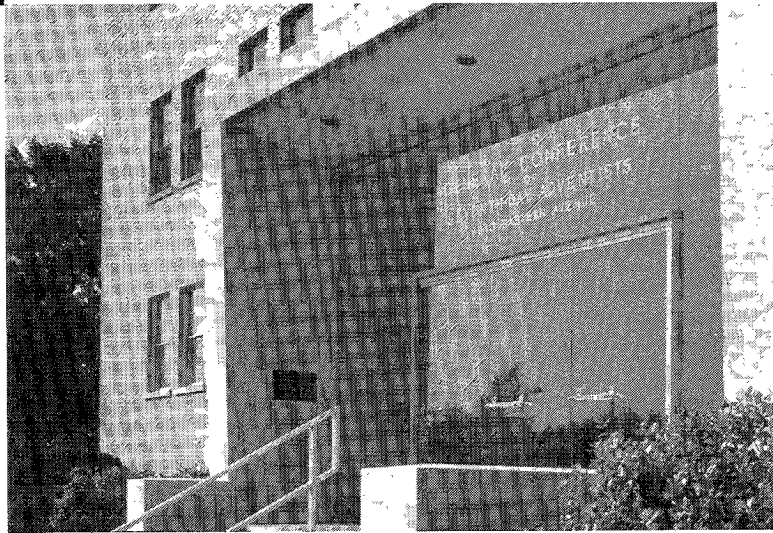
The same spirit pervades the entire Northern Europe-West Africa Division. I pray that God will continue to bless and guide the laity and the leaders of this great division.

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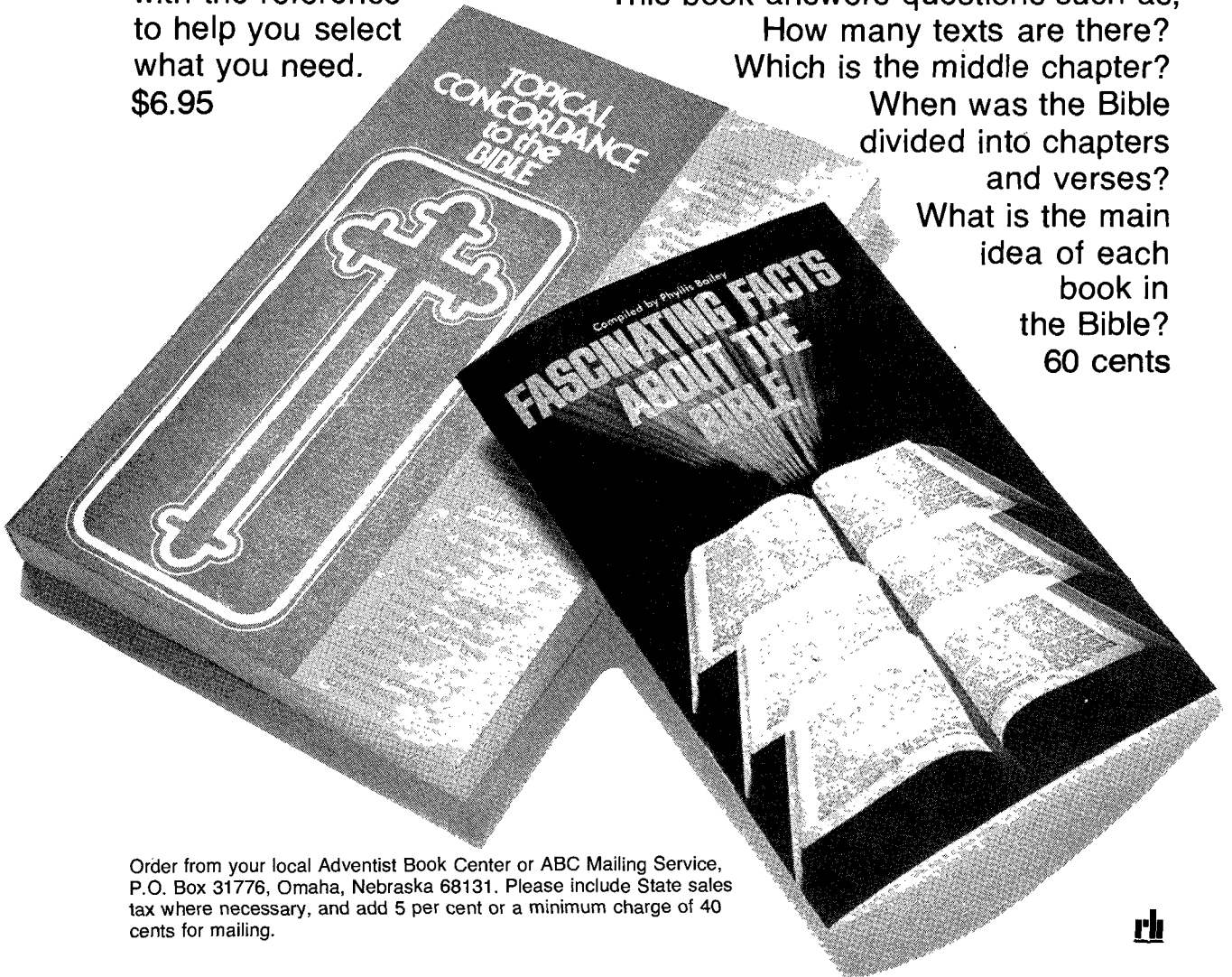
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CANADA

Union Leaders Conduct Witnessing Training Sessions

Four-day Witnessing for Christ training sessions were conducted in every conference in the Canadian Union between December 14 and February 11. Attending the sessions were local conference administrators, departmental leaders, pastors, and one lay person from each church. These leaders in turn are instructing members of local congregations across Canada, according to Lewis A. Shipowick, Canadian Union lay activities director and coordinator of the training program.

Text for the sessions is the *Witnessing for Christ* manual published recently by the General Conference. On hand to lead out in some of the sessions was George Knowles, field coordinator for the *It Is Written* telecast.

Said one participant in the seminars, "For the first time I have found joy in knocking on doors. Now I know how to approach my neighbors and friends and lead them to a personal relationship with Jesus and His requirements."

LEWIS A. SHIPOWICK

tended were already participating in weekly Branch Sabbath Schools in the area.

The 21 meetings were divided into 11 evening sessions and ten afternoon sessions. The afternoon meetings were planned by Mrs. Fenton to make the evening subjects more real to the children. For instance, crafts such as flower making

were taught when the previous evening meeting was on Creation.

Each evening after a health feature, Mr. Dai dramatized a story, and finally Pastor Fenton presented a spiritual lesson. The last meeting was held on the night of the Chinese lantern festival, so Pastor Fenton used this opportunity for the topic

"Let Your Light Shine." Hundreds of Chinese lanterns were lighted inside the air tent and the children sang, "This Little Light of Mine."

As a result of this child evangelism, several new Branch Sabbath Schools have been formed, and a children's choir is being developed. Between 30 and 40 have signed up for the choir.

Market Sermons in Kenya Convert Soleman Mwangi

Meet Soleman Mwangi, a literature evangelist in Nairobi, Kenya. A year ago he was operating a radio and record player store in the town of Maragua. One day he heard some shouting down the street. Coming out of his store, he saw a white man—me—standing on a bench

preaching to a marketplace crowd. I was holding a field school in the area with ten ministers. The only hall available was so far from where the people were that we decided to go to the market, where there was always a crowd.

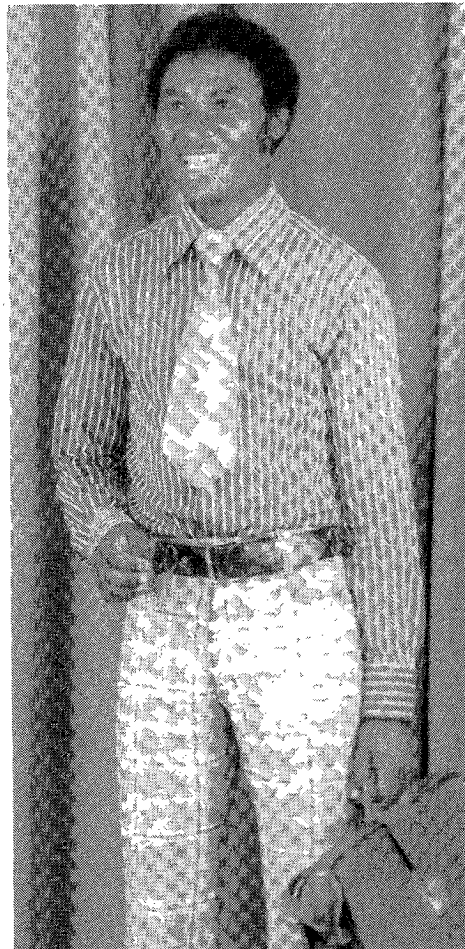
Curiosity drew Soleman toward the preaching. He was used to hearing religious meetings at the market, but usually ignored them. Perhaps this time it was the sight of a white man preaching in such a spot that drew him. He listened for a while, and then came closer. The next day when he heard me shouting he closed his shop and hurried down to listen. After a few days he was there waiting before the meetings began. Then, in addition, he began to take the bus into the adjoining town of Muranga to hear the two sermons being preached there each day.

Soon Soleman was closing his store on Sabbath and doing what he had never done before—keeping it open on Sunday. He attended Sabbath school and church, and it wasn't long before I noticed he had joined the choir.

After Soleman's baptism, he told me he wanted to become a minister. He was 23, a good age to make such a decision, and he had finished his secondary training. I encouraged him to enter the colporteur work, both as a training for the ministry and as a way of earning money. He thought about it for a while, and when I returned from holding a field school in Kisumu a few months later, he had closed his shop and was auctioning off all his radios and electronic stock.

Soleman is now working full time in the colporteur ministry. He likes his work, but his mind is on college and the ministry. He hopes that when school opens next year at Bugema Adventist College he will be there as a theology student.

ROGER HOLLEY
Ministerial Secretary
East African Union



TAIWAN

Taipei Church Conducts Series for Children

Winter vacation offered an opportunity for child evangelism in Taipei, Taiwan, that Loren Fenton could not pass by.

Elder Fenton, pastor of the Sung Shan church in Taipei, along with his wife, and John Dai, an employee at Taiwan Adventist Hospital, conducted a series of 21 meetings for some 400 Chinese youngsters. They set up an air tent near the Sung Shan church, did a little advertising, arranged for a bus to transport the children to and from the meetings, and promised free dental examinations by personnel from the hospital. Several who at-

OHIO

Kettering Spiritual Life Is Studied

Administrators and department heads at Kettering Medical Center, Kettering, Ohio, met recently for the first in a series of planning sessions designed to strengthen the institution's spiritual life and witnessing programs.

The group evaluated current hospital-oriented activities, which, in addition to regular chaplains' services, include Friday evening singing on patient floors, a Sabbath greeting card with a spiritual message on breakfast trays, inspirational audio broadcasts featuring music and a Sabbath message, a Sunday morning service in the chapel, and the use of religious and inspirational literature in public areas.

Full, daily, closed-circuit color television programming with regular inspirational features began in March. A new quarterly news magazine, *Caring*, deals with the center's Christian history and philosophy. "Faith and Growth" groups led by hospital chaplains provide strength and inspiration to employees desiring to give more effective witness. A Sabbath committee meets weekly to develop better ways of making the Sabbath a special day.

Says Marlowe Schaffner, medical center president: "We need to remind ourselves, as well as those we serve, that we view the work of healing as Christ's work. If our institution is to fulfill its mission, we must create and maintain a climate that will inspire and reinforce Christian faith."

OLIVER JACQUES
Community Relations Director
Kettering Medical Center

BRAZIL

GC Guest Attends Paraná Camp Meeting

Moisés S. Nigri, General Conference vice-president, was guest speaker at the Paraná Conference (South

Brazil Union) camp meeting, held recently in Curitiba. Other guests included Emmanuel Zorub, South Brazil Union president; José C. Bessa, Jr., union Ministerial secretary; and Osvaldo T. Félix and Roberto C. Azevedo, union stewardship and education directors, respectively. R. R. Azevedo, of the São Paulo Conference, presented audio-visual programs in the evenings, showing slides through five projectors simultaneously.

The Paraná Conference, growing by about 8 per cent per year, is under the leadership of Walter Boger, president. Other conference leaders are Leonid Bogdanov, secretary, and Adolpho dos Reis, treasurer.

Those who attended camp meeting had the privilege of being in many inspiring classes, including those taught

by Wilson Endruweit, professor of theology at Brazil College, São Paulo. Other classes were under the instruction of Itanel Ferraz, South American Division lay activities director.

In a ceremony which took place during the meetings, two pastors, Dario Pires de Araújo and Scilas Barbosa, were ordained to the ministry.

The 25,000 members of the Paraná Conference received the message of the meetings—"Now Is the Time to Evangelize"—through reports brought back to home churches by those who attended.

That more than 2,000 new members will be won this year is the hope of the conference's administrators, pastors, and lay workers.

ARTUR S. VALLE
Communication Director
South American Division

COLOMBIA

Meetings Draw Large Attendance

The Upper Magdalena Conference, largest in territory and membership in the Colombia-Venezuela Union, prepared for its latest evangelistic campaign by training laymen in Ibagué, Colombia, as missionary mailmen. These members then prepared 1,150 persons for graduation from the Voice of Hope radio Bible correspondence course. The graduation exercises required two sessions and were attended by 2,300 people. Next a Five-Day Plan to Stop Smoking was conducted by José Osorio and Daniel González. Three thousand five hundred attended the Plan, with 2,450 giving up smoking.

Pastor Osorio, Colombia-Venezuela Union evangelist, with his team of five pastors, two Bible instructors, and 16 fourth-year theology students from Colombia-Venezuela Union College in Medellín, then initiated a series of meetings. They held one session at six o'clock and another at seven-thirty each evening in order to accommodate the crowds. Each meeting attracted 1,800 persons, and there were nights when the total exceeded 4,000.

The meetings have attracted the largest attendance of any ever held in the Colombia-Venezuela Union. Full media coverage has helped to publicize these meetings and arouse interest in them. Results will be reported when the series ends.

The evangelistic team has received invitations to hold meetings for some official, semi-official, and private organizations. On March 2, 1,200 soldiers and their officers heard Evangelist Osorio at the tent in their own private meeting. The national police, several schools, and various clubs also have asked to have their own meeting, and will be accommodated as far as is possible.

RAIMUNDO PARDO SUAREZ
Communication Director
Upper Magdalena Conference



MAY 8 OFFERING AIDS DISASTER VICTIMS

After earthquakes left more than a million people homeless in Guatemala (above), the Seventh-day Adventist World Service arrived immediately in the disaster area, together with other relief organizations, with food, clothing, and medical aid. In addition, SAWS helped rebuild homes and comforted the bereaved. SAWS was able to do all this because Seventh-day Adventists around the world have generously supported the SAWS program with their offerings.

This year's Disaster and Famine Relief Offering, for SAWS, will be collected May 8 in North America. It is hoped that this will be a million-dollar offering, an offering characteristic of a church with a heart.

V. W. SCHOEN
Lay Activities Director
General Conference

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Australasian

● Greater Sydney, Victoria, and Tasmanian Conference church members soon can take advantage of the It Is Written Revelation Seminars with George Vandeman, who will be in Australia for three weeks beginning in late April. After the seminars Elder Vandeman and George Knowles will visit the conferences in Australia and New Zealand to outline the Revelation Seminar approach to conference workers.

● A division Adventist Book Center managers' council met in Warburton, Victoria, from March 11 to 14, and a publishing directors' council followed from March 15 to 18. A. M. Running, representing the book department of the Pacific Press Publishing Association, was a special guest at both gatherings.

● Pastor and Mrs. Eric Hon, retired medical workers from Australia, are SOS workers in the Greater New York Conference. Pastor Hon's last post in Australia before retirement was medical and temperance director of the Trans-Tasman Union Conference.

● Marshall Kelly, singing evangelist from the U.S., has been the speaker at Youth Week rallies in the Greater Sydney and North New South Wales conferences. He was the featured singer at two large public concerts, one in Sydney and the other in Newcastle. At the Sydney Opera House on March 14, he sang to a near-capacity audience in the concert hall.

Euro-Africa

● E. E. Naenny, division publishing director, reports a successful year for 1975, in spite of the recession in Europe and no sales whatever in Angola and Mozambique during the last half of the year. Sales were up by 18 per cent to more than \$6 million; hours worked were up by 8 per cent; 630 persons (15 fewer than in 1974) were

added to the church; and the number of colporteurs exceeded 1,000, an increase of 12 per cent.

● The first meeting of Roland Lehnhoff's evangelistic series in Salzburg, Austria, opened on March 20 with a crowded hall in the Congress Centre. The second night saw another capacity attendance and 110 names handed in for follow-up literature. Four meetings a week are planned.

Northern Europe-West Africa

● During the past year Errol Karjalainen sold more than 1,200 large editions of *The Great Controversy* door to door in Finland. Before becoming a literature evangelist he spent 25 years in the army. Now, as a soldier for Christ, he has seen three of his customers baptized.

● Birgit Rasmussen, from Oslo, is the first student missionary to be sent out by Norwegian Junior College. She is teaching English and music at Yele Secondary School in Sierra Leone, West Africa. Philip Philipsen, from Karup, Denmark, the first student missionary sent out from Danish Junior College in Vejle, is also at Yele, teaching mathematics. Both are engaged in a growing program of evangelism for and by the students.

North American

Atlantic Union

● As a result of meetings held by H. C. Brewer, assisted by Harvey Williams, evangelist, and A. Whigham, Oakwood College student, in St. Albans, New York, in which 121 persons accepted Adventism, the Mount Sinai church has been organized.

● Two laymen of the Trinity Temple in Poughkeepsie, New York, Thomas Johnson and Garnet Riddick, produce a Sunday morning radio and TV program called The Lesser Light Program. The pro-

gram is reaching hundreds of persons each week.

● The biology departments of Atlantic Union College and Columbia Union College will be offering courses at the CUC college biological field station at Headwater, Highland County, Virginia, this summer.

● John Wood, assistant professor of religion at Atlantic Union College, will be conducting a series of weekend religion institutes during July for laymen who would like to study the Bible in depth.

● On March 23 Allen T. Bidwell, who had just accepted the pastorate of the Fitchburg and Gardner, Massachusetts, churches, suffered a fatal heart attack while returning home from holding prayer meeting in Gardner. He was buried March 27.

Canadian Union

● Several members of the Glovertown, Newfoundland, group are participating in the Witnessing for Christ outreach and holding public meetings during April.

● During Education Week in Newfoundland, March 7 to 13, five students of the Adventist school in Corner Brook received awards for speeches presented on Parent Night.

● The Manitoba-Saskatchewan Conference, at its second triennial session, adopted a 12-point Witnessing for Christ follow-through program.

● Wendell Danielson, British Columbia Conference dental director, represented the Canadian Union at the Alumni Student Convention at Loma Linda University in February.

● Students and staff of Silver Hills Institute, Lumby, British Columbia, spend each Tuesday afternoon in visitation. In the nearby town of Cherryville they are offering a copy of *The Great Controversy* to each home. Laymen from the institute are holding a series of meetings in Cherryville as a follow-up.

Central Union

● Gordon Blandford, Kansas Conference Ministerial secretary, began a revival series in the Chanute, Kansas, church on March 20, preparing the way for evangelistic meetings.

● Approximately 200 evangelistic meetings have been planned in the Central Union Conference for 1976.

● Students at Sunnysdale Academy, Centralia, Missouri, have set a world record for the number of points earned in their Better Living Club for the 1975-1976 school year. Many of their 14.7 million points came because of regular airing of temperance material on educational TV. A large number of the students participated in the mile-a-day club.

● State Mother of the Year for Nebraska is Ruby McArthur, a member of the College View church in Lincoln. Special recognition was given her in the State House on March 24. Mrs. McArthur's husband, John, is a Lincoln attorney. They have six children and 15 grandchildren, all of whom have attended or are attending Adventist schools.

Columbia Union

● Students from Columbia Union College work with the 24 members of the Fourth Street Center, an outreach program for the inner city of Washington, D.C.

● A witnessing-training pilot school held at Sligo church, Takoma Park, Maryland, was attended by more than 100 administrators, departmental leaders, pastors, and laymen from the eastern third of the United States and Canada. The gathering was designed to familiarize church leaders with the new *Witnessing Manual*, a joint venture of the General Conference Lay Activities and Youth departments and the Ministerial Association.

● An eight-week basic-health seminar was held recently in Hampton, Virginia. It began

with training for Hampton members, but halfway through the series these members presented the program to the public.

● Four units of credit in art are being offered at Mount Vernon Academy in Ohio. In addition to the 80 students now enrolled in the course, 25 community youth and adults take the course during the evenings. The academy's construction class is building a three-bedroom home in an on-the-job method of training.

● A concert was presented by Takoma Academy Chorale at the National Presbyterian Center, Washington, D.C.

North Pacific Union

● It Is Written Revelation Seminars have captured the imagination of members in the North Pacific Union Conference. Results show that hundreds of non-Adventists attend each seminar, and most continue studying the Adventist faith in local Adventist churches.

● The Upper Columbia Conference reports that from October 1, 1974, to December 4, 1975, a total of 10,105 persons were served by the conference mobile health van. Some 18,857 pieces of literature were distributed, and 110 communities were visited.

● Rogue River Junior Academy in Medford, Oregon, observed its fiftieth anniversary the weekend of March 20. Sabbath morning worship speaker was Duane Corwin, an evangelist from Modesto, California.

● A new Seventh-day Adventist organization designed to serve humanity through world mission aviation has been organized in Walla Walla, Washington. The non-profit organization, called Adventist Aviation International, will use the facilities of Martin Field. This facility, covering 160 acres of wide-ranging aviation services, was purchased recently by an Adventist group headed by Dan Hood, a pilot for Pan American Airlines.

Pacific Union

● The 176-member Maranatha congregation, the Southern California Conference's newest church, has been organized. Its members were baptized during George Rainey's tent crusade last summer. J. E. Merideth, Jr., is pastor.

● Arizonans in a special constituency meeting moved to amend an earlier constituency action that would have put \$1 million in an educational endowment fund. The funds will now be used to complete the Thunderbird Adventist Academy building program, with the new chapel-music complex and science-home economics building to replace the balance of the original World War II barracks-type structures.

● Ground has been broken for a new church to be used by the Mohave Valley Company on a five-acre plot overlooking the Colorado River in Arizona.

● Jose L. Chavanz is the new director of the Southern California Conference's inner-city programs.

● The winter Week of Devotion at Monterey Bay Academy in California emphasized the life and work of Ellen White.

● Opening services for the new Las Vegas, Nevada, church were held March 13. The new church joins school property. Kenneth Wilber is the pastor.

● Though in an out-of-the-way location, the Community Services van attracted hundreds for free blood-pressure checks at the Date Festival in California this year. The Indio-Oasis Palms church coordinated the effort.

Southern Union

● A new church was organized March 13 in Gallatin, Tennessee, with a charter membership of 34. The following day at the conference session the church was voted into the sisterhood of churches along with the Gratz, Ken-

tucky, church, which was organized September 15, 1973.

● George V. Yost, Kentucky-Tennessee Conference educational superintendent, reports that this year there was an increase of 136 students enrolled in grades kindergarten through 9. This is the highest increase of any conference in the North American Division.

● The Dalton, Georgia, elementary school building, valued at more than \$400,000, was dedicated March 6 free of debt. Also, an offering of more than \$7,000 in cash and \$10,000 in pledges was received to launch the building of a new church sanctuary.

Southwestern Union

● Harold Friesen, Texico Conference Ministerial secretary, recently concluded two revival series in the Ruidoso-Alamogordo, New Mexico, district. Many converts were baptized, and more are being prepared for baptism by Calvin Johnson, pastor of the two churches.

● Denton James, Oklahoma Conference publishing director, reports a sales increase of 13 per cent in 1975 over the previous year's sales. Dollar sales amounted to almost \$163,000. Twenty persons were won to Christ during the year by literature evangelists.

● The small group of Adventist believers in Russellville, Arkansas, under the leadership of Peter Bertot, Jr., have purchased a church from another denomination. Harold Williams, conference evangelist, recently held evangelistic meetings there to encourage membership growth.

● The Okmulgee, Oklahoma, company has been organized into a church and was voted into the sisterhood of churches during the Oklahoma triennial session, March 21. The Russell Fisher family is sponsoring the Amazing Facts radio broadcast in the area, which has been effective in reaching nonbelievers. The church, consisting of some 20 members, is under the leadership of Don Fortner.

● Charles Smith has been voted to become an associate medical secretary for the Texas Conference. He is on the teaching staff of the University of Texas Medical School in San Antonio.

Andrews University

● Twenty-one Andrews students enrolled in a sign-language class taught by Jan Williams, a freshman communication major. The eight-week class is part of the Eau Claire school district's continuing-adult-education program and is offered every quarter.

● John M. Berez, a psychologist at Andrews University, has recently become a certified marriage counselor in the State of Michigan. Since joining the Andrews faculty in 1971, Dr. Berez has been affiliated with the Medical Center, where he is now doing part-time clinical work along with teaching psychology at the university.

● The Andrews Geography Department is sponsoring a field trip to Alaska June 8 to July 29. Twelve credits are available for the tour, according to Robert Pierson, assistant professor of geography and tour director.

● The AU science-complex machine shop, operated under the auspices of the Physics Department, has purchased a 13-inch, South Bend precision lathe. It is capable of machining to within tolerances of thousandths of an inch and will aid the department in building scientific apparatus.

● Three female students in the College of Technology have been helping to build a house in order to meet their vocational requirements. Colleen Mathews and Jackie Watkinson, architectural-engineering students, and Connie Warcholik, occupational-carpentry student, worked as apprentice carpenters during the winter quarter. Laying down roof shingles, putting up plywood walls, and nailing in floor joists are some of the jobs they have been doing.

Literature Emphasis Year



An Hour With Your Bible
 The Fruits of the Spirit
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Lost—Reward to Finder
 Bill, Don't Forget
 Law vs. Grace/Grace vs. Law
 Who Knows if God Is Real?
 A Man-made Door to Heaven?
 Learning Prayer Secrets
 God's Gold
 The Book That Shows the Way
 What About Temptation?
 Does the Bible Teach a Secret Rapture?

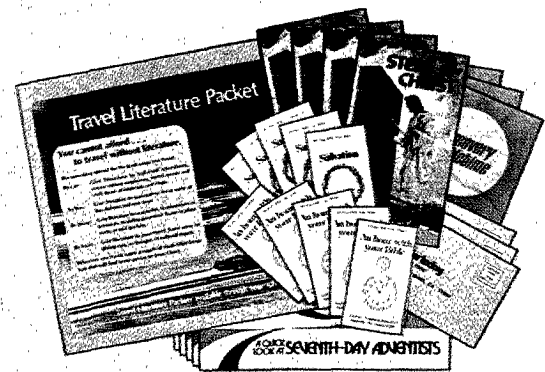
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 How Sunday Keeping Started
 The Wages of Sin
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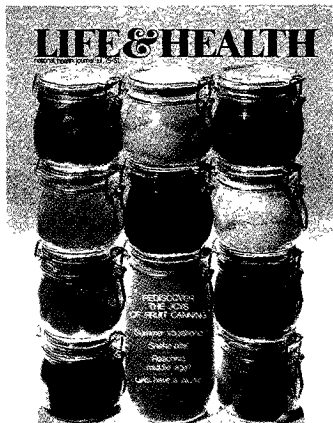


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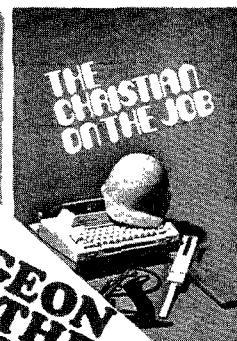
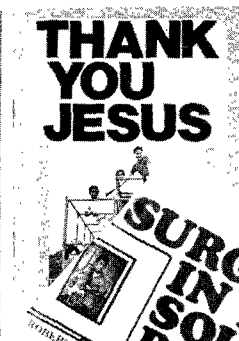
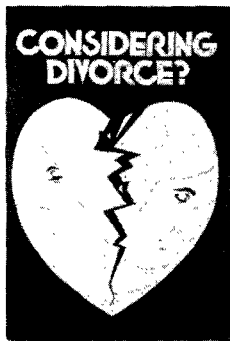
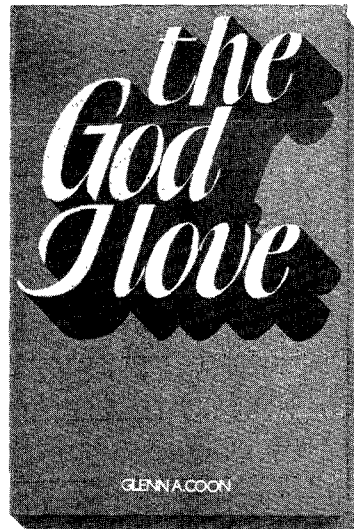
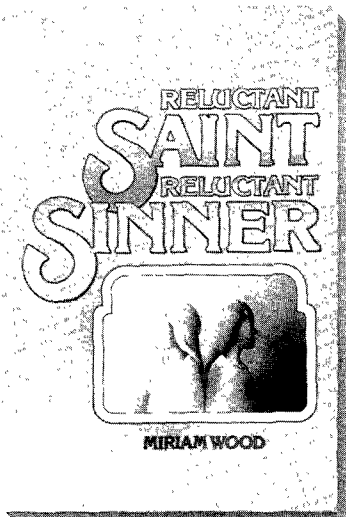
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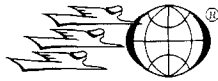
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126th Year of Continuous Publication

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TO CONTRIBUTORS

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

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

To New Posts

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

FROM HOME BASE TO FRONT LINE

Glen R. Albertson, to serve in a regular appointment as laboratory technician, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, and **Marilyn E. (Reiswig) Albertson** and five children transferred from Adventist Volunteer Service Corps in Clinica Adventista, San Cristobal, Guatemala, arrived in Nicaragua, February 19, 1976.

Robert C. Bird, returning to serve as pastor/teacher, South China Island Union Mission, Taipei, Taiwan, and **Diana L. (Rickards) Bird** (PUC '64) and two children left Los Angeles, California, February 7, 1976.

Joseph Camara (U. of So. Dak. '59), to serve as professor of education, Chile Union College, Chillan, Chile, and **Ruth (Brooks) Camara** (New England Sanitarium and Hospital '49), of Altamonte Springs, Florida, left Miami, March 5, 1976.

Gary D. Chaffee (LLU '75), to serve as dentist, Port-of-Spain Adventist Hospital, Port of Spain, Trinidad, and **Patricia L. (Rieder) Chaffee** (LLU '75), of Colton, California, left Miami, Florida, March 4, 1976.

Cline B. Johnson (AU '63), to serve as Ministerial Association secretary and radio-TV department director, Southeast Asia Union Mission, Singapore, and **Charlotte E. (Jensen) Johnson** and three children, of Greenwood, Louisiana, left Los Angeles, California, January 20, 1976.

Dennis C. Keith (AU '74), returning to serve as treasurer, Korean Union Mission, Seoul, Korea, and **Dorothy (Glenn) Keith** and three children transferring from West Africa, left Los Angeles, California, March 5, 1976.

Clarence G. Kendrick (WWC '64), returning to serve as teacher, Solusi College, Bulawayo, Rhodesia; **Elaine (Parsons) Kendrick** (LLU '59) and three children left Miami, Florida, February 26, 1976.

Wilma L. Leazer (LLU '58), returning to serve as associate director, Department of Health,

Far Eastern Division, Singapore, left Los Angeles, California, February 14, 1976.

Joyce A. Miller (WWC '59), to serve as nurse, Kendu Mission Hospital, Kendu Bay, Kenya, of Milton-Freewater, Oregon, left New York City, February 22, 1976.

Elizabeth L. (Penn) Mills (CUC '37), returning to join her husband, Merle L. Mills, Trans-Africa Division, Salisbury, Rhodesia, left New York City, March 2, 1976.

Arthur M. Moyer, Sr. (AU '69), to serve as Bible teacher/pastor, Middle East College, Beirut, Lebanon, and **Virginia E. (Nowak) Moyer**, one son, and Alice Nowak, mother of Mrs. Moyer, of Chestertown, Maryland, left New York City, February 10, 1976.

John D. Ombiga (AU '75), to serve as teacher, Kabiufa Adventist High School, Goroka, Papua New Guinea, and **Mitylene (Amogius) Ombiga**, and two children, of the Far Eastern Division, left Los Angeles, California, February 9, 1976.

G. Richard Roos (AUC '67), to serve as principal, Songa Training School, Kamina, Zaire, and **Bonnie G. (Blair) Roos** (LLU '64) and one son, of Lakeport, California, left Chicago, Illinois, February 18, 1976.

W. Arlene Underhill (U. of Oregon '72), returning to serve as director, School of Nursing, Empress Zauditu Memorial Adventist Hospital, Addis Ababa, Ethiopia, left Portland, Oregon, February 29, 1976.

Rae Lynne Ward (LLU '74), to serve as dietitian, Sydney Adventist Hospital, Sydney, Australia, of Honolulu, Hawaii, left Honolulu, February 25, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Gilbert H. Gibson (Oreg. St. U. '50) (SOS), to serve as college teacher, Indonesia Union College, Bandung, Java, Indonesia, and **Gertrude (Manfull) Gibson** (Boston U. '67), of Gaston, Oregon, left San Francisco, California, February 11, 1976.

Lloyd R. Griffith (U. of Oregon '52) (SS), to serve as dentist, Sarawak Mission, Sarawak, Malaysia, of Port Angeles, Washington, left San Francisco, California, February 29, 1976.

Clarence Shinn Ing (LLU '31), **Edith Isabel (Low) Ing** (LLU '50) (SS), to serve as relief physicians, Port-of-Spain Adventist Hospital, Port of Spain, Trinidad, of Monterey Park, California, left New Orleans, Louisiana, January 31, 1976.

Shin Jong Lee (Malaysian Union Seminary '23) (SOS), to serve as auditor, South China Island Union Mission, Taipei, Taiwan, and **Ruth Yu Choon Ku Lee** (Shanghai Baptist College '29), of Loma Linda, California, left Los Angeles, California, February 18, 1976.

Mildred W. Ludders (LLU '36) (SS), to serve as elementary teacher, St. Croix School, St. Croix, U.S. Virgin Islands, and **Peter W. Ludders**, of Riverside, California, arrived in St. Croix, August 24, 1975.

Henry Nelson (AVSC), to serve as builder, Kasai Project, Kananga, Zaire, and **Helen (Fredrickson) Nelson** (U.S. Cal.), of Lodi, California, left Los Angeles, California, February 11, 1976.

George H. Rue (LLU '24) (SOS), to serve as physician, Seoul Adventist Hospital, Seoul, Korea, and **Zilda G. (Lea) Rue** (LLU '29), of Nordland, Washington, left Seattle, Washington, February 22, 1976.

Loren D. Winn (PUC '73) (SS), to serve as builder, Kanye Hospital, Kanye, Botswana, Africa, and **Dorothy A. (Baumbach) Winn**, of Galt, California, left New York City, February 24, 1976.

Coming

Month	Day	Event
April	24	Educational Day and Elementary School Offering (local conferences)
May	1	Community Services evangelism
	1	Church Lay Activities Offering
	8	Disaster and Famine Relief Offering
	15	Spirit of Prophecy Day
June	5	Bible correspondence school emphasis
	5	Church Lay Activities Offering
	12	Inter-city Offering
	19	Service-men's Literature Offering
	26	Thirteenth Sabbath Offering (Afro-Mideast Division)
July	3	Church Lay Activities Offering
	10	Christian Record Braille Foundation Offering
	17	Home foreign challenge
	31	Dark county evangelism
August	7	Church Lay Activities Offering
	14	Oakwood College Offering

The Back Page

Membership Gain Shows Steady Rise

Church membership in the North American Division increased during 1975 by 17,153 to a total of 520,842, a net gain of 3.3 per cent.

The net gain consists of:

Baptisms and profession of faith	32,972
Net transfers in from other world divisions	1,548
Losses through apostasy	(12,201)
Deaths	(5,166)
Total	17,153

The unions with the largest percentage net gains were Northern, Southern, and Canadian, each with a gain of 5 per cent or more. The Southern Union experienced a net gain of 791 through transfers alone, more than half the total for the division. Net losses through transfer occurred in the Atlantic Union, 367, and Lake Union, 313.

The net gain in North America has shown a steady rise in the past decade, with a low of 2.6 per cent in 1966 and a high of 3.5 per cent in 1972. The percentage has hovered around 3.3 per cent for the past three years.

F. DONALD YOST

Mountain View Officers Re-elected

Officers and department directors of the Mountain View Conference were re-elected at the conference's recent constituency meeting. Tithe gain during the triennium was 51 per cent, mission offerings were up 22 1/2 per cent, membership increased 5 per cent, and sales by literature evangelists increased 37 per cent since 1974.

Nevada-Utah Re-elects Leaders

President A. G. Streifling and Secretary-Treasurer Charles Snyder were re-elected to head the work in the Nevada-Utah Conference at a late-March constituency meeting in Las Vegas. Both men also carry departmental responsibilities. Renamed to head the Ad-

ventist Book Center was Evaine Fehrer, and the publishing department, Eugene Petrie. The selection of leaders for education and youth activities was deferred to the conference committee.

Reports indicated an 18 per cent growth in membership during the triennium, bringing the total membership to 2,776.

CREE SANDEFUR

Texico Delegates Re-elect Officers

Delegates to the twenty-ninth session of the Texico Conference, April 4, re-elected Don R. Christman and D. K. Sullivan as president and secretary-treasurer, respectively.

The delegates of the conference's 55 churches also returned the departmental directors to office. They strengthened the health program by electing I. B. Burton, director of the health department, and James Thomas and Stan Abrams associates.

Nine new churches were welcomed into the conference, whose total membership now stands at 3,553. Conference finances have shown a marked increase in tithe and mission offerings for each year's operation. New projects completed include a new office in Amarillo valued at \$500,000, five new churches, and a new auditorium-gymnasium at Sandia View Academy, Corrales, New Mexico.

JOHN N. MORGAN

Sixty Baptized in St. Vincent Crusade

Two students of Caribbean Union College saw 60 persons baptized as a result of an evangelistic crusade they conducted at the Richland Park Adventist church, St. Vincent, West Indies. Clinton Valley, a senior, and Bertram Bacchus, a freshman, are both theology students at the college.

This was Brother Valley's second crusade in six months.

N. R. DOWER

Swiss Union Selects Staff

At the recent Swiss Union Conference session, Harald Knott, Euro-Africa Division lay activities director, was asked to continue as union president; Hans Selinger was invited to be union secretary in addition to his present task as president of the German Swiss Conference; and Karl Waber, German Swiss Conference secretary-treasurer, was appointed also to be union treasurer. Leadership of other departments was unchanged, with the exception of the education department, which will now be cared for by Ulrich Frikart.

E. E. WHITE

100 Baptisms From VOP Crusade

The Voice of Prophecy New Life Crusade ending March 12 at the Al Bahr Shrine Temple in San Diego, California, drew an average of 900 people a night to the 22-meeting series. At the last meeting 270 persons responded to an invitation to join a Bible study group, nearly 100 of whom have been baptized. Others continue to study with pastors.

A rally at the Civic Center on the Saturday night after the crusade drew more than 2,500 persons.

The New Life Crusade was sponsored by the Southeastern California Conference and involved 13 San Diego area pastors. The program team included H. M. S. Richards, Jr., speaker; Norm Nelson, Curtis Bradford, and Merle Morgan, musicians.

H. M. S. RICHARDS, JR.

In Brief

Award in Australia: The Australian edition of *Signs of the Times*, published by the Signs Publishing Company, Warburton, Victoria, has for 1975 been awarded the Australian Religious Press Association's certificate for being the best laid-out religious journal in Australia. This is the second consecutive year

the *Signs*, which has a monthly circulation of 75,000, has won this award.

Homes for Guatemala: As of April 7 the General Conference has received \$117,933 for materials to build homes for victims of the recent earthquake in Guatemala. The goal for this project is \$375,000. Contributions may be sent to the General Conference treasurer, 6840 Eastern Avenue NW., Washington, D.C. 20012, or they may be placed in the regular church tithe and offering envelopes. Gifts should be marked "Homes for Guatemala."

Died: Robert P. Rowe, 79, who served the Pacific Press Publishing Association for approximately 50 years, the last five as vice-president and general manager, on April 4, in Mountain View, California.

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