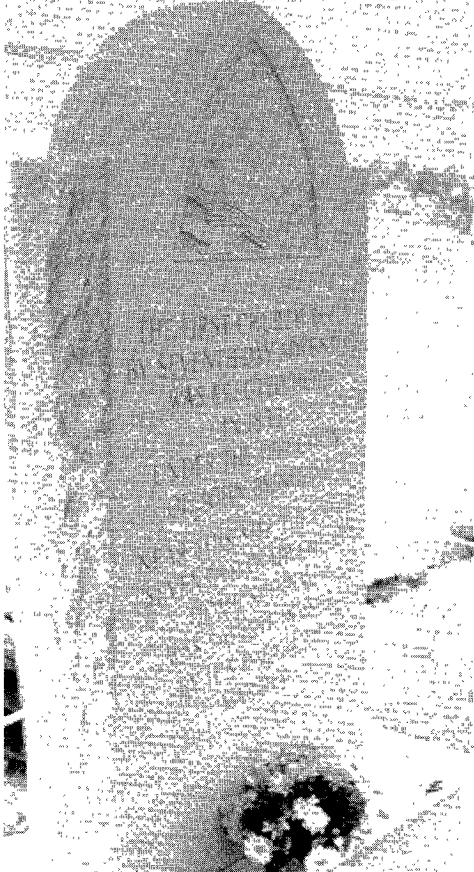


# Adventist Review®

General Church Paper  
of the Seventh-day Adventists

DECEMBER 14, 1978



A monument commemorating the first church constructed by Seventh-day Adventists and the first Adventist church school was erected in Buck's Bridge, New York, September 17, on the remaining foundation stones of the original church (above). Appropriately, the monument (left) was designed by Harry Gage, a great-grandson of John Byington, who led out in the church construction and whose daughter Martha taught in the school. Prior to converting to Adventism, Elder Byington, the first General Conference president, helped build the Methodist Episcopal church seen in the background.

## Monument marks first SDA church

By H. E. HASS

Denominational leaders and church members from various parts of the United States met at Buck's Bridge, New York, on September 17 to participate in the dedicatory program of a monument marking the site of the first church built by Seventh-day Adventists, as well as the beginnings of Adventist education.

Buck's Bridge is a *Continued on page 16*

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**Our cover article** reports the dedication of a monument in Buck's Bridge, New York, commemorating the first Seventh-day Adventist church building to be erected and what is remembered as the first Adventist elementary school. Although the Washington, New Hampshire, church was the first in which, according to James White, "Sabbathkeeping was first practiced among Adventists," the building in which they met was acquired from the Christian Brethren. On the other hand, the Buck's Bridge church was the first built by Seventh-day Adventists.

Against strong opposition from friends, a former Methodist Episcopal minister and later Wesleyan Methodist Church founder, John Byington, after reading a copy of the *Review* and *Herald*, began keeping the Sabbath in 1852. For three years he

held Sabbath meetings in his home in Buck's Bridge, then constructed a church building on his own property. His daughter Martha taught the elementary school in a nearby home.

In 1863, after the organization of the General Conference, Elder Byington was elected its president, serving for two one-year terms.

**Reader to Reader** (p. 10) focuses on possible Sabbath activities for a 12-year-old girl who dreads seeing Sabbath arrive. Several readers have suggested that she become more involved with youth activities in her church or else start a neighborhood Story Hour for children. For those who do not know how to begin a Story Hour or whose church does not have an organized youth program, the General Conference has made available publications that give instructions. *Youth Ministry Accent*, a publication sent to pastors and local MV leaders, suggests many ideas for youth programs. If your church doesn't receive this publication, the local conference youth director will be glad to assist you to get your church on the mailing list.

In February a Bible course for Adventist youth to use in Sab-

bath school classes or other study groups, with or without non-Adventists, will be available at Adventist Book Centers. The ABC's also have books, games, records, and tapes aimed toward young people. ABC catalogs are available upon request.

In case some would be interested in starting a branch Sabbath school or a Story Hour, the following leaflets might be helpful: *Branch Sabbath Schools* and *Precious as Angels: Winning and Spiritual Nurture of Children*. These leaflets are available free of charge from the Sabbath school department of your local conference. Other helps available from the ABC's or conferences are suggested in these pamphlets. Your church pastor will know addresses of your local conference and ABC.

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Letters submitted for publication should contribute ideas and comments on articles or material printed in the *ADVENTIST REVIEW*. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

### Loaves and fishes

Re "Education Year 1978: Looking Backward and Forward—1" (Oct. 19).

In the summary of developments in our church's educational program, one particular item especially impressed us. This was the fact that in recent years our North American school enrollment has not increased in proportion to the increase in church membership. May we dare suggest two possible ways to help correct this unfortunate situation:

1. Especially on the local church level, we need to emphasize more strongly that the church's children are the responsibility not only of the parents

but of the whole church. Parents who can afford rising tuition costs should pay them, but we should do our best to make sure that no child or youth is kept out of our schools for financial reasons. This is much easier said than done, but surely we can do better!

2. Could we not have a more flexible approach toward starting new church schools? Perhaps a program like our student missionary program could help provide teachers for schools with too small a constituency to be able to afford the normal wage scale. We well remember the pleasure, many years ago, of boarding a young woman teacher in our home. My wife taught piano to help raise her salary. The next year we had more support, and the enrollment jumped from three to ten.

Faith, sacrifice, and a determination to keep our children out of public school, regardless of the cost, need to be matched by sensitiveness and adaptability on the part of conference leadership.

God will multiply our loaves and fishes.

PAUL AND LURLINE FELT  
Florence, Mississippi

### Child apostasies

Thank you for the Family Living articles "The Adventist Child in a Non-Adventist World," especially the second in the series, "How to Prevent Child Apostasies" (Nov. 2). I especially appreciated the author's comments and analyses concerning overprotective parents.

LEE MCGINTY  
Houston, Texas

### 9-year-old writes

I really liked the story that was printed on the front of the *REVIEW*, "The Rescuer" (Nov. 9). It was so inspirational and encouraging. As it says, Jesus can rescue only those who recognize their danger and want Him to help them.

JOEY LANCE  
Martinsville, Virginia



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# OUR FATHER'S BUSINESS

By RICHARD J. BARNETT

Mahatma Gandhi believed that to achieve spiritual growth one should discard much of the "business" that surrounds him and return to the simple living of our forefathers. His urgent pleas for a return to a more quiet, natural, slower-paced life style stemmed from an awareness of the gulf that has been created between man and God by the misuse of many of the "benefits" of civilization. Gandhi's point was that in earlier times, before the world became such a busy place, people had occasion to spend more time with God. They could hear His voice in the quiet of the countryside; the sound of the wind and the birds reminded them of their Creator. In our frantic-pace society we must deliberately seek places and times for such quietness to reestablish our inner resources and commune with God.

There was One who at the age of 12 knew the true business of His life. "Wist ye not that I must be about my Father's business?" (Luke 2:49). This was Jesus' declaration of purpose when His parents tried unwittingly to divert Him from the central objective of His life. At a tender age He discovered His mission and put the precious moments of His youth to their best use—doing that work His Father had designed for Him.

How many of us can honestly say that we know what our mission is? How many of us recognize that our business here must be our Father's business, just as it was Jesus' business? Have we considered that our main purpose in life is to be willing instruments through which God can teach others? Whatever we do, whether we are bricklayers, scientists, housewives, farmers, lawyers, secretaries, or salesmen, our business is to be channels through which God communicates His messages to those we meet from day to day.

## ***Being over against doing***

Being about our Father's business is not merely doing church work, passing out literature, or talking to others of spiritual things. It should more significantly be the living of our total lives, in which these things will have their place. We need not necessarily become preachers, evangelists, or writers. On the contrary, the most effec-

tive teaching, the most relevant way we have of letting others know we have an interest in our heavenly Father's business, may be the lives we live.

In the crowds that flocked to Jesus, many, because of their distance from Him, doubtless could not hear His words directly. As some of His message may have been passed through the throng from mouth to mouth, we can easily imagine that His words could have become garbled by the time they reached the fringe. What was it, then, that sent each one away with hope, inspiration, and a feeling of wholeness? The Man Himself! "What you *are* . . . thunders so that I cannot hear what you say to the contrary," wrote Ralph Waldo Emerson. In our day-to-day associations with people, without saying a single word we can teach them something of the love of God because of the people we are and because of how we live.

## **Advancing the cause of Christ**

Above and beyond our life witness is that of some active service in the interest of advancing the cause of Christ. The avenue of approach may be dictated by one's particular talents or preferences, but each follower of Christ in his or her own way should be able to provide some type of service. It may be a public work or it may be private, done behind the scenes with little praise or recognition. Both may be viewed as our Father's business if we mean them to be. The quiet time spent in prayer, Bible study, and in fellowship with people will enable one to find that area where he can perform service for God.

Jesus came to do His Father's business. His entire life on earth was an offering, and the transaction took Him finally to Calvary and thence to His Father's throne. He would have us enter into partnership, into the business of saving a lost world. As we commit our lives to God and ask Him to lead us into an understanding of His designs for us, He will direct us, and our duty will become apparent. And then as we purpose to serve Him and our fellow men supremely, our lives will become an offering and we will enter into the fellowship of service with Christ. Only thus can it be truly said of us, as we live and work from day to day, that we are about our Father's business. □

*Richard J. Barnett is publications director for Faith for Today, Newbury Park, California.*

# Born-again persons

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Born again is the “in” term today,  
but many who boast of being born  
again misunderstand its meaning.

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By MOYSES NIGRI

If someone were to ask me whether I had been born again, how would I reply? Is my present spiritual life merely an improvement or modification of my old self, or has my nature been transformed? How do I measure up to the apostle Paul’s definition of a born-again Christian: “For if a man is in Christ he becomes a new person altogether—the past is finished and gone, everything has become fresh and new.”<sup>1</sup>

Obviously, to become new persons, we need to experience a new birth. It isn’t easy for us to understand the process by which a sinner receives a new heart through faith in Jesus. But we can see the results in the changed life of one who has become “a new person altogether” under the transforming influence of the Holy Spirit. From being a condemned person under sentence of death, he has passed to being an heir of immortality.

But how this comes about remains a mystery. “It is impossible for finite minds to comprehend the work of redemption: Its mystery exceeds human knowledge; yet he who passes from death to life realizes that it is a divine reality. The beginning of redemption we may know here through a personal experience. Its results reach through the eternal ages.”<sup>2</sup>

Explaining the new birth, Jesus said, “Believe me . . . when I assure you that a man cannot see the kingdom of God without being born again. . . . I do assure you . . . that unless a man is born from water and from spirit he cannot enter the kingdom of God. Flesh gives birth to flesh and spirit gives birth to spirit: you must not be surprised that I told you that all of you must be born again. The wind blows where it likes, you can hear the sound of it but you have no idea where it comes from or where it goes. Nor can you tell how a man is born by the wind of the Spirit.”<sup>3</sup>

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*Moses Nigri is a general vice-president of the General Conference.*

Although Nicodemus lived nearly 2,000 years ago, he had some of the same problems people face today. He was more concerned about the mechanics of the new birth than with the need for it. He was more worried about his reputation as a meticulous keeper of the law than with the true condition of his heart. Yes, he needed a change of heart. He needed to become a “new person altogether.” He needed the same thing all people need—“a new moral birth, a cleansing from sin, and a renewing of knowledge and holiness.”<sup>4</sup>

As he talked with Jesus, Nicodemus could feel the pull of the Holy Spirit working on his heart. He wondered how to go about surrendering his heart to Christ. Reading his unexpressed longing, Jesus told him, “The Son of Man must be lifted above the heads of men—as Moses lifted up that serpent in the desert—so that any man who believes in him may have eternal life.”<sup>5</sup>

## Understanding finally comes

Now, finally, Nicodemus began to understand dimly that by keeping his eyes fixed upon Jesus, by having faith in Him as his Saviour from sin, he could be born again. The fact that through no merit of his own could he earn salvation must have been a startling revelation to the Pharisee and teacher in Israel! It took a while for it to sink into his consciousness that salvation is a free gift of God, which can be received only through faith. As he began to feel the new-birth experience in his own heart, he realized that it is God who initiates it, and that it does not come through inheritance or birthright.

The dawning of faith that causes the sinner to desire the new-birth experience, leads him from repentance on to confession and abandonment of sin and a complete surrender to Christ. “The sinner, through repentance of his sins, faith in Christ, and obedience to the perfect law of God, has the righteousness of Christ imputed to him; it becomes his righteousness, and his name is recorded in the Lamb’s book of life. He becomes a child of God, a member of the royal family.”<sup>6</sup>

## The Spirit transforms the life

How does the new birth operate? Here is what we know about it. “While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who feels its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.”<sup>7</sup>

Recently there came to my attention the story of a modern Nicodemus.

In 1971 an evangelist was conducting a short set of

meetings in the Adventist church in a certain city. He asked the church members in that city to give him the names of their parents, husbands, wives, and children who were not members of the Seventh-day Adventist Church, so that he could visit them. One woman, who had been an Adventist for about eight years, told the evangelist that her husband wasn't an Adventist, and with all her heart she longed to have him accept the truth. The evangelist asked her to arrange an appointment with her husband for him, which she did.

When the evangelist went to visit the home, he found the husband to be a physician of about 55 years of age. He greeted the evangelist with these words, "Let's get to the purpose of your visit immediately." Without pausing, he went on, "I know why you are here. You have come to invite me to your church and to try to make an Adventist out of me."

"No, Doctor, I came to visit with you. Not all pastors come to see you for the same reason."

"Very well," said the physician. "If you can convince me of two things, I will join the Adventist Church."

"All right," said the evangelist. "I believe I can answer most of your questions."

"In the first place," the doctor responded, "I don't believe in God, and in the second place, I don't believe in the Bible. If you can convince me that they are both what you claim them to be, I will be a Seventh-day Adventist."

### Prescription to pray

"That's very simple, Doctor. I'm not even going to try to prove that God exists or defend Him, or His Word, the Bible. He can do that for Himself. You're a physician, aren't you? You write prescriptions for your patients, don't you? Well, today I'm going to give you a prescription: Tonight, before you go to bed, kneel beside your bed and pray for an hour."

"But I don't even believe in God!"

"That doesn't matter. When you write a prescription for your patients, it isn't necessary for them to understand the prescription or its ingredients. You expect the patient to take the medicine."

"I am *not* going to pray. I don't believe in God!"

"All right, Doctor. But if you write a prescription for a patient, and he doesn't buy the medicine, much less take it, and he dies, who is to blame? The patient is, right? Now *I* am the physician and *you* are the patient. If you don't take the medicine I have prescribed, you will die. There is nothing more I can do. The decision is yours now. You know what the prescription is—to pray. Tell the Lord in your own words, 'I don't know You. If You really exist, show me in some way that I can understand.'"

"No, no, that I could never do!"

The pastor left the house. When he reached his home, the doctor's wife phoned him that she would manage somehow or other to get her husband to attend the meetings. And she did manage. The evangelist was

happy to see the physician in the audience at meeting after meeting.

The evangelist held two meetings every day—one early in the morning, and another in the evening. A few days after his visit, the doctor came to the evangelist at the close of a morning meeting and asked to speak to him alone.

### A troubled physician

In the pastor's study, deeply moved, the physician said to the evangelist, "I can't stand it any longer! I haven't slept for three nights. At three o'clock this morning, for the first time in my life, I became convinced that there is a God. He spoke to me! He spoke to my heart! I want to be baptized."

Some time later, the physician's father (who is also a physician), his mother, and many other relatives witnessed his baptism. They had a big family reunion afterward, at which the physician witnessed for his new-found faith.

The next Sunday, he flew to another city, where the evangelist was to hold a series of meetings. He wanted to make sure that his brother, who is an engineer, and his family attended the meetings that would begin that night in the Adventist church. His brother did attend the meetings, and, after a few months of study, was baptized.

Clearly, the Holy Spirit still works today as He did with Nicodemus. It doesn't matter what people have believed previously or what questions they have in their minds. If they do not reject the impressions of the Holy Spirit, they can be born again.

How long does it take to be born again? Just the amount of time it takes for one to permit the Holy Spirit to lead him to Jesus and belief in Him. Conversion is knowing God. It is loving Him. It is giving the heart to Him. To be born again is to have the heart, the mind, and the entire nature transformed.

"The heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun."<sup>8</sup>

The sinner, justified by his faith in Jesus, is a "new person altogether." He is now ready to grow and mature in his Christian experience toward the ideal held up by Paul, "until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of perfection found in Christ."<sup>9</sup> □

#### REFERENCES

- <sup>1</sup> 2 Cor. 5:17, Phillips.
- <sup>2</sup> *The Desire of Ages*, p. 173.
- <sup>3</sup> John 3:3, 5-8, Phillips.
- <sup>4</sup> *Ibid.*, p. 174.
- <sup>5</sup> Verses 14, 15, Phillips.
- <sup>6</sup> *Testimonies*, vol. 3, pp. 371, 372.
- <sup>7</sup> *The Desire of Ages*, p. 172.
- <sup>8</sup> *The Great Controversy*, p. 468.
- <sup>9</sup> Eph. 4:13, N.I.V.

# The survivor

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I began to shake. I sat down and tried to calm myself. Another close call! I had believed in luck and chance before this, but now my thoughts turned to God.

---

By EUGENE B. YOUNG

Rockets split the night air. Shrapnel pitted the ground around us, sending up little sprays of dirt. Jim, my partner on patrol, and I both dived into the nearest bunker. I had been through several attacks in Vietnam, each of which was frightening, but this time it was different. In only two weeks I would be going home to my family and to peace. We all feared we might get hit just before we were due to leave for home. We had seen men killed the day before they were to leave, and our fear had grown into a kind of superstition.

That night in the bunker I began really to think about God. I had received a letter from my wife a few days before in which she told me that she had been going to the Seventh-day Adventist Church and had been praying for me. I was not a Christian, but I had some vague notion that there was a divine Creator. My wife had sent me Bible studies, which I had studied carefully.

Now I thought about my wife's many prayers for me. "Jim," I asked, "do you believe in God?"

"Yes, I do!" he replied. It helped to talk about our fear. We knew little about God, but both Jim and I were reaching out to Him. We prayed together as best we knew how.

When the all-clear signal sounded we crawled out of the bunker and inspected the damage. It was a relief to get off duty and go back to the barracks, but I found it hard to sleep. I kept thinking about going home. I thought about God. I thought about my wife's prayers, and the belief grew in me that they were my protection.

The next few days were quiet. Then, the night before I was to leave the base, everything broke loose again. I was riding patrol with Jim, taking it easy and saying goodbye to some of the people who worked with me. We had just rounded a curve when the side of the jeep on which I was sitting was suddenly stitched with bullets from a submachine gun. It was an ambush. Jim and I leaped out and crouched behind the jeep, trying to see if we could tell where the gunfire had come from.

We waited 15 minutes, but nothing else happened. Cautiously we began to investigate, trying to determine

where the enemy had been hiding. Finding nothing, we went back to the jeep and began checking it over. On the passenger's side the jeep was like a sieve.

Jim and I looked at each other in astonishment. "Can you explain why neither of us was hit?" I finally asked.

"You told me a couple of weeks ago that your wife was praying for your safety. I suspect that the good Lord has answered her prayers. You should have been killed."

Back at the barracks I tried to get some rest. However, I kept wondering why God would save me. I was an alcoholic, smoked three packs of cigarettes a day, and was profane in the extreme. Of what possible use could I be to Him?

I awoke to a beautiful day. I was leaving for another base. My luggage packed, I was more than ready to go. I reached the terminal around twelve-thirty, the time scheduled for my flight. Checking in with the man behind the counter, I said, "My flight is a C-130 departing at one o'clock. Is everything going as planned?"

"Sorry, bud, but your flight left about an hour ago," he replied.

"Left! But it wasn't due to leave for another half hour. How come?"

"No known reason," he said matter-of-factly.

About this time I definitely lost my composure. "Look, buddy, I'm supposed to leave this place today. I was supposed to be on that plane. I don't care if I have to hijack a plane, I'm going to get out of here. I hope you and everyone else around here understand that."

He glanced up from his paper work and smiled. "Sure, I understand. Well, you're in luck today, because we have another plane leaving in about an hour, and you'll be able to go on that one."

After waiting about 15 minutes, I saw a man hurry up to the desk with terrifying news. "That C-130 has just crashed in the high country!" he shouted to the clerk behind the desk.

"Any survivors?" asked the worried clerk.

"No survivors. Everyone on board was killed."

I jumped up from my seat with my heart thumping in my chest. I ran up to the desk. "Was that the plane that left early, before its normal departure time?"

"Yes. Hey, buddy, you look pretty agitated."

"I was supposed to be on that flight. I came early to catch it, but I still missed it," I said.

## Another close call!

I began to shake. I sat down and tried to calm myself. Another close call! I had believed in luck and chance before this, but now my thoughts turned to God. He must be saving me for something. But why me?

When it was time to board the plane, I had new worries. The enemy often tried to shoot down aircraft taking off and landing. When the pilots took off, they went as straight up as possible. When they landed, they swept right in without much of an approach. Still many of them were hit.

But the plane was not shot at that day, and we arrived at the island where transient living quarters had been set

up for people passing through. When we arrived, we discovered that there had been such an influx of personnel that day that the Army staff could not provide beds for us. But they had made arrangements to send us to the Navy compound on the other side of the island. There we were shown into a two-story barracks. I happened to get the first floor, a lucky circumstance in case of attack. After receiving my linen, I made my bed. Then I sat down for a leisurely talk with two soldiers who had come over with me. As we talked another soldier came in. "Better watch it tonight," he said. "There's a rumor that we're supposed to get hit again."

It seemed that I just could not get away from this country peaceably. "This is the last piece of news I need, but I'm glad you told us. We can prepare for it and maybe we can help one another," I said grimly.

We decided to stay as awake and alert as possible. We

were sitting on our bunks around ten-thirty that night when all of a sudden the world seemed to explode. We jumped under our beds. Under one of the other beds a fellow was saying, "Hail, Mary, full of grace . . ." The rosary he was using sounded like a handful of marbles he was so nervous. Another was asking God to help him. Then I heard myself saying, "Please, Lord, get me out of here safely." I heard many kinds of prayers in that barracks that night.

I thought back to my experiences of the previous three days. I was sure God was intervening to save me, but all the familiar questions crowded through my mind—for what purpose? why me?

The all-clear signal jolted my thoughts back to the present. I was anxious to find out what damage had been done. I saw a medic going by and called to him. "Was anyone killed or wounded?"

## ESPECIALLY FOR MEN By W. R. L. SCRAGG

### Thank you, Professor Donald

Yes, indeed, thank you very much, Professor Donald.

When I saw the title of your article, "After the Pill: Society Under Siege," in my daily paper, I thought, "Here's another advocate for pill promiscuity." How wrong can one be? You even gave me, a dyed-to-the-nylon-filament Christian morality promoter, a few new angles on morality.\*

I guess that as professor of midwifery at Glasgow University, you have seen more than your share of the heartbreak and agony sexual promiscuity can cause. You write of "venereal disease, pelvic ill-health, attempted suicide, disillusionment, and misery, predominantly female," with the authority of one who ought to know. "One might ask," you say, "whether this is what we want for our children."

The problem is that girls and boys often mature earlier today than did their parents and grandparents, so that pressures "to avoid pregnancy by so-called 'family planning' strike at the very roots of family life

as we have understood it for centuries." We know you are right about this, because we see the inexorable march of sexual awareness back through the months and years until it has reached our preteens.

You draw some of your thunder from the Scriptures, talking of those who substitute the god Sex for Baal and so might well come under the ire of Jeremiah the prophet. You talk of the evangelistic zeal of men who want to lead into temptation those who would not otherwise be touched by this evil. Remembering Christ's curse upon harmers of little children, you cry out, "Outer darkness, 'Where is weeping and gnashing of teeth' may presently suffer a population explosion, and there may well be a shortage of the proverbial millstones, for 'hanging around the neck of an offender and drowning in the depth of the sea.'" Condemning "those who, for a variety of vicarious reasons, seek to undermine what little defense innocent young people have against a headlong Gadarene descent to disillusionment and self-destruct-

tion," you state that they are "the real source of today's troubles."

Your view of society certainly matches the apocalyptic view of our Lord when you say, "Young girls are particularly vulnerable in an increasingly selfish male-dominated society, encouraged by much irresponsible and salacious propaganda." And again, we "should recognize the evildoers for what they are, the pornographers, the advocates of 'free love,' the drug pushers, the perverts, and the exploiters of youth's very natural urges and vulnerable passions."

In some counsel to parents and children you say: "Girls can and must be taught to value themselves. . . . The distinction between love and what is basically animal lust is not too difficult, but the mutual confidence between parent and daughter has to be very well established for such guidance to be possible or even welcome."

Forgive me for quoting you so much, but you say it so well: "There are better reasons for chastity than the fear of the well-known consequences of promiscuity already referred to, including infertility or unwanted pregnancy and abortion. Abortion itself is an abhorrent alternative to a young girl faced with the rejection by an uncaring world of the unborn child she is carrying. The irresponsible begetting of human life which free-

and-easy abortion can so readily get rid of is hardly attractive by any standards. What a rotten way for a young teen-ager to start her young life."

I liked the way you came out for the good old-fashioned honeymoon as a way of mutual adjustment rather than the sex on approval approach that some want to apply to those contemplating marriage. Bravo, Professor Donald!

In a world where those who defend old-fashioned values are often dubbed hypocritical, it's refreshing to hear a voice that calls the corrupters the real hypocrites; to hear discipline described as teaching and instruction, with the growing child securely within known fences.

Finally, you pulled me up short when you said, "The world is hungry for a lead." Where could that lead start? Is it enough, I asked myself, to define the sliding morality of the world as a sign of the times? Or should I be out there on the battlefield against evil? After all, I have my Lord's own attacks on those who harm the young and innocent as an example. Would I be wrong in placarding the moral evils of society in the same way as I placard and parade against smoking, alcohol, and drug abuse? Would a family-life seminar be as appropriate as a Five-Day Plan to Stop Smoking? Could it be as popular and as frequent?

\* Quotations are from Prof. Ian Donald's article in *The Daily Telegraph*, April 10, 1978.

# The vegetarian lion

By KATHERINE HAUBRICH

Billy read the Bible text slowly as Daddy listened: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so" (Gen. 1:30).

Billy was quiet for a moment and then looked up at his daddy with a question in his eyes. "Daddy, if God did not mean for people to eat meat, then why do animals such as lions and tigers eat meat?"

"That's not as hard to explain as you may think, Billy," said Daddy. "You see, it was only after sin came into the world that the animals became vicious and began to eat other animals."

"Do all lions and tigers eat meat?" asked Billy.

"I heard of one lion who didn't. Many years ago a mother lion gave birth to a tiny lion cub in the zoo. Often when baby animals are born in captivity, the mother will kill the baby, and this mother lion swatted her little cub right out of the cage through the bars. A man standing nearby caught the little lion and took her home to feed and care for her. Everyone told the man to begin feeding the baby meat when she was big enough, or she would die. After the baby lion was big enough to stop drinking

milk, the man tried to give her meat, but she would not eat the meat."

"Did she die, Daddy?" asked Billy anxiously.

"No, indeed," said Daddy. "Though the owners tried everything to get her to eat meat, even putting a drop of blood in her milk formula, she refused to eat anything except grains and cereals and milk. She grew to be a big, beautiful lioness who was gentle and kind to everyone."

"Why?" Billy asked.

"Most people believe that it was because her mother never taught her to like meat. Apparently some animals don't naturally kill and love meat. They must learn this from their mothers."

Then Billy had a very big thought. "It seems that no matter what we may think or what we may see happening, we can know for sure that the Bible is true!" he exclaimed

Daddy hugged Billy close. "That's right, son. God's Word never fails. You know, Billy, I believe our church library has the book called *Little Tyke*. We'll borrow it the next time we go to church, and it will show you pictures of this friendly vegetarian lion."

"Oh, I'd like that!" said Billy as he snuggled closer to his daddy.

"Four of the soldiers who were going back with you got wiped out on the other end of the barracks. That's all we have been able to find."

We went outside. A rocket had hit right below my window, but it was a dud. If it had exploded, everyone in the room would have been killed. I said, "Can you beat that! I'm so scared now that my insides feel like jelly."

"Let's get out of here before that thing goes off," one of the soldiers said. "Here we are, close to going home and saved by a dud."

"No!" I said. "I believe we were saved by God. Someone had to stop that thing from going off. It isn't just luck that we have come this far and are still safe."

The plane that was to take me off the island and out of Vietnam departed at ten o'clock the next night. All of us on the plane shouted for joy. In our happiness, we even forgot about the enemy's strategy of shooting at the take-off. After a long flight, the plane finally landed. I was so excited that I stuttered to the stewardess as I prepared to deplane.

"Soldier, you really are excited about getting home, aren't you!" she said.

## I saw my family

"Sure am," I replied, looking out of the windows of the plane, trying to locate my family. The door finally opened and all of a sudden I was going down the ramp. My knees were shaking. I saw my family on the other side of the fence. I ran as hard as I could, passing the guard. He didn't even try to stop me. My family and I all had tears in our eyes. I grasped them all in my arms and squeezed. We seemed to stay like that for an eternity until finally someone tapped me on the shoulder and said, "You have to go back and clear customs, soldier. Sorry!"

I turned around. It was the guard. I went back and rushed through to get back to my family. I had not seen my wife and children for a whole year.

I arrived on a Friday. The next day was the day my wife went to church, and I was going with her. As we started for church that morning a strong certainty came over me. "You have joined this church, haven't you?" I said. "Why didn't you tell me?"

"I was afraid you'd get upset, and the last thing I wanted to do was upset you while you were over there. Oh, Gene, I'm so happy God has answered two of my prayers. One was that you would come back safely to me. The other was that you would come to church."

When I walked into the church that Sabbath I found it an experience more glorious than I could ever imagine. The people were loving and friendly, but the most important thing was that I was really home with God. I was at peace for the first time in my life. I understood now why God had saved me. He had plans for me. To walk into God's house, filled with love, to know that He was guiding me step by step, brought me undreamed-of happiness.

I thank Him that He spared me. Now I belong to Him and want to live for Him. □





# The origins of Christmas

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A brief review as to how the date  
December 25 was arrived at  
for the celebration of Christmas.

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By TOMAS H. GEDOVICH

Many people in the Christian world consider Christmas the most memorable date of the year. Old and young alike anticipate it eagerly, and give much time and forethought to its celebration. But few have given much thought to the history of Christmas.

The earliest history of Christmas is somewhat obscure. The early Christians were unconcerned with the date of Christ's birth. In later years some began to speculate about the birthdate and in still later years the date became a matter of some controversy among church leaders. Eventually a birth date became agreed upon.

Some of the interesting milestones in the history of Christmas are:

Clement of Alexandria (a Greek converted to Christianity, who became a prominent theologian and in 190 succeeded Pantaenus as head of the catechetical school of Alexandria) expressed surprise that some chronologists spoke not only of the year of the birth of Christ but also of the month and day, some supposing that the event had taken place on May 20, others, April 19 or 20, still others January 6, a date that was widely held for a number of years.

Origen (a pupil of Clement of Alexandria, and his successor as head of the catechetical school there, a profound student of Greek philosophy, one of the best-known fathers of the early church, giving himself to the study of the Bible, distinguishing himself as an erudite teacher) repudiated the idea of celebrating the birth of Christ as one would celebrate that of an Egyptian pharaoh.

Julius I, who reigned from 337 to 352 as the thirty-fifth pope, established a fixed date for Christmas, choosing December 25. Thus by the fourth century the festival of Christmas had become settled.

Although simple in its beginnings, the feast day grew in magnificence and in customs that became associated with it, many of pagan origin. By the time a few

centuries had passed, many churches had begun to celebrate the season with elaborate hangings and various rituals—songs, lectures, dialogues, dramas, and holy scenes. In the fifth century Christmas hymns were used in the churches. In some areas the lighting of the Yule log, decorating with mistletoe, and exchanging gifts became popular.

It is thought that the Christmas tree may have been introduced by Boniface, an English missionary to Germany, in the eighth century. He was a Benedictine monk who dedicated himself to evangelizing Bavaria, Saxony, Turingia, and neighboring regions, which earned him the title of Apostle to Germany. Tradition says that he demonstrated the impotence of the gods of the Gentiles by chopping down the sacred oak of Geismar (today Hesse) and with its wood built a Christian chapel. He replaced the ceremony of sacrifices that were made on the sacred oak of Odin with a pine adorned in homage to the Christ child.

In the thirteenth century Francis of Assisi introduced the crèche, open-air spectacles featuring Mary, Joseph, and Baby Jesus, as well as the humble manger animals. He also introduced popular Christmas carols.

## No date mentioned

From the scant records of secular history let us turn to the Bible writings about the birth of Christ. In the Gospels, where one might expect Christ's birth date to be recorded, there is no mention of it. Only two of these books, Matthew and Luke, record any details concerning the birth of Jesus and the period in history when it occurred, but the day and month are not recorded. Matthew says in chapter 2:1, "When Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem."

Perhaps divine providence thought it better not to reveal or preserve the date of the birth, a knowledge of which is not essential in helping people to "seek the Lord, if haply they might feel after him, and find him, though he be not far" (Acts 17:27).

Although a knowledge of the birth date is unimportant, the fact of Christ's birth is extremely important. What should we know about it? What has the Bible record told us?

That humble birth in an out-of-the-way stable in Bethlehem has changed history. Through the centuries millions of lives have been changed as individuals come to know the Saviour, who was born in Bethlehem.

Today Christ extends His arms lovingly and calls to men and women, youth and children, of all races: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "Peace I leave with you; my peace I give to you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

As the real significance of the birth of Christ becomes a part of our lives, we each may sing with the heavenly choir, "Glory to God in the highest." □

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*Tomas H. Gedovich is a layman in Necocheas, Argentina.*

## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**What are some things that my 12-year-old daughter can do on Friday evenings and Sabbath afternoons? She is losing interest in God; she dreads to see Sabbath arrive and is happy to see it go. Afternoon walks have become somewhat dull for her. She does not care to read, since she says she does enough of that at school. I cannot think of anything along spiritual lines that would help her enjoy Sabbath. Any suggestions others can give me, an Adventist of five years, will be deeply appreciated.**

■ Plan to give of yourself. Make the Sabbath a time when you place your attention on your daughter and plan to observe the Sabbath with her. To begin with, plan things that will make her look forward to the Sabbath. Visit special church family friends; invite her Sabbath school class or other church young people to your home. Plan ahead for such occasions, if possible, making sure that all activities will be in harmony with the fourth commandment. The Bible version of the "Ungame" is fun with a group. Have music around the piano or with a guitar if musical talents are available. It might be possible to get several young people together to form a junior choir.

Your daughter may not like to read, but my junior-age children still enjoy our Friday evenings together when I read aloud.

Create a special atmosphere by playing joyful music in the background. The Heritage Singers or similar groups appeal to young people.

CRYSTAL EARNHARDT  
Chester, Maryland

■ The answer may involve something beyond new and creative activities for your daughter. I would try to discover the reason why she feels the way she does. There may be another problem. The best way you can help her is to be an understanding, patient parent, and also to be open and honest about your feelings in a nonjudgmental manner.

You should also try to be sure your daughter has Christian friends her age for both religious and secular activities.

DONNA CARRENO  
Takoma Park, Maryland

■ With five children we live a busy life, and I feel the key is not in how to entertain children on the Sabbath, but how to guide them to help others and plan activities for others on the Sabbath.

I don't know your church situation, but I suggest that as much as possible you encourage your daughter to participate in every activity of the church. If there is none for youth, you could help your daughter organize a youth club to plan programs and activities. This would not have to be a large club to be fun for the youth. You and your daughter could also start a Bible Story Hour for neighborhood children, adopt some grandparents to visit, take places, and cheer up.

The ideal is to make helping others not only a Sabbath activity but a way of life. The week is filled with involvement with other people, helping them and finding out where needs exist. It takes time to find out who is sick and needs a visit, and who would like to be asked home for dinner. Then the Sabbath gives the opportunity to do those things that keep us busy and happy—cheer up the lonely, take a food basket, take a group of younger children for a walk while the parents have a few minutes to read.

RAMONA TRUBEY  
Cicero, Indiana

■ I am a mother of six and have worked in Pathfinders for years. Most 12-year-old girls are beginning their social lives, and whatever they do and whenever they do it, they want to be with other boys and girls.

Sabbath afternoons can be spent with friends working on missionary projects. These should be chosen to correspond

to their talents and interests. They can make nature scrapbooks and personally present them at children's hospitals and nursing homes. They can make contacts with businesses to pick up their discarded mail, from which postage stamps can be removed and sent to the Voice of Prophecy, where they sell them for missionary projects.

MRS. FORREST MONTGOMERY  
Portland, Oregon

■ I have three daughters, ages 12 to 15. For years they have enjoyed, and still enjoy, listening to the Bible records that cover both the Old and New Testaments. Also, the church's evangelistic broadcasts provide free Bible courses for youth.

Another thing my girls have enjoyed is having their own version of Sabbath school. Young neighborhood children, dolls, or stuffed animals can be the members of the class. Preparation will take some time if such activities are to hold the children's attention for even 15 minutes.

If you belong to a small church, a responsible 12-year-old could be very helpful in the cradle roll-kindergarten division.

LEONA R. LEONARD  
Harvard, Illinois

■ To change the mind of a 12-year-old girl who hates Sabbath is going to take much careful planning. First, what does she look forward to after sunset? If it is some social activity, perhaps she needs more social activity during Sabbath. However, if it is TV, then the problem is TV addiction and not really Sabbath-keeping at all.

Generally a child of 12 needs association with other children her own age and a variety of activities, some physical and some mental. Make your walks interesting. Go with her and let her invite a friend and go different places.

As aids to study nature, take binoculars and books on birds, trees, and wildflowers. Both of you can start a life list of birds and watch it grow.

When the weather is bad, plan some indoor physical activity, such as visiting a free museum or planetarium, or playing a game like Bible baseball, using four chairs for bases, and having the children move around as they answer Bible questions.

Adventist Book Centers have Bible and nature games, records, and puzzles. Your daughter might enjoy drawing flowers, or making posters for MV.

LEONA BERGLUND  
Lancaster, California

■ To our boys Sabbath is the best day of the week. To make it this has taken time and careful planning, but what a joy. Here are a few suggestions:

1. Enjoy the Sabbath yourself. Create an atmosphere of joy; your attitudes are contagious. Make your greeting "Happy Sabbath!" This will require planning all week long in order to avoid being overly tired.

2. Have creative workshops. Let your daughter plan and lead out in some.

3. Make meals special, using good dishes and a Sabbath treat. Let her plan and prepare a surprise.

4. Establish Sabbath traditions such as candlelight, and stories by firelight.

5. Work together on MV nature honors. (In case you are not acquainted with these, your pastor should be able to help you get more information.) The more you study, the greater will be your interest and hers.

6. Encourage spiritual growth. Study the kinds of people mentioned in Proverbs, listing their character qualities. Find some of God's promises in the Bible. Begin personal "Happy Books" of God's gifts you and your daughter receive. (See *The Desire of Ages*, p. 348.)

7. Pray much for God's Spirit. Bible stories come to life, attitudes change, and creative ideas come to mind under the Holy Spirit's influence.

"Happy Sabbath!"

JUDY ZEIGELE  
Sun Prairie, Wisconsin

### QUESTION FOR FEBRUARY

Response deadline January 5

**Raised in a lower-income home, I have a hard time finding many friends among my husband's associates. He being a highly skilled professional, I feel that I don't fit in well with his group. He says I will get used to it in time, but so far I haven't. My husband and I love each other, but my inability to integrate properly into his social group is a problem I don't know how to solve. I would appreciate some counsel.**

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length and should be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published. Responses received after the deadline cannot be considered for publication.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

# The gospel according to a minority

It's hard belonging to a minority.

But with God on his side,

a person belongs to the majority.

By ART BACA

Anyone born in a Seventh-day Adventist home in Mexico belongs to a minority group. Thirty years ago, when I was born, there was approximately one Adventist for every 3,000 people in Mexico.

I remember particularly Sabbath mornings. Just about the time my grandfather returned from milking the cows and feeding the other animals, I would get out of bed and go to the kitchen, where my grandmother was bustling around getting breakfast for us. As for the rest of the town—the majority—they were on their way to work. The men with their teams of horses and their plows were going out to the fields to work, getting ready for planting. The women would be carrying their laundry to the river,

*Art Baca was a student at Pacific Union College, Angwin, California, when he presented the contents of this article as part of a student Week of Prayer.*



Joseph, as a young man, found himself alone among idolatrous people.

where they would set up fires and get ready for their washing. Small children would be leading the cattle and goats out into the hills to pasture.

But not our family. We would be eating breakfast and preparing to go to Sabbath school. I remember putting on my best pair of pants, a clean white shirt, and, of all things, a pair of shoes. I would try to look as neat as any little boy can.

To get to church we had to cross the town plaza. This is where most of the older men sat and talked. This was also where most of my friends would go to play, amusing themselves climbing trees and doing other things. But, all dressed up, I was on my way to church. How my friends used to make fun of the way I looked, especially because I went to church on what they considered the wrong day. I hated Saturday morning, not because I had to go to church—I enjoyed that—but because of what my friends thought and because they made fun of me.

When, as a family, we moved to the United States, I was happy. I said, "This ends my belonging to an Adventist minority." But nothing much changed. In our neighborhood everybody spoke Spanish. I think the only ones who spoke English were the policemen and the schoolteachers. I still went to church on Saturdays and every Sunday morning tried to explain to my friends why I could not go to church with them. During the week we played together, went to school together, did everything together, but on the weekend we parted ways.

## Gospel—the minority's story

Monday morning my friends would talk about all the fun they had the previous day in church—the bazaars, the fairs, the bingo games, and so on. I felt left out. I wondered whether it was really worth it—this being different—this belonging to an Adventist minority.

I suppose that up to that time I was like a lot of young people raised in SDA homes. I did not have a personal experience with Christ. I was trying to live off my parents' religion. Religion had no meaning to me. It was a habit, a ritual, something I had been doing all my life. My own beliefs being weak, I began to wonder whether maybe the majority was right. Little did I know that the gospel story is the story of the minority.

Jesus belonged to the oppressed class in His country. He was born a Jew in a Roman world. Ellen White vividly describes the situation when she says, "At the time of the birth of Christ the nation was chafing under the rule of her foreign masters, and racked with internal strife. The Jews had been permitted to maintain the form of a separate government; but nothing could disguise the fact that they were under the Roman yoke, or reconcile them to the restriction of their power. . . . The people were subjected to their merciless demands, and were also heavily taxed by the Romans. This state of affairs caused widespread discontent. Popular outbreaks were frequent. Greed and violence, distrust and spiritual apathy, were eating out the very heart of the nation."—*The Desire of Ages*, p. 30. It was a nation within a nation.

Jesus was born a helpless baby, not in a castle or a fine home but in a lowly stable to poor parents. No one was there to greet Him except a few animals and shepherd boys. Yet Jesus cared for and loved these people who would sooner stone Him than listen to Him. He fed thousands, yet went hungry. He was the living water, yet went thirsty. He gave life to the dead, yet He died alone. It was hard being a minority. It always is.

It was hard then and it's hard now. It's hard to stand up for the right when nobody else does. It's hard to uphold your moral principles when all around you the morals of society are crumbling. It's hard to stand for those that are oppressed when the crowd laughs at you. But it must be done. It may seem impossible, but it can be done—it has been done!

### **Daring to do right**

I used to wonder, when in Sabbath school the teacher would tell us about Jesus and Bible worthies such as Daniel, Moses, and Joseph, whether they went through all that we go through. Did they have to face up to the same temptations we do? I used to think, No way—it wasn't the same. But then, when I stopped to think about this, I changed my mind.

There was Joseph, alone among idolatrous people. And if any nation was idolatrous, it was Egypt. Joseph was not only Potiphar's favorite slave, he was in charge of all his master's household. His future looked bright, and Potiphar's wife knew it. Joseph was in a predicament. Refusing her could have meant death! But that didn't bother Joseph. He stood up for what was right. He upheld his moral principles whatever the cost. And his choice put him in prison.

Then there was Moses, also in Egypt. If any man was tempted, it was Moses. He was rich, famous, important, and slated to become the ruler of Egypt. Any young man in Egypt would gladly have traded places with him. But Moses knew who his people were—those in the mud, making bricks. To the Egyptians, those slaves were no better than animals. I can see the look on the faces of Moses' friends as they heard him taking the side of the slaves. Had he lost his mind? What was wrong with him? As Moses was fleeing Egypt, scared, hungry, and tired, I wonder what thoughts went through his mind. Did he make the wrong decision by sticking up for the oppressed?

I can readily identify with Daniel. He was in a strange country. The people spoke another language. After being educated in a different culture, the test came. The decree was passed that nobody could pray to his god. But he knew what to do. He went right on praying three times a day with his windows wide open toward Jerusalem and the Temple.

Joseph was thrown into prison, Moses had to flee for his life, and Daniel was thrown into the lions' den, but God did not forget them. He was there with them. I can personally testify to His care, because I was raised in the ghetto, where the majority of young people were on

drugs, and that was before drugs were in style. Half of them were school dropouts, and many had their "pictures taken"—not school pictures, but police pictures with numbers across them. Today we talk about high crime rates, but the ghetto has always had a high crime rate.

Talk about fear. There is so much fear in the ghettos that people are afraid to open their doors. They don't dare walk on the streets at night. But I had to. I used to work at a gas station late at night and had to walk home at ten o'clock or ten-thirty. That doesn't mean I was braver than the other fellows in the neighborhood. I was just as scared as they were. I remember walking home with a prayer on my lips and repeating Psalm 23.

In the city people dodge cars. But in the ghetto they dodge gangs. They walk down one side of the street until they see a group of fellows and they dash to the other side of the street; then they see another group and dash to the opposite side, and this keeps up until they reach home. I remember having to walk past some of the gangs, thankful for the knowledge that God was by my side and that my mother was home praying for my protection.

### **God's minority**

God cares for His minority. While the world is cowering in fear, they need not fear because God is on their side. They can say as did the psalmist, "My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand" (Ps. 121:2-5).

Some stray from God's minority. I know, because at one point I strayed. Tired of belonging to God's minority, I decided to join the crowd and have fun. It all looked so beautiful. Satan knows how to make sin look exciting, and it's easy to fall into sin. I did. I was out there with the crowd, talking about all the latest things—cars, music, singers, and what have you. But I found out that I was still lonely, even lonelier than before. My loneliest times were those I spent in a crowd, with people all around. Realizing the emptiness in my heart, I began searching. I decided to go back to church, not because I had to but because I wanted to. It was then that the Holy Spirit was able to reach my heart and mind, and fill that emptiness.

As long as Christ is by my side, I'm never alone. I know now how God's people through the ages were willing to stand up and belong to the minority. Joseph, Moses, Daniel, and the thousands of martyrs all knew that God was on their side, and this made them a majority. God is the majority.

It is the same today. God's people may be in the minority, but when Christ comes and takes us to heaven, we are going to go through the gates of heaven as the majority. We will stand on the sea of glass, a multitude that no man can number, from every nation, kindred, tongue, and people.

Then I will no longer belong to a minority.

## “Wise men still seek Him”

Because of the influence of Christian art and music, many people have the idea that the Wise Men visited the baby Jesus the night He was born.

This could not be. If, as Ellen White says, “that star was a distant company of shining angels” (*The Desire of Ages*, p. 60), appearing the “night when the glory of God flooded the hills of Bethlehem” (*ibid.*), the Wise Men were many miles from Bethlehem on that night.

Depending on what country is considered to be the land of the Wise Men’s origin, travel time could have required as much as four to six weeks, perhaps even longer. When they arrived, they found the babe already some weeks old with His mother, not in a stall, but in a “house” (Matt. 2:11).

Another misconception perpetuated by Christian song is the idea that the Bethlehem star shone in the eastern sky. A popular song contains the refrain “Star of the East,” and the oft-sung carol “The First Noel” describes the star as “shining in the east.” But the company of shining angels over the plains of Bethlehem would have been seen by the Wise Men on the western horizon. It was their residence that was in the east, not the star. They followed “yonder star” westward.

What, then, does the Bible mean when it reports the Wise Men as saying, “For we have seen his star in the east” (Matt. 2:2)? Apparently it means, “For we, in the east, have seen His star,” that is, “We saw His star when we were in the east country.” Or, “We, living in the east country, saw His star.”

Although the historical details of the narrative of the Wise Men are interesting, more important is the reason the story was included in the sacred canon. Doubtless God wanted the faith and obedience of the Wise Men recorded for future generations. Because they were non-Jews and lived outside of Jewish territories, their knowledge of God and His revelation was limited. But the limited knowledge they had they obeyed.

It should be noted that in the story of the Wise Men, God took the initiative in awakening their interest. It was He who made the “company of shining angels” appear in the form of a star visible to observers in the east country. It was this star that set the Wise Men to wondering whether, in fulfillment of Balaam’s prophecy, “There shall come a Star out of Jacob” (Num. 24:17), the expected king had arrived.

But God did something more. Ellen White says, “Through dreams they [the Wise Men] were instructed to go in search of the newborn Prince.”—*Ibid.* They could have questioned whether the dream was supernat-

urally inspired. They could have permitted the anticipated inconveniences, dangers, and expenses of the long journey to have led them to conclude that the journey was ill-advised. Instead, they sacrificed conveniences, they braved dangers, they contributed from their means for both the journey and gifts, and they were rewarded by a glimpse of the King.

By contrast, to the Jews had been committed all the oracles of God. They had not only the prophecy of Balaam but the accumulated prophetic light of the ages. Nevertheless they rejected their King. They misinterpreted the prophecies, and spurned the messages of the Holy Spirit, who would have revealed Himself to them as readily as to the Wise Men and would have guided them by a star, dreams, or other supernatural means.

The Wise Men and the Jewish nation represent two classes of people in the world today—those who respond to God’s promptings and those who do not.

For most people the holiday season with all its festivities will pass by without their recognizing the Christ child as the true Heaven-sent king. Only a few, like the Wise Men, will find Him amidst all the bustle and show.

A bumper sticker we noticed the other day said, “Wise men still seek Him.” We agree. But the tragedy is that so few are wise. In the inns of their hearts most people find no room for the Saviour. On their Christmas lists His name does not appear. No gift to Him is plucked from their trees.

To which class do we belong?

D. F. N.

## “Evangelical lawlessness”

In an unusually perceptive, hard-hitting column in *Christianity Today* (Oct. 6, 1978) Klaus Bockmühl, professor of theology and ethics at Regent College, Vancouver, Canada, listed what he considers the three major issues that confront evangelical Christianity: (1) “socialism and its appeal to the younger generation of evangelicals,” (2) “the authority of Scripture,” and (3) “evangelical lawlessness that produces a Christianity without a change of life.”

Dr. Bockmühl touched lightly on the first two issues, then devoted the rest of his column to the third one. Refusing to paint the picture brighter than it is, he said, “Let us not now look for amorality outside the camp: We need to face the fact that the landslide of immorality has reached the church.”

According to Dr. Bockmühl, one of the chief fields in which “evangelical lawlessness” has revealed itself is in the area of sexual ethics. This is seen, for example, in “the deluge of evangelical marriage counseling books with their suggestive titles and sometimes quite explicit sexual passages. Authors and publishers have discovered the market possibilities of an anointed version of the literary sex craze of our time.” (It is difficult to believe

that some Christian writers and publishers are involved in producing soft-core religious pornography, but the evidence to support this is overwhelming.)

Continuing his theme that "evangelical lawlessness" is manifesting itself in the field of sexual ethics, Dr. Bockmühl pointed out that "leading young evangelicals coolly consider sterilization as a means of birth control. Divorce is accepted more and more and is obstinately defended as a Christian option. Common-law marriage is coming up. The breakdown of the family in the West does not stop short of the evangelical camp."

### Behavior is unaffected

Shocking indeed is the fact that "evangelical lawlessness" has reached even into the area of evangelism. According to Dr. Bockmühl, "successful evangelists in their institutes teach their lesser colleagues how to be successful by avoiding to speak about sin. Worse, many people never seem to be taught just what conversion means. They register a decision for Christ, but there is no content to it. Conversion is a change of mood, of friends, of opinions, but not of daily life. It does not reach the level of behavior. It does not include moral change."

Illustrating the latter point, Dr. Bockmühl pointed out that a well-known publisher of sex magazines, after apparently experiencing an evangelical conversion recently, announced that in the future his magazine would feature sex *and* Christ. And some born-again Christians "in a major American gambling center . . . felt they could continue as card dealers in the casino because they knew no other trade, or because the Lord wanted them to

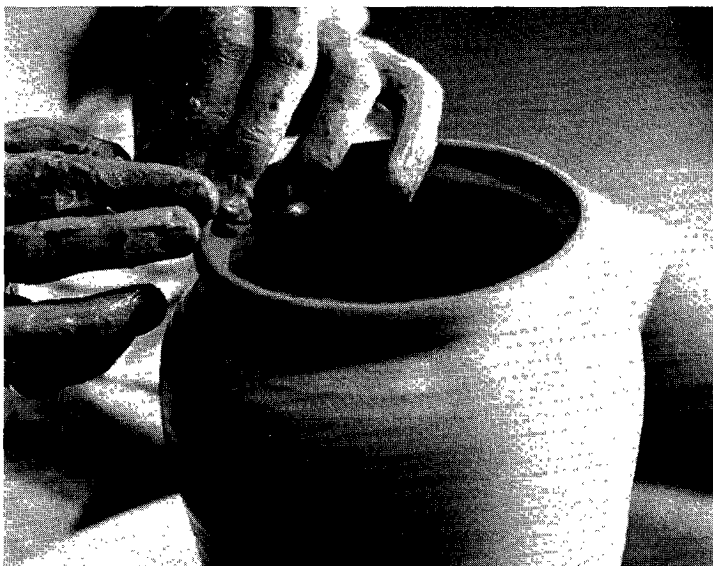
witness." Thundered Dr. Bockmühl: "Do we believe that conversion includes a change in life with all its activities, or not?"

"We need to reaffirm that Christianity has a moral backbone. The Christian faith is inseparably joined with God's absolute moral standards and with a change of our relationship to society. In the New Testament truth is allied with justice and opposed to lawlessness. According to Christ the very truth of His message can only be discovered in its obedient application (John 7:17). Paul taught, 'Let every one that nameth the name of Christ depart from iniquity' (2 Tim. 2:19). There can be no Christian faith without distinct moral consequences."

Unfortunately, today's trend toward blurring the line between the church and the world and toward a profession of Christianity without a drastic change of life style is neither new nor unique. It existed in the times of the apostles and during the Protestant Reformation. According to Dr. Bockmühl, Martin Luther said of "some allegedly evangelical preachers: 'They are truly beautiful proclaimers of Easter, but shameful preachers of Pentecost. For they preach nothing about the sanctification of the Holy Spirit, only about salvation in Christ. . . . However, Christ has earned for us not only God's mercy, but also the gift of the Holy Spirit, that we should have not only forgiveness, but also an end of sins. Whoever remains in his earlier evil ways must have another kind of Christ. Consequence demands that a Christian should have the Holy Spirit and lead a new life, or know that he has not received Christ at all.'"

K. H. W.

*Concluded next week*



### The Potter

By MARIAN H. PHILLIPS

The nail-scarred hands of the Potter  
Are molding this vessel of clay  
As in grateful submission  
I yield to Him day by day.

On lumps of pride and selfishness,  
On knots of cankering care,  
The firm, strong hands of the Potter  
Must often be brought to bear.

As I cry out in my anguish,  
"Oh, gentle Potter, spare!"  
He answers, "The vessel I'm making  
Must be exceedingly fair."

And so in humble submission  
I yield to Him as before,  
For soon the heavenly Potter  
Will work on the clay no more.

## Borneo reopens to SDA workers

By JAMES E. THURMON

A missionary family recently reentered Sabah, Malaysia, after seven years in which expatriate workers were not welcome. Formerly known as British North Borneo, Sabah is a diverse land of jungles, mountains, and clear streams. The mission today has a membership of 8,500. Twenty-three pastors shepherd 180 jungle chapels, and 39 teachers instruct more than 1,000 students attending the 13 primary schools and two secondary schools. Thirty-five literature evangelists spread the gospel through the printed page.

Upon our reentry we were overwhelmed with the needs. First we sought divine help. Then the Sabah Mission Committee drew up short- and long-range goals with three areas of emphasis: evangelism, the upgrading of our pastors and teachers, and the establishment of industries at our two secondary schools.

This past year the results of our evangelism thrust showed 618 persons baptized, the highest number in the history of the Sabah Mission. Recently, during a baptismal service held at the conclusion of a Sabbath school congress at Goshen Adventist Secondary School, 247 persons were baptized by 27 pastors. For this coming year we have set a baptismal objective of 1,000 souls. With the appointment of a national pastor as mission evangelist and a goal for each pastor to hold six public crusades during the year, we are confident that this goal can be reached.

Plans for continuing education for our pastors and teachers have also been implemented. Even though we have 15 students studying abroad, the majority of our

pastors have only a high school education. Each month a visiting professor from Southeast Asia Union College, Philippine Union College, Southeast Asia Union Mission, or the Far Eastern Division holds extension schools for our pastors and teachers. Other tools of learning include monthly cassette tapes with ministerial helps, and correspondence courses. A diploma is awarded for completing a specified number of hours of continuing-education units.

In addition, the mission needs a number of industries to teach students a trade, provide income for their tuition, and bring in revenue. Ron Becker and his family, from the United States, are overseeing the program.

In Sabah, mission life often requires the performance of services without previous training. For instance, it is difficult to tell the people about God's love when they are in pain because of bad

teeth. Therefore, with the aid of donated dental tools, we trained five local people to extract teeth. So far we have pulled more than 1,600 teeth. We are also conducting dental-care classes on how to prevent tooth decay. These classes, we have found, open the way for evangelism.

As the mission grows in membership, it continues to search for funds to build the jungle chapels and lamb shelters requested by new members and district pastors. The importance of jungle

chapels, which cost only US\$1,000, cannot be overestimated. Even our lamb shelters (children's churches), which cost only US\$500, have been pressed into service during evangelistic meetings.

The overflow from the Thirteenth Sabbath Special Projects Offering for this quarter will help solve the problem by providing funds for more jungle chapels, lamb shelters, and a large auditorium at our secondary school at Goshen.



Rainfall in Sabah averages approximately 160 inches a year, but these children, without a lamb shelter, have to meet out under coconut trees.



Masin Asin chapel in Sabah was dedicated recently, but children still have no place of their own for worship.

*James E. Thurmon is president of Sabah Mission, Malaysia.*



J. L. Dittberner, Atlantic Union Conference president, welcomes guests to the unveiling of the Buck's Bridge monument to Adventist pioneers.

## Monument marks first SDA church

*Continued from cover*

small hamlet in upstate New York. In 1853, John Byington, first General Conference president, started a home school for 22 Adventist children living there. Martha Byington, his 21-year-old daughter, was the teacher. Two years later Elder Byington helped build the first Seventh-day Adventist church. Neither the school nor the church still stands. All that remains is a five-and-one-half-inch brass front-door key and a few stones of the church's foundation.

Among the guest speakers was Charles Hirsch, associate director of the General Conference Education Department, who congratulated the Atlantic Union teachers and students for helping to raise funds for the project.

T. V. Zytoskee, education director of the New York Conference, coordinated the program, and Emerton Whid-

*H. E. Hass is Atlantic Union Conference education director.*

bee, education director for the Northeastern Conference, assisted as comoderator during the dedication service. A number of leading educators, General Conference guests, and union and local conference personnel took part in the program. The Union Springs Academy choir and band provided patriotic and sacred music for the occasion.

FIJI

## Bookman attends institute after 33 years

Vuniani Tugate, Fijian literature evangelist, recently attended his first colporteur institute after 33 years of canvassing. He smiled constantly as he met with the 17 literature evangelists in his field.

Mr. Tugate started his literature work in 1945. He came to the mission office in Suva and purchased books to sell door-to-door. He says that over the years at least 100 people have been baptized as a result of his work.

Literature evangelist institutes similar to the one in Fiji were conducted throughout the Central Pacific Union in such areas as French Polyne-

sia, Samoa, and the Kingdom of Tonga. Many have been baptized as a result of the increased emphasis on the literature ministry.

Ten small soft-bound books, known as the Pacific Home Reference Library series, are being produced for the literature evangelists to use. Included are doctrinal books, health books, and children's storybooks.

J. T. KNOPPER  
*Publishing Director  
Australasian Division*

WASHINGTON, D.C.

## Cancer seminar gets TV coverage

A major Washington, D.C., television station gave prominent coverage to the first Cancer Prevention Seminar held by Seventh-day Adventists in the Takoma Park church center, September 27 and October 4.

Roger W. Coon, church pastor, had earlier contacted a local television station, and on the afternoon of October 4 a film crew came to the church center to interview the principal speaker, Leo Van Dolson, editor of *Life & Health*.

When Dr. Van Dolson said that a vegetarian diet is a significant factor in reducing cancer risk, the film crew decided to go to nearby Washington Adventist Hospital to shoot footage of vegetarian food being prepared and served in the hospital's kitchen and cafeteria.

That night a four-minute report on the Seminar, including comments on what Seventh-day Adventists believe, was broadcast on the 10:00 P.M. newscast of one of Washington's leading independent television stations.

Assisting Dr. Van Dolson in the Cancer Prevention Seminar were his associate editor, Joyce McClintock; Douglas Potts, a Silver Spring urologist; David Kimbrough, chairman of Columbia Union College's health science department; and Washington Adventist Hospital nurses Ione Brown and Frances Clapp.

OHIO

## Dietitians study serving meat

Adventist dietitians and others discussed the serving of meat in Adventist institutions at the Seventh-day Adventist Dietetic Association's twenty-fourth annual meeting in New Orleans, Louisiana, September 22 to 25.

The topic was selected for the assembly in view of the increasing world recognition of Adventist health principles and, simultaneously, the increasing pressure on administrative food-service dietitians to expand the availability of meat to patients and employees in Adventist hospitals.

Samuel DeShay, General Conference Health Department director, speaking at the opening meeting, said, "When we present our diet program to the public, we must do it wisely and efficiently, and be able to say, 'This is what the program did for us.'" He pointed out that people change their food habits when they believe that it will help them personally, when the mechanics of the change process are uncomplicated, and when they see what it has done for others.

The theology of diet reform was presented by F. W. Wernick, a General Conference general vice-president. A tape on vegetarianism, prepared by Arthur White, former secretary of the Ellen G. White Estate, was played to the group. Robert Olson, secretary of the White Estate, and other speakers spoke to the meat question from various points of view. Task-force groups were then organized to study the question more fully.

Rose Stoia, Seventh-day Adventist Dietetic Association president, from Kettering Medical Center, Kettering, Ohio, said she was happy to see the position papers and recommendations developed, edited, and voted. These recommendations currently are being reviewed by the SDADA membership and the General Conference Department of Health.

BETTY KOSSICK  
*Free-lance writer*





## Oklahoma visit nets baptism

Deacons of the Tulsa, Oklahoma, church shed tears on Sabbath, August 12, as they carefully lifted Wilton Satterthwaite from his wheelchair into the baptismal pool to be baptized with his wife, Sheila. His mother was there too, coming from North Carolina to witness her son's baptism.

During one of his weekly visits to a local hospital, J. Douglas Harcombe, retired former missionary serving as assistant pastor of the Tulsa church, met Wilton, who recently had been in a truck accident, which had left him paralyzed from his neck down. The doctors had transplanted bones from his hip to his neck. Words came slowly from his lips as he unfolded his life story.

A former Adventist young person, Wilton had not been to church for more than 15 years. But he could still remember Sabbath school. As he lay on his bed thinking of the many times the Holy Spirit had pleaded with him, and of how his mother had been praying for him, he decided to follow Jesus once again.

Pastor Harcombe returned a few days later and met Wilton's wife, Sheila, and their son, Toni. It didn't take long for them to set up a Bible study schedule right there in the hospital room.

Before Pastor Harcombe baptized the couple, he thanked God for a twofold miracle, the divine intervention of a spared life and the miracle of a new spiritual one.

J. DOUGLAS HARCOMBE

## GREECE

### Bible course ready for use

A modern, well-illustrated, 26-lesson Bible course was published recently by the Adventist Church in Greece. These Bible reading guides will reach thousands of Greek families in their homeland and around the world.

It is not easy to reach the Greeks with the gospel. A Greek does not easily change his religion. For him, the Greek Orthodox religion (the religion of 97.8 percent of the nine million in Greece) is part of his being a Greek. One man in Berea explained to me the general conviction of the Greeks by saying, "If I became a Seventh-day Adventist, I would betray my country and despise my Greek passport. Giving up my Greek Orthodox religion would mean that I am no more a Greek."

Such deeply rooted convictions in the hearts of these people make it difficult for a Greek to join another church. There are only about 275 Adventists in Greece, plus a few of Greek descent in Australia and North and South America.

A few years ago in Athens I visited a Greek minister of religious affairs with Nick Germanis, then president of the Greek Mission. For more than 12 years Elder Germanis

had been living in Greece as a tourist. Every three months he had to leave the country for two days and then reenter as a tourist. Now we requested a residence visa for him.

The minister of religious affairs told us, "I appreciate the Seventh-day Adventists. You are nice people, a quiet people. You are not going from door to door, which is against our law, speaking about your faith to everyone, and making proselytes. No, you are good citizens because you are a quiet people." Elder Germanis got his permanent visa, but the reason—that we didn't bring Jesus' gospel into the homes—gave us much to think about.

In Australia, a Greek named Dino Mastromihalis accepted the three angels' message a few years ago and was so deeply impressed that he decided to go back to Greece. On the boat he met a girl, and gave her Bible studies. She was baptized, and later he married her. He is now leading and training our literature evangelists in Greece.

The new Bible course in the Greek language will help Mr. Mastromihalis and others like him to reach thousands of Greeks with the gospel.

S. F. MONNIER  
Associate Director  
General Conference  
Lay Activities Department



Greek Adventists recently published 26 Bible lessons in their language.



## 2,000 members visit British press for Open House

More than 2,000 church members visited Stanborough Press, Grantham, Lincolnshire, England, for their Open House on Sunday, September 10. To reach the publishing house, located in a low-density Adventist area, most visitors had to travel considerable distances.

Visitors toured the plant and observed various stages of production. A folder had been prepared, which laid out a preplanned route for them to follow.

On the lawns behind the press two large tents housed stands operated by the British Adventist Book Centers, Stanborough Press, and Granose Foods. Sales for the day amounted to £14,000 (US\$26,600).

Church department exhibits were located in

the canteen and chapel areas of the press. The Sabbath school department displayed more than 30 full-sized flannel boards, and Maureen Luxton, Sabbath school director of the British Union Conference, was on hand to help church members with their Sabbath school needs.

The Voice of Prophecy department was represented by Freston Taylor; K. Mueller and D. Dunnett talked with young people and parents at the Newbold College stand; and the lay activities department displayed the new sound/slide console available to churches for personal evangelism.

B. M. BELL

*Press Relations Director  
Stanborough Press*

ST. LUCIA

## Dental clinic fosters prevention

On an island where normally dental services consist of extracting aching teeth, the St. Lucia Adventist Dental Health Clinic has introduced a new type of service, healthful living and preventive dentistry.

The need for a Seventh-day Adventist dental-health clinic in St. Lucia was first presented to the East Caribbean Conference administrators by Douglas Robertson and Alvinus Bhola in 1972. A year later the conference voted to establish such a clinic, in 1974 appropriating funds to purchase the basic equipment and requesting the services of Dr. Robertson. Renting a block house in the Vide Boutielle area of Castries, the conference renovated it to make it suitable for a clinic. Dr. Robertson spent a few days each month in St. Lucia to supervise the remodeling and setting up the equipment as it arrived. The Port-of-Spain Adventist Hospital lent William Jensen, their maintenance engineer, to help with the installations of the machinery.

Mona Dillon, a dental nurse, arrived from Tobago in April, 1975, to help set up the clinic and begin scheduling appointments. Because the Robertsons' move to St. Lucia was delayed until a dentist was on the way to fill the post he would leave vacant at the Port-of-Spain Adventist Hospital, the St. Lucia Adventist Dental Health Clinic was opened to the public in August of that year. Patients began coming to the clinic from all walks of life, including the upper and middle classes (the premier's family, government officials, and businessmen).

Recently a patient visiting the clinic was so impressed with the treatment and care received that she told her husband about it. He responded that surely the people operating it must be real Christians. On her second visit to the clinic she asked one of the staff whether she

could attend the church services with her the next Saturday. She had been impressed, she said, with the silent Christian witness of the attendants, who witnessed for their faith as they performed their routine duties.

Fifteen to 20 patients are seen in the dental clinic each day. Each new family receives a copy of the book *Come Alive*. In the past year 900 copies of the book were distributed. Free literature, such as *Signs, These Times, Liberty, and Life and Health*, is always available in the waiting room. Nearly 3,600 pieces of literature were distributed last year.

Health education is an important part of the program of the clinic. Each new patient receives a mini health lecture in the dental chair through visual aids. The Robertsons are dedicated to health education also in the churches. Seventeen churches or companies received health-education programs last year, which included lectures, pictures, blood-pressure tests, and dental screening.

Another facet of health education is the weekly radio broadcast, *Your Radio Dentist*. Radio St. Lucia provides free radio time to Dr. Robertson every Wednesday at 10:45 A.M.

Because of the Adventist Dental Health Clinic, people are taking notice of the work the church is doing in St. Lucia. One businessman remarked, "Your clinic is a tremendous showcase for your religion."

**BETTY ROBERTSON**  
*Business Manager*  
*Adventist Dental Health Clinic*

PERU

## Camps open unentered areas

Special soul-winning youth camps held recently in unentered areas in the Inca Union in Peru have resulted in new Adventist churches' and groups' being organized. This type of camp program in the East Peru Mission, under the direction of Robert Holbrook,

established one new church and a number of groups.

In the South Peru Mission, Helmer Heghesan, Inca Union Conference youth director, and Wilfrido Alana, district pastor, held their youth camps in Urubamba in the Sacred Valley of the Incas. During one week the youth enrolled approximately 180 persons in the Voice of Hope Bible Correspondence Course (Spanish Voice of Prophecy), resulting in a new group of Adventist believers.

In the city of Sayan, in the Central Peru Mission, youth enrolled 182 persons in the Bible course. Of those enrolled, 35 received their diplomas, nine were baptized, and today there is a Sayan Adventist membership of more than 60.

The Inca Union promotes this type of camping not only to teach youth evangelism but also to keep Adventist young people in the church.

HELMER HEGHESAN



## Conference hosts Nigerian chief

Representatives from the Southern California Conference and the Glendale Adventist Medical Center hosted Chief Michael Ibru and his wife, Cecilia, at a supper held in the medical center on August 12. Mr. Ibru, chief of the village of Agbara in Nigeria, was in the United States as a guest of the General Conference.

During his American visit, Chief Ibru met with General Conference leaders in Washington, D.C., before beginning a tour of Adventist health-care facilities, including Kettering Medical Center, Glendale Adventist Medical Center, and Loma Linda University Medical Center.

Chief Ibru, who is also one of the leading businessmen in Nigeria, was in the United States to discuss with Adventist leaders the possibility of establishing medical work in Nigeria in cooperation with the Ibru organization. Accompanying him on the tour were S. L. DeShay, director of the General Conference Health Department, and Daryl Meyers, Nigerian Union communication director.

Shown above are Chief and Mrs. Michael Ibru talking with Harold Calkins, Southern California Conference president (far left), H. M. S. Richards, Jr. (center), and H. M. S. Richards, Sr. (right).

MARILYN THOMSEN  
*Communication Director*  
*Southern California Conference*

WASHINGTON, D.C.

## Adventists attend space conference

Members of the General Conference Communication Department recently attended the third Public Service Satellite Consortium Conference, held in Washington, D.C., October 3 to 5.

A number of other churches and religious organizations are represented in the 109 PSSC membership, such as the Lutherans, Mormons, Presbyterians, Southern Baptists, United Methodists, the U.S. Catholic Conference, and the National Council of Churches.

Additional conference members represented a cross section of American universities; and representatives from such health-related organizations as the American Academy of Orthopedic Surgeons, the American College of Radiology, the American Die-

tetic Association, and the American Hospital Association were also included.

Earlier, PSSC had been awarded a contract from National Aeronautics and Space Administration's Goddard Space Flight Center to determine the total external communications-related activity in four representative hospitals.

James G. Potter, director of planning and analysis, has selected at least one Adventist hospital (Glendale Adventist Medical Center) to be included in the assessment. This study, an extension of previous research, is entitled "Developing Satellite Communications for Public Service: Prospects in Four Service Areas," and from this study PSSC projected a potential market for satellite data communications in the health-care industry of \$49 million by 1983.

The Southern Baptists (represented at the conference by Charles Roden) broadcast 4,293 programs over 2,987 stations. They have seven primary programs, but 43 different formats, including spots and news. They plan to use telecommunications to deliver television and radio programming, to provide in-service training for their pastors, to interconnect their six seminaries and their 8,000 students, to connect their Sunday schools, and to provide a private line network involving their 35,000 churches.

What is the Seventh-day Adventist Church's reaction to this growing technology? Faith for Today started to distribute its TV programs by satellite in August, 1978. It is Written has been on satellite in Canada for some time.

In the 1980's there will be a new generation of satellites for communication purposes. The church's task is the dissemination of the gospel's good news. The gospel must be communicated to people through radio and visual channels in order to reach today's millions.

VICTOR COOPER  
*Associate Communication Director*  
*General Conference*

## Afro-Mideast

- Kenneth Bushnell, East African Union youth director, reports that the youth of the union, who number 120,000, will have their 1979 Morning Watch Calendar printed in the Swahili language.
- The Euro-Africa Division is shipping medicine, milk powder, and clothing to Beirut, Lebanon. The division has also donated cash for on-the-spot emergency aid to Lebanese families who have lost all their possessions.
- Egypt Field Academy, Gabal Asfar, near Cairo, has just completed another Week of Prayer. Solomon Wolde-Endreas, Sabbath school and Spirit of Prophecy director of the Afro-Mideast Division, was the speaker.

## North American

### Atlantic Union

- The Danbury-Bethel church in Connecticut operated a mobile unit providing free hypertension screening at the Danbury State Fair, the church's first such venture. During the ten days of the fair, van personnel screened 1,720 people, 533 of whom requested Bible guides.
- Atlantic Union College hosted 140 students from eight Adventist academies and Kingsway College of Oshawa, Ontario, for an intensive three-day workshop and music clinic November 8 to 11.
- Southern New England Adventist Book Center in South Lancaster, Massachusetts, recently completed its third major expansion in eight years. The new 1,760-square-foot warehouse is attached to the back of the ABC building and largely replaces two 40-foot trailers used for storage for the past four years. According to Frank Jacobs, manager, sales have tripled in the past eight years. He expects that the \$45,000 project will be paid for with ABC funds within two years.

### Canadian Union

- Herman Johnson and Newton Hoilette, of Andrews University, recently conducted at Keswick Camp the first Human Potential Seminar held for literature evangelists of the Ontario Conference.
- More than 1,200 people crowded into the Westmount church in Montreal on Sabbath, September 9, to meet Neal C. Wilson, General Conference president-elect and vice-president for North America, and M. E. Kemmerer, General Conference undertreasurer, who were accompanied by Elder and Mrs. L. L. Reile, and Elder and Mrs. R. Wilmot, from the Canadian Union. Thrilling accounts of the church's worldwide work were translated into French for the largely French-speaking congregation.

- The Victoria, British Columbia, church has founded a Koinonia, a prayer-study-friendship group whereby members can visit or ask others for help for themselves or for friends.

### Central Union

- Union College recently held Career Week to offer students an opportunity to look at practical aspects of many careers. The week was divided into two segments, a Career Fair in Omaha sponsored by Nebraska Educational Television Council for Higher Education, and a visit to the campus by 30 professional people with whom the students could speak.
- The Central States Pathfinder Club of Wichita, Kansas, recently raised more than \$1,000 for a church van and collected more than 200 cans of goods for food baskets. They also gave a precision-drill demonstration on television.
- In Brighton, Colorado, in October, 23 literature evangelists and Colorado Conference publishing personnel searched out interested persons for evangelistic meetings to be held by William C.

Hatch, conference president. The books and journals they left in people's homes were valued at \$7,000.

- The new Columbus, Nebraska, church was organized on September 16. The group formerly met with members in Genoa. Forest Kinzli is pastor of both churches.

### Columbia Union

- Two newspaper editors, a city mayor, and a radio-station director were among the experts who offered instruction at two Pennsylvania communication workshops—one at Lansdale and the other in Charleroi.
- After attending gatherings in Takoma Park, Maryland, and Richmond, Virginia, 135 Potomac Conference teachers returned to their 25 schools, where approximately 2,100 elementary and junior academy students are enrolled for the current school year.
- Nancy Van Pelt, author of *The Compleat Parent*, and her husband, Harry, held a three-day seminar at Camp Mohaven in Ohio that trained leaders in Biblical principles of parenting.
- An Amazing Facts series conducted by Joe Crews in Bluefield, West Virginia, has resulted in 27 converts being baptized.
- Shenandoah Valley Academy opened this year with a new principal, six new staff members, and a near-record enrollment of 380 students. The largest class is the junior class, with 105 members.

### Lake Union

- Students from Battle Creek, Grand Ledge, Adelphean, and Cedar Lake academies gathered for a rally at the Michigan State capitol in Lansing on Monday, November 6, in support of Coalition 21, which favored raising the drinking age in the State to 21. The measure was passed in the voting that took place the next day.
- Five people were baptized in the Bay City, Michigan, church on September 23.

● After Bible conferences held by J. Reynolds Hoffman of Faith for Today, 20 people were baptized in the Warren, Troy, and East Detroit, Michigan, district.

- As a result of an It Is Written Bible Seminar conducted by three Seminary students—David Slee, Jim Stevens, and Ray Phillips—the Huntington, Indiana, church's membership has doubled, from ten to 20 members.
- More than 200 people attended the Western Illinois Youth Rally held in Monmouth November 3 and 4.
- Six people were baptized after a Voice of Prophecy Crusade by Dan Schiffbauer, Illinois Conference evangelist, in the Paris, Illinois, church.

### North Pacific Union

- The Total Health Foundation in Yakima, Washington, has marked its first year of ministry by moving into a large remodeled home. One of the main programs of the group, according to Rick Wilkinson, medical director, is a month-long reconditioning program.
- Groundbreaking ceremonies marked the start of construction on a new church school in Pocatello, Idaho. Roger Bierwagen, pastor, estimates the cost of the finished facility, which will include a gymnasium and two classrooms, at \$120,000.
- A Campus Ministries Seminar was held at Walla Walla College for Seventh-day Adventist pastors from the North Pacific Union who have extended their pastoral duties to the non-SDA campuses in or near their districts. Because of this rapidly expanding ministry, similar seminars are being planned to encourage and instruct students and pastors involved in campus ministries.
- Construction has begun on the new 14,240-square-foot industrial arts building for Laurelwood Adventist Academy, Gaston, Oregon. It is expected to be ready for use in the fall of 1979.

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## Northern Union

● W. G. Zima's recent evangelistic crusade in Des Moines, Iowa, resulted in the baptism of nine persons.

● Iowa State University has sponsored and promoted a vegetarian cooking school presented by the Seventh-day Adventist Church as part of its extra-curricular class offerings. Instructor has been Joni Bell, wife of an Adventist pastor in Iowa.

● During September, members of the Nevada, Iowa, church reported 173 witnessing contacts, gave 29 Bible studies, conducted 36 group evangelistic meetings (including a Story Hour, Wa-Rite, and Basic Bible) and two training sessions.

● Guy Doud, an educator, lay minister, and Christian youth worker, was presented the 1978 Community Services Award at the Staples, Minnesota, church in October.

● S. F. Monnier, of the General Conference Lay Activities Department, recently visited North and South Dakota as guest speaker for a series of Community Services Federation meetings.

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## Pacific Union

● Although there's no Adventist church in Sunnyside, Utah, a Vacation Bible School was held there by members from Price, 30 miles away. The week-long session, which included Sabbath services, attracted 92 children.

● F. Faye Brown, director of medical information services at St. Helena Hospital and Health Center, Deer Park, California, has been named Distinguished Member of the Year by the American Medical Record Association.

● Larry Larrabee, president of the Castle Memorial Hospital in Hawaii, has been elected president of the Hawaii Hospital Association.

● A day camp begun eight years ago to provide a supervised summer atmosphere for

children of working parents at Glendale, California, Vallejo Drive church, has been expanded to include the community. Nearly one third of those who attended this summer were from non-Adventist homes. As a result, nine new students are attending church school.

● The fourth annual retreat for retired church workers was held in the Southeastern California Conference in October. Directed by S. A. Yakush, conference director of communication, the event drew 125 participants.

● The Ephesus church in San Jose, California, was dedicated November 25. Speakers during a long weekend included former pastors Kenneth Smith, Ted Jones, and Earl Canson. Conference President Charles Cook gave the dedicatory address.

● Weimar College, California, a unit of Weimar Institute, opened its doors to 45 students on September 25. Weimar College, operated and supported by lay Seventh-day Adventists, is operated on a program similar to that of Madison College. The curriculum combines work education and community outreach ministry with solid academic studies. Students are enrolled in three degree courses: health, metropolitan ministries, and education. The college presently offers the freshman and sophomore years and will include the junior curriculum next year.

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## Southern Union

● While pitching a tent for evangelistic meetings, T. A. McNealy, pastor of the Atlanta, Georgia, Maranatha church, was struck by a falling pole, which severed part of his thumb. He began his crusade with one arm in a sling, but six weeks later 270 persons had been baptized. The total of persons baptized in the South Atlantic Conference at the end of October was more than 1,700.

● Approximately 1,200 people attended the biennial medical-dental congress held

in Gatlinburg, Tennessee, October 26 to 28. Continuing-education lectures were presented by Robert L. Kinzer, J. Lamont Murdoch, Donald L. Peters, and William H. Willis, all of Loma Linda University. Speakers at the religious services were J. R. Spangler, associate secretary of the General Conference Ministerial Association, and Desmond Ford, of Pacific Union College. The congress was directed by H. F. Roll, health secretary of the Southern Union Conference, and his associates, Joe S. Cruise and J. Glen Linebarger.

● Ronald Davis, a literature evangelist in the Florida Conference, reported net sales of \$54,131 at the end of October. Others doing exceptional work included Bob and Betty Colgain, of Kentucky-Tennessee, with \$46,482, and Ladeen Ring, of Georgia-Cumberland, with \$44,876. The ten-month total for the union was \$2,675,664, a gain of 11 percent over the same period in 1977.

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## Southwestern Union

● More than 20 Chisholm Trail Academy students from Keene, Texas, recently participated in medical screening clinics at the Tandy Towers in Fort Worth, Texas, and at the Mansfield city hall. These students were tutored by Sossamma Lindsay, Southwestern Adventist College nursing-staff member, in reading blood-pressure tests.

● Kaneaster Hodges, U.S. Senator from Arkansas, was honored on Community Relations Day in the Little Rock church on Sabbath, November 11. Senator Hodges was selected for his part in defeating a bill on tax credit for tuition paid to private or parochial schools.

● A week before his death C. J. Davidson, a Texas oilman, contributed a \$5,000 gift to Huguley Memorial Hospital in Fort Worth, Texas. Mr. Davidson and his wife have contributed a total of \$41,000 since the hospital's opening in 1977.

● A two-week evangelistic series was held in Hobbs, New Mexico, November 5 to 19, by Boyd E. Olson, Southwestern Union education director. A few years ago there was only one Adventist family in this city of 40,000, but now there are about 30 members. It is expected that several people will be baptized soon.

● The Student Association of Southwestern Adventist College raised more than \$4,500 for cystic-fibrosis research, by sponsoring a climb up Reunion Tower in Dallas, Texas. Each climber recruited sponsors to pledge contributions for each of the 57 landings (798 steps) he climbed. One climber, a boy who has cystic fibrosis himself, collected more than \$1,000 in pledges.

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## Loma Linda University

● A fellowship in the Academy of Dentistry International was recently conferred on Judson Klooster, dean of the School of Dentistry. The fellowship award is given in recognition of exceptional commitment to continuing dental education, and demonstration that the recipient has made an outstanding effort to gain knowledge in dental science that will directly benefit his patients and help further education in the field of dentistry. Also awarded the honor was Oscar Domondon, a 1964 graduate of the School of Dentistry.

● Seven English and communication teachers at Adventist colleges and universities in North America, including Loma Linda University, have authored a new book focusing on the religious and moral implications of English teaching at Adventist schools. The book, *Language Matters: Notes Toward an Adventist English Program*, was prepared under the general editorship of Verne Wehtje, chairman of the department of English at Walla Walla College. Contributing from Loma Linda University was Robert Dunn, chairman of the department of English.

**Health Personnel Needs**

**NORTH AMERICA**

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Cook	Nursing-serv. dir.,
Dietary, gen.	Nursing-serv. dir.,
Dietitian	asst.
Diet., adm.	Pharmacist
Electrician	Phys. ther. & asst.
Food-prod. superv.	Secretary
Housekpr.	Sec., exec., med.
	Soc. workr., MSW &
	BSW

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, extension 337.

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

**Deaths**

**BURKE, Ivy Clarke**—b. May 16, 1879, in Jeffersonville, Ind.; d. Sept. 11, 1978, Jacksonville Beach, Fla. She and her husband, the late Ransom E. Burke, went as missionaries to Australia from 1909 to 1913. They also served in the Fiji Islands, Samoa, and other Pacific islands. She also served as education secretary of

the Mississippi Conference. Survivors include one daughter, Mrs. Thyra D. Reins, and two grandchildren.

**GRAHAM, Lyman W.**—b. July 2, 1877, in Illinois; d. Aug. 8, 1978, in Takoma Park, Md. Following high school and a business training course, he was employed at Battle Creek about 1898 as a secretary and worked with Dr. J. H. Kellogg. Next, he was called to serve as a secretary for the publishing secretary of the Atlantic Union Conference. The Pacific Press management then requested him to transfer to Kansas City, Missouri, to work in their Book and Bible House (Tract Society). Later he was in charge of the Tract Society in the New York Conference. Here he was assigned to the additional duty of being the transportation agent for the General Conference, meeting all incoming and outgoing missionaries for nine years. In 1916 he accepted a call to the Review and Herald Publishing Association, where he served as treasurer until retirement in 1950.

Survivors include his two daughters, Juanita Hodde and Eunice Graham.

**RICHARDSON, John C.**—b. Feb. 28, 1902, in Battle Creek, Mich.; d. Aug. 11, 1978, in Longwood, Fla. After completing his nurse's training at Hinsdale Sanitarium, Hinsdale, Illinois, he worked in the Chicago area and later at the Washington Adventist Hospital. Survivors include his son, Sgt. H. E. Richardson; a daughter, Ruby H. Richardson; and his sister, Theresa M. Richardson.

**WALKER, Muriel F.**—80, of Surrey, England, d. Sept. 22, 1978. She was a retired hospital dietitian. Survivors include two daughters, Heather Osborne and Joan Baker; a sister, Mrs. Enid Conroy; and four grandchildren.

**Literature Requests**

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

**Africa**

Discontinue: Jack Krall, Solusi College, Rhodesia.

**Philippines**

Pastor David G. Jucaban, Alvarez Boulevard, Sipalay, Negros Occidental, Philippines: missionary literature for children and adults, greeting cards, Picture Rolls.

Pastor R. A. Nepomuceno, chaplain, Movement of Adventist Students, North Philippine Union Mission, P.O. Box 401, Manila, Philippines: Spirit of Prophecy books, Bibles, youth hymnals and songbooks, literature and magazines for college and university students.

Juliet Saldajeno, Philippine Harvardian College, Almonte Street, Cotabato City, Philippines: Bibles, books, magazines, songbooks, Picture Rolls.

Mannasseh B. Sarsoza, West Visayan Mission, P.O. Box 241, Iloilo City, Philippines 5901: Spirit of Prophecy and reading course books, Bibles, magazines for adults, songbooks, teaching aids, greeting cards.

Alfonso Villarta, Esperanza, Sultan

Kudarat, Mindanao, Philippines: Bibles, literature, Picture Rolls.

**West Indies**

SDA Dental Clinic, c/o St. George's SDA church pastor, St. George's, Grenada, West Indies.

Cave's Memorial Diagnostic Clinic of SDA, P.O. Box 223, Bridgetown, Barbados, West Indies.

East Caribbean Conference of SDA, P.O. Box 223, Bridgetown, Barbados, West Indies.

**To New Posts**

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

**NORTH AMERICAN DIVISION**

**Regular Missionary Service**

**Alfred W. Burdick** (AU '73), to serve as teacher, Korean Union College, Seoul, Korea, **Barbara D. (Stickle) Burdick** (AU '63), and two children, of Candler, North Carolina, left San Francisco, September 12, 1978.

**Terrence L. Butler** (LLU '78), returning to serve as departmental secretary, Pakistan

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Union, Lahore, Pakistan, **Dianne L. (Grieve) Butler**, and three children, of Australasian Division, left Los Angeles, September 23, 1978.

**Lloyd M. Dull** (WWC '69), to serve as biology teacher, Rungu Secondary School, Monze, Zambia, **Dixie M. (Wertz) Dull** (WWC '65), and three children, of Gaston, Oregon, left San Francisco, August 20, 1978.

**Arthur D. Garner** (LLU '61), to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Marilyn Betty (Dasher) Garner**, of Nampa, Idaho, left San Francisco, September 28, 1978. Two sons left San Francisco on August 27 to attend school in Singapore.

**Clarence H. Hamel** (WWC '39), returning to serve as field secretary, Southern Asia Division, Karachi, Pakistan, and **Wanda E. (Crowley) Hamel** left New York City, September 18, 1978.

**Francis D. McKey** (AU '73), returning to serve as departmental director, Zaire Union, Kan-

anga, Zaire, **Kathleen K. (Lang) McKey** (UC '71), and two children left New York City, July 22, 1978.

**Edgar Reth** (LLU '73), returning to serve as dentist, Adventist Medical Center, Okinawa, Japan, **Kathleen L. (Rich) Reth**, and two children left Los Angeles, March 22, 1978.

**Donald A. Roth** (AU '70), to serve as pastor-evangelist, East Mediterranean Field, Nicosia, Cyprus, **Elouin Norita (Nelson) Roth** (UC '69), and one child, of Rhinelander, Wisconsin, left Chicago, September 24, 1978.

### Student Missionaries

**Frederick Eugene Bennett** (WWC), of College Place, Washington, to serve as ambulance-launch operator and diesel mechanic, Gopalganj Hospital, Gopalganj, Bangladesh, left Seattle, September 29, 1978.

**Larry Stephen Bothe** (AU), of Beltsville, Maryland, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, October 2, 1978.

**Mary Grace Coneff** (LLU),

of San Carlos, California, to serve as teacher, Athens International Academy, Athens, Greece, left San Francisco, September 4, 1978.

**Kristen Emily Davis** (OC), of Tampa, Florida, to serve as teacher, English Language School, Franco-Haitian Seminary, Port-au-Prince, Haiti, left Miami, October 4, 1978.

**Linda Ann LaFave** (WWC), of Portland, Oregon, to serve as teacher, Irian Jaya Overseas Elementary School, Jayapura, Irian Jaya, Indonesia, left Los Angeles, October 9, 1978.

**Lynda Raye Gill** (UC), of El Paso, Texas, to serve as teacher, Seventh-day Adventist Language Institutes—Korea, Seoul, Korea, left Los Angeles, October 2, 1978.

**Polly Anna Kanka** (CUC), of Highland Springs, Virginia, to serve as teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, left Miami, September 18, 1978.

**Gregory Elton Saunders** (WWC), of Hermiston, Oregon, to serve as teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, left Miami, September 18, 1978.

## Coming

### December

23 Thirteenth Sabbath Offering (Far Eastern Division)

### 1979

#### January

6 Soul-winning Commitment  
6 Church Lay Activities Offering  
13-20 Liberty Campaign  
20 Religious Liberty Offering  
27 Medical Missionary Day

#### February

3 Bible Evangelism  
3 Church Lay Activities Offering  
10 Faith for Today Offering  
17 Christian Home and Family Altar  
17-23 Christian Home Week  
24 Listen Campaign

#### March

3 Tract Evangelism  
3 Church Lay Activities Offering  
10-17 MV Week of Prayer  
10 MV Day  
17 Sabbath School Community  
17 Guest Day  
24 Spring Mission Offering  
31 Thirteenth Sabbath Offering (South American Division)

#### April

7 Missionary Magazine Campaign  
7 Church Lay Activities Offering  
14 Literature Evangelism Rally Day  
21 Loma Linda University Offering  
28 Educational Day and Elementary School Offering (Local Conference)

#### May

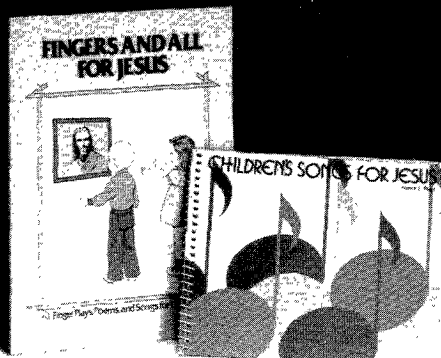
5 Community Services Evangelism  
5 Church Lay Activities Offering

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**FINGERS AND ALL FOR JESUS**, produced by the General Conference Sabbath School Department, is a volume of finger plays that will captivate your child and make Jesus real to him while increasing his motor skills. Price US\$2.50.

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Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 10 percent or a minimum charge of 75 cents for mailing.



review publications

## IAD research center opens

The Inter-American Division Ellen G. White SDA Research Center was formally opened at the University of Montemorelos in Mexico on November 13 in the presence of more than 1,500 students and teachers.

Scheduled classes had been canceled so that all could attend this event. The nearly 200 medical and 150 theology students in particular are already making considerable use of the newly established research facility.

In a special sale after the opening of the Center, 4,000 Spanish-language Spirit of Prophecy books were sold in less than three hours.

ROBERT W. OLSON

## Quiet Hour buys Bibles

The Quiet Hour, of Redlands, California, recently sent an initial donation of \$75,000 to the North Philippine Union Mission for

100,000 Bibles to be printed in English and Tagalog. These Bibles will be given to the interested persons who faithfully attend neighborhood Bible classes and public meetings in connection with a Good News Crusade to be conducted in metropolitan Manila.

"To raise \$200,000 for the 100,000 Bibles is by far the largest project ever undertaken by The Quiet Hour," states J. L. Tucker, the program's founder.

Such an expenditure of money is indicative of the massive efforts made by pastors, thousands of church members, and lay evangelists from the 50 churches in the Manila area.

Radio and television evangelism is another important part of The Quiet Hour's participation in the Metro-Manila Good News Crusade. The Search telecast, featuring LaVerne and Alma Tucker in a half-hour series of Christ-centered Bible studies in a family setting, is appearing on ten channels in the Philippines.

FREDERICK RINKER

## N.A. Ingathering Report—2

"October 21, 1978, was a special Sabbath for our church when Barbara Osborne was baptized," reports John Loor, Jr., pastor of the Coalinga, California, church.

Last December, during Ingathering, Barbara, hearing Christmas carols, went to the door and was greeted by an Adventist. She hesitated, wondering whether she should give an offering, when her husband called out, "It's all right to give. I know the money will go to the right place."

Barbara took the pamphlet and sent in the enclosed card requesting Bible studies. Some time later one of the members of the Coalinga church visited Barbara and invited her to church. After she and her three children attended church and enjoyed the service the pastor arranged for Bible studies with Barbara and her husband. This eventually led to her baptism.

"Ingathering pays in souls won for Jesus," Pastor Loor concludes.

The total amount of Ingathering raised through the second week of the 1979 campaign is \$3,684,067, a gain of \$167,294 over the same period last year. Newfoundland has surpassed the Silver Vanguard mark with a per capita of \$29.56. The Manitoba-Saskatchewan and Maritime conferences have exceeded their final totals for last year.

DON R. CHRISTMAN

## Maranatha in Chinese

The Morning Watch book for 1977, *Maranatha*, by Ellen G. White, is now being translated into Chinese by E. L. Longway and J. K. Tsao. When it is printed it will be distributed among millions of Chinese in Hong Kong, Singapore, and other cities and towns.

This newest endeavor by the team of translators represents the translation into the Chinese language of the nineteenth Ellen G. White book. Other Chinese workers have joined them in the translation and preparation of these books. For more than 50 years these two pioneer laborers, working together, have faithfully served in the ministry, either in the production or sale of Adventist literature.

In a letter to the White Estate, Elder Longway writes about his translation: "I try as nearly as possible to get to the original meaning of the text, and then pass along the manuscript to Pastor Tsao. As he says, he 'removes the foreign flavor and brings out a well-seasoned Chinese dish!'"

D. A. DELAFIELD

## For the record

**President's guests:** Robert H. Pierson, General Conference president, and Robert L. Reynolds, General Conference general field secretary for government relations, were guests of President and Mrs. Jimmy Carter at a dinner at the White House on Thanksgiving Eve. The dinner was held to commemorate the thirty-eighth annual National Bible Week. During an intermission in the evening's program, President Carter requested Elder Pierson to ask Seventh-day Adventists to pray for peace in the Middle East.

**Beirut update:** The death on October 25 of Khalil Abbas, Middle East College gatekeeper, which occurred when shells sheared through high-voltage wires above his gatehouse and a falling wire

wrapped itself around him, has tragically underlined the necessity for moving both the college and the Afro-Mideast Division headquarters from Beirut to safer sites. The division's move to Nicosia, Cyprus, is not regarded as permanent, according to a report recently received at the REVIEW office, but is considered a temporary expedient until a decision is made at the 1980 General Conference session. College officials are looking for property in Kenya.

**Died:** H. F. Neumann, 100, worker in the United States, Brazil, and Portugal, on October 25 in Sacramento, California. □ Thomas W. Steen, 91, on November 29 in Berrien Springs, Michigan. He was president of a number of colleges in North and South America.

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